

JESUS ONLY — By George Craig Stewart

# *The* **WITNESS**

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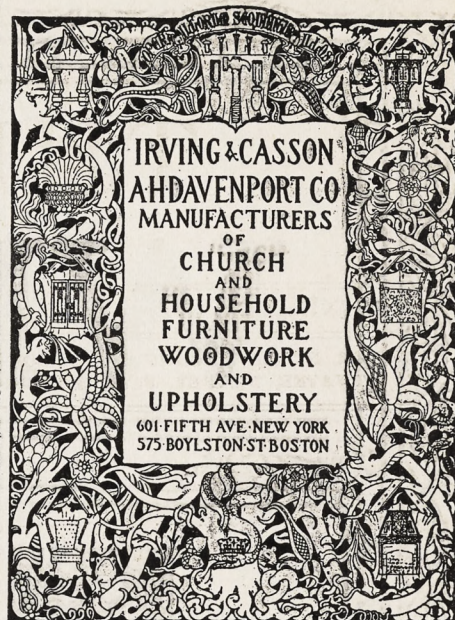
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## JESUS ONLY

By

REV. GEORGE CRAIG STEWART

I NEVER in my life knew a boy who didn't love Jesus Christ. I have known lots of them who didn't love the Bible—I mean enough to read it;—and I have known many who didn't love Sunday School—I mean outside of picnic time;—I have known many who didn't love Church—especially if the sermon was long;—but I never knew one who didn't love Jesus Christ! And the reason is simple. A boy likes a strong, brave, noble man who is good and sincere and kind and capable, and who likes boys, and who understands them.

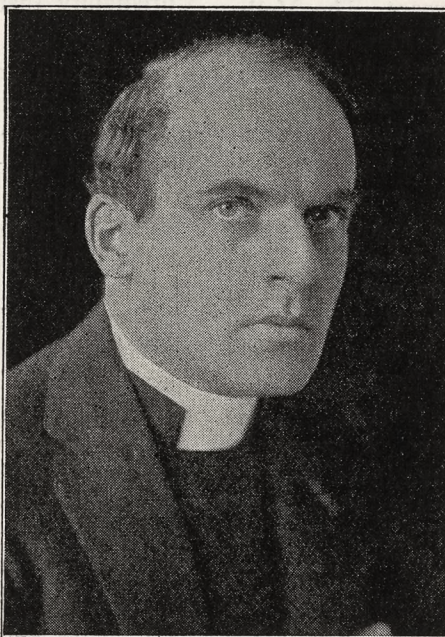
Our Lord liked boys—no doubt about that—he chose one after another for His friend till finally He had twelve companions;—all of them boys, whom we call apostles. I am going to teach you their names in two minutes so we shall not easily forget them,

|             |        |
|-------------|--------|
| Matthew     | John   |
| Bartholomew | James  |
| Peter       | Philip |
| Andrew      | Simon  |
| James       | Jude   |
| Thomas      | Judas  |

Those two over there were brothers (Peter and Andrew); these two over here were brothers (James and John). And you know I have always felt sorry for Andrew,—and admired him too. The other three somehow left him out a good deal. Perhaps it was his modesty,—perhaps he was a good deal younger than the others. At any rate Peter his brother left him a good deal and went off with James and John. Those three were always together with Our Lord, always taking long hikes with Him, and one of their greatest joys was mountain climbing. Our

Lord loved the hills and often He took these three and off they went. And what do you suppose they went up into the hills for?—To pray,—to be up there in the quiet and alone. Of course those boys couldn't pray as He did, so often while He prayed alone, they would just sit still and wait. Sometimes, I am sorry to say, they fell asleep. One day, and we can never

forget it, for Peter told Mark all about it and Mark wrote it down, and John told Luke about it and he wrote it down,—One day they were up in the hills. The Master was yonder in prayer. He prayed so long and so earnestly that His friends became tired. They could not pray so long. They fell asleep. Suddenly they awoke, and what do you think they saw? Our Lord with face shining like the sun and raiment white and glistening. But that wasn't all. There with Him were two others,—one was Moses and one was Elijah. They were talking of the crucifixion. Of course the boys were terrified. They depended on Peter to do something, but he wist not what to say;—yet as the vision faded, as Moses and Elijah seemed to depart he cried out,—



DR. STEWART

"Master, it is good for us to be here. Let us make three booths,—one for Thee, one for Moses and one for Elijah!" You see he was a real Jew. He revered the Law and Moses. He revered the Prophets and Elijah. He loved Jesus. He wanted to keep all three and put them on the same level. Then as he spoke, came a cloud and a voice from the cloud,—*"This is my beloved Son in whom I am well pleased. Hear Him!"* And when they looked, they saw no man



save *Jesus only*. He filled their horizon. He must fill ours.

When Leonardo da Vinci was painting his great picture "The Last Supper," a friend came in and remarked first of all the brilliancy of the silver cup in His Hand. Da Vinci snatched up a brush and instantly painted out the cup. He would have *Jesus only* the center of attraction.

It is that way with the Church. Nothing must get in front of Him. Nothing must take His place. If you build a Church it must be a symbol of Him. (Head in the sanctuary—arms in the transepts—body in the nave—feet in the porch.) Upon the top of the Church must be the cross, His cross—on the altar His Body and Blood; at the font His voice saying—"Let the little ones come unto me!" In the pulpit, His Gospel, His good tidings; for a stole, His yoke upon the priest; in our hymns praise to Him; and all prayers "through Jesus Christ our Lord." And at our death His voice sounding "I am the Resurrection and the Life."

One hears so often about religion as if it were a lot of rules, a lot of Thou shalt nots, a lot of difficult things to believe, and to bear and to do. But really the Christian religion is just one thing,—when you sift it all down, when you dig through to the heart of it, when you isolate the germ of it, when you sink a shaft to the core of it, just one thing,—*Jesus only*.

Recently I read over again a book written by a missionary to India,—*The Christ of the Indian Road*. The author has been out there 24 years. The Methodists—he is a Methodist—elected him a Bishop twice but he refused it. He has gone back as a missionary. A few weeks ago I had lunch with him here in Evanston,—a charming young man he is and full of spiritual power. And I heard him say then what he has written in this book.—

"When I first went to India I was trying to hold a long line, a line that stretched clear from Genesis to Revelation, on to Western Civilization and then on to the Western Church. I found myself bobbing up and down that line fighting behind Moses and David and Elijah and our Lord and Saint Paul, and Western Civilization and the Christian Church. I was worried. There was no defined issue. I found the battle unevenly pitched at one of these three places—The Old Testament—Western Civilization—The Christian Church. I had the ill-defined feeling that the heart of the matter was being left out. Then I saw that I could shorten my line, that I could take my stand at Christ and before that non-Christian world refuse to know anything save Jesus Christ and Him crucified. Then I saw that was where I should have been all the time. My task was simplified, but not only simplified—vitalized. He is the one question that settles all others."

Saint Paul discovered the same thing. He discovered it after a sad experience. We often quote Saint Paul's speech at Athens as a model of missionary approach. You remember it. "I perceive that you are a very religious people. I notice you have an altar

to the unknown God; whom ye ignorantly worship; him declare I unto you. God is not far off. In Him we live and move and have our being." Oh it was a charming address, a subtle, beautiful address on the immanence of God, on providence instead of chance, on men of one blood, on the brotherhood of man,—but it was one of Saint Paul's biggest failures. He did not succeed in founding a Church there. Why? Because he omitted the center of his gospel. And at Corinth, he says,—I'll never do it again,—"I have determined to know nothing among you save Jesus Christ and Him crucified!" The gospel had lost its savour when merged into Jewish and Greek commonplace. It regained it when Jesus and Jesus only came to the forefront.

And if any one ever asks you why we send missionaries to India or Africa or China or Japan, this is a simple answer. If any one says, "What have we got in our religion that they have not in theirs," we have an answer. They have altars; they have temples; they have prayers; they have fasts and feasts; they have priests; they have meditations; they have holy men and women; but *they have not Jesus Christ*. There is a great Christian mystic in India, a convert from Brahmanism,—Sadhu Sungar Singh. He was having a conversation with a European professor of Comparative religions in a Hindu College. The professor was an agnostic so far as Christianity was concerned. He asked, "What have you found in Christianity that you haven't found in your old religion?"

The Sadhu answered, "I have found Christ!"

"Yes, I know," the professor replied a little impatiently, for he was hoping for a philosophical argument, "but what particular principle or doctrine have you found that you did not have before?"

The Sadhu replied, "I have found Christ!" Try as the professor might, he couldn't budge him. He had found Christ. That made all the difference.

Now, why? How does he make all the difference?

Well, first of all in our idea of God. What is your idea of God? Men wonder if there can be a good God back of things when they see earthquakes wipe out innocent and guilty alike and innocent children suffering from disease; when they see heroes die apparently a failure in some great cause, when they see death swallow up a great and good man at the height of his career. They wonder if God really cares, if He really suffers with us, if He is really doing His best for us. My answer to that question is *Jesus only*. If God is like Him then it is all right. If God is Christlike in character then I have no fears. If men would set down their favorite ideas of what God ought to be like, the result would be strangely wonderfully like Jesus.

And this is my idea of what man is meant to be. The highest term in the world today is "Christlike." When I sweep the centuries and gather in all the great and holy men of every nation who have ever lived, and look to find the perfect man, one in whom



there is no smallest speck of flaw, I find *Jesus only*. As Mr. Wells says, "The Gallilean is too great for our small hearts." As Mr. Shaw says, "I am ready to admit that after contemplating the world and human nature for nearly 60 years I see no way out of the world's misery but the way which would have been found by Christ had He undertaken the work of a modern practical statesman."

When I seek to understand the way of life, there is only one who touches it at every point and makes it clear to me.

He didn't discourse on the dignity of labor. He worked—a carpenter.

He didn't try to prove the existence of God—He revealed Him.

He didn't argue the immortality of the soul. He raised the dead.

He didn't argue about prayer. He prayed and people were healed.

He didn't whine about injustice. He bore the cross.

He didn't argue about sinlessness. He lived a sinless life.

He didn't merely tell us we should live after death. He rose from the dead.

He didn't merely argue about the way and the Truth and the Life. He was the way and the truth and the Life.

"I say the acknowledgment of God in Christ  
Accepted by the reason solves for thee  
All questions in the earth and out of it  
And hath so far advanced thee to be wise."

## Archbishop Davidson

A BOOK REVIEW

By

BISHOP JOHNSON

ARCHBISHOP DAVIDSON AND THE ENGLISH CHURCH, title of book by Sidney Dark (William Morrow and Co.), is a very interesting sketch of the English Church and its problems during the past fifty years.

Thomas Randall Davidson occupied a very central position during all these years. In April, 1877, he became Chaplain-Secretary to Archbishop Tait and married his daughter.

In 1882 he was chaplain to Archbishop Benson for a few months when he was made Dean of Windsor and confidant of Queen Victoria. In 1890 he became Bishop of Rochester, and remained an intimate adviser of the Archbishop.

In 1895 he was appointed to Winchester and in 1902 was selected as Archbishop of Canterbury in succession to Bishop Temple.

Thus for fifty years he held a position at the very center of the life of the English Church in its relation both to civil and ecclesiastical problems.

During this period he was an active participant in

the controversies which raged over ritual; trials; over public education; over Prayer Book revision; over the Kikuyu controversy in South Africa; over the Malines controversy in which Cardinal Mercier and Lord Halifax were participants; over the appointment of Dr. Barnes to Birmingham by Ramsey McDonald; and over the various conflicts between the Protestants and Catholics and between Modernism and orthodoxy within the English Church.

Mr. Dark says of the Archbishop, "I was invited to Canterbury where I had a long personal talk with the Archbishop. I was immensely impressed with his strength. There was nothing about him that suggested an old or a weary man. He was incisive, definite and acute. I thought then, and I think now, that he is the greatest man with whom I have ever talked; born to leadership, accepting leadership with all its wearying anxieties, as its proper heritage."

This is a great tribute and indicates the interest to be had in this review of his life.

It requires great firmness and sympathetic understanding to administer a church in which there is so much "irreconcilable inconsistency on the part of men who qualify the Creeds while they accept the ministry of the Church."

The Archbishop of Canterbury is not only the servant of the Master, he is also the servant of the Kingdom of Great Britain, and bears a relation to non-conformists as well as Churchmen by reason of the National Establishment.

It is interesting to observe the complications which such a relationship produces and it is marvellous that one could serve both without sacrificing principle to policy.

Within the Church of England are different schools, each of them suspicious of the rest: The English Church Association of militant Protestants; the English Church Union striving for universal catholicism; the Erastian clergy subservant to the state and the Modernists who distrust all formularies and standards, as well as the Anglican Churchman who worships the God of things as they are, compose a group which it is difficult to harmonize in an orchestra of exquisite harmony.

Added to this is a group on the outside, who have repudiated the English Church as a spiritual home and yet retain a right through parliament to govern and control it in spiritual things.

One follows with great interest the conflicts which arose over the place of the Church in English Education, of which Disraeli said, speaking of those who would introduce religion without creed into the public schools, "A religion without formularies is a new religion."

It certainly is the religion of America today.

As Hilaire Belloc has well said, "Religion resides in dogma. Loyalty, must express itself in creed," and what Sidney Dark says of public education in England is doubly true in America. "The formless and colorless religion of the English elementary school is a new



and strange thing, satisfactory to no one and from its very indefiniteness incapable of influencing character or conduct."

In summing up Dr. Davidson's career Mr. Dark says, "The Anglo-Catholic can hardly claim that Dr. Davidson has developed in his direction. He is convinced that disestablishment would mean de-Christianizing the nation and that the State would lose immensely if it no longer paid even formal homage to the Catholic religion in accepting the principle of an established Church. Like all other sane men he knows that comprehensiveness must have its limit.

There is no real inconsistency in his career; merely the astuteness of a gifted leader of men who knows exactly when he cannot drive and when he must cajole.

## *The Church and the Family*

By

BELLE D. BOYSON

*Professor at the University of Cincinnati*

SOCIAL workers are conscious of the many dangers and problems which beset the family in this day and we should eagerly crave the opportunity to work with any group which is intelligently concerned to better family life. The Church is the institution which should make an outstanding contribution in the solution of the problems of family life.

It is necessary to know more about the actual causes of the conditions which we deplore. There is plenty of opinion in regard to each one of these problems but a paucity of fact. What is the relation between the breakdown of vital religious life within the family and family disorganization? Is there any relation between those family groups where all cohesion and loyalty is lacking and the attitude of these same individuals towards their Creator and His Church? We have absolutely no body of facts on which to base our answer to this most important question. About a year ago the Catholic Charities in Cincinnati made a very humble beginning in a unique piece of research on this question. They studied in detail the religious background and training of the husband and wife before marriage and the religious life in the family since marriage. The number of families studied was far too small to be of any statistical value. It may be significant, however, that in not one of the cases of family disorganization did they find that religion was a vital thing in the lives of both the husband and the wife. This little study may be the beginning in working out a method of study. I dare to prophesy that when the facts are gathered we shall find that there is a very close relation. Reverence and loyalty are not attributes which are apt to be concentrated on one sector of an individual's life and lacking in others.

Religion after all is a way of life and not a doctrine. When the way of life is a spiritual rather than a material way, when personality is revered and loved,

when the individual's lower impulse and desires are ruled by devotion to the higher loyalties, we shall have no need for anxiety about the decline of the family or of the Church. We cannot expect this much to be desired state of affairs will just grow out of our present materialistic culture. If it comes, it will be as the result of tireless efforts, on behalf of both the family and the Church, as the major institutions of our civilization. Bishop Manning is quoted as saying that "selfishness, the demand for the free expression of personal impulses with no thought for the consequences, is the sole cause of unhappy marriages." This seems almost too simple a diagnosis for such a complex problem as domestic discord and family disorganization. However, the more we contemplate the statement the more we comprehend how far reaching it is. Although we cannot marshal any statistics to prove that such selfishness is either a sole or major cause of unsuccessful family life I believe that we shall all agree that it is a hypothesis worth working with. I am sure we will also agree that such selfishness has no place in the life vitally dominated by the teachings of Jesus. *Next week: Character Formation.*

## *Notes on Worship*

By

IRWIN ST. JOHN TUCKER

THE PROTESTANT CATHOLIC CHURCH

A MOVEMENT steadily gaining way, formulated by the late Prof. W. B. DuBose and one of his disciples, looks toward the formal inclusion of the two words, Protestant and Catholic in the official title of our communion.

The formula expressing this contention is as follows:

### FORMULA OF COMPREHENSION

The Protestant Episcopal Church seeks to present no sectarian fragment of the Truth: rather to interpret the Mind of Christ as recorded in the Scriptures and unfolded through the age-long guidance and enlightenment of the Holy Spirit.

She has in her official terminology two words, "Catholic" and "Protestant," which are not contradictory but complementary, each of which stands for a necessary side of the fulness of Christian Truth and Life.

The word "Catholic," "according to the whole," though able to bear the meaning of "comprehensive," "inclusive of all sides, forms, and aspects of Christian truth and life," yet by etymology, by history, and by nearly universal usage connotes the organic, institutional and corporate side of Christian truth and life. It holds to such words of Christ as these: "I will build my Church," "Teach all nations," "the Gospel of the Kingdom."

The word "Protestant," "witnessing," though ideally standing for the witness borne to the whole of Christian truth and life, yet historically and by nearly universal usage stands for the special witness borne to the dignity, freedom, responsibility, and sacredness of the personal spirit of man.



It holds to such words of Christ as these: "To this end was I born, that I should bear witness to the truth—the truth shall make you free—ye shall be my witnesses."

The Protestant Episcopal Church therefore, in interpreting these two words, seeks to apply them to herself only in the manner in which they apply to Christ Himself and to His Body, the Church Universal.

As Catholic, using that word officially in her Creeds, though not in the superficial or popular sense, she stands for unity and continuity and universality, for authority and order, for the Sacraments as the institutions of the family life in the household of God, for the organization of the Commonwealth and Kingdom of Christ,—in short, for the whole corporate side of Christian truth and Christian life.

As Protestant, officially using that word in her title, though not in the superficial or popular sense, she stands for freedom, for spontaneity, for the integrity and dignity of the human spirit, for the privilege of access to God through Christ by right of personal sonship, for personal responsibility, for personal salvation through personal faith,—in short, for the whole personal side of Christian truth and Christian life.

## *Heroes of the Faith*

ST. POLYCARP

HERE is one of the early Heroes of the Faith, born in 70 A. D. and declared to be the first of the noble army of martyrs. He was a disciple of St. John, by whom, according to the historian Tertullian, he was consecrated Bishop of Smyrna. "He had," said St. Irenaeus, "been trained by the Apostles and conversed with many who had seen Christ."

He was martyred in 155, a detailed account by eye-witnesses being sent to the Church at Philomelium; a story which undoubtedly contains much of the truth, though given play somewhat to the imagination of the writer. While the persecutions were raging and many young Christians were being sacrificed, Polycarp went to a farm house outside the city to stay with friends. When the multitude demanded his life he was sought out by the soldiers and brought before the proconsul who demanded that he curse the name of Christ. "How can I blaspheme my King that has saved me? I am a Christian." A pyre was therefore built, and the martyr stood on it, untied by his own request and the fire lighted. Then the account relates that the flames refused to consume his body, so order was given that he should be stabbed. Then the writer related that blood from his side put out the flames, which was relighted and the body finally burned. "The fire formed a sort of arch, like a ship's sail bellying with the wind made a wall about the body of the martyr, which was in the midst, not like burning flesh, but like bread in the baking, or like gold and silver burning in a furnace. For we caught a most sweet perfume, like the breath of frankincense or some other

precious spice." Thus ends the account of the sacrificing of one of the early Christian fathers.

## *Comments and Observations*

OF DISTINGUISHED PEOPLE

REV. FREDERIC MATTHEWS, port chaplain of Hull, England, preaching in New York City:

"Thinking nationally, America can raise armies of millions of men to give themselves to the work of war and destruction. Thinking internationally, America can bring the same resources to the task of making brotherhood the basis of a new world civilization. The Christian man must by the reality of his personal allegiance and loyalty to Christ persuade men to the Christian way of life. So also must it be with the nation."

\* \* \*

VICTOR HUGO: "I feel in myself the future life. I am like a forest once cut down; the new shoots are stronger and livelier than ever. I am rising, I know, toward the sky. The sunshine is on my head. The earth gives me its generous sap, but heaven lights me with the reflection of unknown worlds. You say the soul is nothing but the resultant of the bodily powers. Why, then, is my soul more luminous when my bodily powers begin to fail? Winter is on my head, but eternal spring is in my heart. I breathe at this hour the fragrance of the lilacs, the violets and the roses, as at twenty years. The nearer I approach the end the plainer I hear around me the immortal symphonies of the worlds which invite me. It is marvelous yet simple. It is a fairy tale, and it is history. For half a century I have been writing my thoughts in prose and in verse: history, philosophy, drama, romance, tradition, satire, ode and song; I have tried all. But I feel that I have not said a thousandth part of what is in me. When I go down to the grave I can say like many others: 'I have finished my day's work.' But I cannot say: 'I have finished my life.' My day's work will begin again the next morning. The tomb is not a blind alley; it is a thoroughfare. It closes in the twilight, it opens on the dawn."

\* \* \*

REV. R. H. BROOKS, rector of St. Thomas's, New York: "Men apparently will never get the true perspective of life. After millions of years since the world began men are still learning how to govern themselves, how they should plan their lives. The amount of money spent annually to prolong life and avoid ill-health is beyond comprehension. The duration of life is the thing stressed. We should not be impatient with time but with ourselves. Think less of life and more of each day as a new occasion for serving others. What does it profit merely to live long? Measure our own lives like that of Christ—not in terms of years but of service. Jesus wanted to live long. He had a real capacity for life and reveled in living. Yet He realized clearly that only as He served mankind could life be of any value to Him."



# NEWS OF THE EPISCOPAL CHURCH

By

WILLIAM B. SPOFFORD

THERE are several things to be learned from the numerous elections in Pennsylvania that perhaps should be handed on to you. As you doubtless recall for nearly a year they tried to find a nationally known clergyman to take the office of Bishop Coadjutor, but one after another declined. Until Dr. Drury of St. Paul's School came forward with a rather novel reason for declining, all those previously elected stated simply that they were busy on jobs which they believed they should not leave. Dr. Drury however, stated that he could leave his present work, that he believed he might serve the Church well as a Bishop of Pennsylvania, but that he would not accept the office unless a definite time was set when he should be elevated from coadjutor to diocesan.

There are plenty of folks who are critical of Dr. Drury. When a man is elected a vice-president of a business, they say, he does not accept on condition that the president resign on a certain date in order to make room for him at the top. Dr. Drury declined because Bishop Garland would not state definitely that he would resign as the Bishop of the diocese at a given time. On the surface it seems that Dr. Drury was unreasonable in his request. Yet there are many who state that the others declined for that very same reason but preferred not to say so publicly. They go further and say that Dr. Drury performed a real service to the diocese of Pennsylvania, and possibly to the entire Church, by stating the issue clearly and frankly, even though he did run a real danger of being misunderstood. It is clear that at least Pennsylvania found it impossible to persuade a nationally known clergyman to accept the office of Bishop Coadjutor. The type of men whom they elected are National Church leaders. None of them were willing to accept a subordinate position in Pennsylvania for an indefinite period.

The diocese, rightly, was out to elect a big man to the job . . . a young man, who had served his Church exceptionally well and who combined administrative ability with spiritual insight. It meant, of course, taking him away from important work that he was doing. All those elected preferred to remain in their present positions of leadership to a position of uncertain leadership in the diocese of Pennsylvania.

The people of the diocese therefore urged the election of a Suffragan Bishop; a less prominent man who

could give the assistance so badly needed, but who would not succeed to the office of Bishop. Bishop Garland, however, steadfastly declined to consider that proposal. He insisted upon a Bishop Coadjutor.

At the last election Dr. Taitt of Chester, Pennsylvania, was elected to the office. He was elected primarily of course because he is a man of ability, who has represented his diocese in numerous important ways, and is thoroughly familiar with the problems of Pennsylvania. But besides being a man of rare gifts Dr. Taitt is very close to the retiring age. Since both the Bishop and the elected Bishop Coadjutor are men of age it is reasonable to suppose that when next they elect in the diocese they will select a young man of outstanding ability who, upon being consecrated will become the administrative head of the diocese and a Father in God to his people.

\* \* \*

Africa, as the mission study for this past year, has proved to be a fascinating and thrilling country to study. The branches of The Girls' Friendly Society have already sent to the national office \$4,169.22—just \$830.78 less than the pledge of \$5,000 for the woman's division of St. Mark's Hospital, Cape Palmas, Liberia. The G. F. S. will continue this as the money object until the goal is reached, when a new money object will be selected.

Just as Africa has been the mission study for all Protestant churches for 1928-1929, so the Episcopal Church, along with the other churches, has chosen a common mission study for the coming winter; "The World Mission of Christianity." Since this is a rather large order, The Girls' Friendly Society is choosing "Our World at Work," which has to do with "field" factory, and workshop.

\* \* \*

There recently appeared in the Christian Century an excellent article on "Why Men Do Not Go to Church." I read it Saturday evening. It was therefore fresh in mind when I went to church the following morning. It is not my custom to attend church in New York city but since my chief, Bishop Johnson, was preaching at the Church of Saint Mary the Virgin I worshipped there. The church was fairly crowded on this hot summer day, and *there were more men present than women*. Why? Of course I do not know. I suggested to one of the ushers that it was because men liked the masculine preaching of

Bishop Johnson. He smiled and said that it was that way every Sunday. Could it be that all these men were attracted by High Mass (they leave nothing out at St. Mary's)? You will answer that question according to your prejudices. But you will agree, I am sure, that any such unusual event as men outnumbering women at any church service should be recorded here. I would particularly call it to the attention of the editors of the Christian Century, since they are inclined to be critical of all Catholicism, whether Anglican or Roman. Lest you think this paragrapher possesses a prejudice of his own it might be well to say that I am neither "High" nor "Low" but am one of those unfortunate "On-the-Fence" Churchmen. Heavens-above, it was only last week that I was praising "Virginia Churchmanship." Such lack of conviction.

\* \* \*

You know no doubt that Industry is to play a large part in our Christian thinking this coming year. The Auxiliary is to use Mathew's "Roads to the City of God" as their textbook. This is a report of the findings of the Jerusalem Conference, and since industry and world trade was handled there by world famous experts it is treated extensively in this excellent little book. Then the Department of Religious Education has assigned "Good-will in Industry" as the topic for the Church School study during Lent and is to supply us with all sorts of material on it. This paper, to be as helpful as possible, will try to work itself into the general plan of things by publishing, during the seasons these topics are being studied, articles and comments which should be useful to study groups. Incidentally "Roads to the City of God" may be purchased through Witness Books, cloth for \$1.00 a copy and paper for fifty cents.

\* \* \*

The Federal Council of Churches has appointed a commission on motion pictures, with W. C. Redfield, former secretary of commerce, as chairman. It is to be the task of this commission to tell you where good pictures may be secured for church parties, and also to do whatever it can to make the pictures shown in public theatres nice. The commission is composed of a fine lot of church folks, including our own Charles K. Gilbert, secretary of social service for the diocese of New York. One might be a little critical of the chairman selected. Mr. Redfield's



job, as secretary of commerce, was to promote American interests abroad. One of the industries demanding a good bit of service from the department of commerce at the present time is the motion picture industry. It seems that American films are not welcome everywhere. The reason given in England and her colonies is that moral standards are undermined by the films manufactured in Hollywood. It has been the job of the department of commerce in at least some of these countries to persuade the law-makers that American films are good clean entertainment, fit for adult and child alike, and that the cry against them is being raised by manufacturers of pictures in other countries who find it impossible to compete with the fine American product. Since Mr. Redfield, as secretary of commerce, has been forwarding these arguments it will be difficult for him to serve as chairman of this commission without considerable bias. However, he will find others on the commission who are quite free, and exceedingly difficult to handle once they arrive at an opinion based upon facts, so that the net result of their efforts ought to be good.

\* \* \*

Rev. George G. Ware, beloved clergyman of the diocese of Olympia, died suddenly while seated in his automobile parked on the grounds where the diocesan conference was being held at Tacoma. Mr. Ware, father-in-law of Bishop Cross, was 72 years of age. Born in England, he studied for the ministry in that country, but came out to Canada and enlisted in the Royal Northwest Mounted Police. He often told how he was led back to the ministry through being commanded as a clergyman's son (he came of an old clerical family) to read the church service for the police detachment with which he served. He ministered for many years in Nebraska and North Dakota and rounded out fifty years of service at Hoquiam, where he raised the small mission formerly existing there to the state of a flourishing parish.

\* \* \*

The diocese of Washington and the National Church lost one of their most influential and loyal Churchmen with the death on July 23 of Commander C. T. Jewell. He was in charge of publicity for the diocese and was also secretary of the commission on religious education for the province.

\* \* \*

Two more Chinese bishops were consecrated in June, Arch-deacon Ku Hao-lin and the Rev. T. C. Soong, to be assistant bishops of that most interesting but unpronounceable diocese, Szechuan, or Western China. "Szechuan," which is also the name of the province means "Four

### Thank You

MAY we take this means of thanking the hundreds of readers who were good enough to answer the questions regarding the size, price, and general make-up of the paper. It is quite impossible, in a one-man office, to acknowledge each one personally, but we want each of you to know that your letter has been carefully read and that we are most grateful to you for it. Next week we will have a page devoted to the suggestions and criticisms that have been received, since it is apparent from these fine letters that you are all as genuinely interested in the welfare of the paper as are those of us immediately responsible for it. We perhaps should add at this time that ninety-nine out of each hundred letters received urged us in the strongest words available to increase neither the size nor the price, and in the majority of cases brevity of presentation is requested regardless of price. THE WITNESS remains therefore sixteen pages at two dollars a year. More on the subject next week.

Streams" which flow into the Yangtse. The English bishop is the Right Rev. H. W. Mowll. The province covers about 166,000 square miles, with a population variously estimated at 40 to 70 million, an easy enough leeway. The American mission stations of Shasi and Ichang seem far inland to us, but this remote diocese begins far beyond them. It begins with the mountain range through which the Yangtse cuts its way in world-famous gorges, and extends westward through mountainous country to the borders of Tibet and Kokonor.

In 1922, the latest year for which figures are available, there were reported 25 mission stations and 120 outstations, nearly 4,000 communicants, 2,500 catechumens, and about 10,000 more "hearers"; a foreign staff of forty men and fifty women, seven Chinese clergy and many Chinese lay workers. A diocesan training school and a hostel for students at Chentu, the capital, were a part of the work.

\* \* \*

Dr. Finney, vice-chancellor of the University of the South (Sewanee) has gone to Europe on a vacation. He calls it that—the first he has taken in six years—but nevertheless he is to spend most of his time at Oxford studying their system of small college units.

\* \* \*

Dr. Louis B. Franklin, treasurer

of the National Council, is shouting "FORE" at the top of his lungs. To the uninitiated that means "Beware" or "Look-out" in golf language. To quote his letter:

"Be watchful lest the summer season with its alluring trout streams, tennis courts, golf courses, automobile trips and vacations and its sunburn and mosquitoes, drive from our minds all remembrance that throughout this summer season the Church is at work.

"In the brief summer warmth of Alaska and the winter days of Southern Brazil our emissaries are ever busy doing the work that is ours as well as theirs. While we are taking it easy don't let us forget to send the money for their support.

"July first finds us \$74,220 behind last year, a loss of \$23,347 in June."

\* \* \*

Mr. E. E. Piper, head of religious education in the diocese of Michigan, is on the faculty of the summer school at the Presbyterian Seminary in Chicago.

\* \* \*

Twenty-one hundred ham sandwiches, 120 large cakes, 85 gallons of ice cream, many gallons of chocolate, and a brass band descended upon the Los Angeles County Farm the other day and provided nourishment and good cheer to the hundreds of inmates. It was all arranged by the City Mission Society of which the Rev. V. D. Ruggles is superintendent. They have another picnic of the same sort at the Olive View Sanatorium where there are 175 children, only instead of ham sandwiches they have more ice cream, and instead of a band they have movie people from Hollywood who come out and entertain the children—you know Buck Jones, Tom Mix and their horses—maybe Charlie Chaplin too.

\* \* \*

Some months ago we asked any of you who might care to do so to donate to a fund which was being raised in this country and in England for the widow and children of the late G. A. Studdert-Kennedy. An effort was made to raise \$10,000 in this country, another \$25,000 to be raised in England. The treasurer of the American fund now reports that a total of \$12,950.70 was raised here, and \$33,870 has been raised in England—certainly a striking evidence of the high esteem in which Studdert-Kennedy was held in both countries.

\* \* \*

The Rev. Malcolm W. Lockhart, rector at Baton Rouge, La., has declined the election as director of Expansion at the University of the South.

\* \* \*

Here is a little stunt which is attracting considerable attention in Detroit. At the Church of Our Saviour, located in a mixed community, the



rector runs on the bulletin board near the sidewalk, a notice of services which is followed with a different rhyme each week. Here are some of those which have appeared recently:

Once lived a man who went to church;

Another one who didn't;

The one who did is happy now,

The one who didn't isn't.

If you'd have a little church  
To worship in on Sunday  
Don't leave the rector in a lurch  
And make excuse on Sunday.

"I do not need the church," you say,  
Well, stop and think it o'er  
And then you'll find this very day  
There's no one needs it more.

\* \* \*

The Rev. Julian D. Hamlin, rector of St. John the Evangelist's, Newport, R. I., has accepted a call to the rectorship of the Advent, Boston, succeeding the Rev. W. H. Van Allen who resigned last March after serving as rector for 25 years. He is to begin his work in Boston October first.

\* \* \*

The district of Nevada held a summer conference at Lake Tahoe, July 22nd to August 2nd. Father Viall of the order of St. John the Evangelist who is chaplain at San Quentin prison, was the chaplain and gave a course for young people. Then there were courses by Dean Ramsey of Portland, Oregon; Dr. Ridgeley, for thirty years in China and now at the Divinity School of the Pacific; Miss Harvey, director of religious education in California; Archdeacon Lawrence of Nevada; Mrs. L. C. Lance, president of the Auxiliary in the Province, and Rev. F. B. Bartlett, national field secretary.

\* \* \*

Fine service at the Cathedral in Mexico City on July 7th to give thanks for the recovery of King George of England. The cathedral was crowded with a congregation which included representatives from the embassies and legations of seventeen nations. Bishop Creighton preached. The next day the leading newspaper gave five columns to a description of the service and to the sermon.

\* \* \*

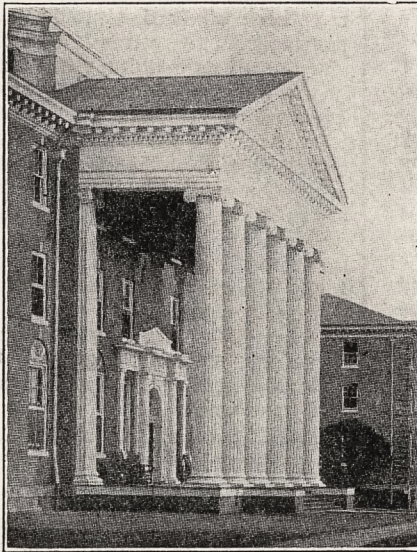
I was a bit mixed on this matter of gifts made to the College of Preachers by Mr. Alexander Smith Cochran. He gave the building now being erected, and further guaranteed \$50,000 a year as an income to carry on the work. His will makes a bequest to the College of Preachers of a million dollars, which is to provide that \$50,000 annual income. The bequest, therefore, merely means that the original pledge is to be perpetuated. Apparently my report previously printed stated that the

College now has \$100,000 to spend annually, whereas they must get along on half that sum.

\* \* \*

A great institute on rural work and other important subjects is to be held at the University of Virginia, August 4 to 17. There are to be a lot of senators, governors, and other public servants on the program. Professors dominate naturally enough but

one finds scattered throughout the announcement such names as Norman Thomas, socialist candidate for president, Sherwood Anderson, editor and author, Rev. W. H. Wilson, Presbyterian board of missions and Rev. W. Russell Bowie of Grace Church, New York. "The Task of the Country Church" which will surely draw to the conference many persons in that part of the country, is to be led by



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August 21, 1929



Rev. H. W. McLaughlin, director of the country church department of the Presbyterian Church. Dr. Bowie is to speak at vesper service the opening night on "Religion and Public Affairs."

\* \* \*

Kansas recently lost a noble Churchman and leading citizen in the death of Dr. J. C. McClintock, who died at Topeka in his 74th year. He served for many years as a vestryman of Grace Cathedral and was the chief of the staff of Christ's Hospital.

\* \* \*

Canon Robert Ellis Jones of the Cathedral of St. John the Divine, New York, died July 20th following an operation. Canon Jones was the president of Hobart College from 1897, leaving there in 1902 to become a member of the cathedral staff.

\* \* \*

Rev. George Backhurst of St. Clair Shores, Michigan, has been elected superintendent of the Detroit City Mission. He is a Britisher, trained over there, and he served three years in the English Church Army before coming to this country by way of Canada.

\* \* \*

Many Church institutions benefit by the will of Maria C. Corliss, late of Providence. The Rev. Lester Bradner, head of religious education and her former rector, received \$50,000; many diocesan institutions received from ten to twenty-five thousand dollars; the Church Pension Fund, \$10,000; Hampton Institute \$25,000 and Tuskegee \$20,000. The residue of the estate, described as not exceeding half a million, goes to the National Council.

\* \* \*

Bishop Rowe, writing from Anvik, informs the Department of Missions that Rev. Dr. John W. Chapman and Mrs. Chapman will remain in Anvik during the winter of 1929-30.

The Bishop is greatly troubled about the necessity for a new dormitory at Anvik to cost approximately \$18,000, while he has on hand only \$6,000. He says, "We shall go ahead with a foundation, a basement of concrete, and when the funds run out, stop. But this is discouraging. A

new building before another winter is imperative. There are now twenty-eight children. Some provision should be made to care for any tubercular sick children so as to separate them from the healthy ones."

Bishop Rowe reports everyone well at Anvik and eagerly awaiting the run of salmon that had not yet begun. After leaving Anvik he expected to visit Tanana and then go on to St. John's in the Wilderness, where a new mission house is to be built to replace the original log house erected twenty-two years ago.

\* \* \*

St. George's Episcopal Church, Hempstead, Long Island, has installed a three-manual Pilcher organ in its historic building. Few churches in America are richer in associations with colonial days and the installation is one in which the Pilcher organization feels justifiable pride.

England's eventful 17th century had scarcely faded and America's equally momentous 18th century was still on its threshold when St. George's came into being. Since 1702 the church has had but fifteen rectors. During the ministry of the Rev. John Thomas, Queen Anne presented the parish with a chalice, paten and prayer book, all of which are used today in the church's services.

Built in 1822, the present church edifice, especially in its interior, presents an appearance which contrasts sharply with more modern churches. Its almost austere Colonial lines are seldom seen except along the Atlantic seaboard, and even there examples as interesting as St. George's are less

and less frequently found. In simplicity of design and quiet dignity of tone the three-manual Pilcher installation harmonizes with its surroundings at St. George's. It is interesting to note that Henry Pilcher, founder of the present Pilcher firm, began his career as an organ-builder in England two years before St. George's was erected. His first factory in America was established in 1832. (Rev. John S. Haight is Rector of St. George's.)

\* \* \*

The few remarks I made here about my golf game—if any—brought in a number of letters from sympathizing brothers. One left-handed parson up in New York State wants to send me some extra left-handed clubs which he has, while another reader out in Ohio is so concerned about my game that he wants to be the first donor to a fund with which to properly equip me. But you know I really do not think my 125 score is due to the clubs at all really. A friend of mine who really is a good player took me out behind the barn the other day and showed me what I was doing wrong. Now if I can only remember them all I really expect to get my game down to 110 before the football season starts. Then he advised me to buy a few "woolly balls" and drive them up against the house. They are soft balls made out of wool which you can't hit very far and are supposed to be quite harmless. I have been practicing with them evenings. It is true that one can't hit them far—at least I can't—but don't believe that

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about being harmless. I have already smashed two windows of the garage and that nice big one over the kitchen sink, all of which led my wife to exclaim "Just what is the point of this game, golf?"

\* \* \*

The Church Mission of Help during 1928 handled 3,440 cases, of which 1,651 were new. Of the latter number, 905 were unmarried mothers; the others were families or girls who were aided in making adjustments and preventing disaster. In 328 cases, men and boys were worked with in solving the girls' problems.

Of all the cases handled, only 264 were referred by the clergy and 476 by Church people. The question arises, "Have the clergy no contact with problems such as the Church Mission of Help is expert in solving, or do they not know of this organization?" A larger use by Church people of their own case-working agency, which uses spiritual means in the adjustment of problems, would mean the larger influence of the Church in the whole field of social betterment.

\* \* \*

St. Barnabas' Mission to lepers, at Kusatsu, Japan, was wonderfully blest last year. Bishop McKim writes that the congregation there is the largest in the district of North Tokyo, numbering 450 baptized persons and 332 communicants, with 71 baptisms and 40 confirmations during the year. The addition of Miss Mary McGill to the staff of workers has relieved the "Shepherdess," Miss Cornwall-Legh, of much of the responsibility which has been wholly hers for the last fifteen years. Two generous gifts of \$5,000 each from Church women in New York City, together with another of \$5,000 from a lady in Buffalo, have made it possible to buy one of the best buildings in Kusatsu, which will accommodate fifty leper patients. A Japanese man of wealth in Tokyo, who is not a Christian, has given the large sum of 80,000 Yen, together with a promise of an additional 10,000 Yen for the next three years, towards the creation and maintenance of a

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leper hospital there. This munificent interest is largely due to the influence of Mrs. Sekiya, the wife of the Vice-Minister of the Imperial Household Department, and of Dr. Toyama, the leading expert in skin diseases in Japan, and also professor in the Imperial University, both devout communicants of the Church.

The Vice-Minister of the Imperial Household is a person of high importance who directs the comings and goings of the Emperor. His wife's interest in the Church has been mentioned by Bishop Binsted, who says that at any service she is almost always the first to come and the last to go, bringing friends or some of the young peers of the realm. She has a weekly service for women in the chapel in her home, to which different pastors of the city are invited.

Bishop McKim, writing further of North Tokyo, says that three new stations were opened during the year, and two new churches consecrated: The stations are at Kiryu, which has the Rev. H. L. Andrews as resident priest in charge, and Isezaki, for which he is also responsible. Both of these stations are in Gumma Prefecture, which is one of the largest silk-growing centers in Japan. The third new station is Sano, a city of more than 20,000 people, which is under the charge of the Rev. Dr. R. W. Andrews, who lives at Tochigi, one hour distant by rail.

The new churches are All Saints'

Church, Urawa, a handsome building of re-enforced concrete, planned by Mr. Bergamini, and the other, an attractive and well built structure at Tochigi. "The Rev. Dr. R. W. Andrews, priest in charge, is entitled to great praise for the really dignified and well equipped structure built under his supervision, in which the people of Tochigi take great pride."

The spiritual growth of the District is encouraging. The religious work in the Church institutions is being carried on with more vigor and earnestness, and the reaction on the part of all connected with them is shown by a large number of baptisms and confirmations.

\* \* \*

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Principal

Church, New York City. There is a soap-box, amplifiers and a microphone, so that people a long way off can hear. They begin with music which attracts folks in the office buildings; then some member of the staff gives his personal witness, after the Calvary manner. Then members of the staff mingle with the crowd and seek opportunities for talks with any who may be interested.

A bill has passed the Texas legislature which creates a fund so that Mexican students may study at the University of Texas and American students at the National University in Mexico. Bishop Creighton of Mexico is on the committee to select the students.

Here is a letter from Bishop Creighton of Mexico which we are glad to print. It is nice to know that readers responded so promptly to the need.

"The publication of my thanks to the Bishop and Convention of Long Island, and to the Church Papers for the help they gave us in procuring the amount of our reduction as published on page 14 of THE WITNESS of July 4th, impells me to write you of two incidents which indicate the interest our Church people have in your paper.

"Immediately after the publication of your notice, together with the list of reductions, I received a cheque from one of your subscribers, telling me that you had called her attention to our plight.

"Just two days ago I received a letter with a cheque enclosed from a rector in a Church in the mid-west. He wrote me that in his efforts to present the Church's Programme, he had read to his congregation from THE WITNESS what you had to say about our dilemma. He says in his letter that the cheque he sent me was the immediate response.

"I am extremely grateful to you for this publicity you are giving Mexico, not alone because it helps us in the District, but because it arouses the interest of people at home in the Missionary Programme."

It is an interesting group that gathers each Sunday afternoon on the famous Charles Street Mall of Boston Common. They come to hear the preachers provided by the Greater Boston Federation of Churches. The most interesting part is the open forum which follows the several preachers. Every kind of question is asked:

A laboring man wants to know why the Church does not sympathize with the destitute strikers, as in Fall River. He is followed by another who declares that ministers don't dare to speak their minds on economic ques-

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Holy Days and Thursday, 11 A. M.

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Holy Days at 10 A. M.

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

**St. Chrysostom's, Chicago**  
Rev. John Crippen Evans  
Locum Tenens  
Sunday, 8, 9:30 and 11 A. M.  
Sunday, 4 P. M. Carillon Recital.  
Holy Days, 7:30 A. M.

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

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

**Christ Church, Cincinnati**  
Rev. 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, Eau Claire, Wisconsin**  
Rev. F. E. Wilson, Rector  
Sundays: 8, 9:30, and 11:00 A. M.  
Holy Days: 10:00 A. M.

**St. Mark's, Berkeley, California**  
Bancroft Way and Ellsworth Street  
Near the University of California  
Sundays: 7:30, 11:00 A. M., 7:45 P. M.  
Tuesdays: 10:00 A. M.

tions because the capitalists supporting their churches would cut their salaries and force them to "shut up or resign." A communist wants to know why the Church does not follow the example of the early Christians and have all things in common. A Negro may ask, with some bitterness, or perhaps with irony, why so many good church folk clamor for the enforcement of the Eighteenth Amendment and totally forget the Thirteenth, Fourteenth and Fifteenth. An atheist has asked "Show me God," and curls his lip at the answer, "God is a Spirit."

Latterly the most vigorous discussion has arisen over the claims of the Catholic Church. Her adherents want to know why Protestants are not in the one and only true Church. How can we claim to be in any true Church when we are so divided among ourselves and teach conflicting doctrines? One answer frequently made by the Rev. George L. Paine in charge, is to point to the sign hanging on the trunk of the tree adjoining—"Federation of Churches"—and I make comment that albeit there are minor differences in forms of government, in ritual, in our several traditions and in some minor matters of doctrine, yet, fundamentally, and at heart, we are all of one Church, also with the Catholics, acknowledging the same Lord and Master.

\* \* \*

The Life and Work Conference is establishing in Geneva, Switzerland, a permanent Church headquarters to be known by the somewhat cumbersome title of The International Christian Social Institute and Bureau of Research of the Life and Work Conference. It is to be supported by Christian bodies of various countries.

\* \* \*

A city-wide conference on Marriage and Divorce is to be held in Buffalo in November under the auspices of the Federal Council of Churches. The Federal Council recently issued a report on that subject, the findings of a large committee which met frequently over a long period of time. The first edition of 50,000 copies has been exhausted and a second printing of 10,000 has been made. I believe the cost of it is a dime; and the address of the Council is 105 East 22nd Street, New York, in case you care to have a copy.

\* \* \*

The rejection by the House of Commons of the Revised Book of Common Prayer inevitably raised the question of the connection between Church and State, and the strong advocacy by Dr. Henson—one of the ablest of the bishops—of Disestablishment has made this a live issue, on which the leaders of the Church of England are pronouncing. The Archbishop of Canterbury speaks of himself as one of those old-fashioned enough to think

## Services

**Cathedral of St. John the Divine, New York**  
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Daily: 7:30 and 10 A. M. and 5:00 P. M.

**The Incarnation, New York**  
Rev. H. Percy Silver, S.T.D., LL.D., Rector  
Madison Ave. and 35th Street  
Sundays, 8 and 11 a. m.

**Trinity Church, New York**  
Rev. Caleb R. Stetson, S.T.D.  
Broadway and Wall St.  
Sunday, 7:30, 9, 11, and 8:30.  
Daily, 7:15, 12 and 4:45.

**The Heavenly Rest and Beloved Disciple, New York**  
Rev. Henry Darlington, D.D.  
Fifth Ave. and Ninetieth St.  
Sundays: 8 and 11 A. M.

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

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

**Church of St. Mary the Virgin, New York**  
Rev. Selden P. Delany, D.D.  
139 West Forty-sixth Street  
Sunday Masses, 7:30, 9, 10:45.  
Week-day Masses, 7, and 8.

**St. John's, Waterbury**  
Rev. John N. Lewis, D.D.  
Sundays: 8, and 10:30 A.M., 7:30 P.M.  
Holy Communion: Wednesdays and Holy Days, 10 A. M.

**Gethsemane, Minneapolis**  
Rev. Don Frank Fenn, B.D.  
4th Ave. South at 9th St.  
Sunday: 7, 8, 9:30, 11:00 and 7:45.  
Wed., Thurs., Fri., and Holy Days.

**All Saints' Cathedral, Milwaukee**  
Dean Hutchinson  
Juneau Ave. and Marshal St.  
Sundays, 7:30, 11, and 5:30.  
Holy Days, 9:30.  
Daily, 7 and 5:30.

**St. Paul's, Milwaukee**  
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still that the formal expression of the long union in English life between Church and State is worth preserving. There is, he says, still some blessing in it, and he wonders how long the great tradition would survive if the formal expression of it were removed. The actual mode in which that expression was made might have to change, in course of time it might have to be withdrawn from English life, but he is satisfied that the truth which it expresses belongs to the deepest desire of English folk that the realm and Empire should be a Christian State. The Archbishop of York would regret Disestablishment most profoundly as a further step in the secularization of the State. He says "Quite frankly, I don't think it matters to the Church one way or another whether it is established or not. We should consider the matter not as Churchmen but as Christian citizens concerned for the welfare of the English State and nation. But it is certainly true that for the full influence of the Christian spirit in our country there must be a free exercise of their own choice in matters spiritual by those who constitute the society of the disciples of Christ. We cannot make our influence felt to the full unless we have that freedom of expression, and if it turns out, as I pray it may not, that this corporate character of the Church can only be fully realized and expressed, at least for the time being, in separation from the State, then that course may ultimately most regretfully have to be taken." Bishop Henson thus defines the problem; how to disestablish the Church of England with a minimum of material loss, or how to maintain the Establishment with a minimum of spiritual surrender. He insists that the first alternative provides the truer and more illuminating version of immediate duty. The Church Times declares that sooner or later Disestablishment is inevitable and in many ways desirable.

\* \* \*

In anticipation of the Conference of Anglican Bishops from all over the world, which meets at Lambeth in 1930, the question of Reunion is being actively discussed in England. The Bishop of Birmingham (Dr. Barnes) regards the issues involved as undoubtedly by far the most important with which the Church will be faced in the present generation, and believes that on the decisions reached will depend the future of the Church during the twentieth century. The Bishop of Gloucester (Dr. Headlam), speaking of the great and growing interest in the Church of England on the Continent of Europe and elsewhere and the desire for greater knowledge about it, says he cannot consider anything worse for

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the well-being of Christianity than the organization of Christians in two great camps, one called Catholic and the other Protestant, fighting one another for mastery; but Anglicans did not and could not accept the claims of supremacy and infallibility made on behalf of the Pope. They could not unite with Rome until those claims were abandoned. They were disastrous to the well-being of Christendom and the chief cause of Christian disunion. As things are it is not possible to unite with Rome, but, says Dr. Headlam, there is no reason for refusing any opportunity for pleasant or more courteous relations. The true Christian Church should be both Catholic and Evangelical. The full Catholic tradition was something that could contribute to a united Christianity, and any contributions other Churches might have to give would be welcomed. Naturally Anglicans desired reunion with the Orthodox and other Churches which lay stress on the Catholic position and want home reunion. There is a growing demand at home and in the mission field for Christian unity, and Dr. Headlam warns any Church refusing to take part in the movement or which allows its own prejudice to overbear its judgment that it will pay the penalty in the future.

\* \* \*

The shortage of clergy in the Church of England is coming to be the outstanding religious problem of the day. In 1926 there were only 16,000 clergy at work in England, whereas in the earlier years of the century 21,000 was the normal figure. Hitherto candidates for ordination have come mainly from the middle classes. The Bishop of Durham considers that a stage has now been reached when the ground of equipment should be widened and the ordained clergy recruited largely and even mainly from the artisan class. That means that they would need to have financial assistance for their education and training. The Bishop added a word of heartfelt welcome and real sympathy for those candidates who came from humble homes. It is pointed out that the Church of England has been a long time reaching a stage which the Church of Rome reached centuries ago. "Without going as far back as the Twelve Apostles (who were 'from the ranks of artisans') one has only to turn to the priests of Ireland, who are almost invariably of the peasant class, as well as to some of the Irish higher clergy. The late Cardinal Logue, for instance, was the son of a Dublin car driver."

\* \* \*

Owing to the difficulties of finding a place of meeting, no Church Congress will be held in England this year. This is largely due to the division of dioceses and changes of

bishops. Twenty-three bishops were approached without success. The abandonment of the Congress is due solely to local and temporary causes. There is no question about its continuity after this year. The Congress will probably be held in South Wales next year, and it is hoped that it will meet in Toronto in 1931 or 1932. The convention at Cromer, organized by the Evangelical Group Movement, this summer to some extent fills the gap caused by the interruption of the Church Congress.

\* \* \*

A new parish being built in Geneva, Switzerland, for Emmanuel Church, Rev. Everett P. Smith, rector, will provide a center for Americans in that city and region. The house will

contain reading rooms (including a library of 3,000 volumes), assembly rooms, Sunday school rooms and an ample hall for meetings and lectures. The total cost will be \$50,000, of which all but \$5,000 has been raised. This amount the committee is endeavoring to secure from those in Geneva who are interested.

Rev. J. M. McGann, dean at Springfield, Mass., has preached his farewell sermon there and is now in Denver conducting a mission at the Cathedral. He is planning to devote all of his time to mission work.

\* \* \*

A new church, costing \$40,000 is being built for the Church of the Holy Communion, Tacoma, Washington, to be ready in September.

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