

The **WITNESS**

CHICAGO, ILL., AUGUST 15, 1929

The Problem

according to
REINHOLD NIEBUHR

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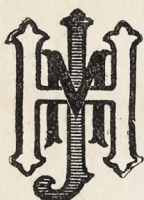


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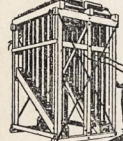
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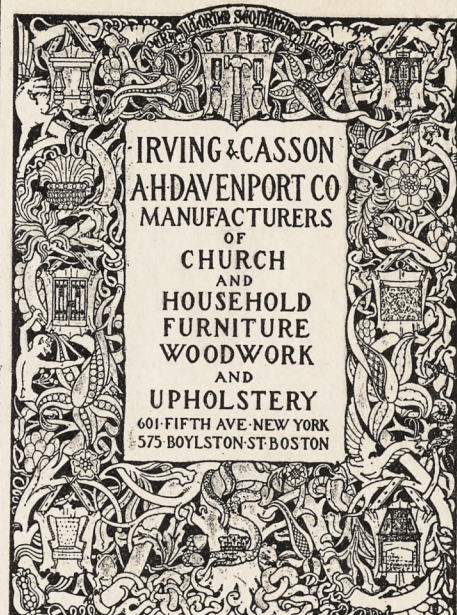
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WHAT SHALL I DO?

An Editorial by

BISHOP JOHNSON

WHEN you attempt to teach a child the piano, the first thing that he wants to do is to play a tune. The weary process of learning the scale does not appeal to him. He wants to do something even though that which he does is very feeble. This is like the demand which clergy hear so often from the laity. "Give me something to do so that I may find a greater interest in religion." Well, like everything else there is a first thing to be done first, without which all else is futile.

Before a Christian ought to attempt to do much, he should learn to worship. That is the thing that Christ did first and put first in His teaching and it is the thing which Americans seem to regard as of the least importance. What is worship?

It is seeking God, loving God, serving God so that we may have the mind of Christ. Until we enter into a close and intimate relationship with God, we are like children anxious to help our parents, but because of our immaturity and ignorance we are in the way more than we are helping.

I think that the Christian religion in America has been more hindered by those who perform zealously but not well, than it is impeded by the enemies of Christ.

We have large groups of zealous Christians who are utterly ignorant of the art of worship and who regard religion as an instrument for improving the morals of the other man and for insuring the future bliss of oneself.

This is just what it is not. The Christian religion is a system which primarily is to teach men to worship God in order that those things which they may do may be responsive to the will of God.

The Master was anxious to help mankind but in order that He might really help men, He spent much time in the presence of God so that He might do the Father's will and not His own.

The atmosphere of contention and cross purpose which pervades religious society is the result of sub-

stituting the ego for God and self will for His will. One might as well attempt to teach music, having never learned, as to do the will of God having never worshipped.

What we do not seem to sense is that there is nothing more repulsive than self satisfied religion which substitutes the will of a Pharisee for the mind of Christ and intrudes itself into the privacy of other men's lives. The people who demanded that Christ be crucified were unusually pious people whose rectitude was such that they never questioned it. They resented Christ's considerate courtesy for the sinner and His rather feeble appreciation of their righteousness. They did not want a service which was perfect freedom, but rather one that followed the program which their stupidity insisted on. The Pharisee ignored the publican and the sinner; had no dealings with the Samaritan; and hated the Christ, because He ate and drank with outcasts and because He had a care for the Samaritan.

America is attempting to play the religious organ without practicing the presence of God.

So when anyone complains that he is not given anything to do, he misses the point.

He is to practice the presence of God in worship until he has fitted himself to be of real service to the Master because he has learned to submit his own will to that of Christ.

If one asks what America most needs today, I should answer without hesitation that it needs to worship God that it may rid itself of amateurish religion which sees no impropriety in substituting jazz for a Te Deum, suspicion for love, and scolding for forgiveness. Our religion is crude because we insist on bending God to our conceptions of righteousness instead of conforming ourselves to the mind of Christ.

The trouble is that men do not really believe that worship is doing anything, whereas it is doing the most difficult and most essential thing in religion, without which all that we do is little worth. Worship

is orientating ourselves to the center of our spiritual solar system and so pursuing the orbit that God has given us.

A religion in which we listen to some one pray and expect to profit from an eloquent sermon and which censures sinners and canonizes those who agree is as far removed from the religion that Christ taught as self righteousness is removed from the righteousness of God.

A Christian should be one who makes it his first duty to worship God on the Lord's Day in the manner that Christ commanded him to do it. The measure of worship in a congregation will be determined by the attendance at the early service, for there they not only worship God but receive Him. One should go out of Church with a sense of having received the forgiveness of God himself and with the purpose of manifesting that which He himself has received to others. He should bear his share of the burdens of Christian discipleship and be willing to render such service as is offered him to give. He should keep himself pure from the greed, lust, hate and envy of men and he should accept the trials of life without self-pity or complaint.

Whether he does anything else or not he is living the Christian life and will be ready to do that which God calls upon him to perform. He will not rush in where angels fear to tread and he will not become a public conscience, more intent on the discords without than embarrassed with the discords within.

He will mind his own business until God makes it clear to him that he is to interfere with his neighbors affairs. A christian religion that is not courteous is as absurd as a orchestra that is all discord. One may not deny that it as an orchestra but one doesn't have to listen when it plays. A religion without worship as the basis is cheap, sordid and repulsive.

It is time that we gave heed to the Master's warning:

"Beware of false prophets."

"Take heed whom ye hear."

"Do men gather figs of thorns?"

"Ye shall judge them (that is prophets) by their fruits."

The function of religion is to lift men to a higher life and that begins in worship.

Its influence on the world is that of leaven, which pervades rather than imposes itself on society — We creatures do not exist to use God but to serve Him.

Notes on Worship

By

IRWIN ST. JOHN TUCKER

I. THE PICTURE OF GOD

SUPPOSE one who knew nothing of Christian doctrine were to attend worship according to the form of Daily Prayer in the Book of Common Prayer. What definite idea of God would he gain from the worship itself? Strip the words of all the outward symbolism of vestment and ceremonial—what would be the teaching?

First would come a hymn. It might be clear or it might be obscure, for there are some hymns unintelligible except to one versed in Bible lore. But clear or obscure, the opening hymn certainly would make plain that the gathering was for the sole purpose of worshipping God; not for enjoyment, nor for listening to music or to a speaker.

Then would come the Sentences; and the opening one states clearly and unmistakably the Real Presence of God among his worshipers.

"The Lord is in his holy temple: let all the earth keep silence before him . . . Behold, the tabernacle of God is with men, and he will dwell with them, and God himself shall be with them, and be their God."

After all, that is the news of the story. Of all the verses of Scripture between Genesis and Revelations, the statement "God is present in this place" is certainly the most important to the people in the church. The minister carries this statement further in his exhortation. This makes plain that he does not regard himself as a leader chosen by them, but as a herald appointed by God, to summon them into His direct and realized Presence. He bids them

"Accompany me, with a pure heart and an humble voice, unto the Throne of the Heavenly Grace . . ."

These are not idle words. The throne of God is symbolized by the altar, but they are before it just as truly if no altar is there. What manner of Being is it into whose presence they have thus come?

Let us go through the Book, and list the teaching there contained in the actual words of the Church at prayer. Never mind definitions. Let us study the Gospel in action.

"Almighty God, our heavenly Father . . . obtain forgiveness of our sins by his infinite goodness and mercy . . . Almighty and most merciful Father; . . . O most merciful Father . . . Almighty God, the Father of our Lord Jesus Christ, who desireth not the death of a sinner, but rather that he may turn from his wickedness and live . . . Almighty God our heavenly Father, who of his great mercy hath promised forgiveness of sins to all those who with hearty repentance and true faith turn unto him . . . have mercy upon you . . . Our Father."

Now this is a picture of God, merciful and Almighty, sketched out in the first few acts of the Gospel in action. It is a picture worthy of the teachings of Jesus. There is not anywhere, in any liturgy, a more beautiful presentation of the Christian conception of the Divine Being we worship.

Having received the assurance of forgiveness, the Book leads us on to complete the picture of God, the Father as Creator.

"He is a great God, and a king above all gods (the word should be 'judges') . . . in his hands are all the corners of the earth . . . The Lord our Maker . . ."

"The Father everlasting . . . Lord God of Sabaoth . . ."

"It is He that hath made us, and not we ourselves . . . He is gracious, His mercy is everlasting, and His truth endureth from generation to generation . . ."

"God the Father Almighty, maker of heaven and earth, and of all things visible and invisible."

In the Prayers is given definite teaching of the

Creators relation to our own lives; personally

"Author of peace and lover of concord, in knowledge of whom standeth our eternal life, whose service is perfect freedom..."

"Heavenly Father, almighty and everlasting God, who hast safely brought us to be beginning of this day..."

"High and mighty ruler of the universe, who dost from thy throne behold all the dwellers upon earth..."

"Father of mercies and God of all comfort our only help in time of need... Merciful God and heavenly Father, who hast taught us in thy holy word that thou dost not willingly afflict or grieve the children of men..."

"From whom cometh every good and perfect gift... Creator and preserver of all mankind... Father of all mercies..."

In the Prayer for self in evensong—;

"From whom all holy desires, all good counsels and all just works do proceed..."

In the Holy Communion;

"Unto whom all hearts are open, all desires known, and from whom no secrets are hid... Almighty, everlasting, merciful... Holy, Holy, Holy, Lord God of Hosts, heaven and earth are full of thy glory..."

The Collect for each Sunday and feastday—the special prayers for those days adds to the picture, each one rehearsing some further attribute of the eternal One. It takes a year to complete the picture and a lifetime to fathom it.

This is the living picture drawn by the Worshiping Church of God the Father. It is not cold and formal, like the First Article of Religion. It is much more like the warm, intimate, loving picture drawn by Jesus Himself.

Youth and the Church

By

S. M. SHOEMAKER, Jr.

WHAT attitude shall we take towards youth today?

Youth has parted company with the old ideals. I think part of it has come from stupid incarnations of the traditional ideal in their elders and relatives, and part of it from want of courage enough to stand by what was true in those ideals when most of their fellows were forsaking them. But in any case, whatever the cause, we have got a youth today which is thinking and feeling in new ways. What shall be the attitude of religious people and the Church towards them? It is useless to defend those timid applications of Christianity which have made youth feel that Christianity was itself a timid thing, for they are travesties of true religion.

It is useless to ask youth to do for the Church the small and uninteresting things they have been asked to do in the past: they know that Christianity is an all-or-none kind of business, and that we ought to be asking for their whole lives, as Jesus did at the beginning. We need to remember that what we conservative church-people often call the prejudices of the younger

generation coincide remarkably closely with Jesus' deepest convictions about the Church of His time. A young man said to me the other day that he felt the arguments of conservative church-people against real personal religion were very much like the arguments of the Scribes and Pharisees: and so they are. Let us all the way through learn to understand, and so find out what is in us which makes modern youth feel as it does about us. There is some wisdom and some folly in modern youth. It is folly to fly in the face of the long ethical experience of the past, and it is folly to surrender one's own deepest conscience to a merely modern spirit. Let us drive our own stakes deeper in the solid ground that Jesus Christ was right about life. And let us maintain that position with youth, not by arguing about their sins, but rather by acknowledging our own, by understanding sympathy, and by an occasional sally of good-natured honesty which will puncture the bubble of their moral skepticism. We shall do nothing for youth if we cannot and do not maintain these two attitudes, of wide understanding and of firm conviction.

And this is all part of the larger law that unless we maintain a wise balance we shall do harm. There was a time when I feared a balance life: it sounded too much like a life of compromise. But I do not now mean a life of compromise: I mean precisely refusing to compromise with either of two ideals, and managing rather to hold them in equilibrium. We all do most terribly need to learn where to yield, and where to stand firm: where to let go of unessentials, and where to cling for dear life to what is really necessary. Possibly we ourselves alone know wherein we most err, whether by laxity and indifference to principle, or by rigidity and dogmatism about it. I have seen lives, and so have you, in which was plenty of breadth of understanding and deep sympathy with all sorts and conditions of men, yet who never swerved by an inch from what they believed: it means that they were both lovable and fine, both congenial and strong. Such was our Lord Jesus Christ in all His human life. I cannot imagine a situation in which He did not fully understand what made a person do what they did: nor can I imagine a situation in which He would weakly condone it. *There* lies the trouble: so many sympathetic people understand us so well that they let us down and make the ideal seem impossible. And on the other hand, so many fine people do not understand us at all, and when they hold us up they make the ideal seem unlovely and unattractive.

Heroes of the Faith

ANDREW YOUNG

ONE should say rather Andrew Young and wife, for she was quite as much a heroine as he was a hero. Together they went to China after already having served as missionaries in Africa; a "pair of incorrigible gipsies." Writes a friend: "To pack up a change of linen, a Bible and a medical book or two

and go off to the rescue of some sick body separated from them by roaring rivers and muddy roads was quite a casual affair. Even the babies did not cure them; they simply backed them into the mule cart and off they went, the whole family as though on a great lark."

Since the time when Andrew Young left England for China, in the spring of 1913, there had been four years of almost incessant toil and anxiety, varied only by travel under trying conditions and at forced speed. Again and again the warning which fatigue should have given him was ignored, its inhibitions kept at bay by the reinforcements of religious devotion and a steel-like will. But in March, 1918, he had a complete collapse and had to put down everything and leave for Hawaii Yuen.

Did a smile lurk behind the kindly, patient brown eyes when "Mr. Glory Tai-ful" recognized the disease which had seized him? So often had he fought it across the bodies of others, that it seemed almost to wear the face of a friend at last. Typhus might be a dread enemy to the many, but for Cecil Robertson, Stanley Jenkins and Andrew Young, it was, after all, only a messenger. "He maketh his ministers a flame of fire." Over the body of this beloved physician, as over many a patient of his before, the battle was waged, and this time with better human hopes. Never before had Shensi had two British doctors and four British nurses available for one patient. Almost to the end it seemed as if skill and devotion would prevail to keep this servant of Jesus with us, but the patient's powers of resistance had been lowered by year of persistent overwork, and the final onslaught of the fever prevailed.

"The end of Andrew Young came on the twenty-ninth day of April, 1922," writes Mr. J. C. Keyte, to whom we are indebted for the above amount. The Chinese, for whom he had laboured so untiringly, were not slow to do him honour. The United Church and the poor torn State were present at his funeral. The sorrow of the many poor for whom he had toiled in such kindness was the laurel of his wreath.

Let's Know

By
BISHOP WILSON
ST. PAUL'S FAMILY

APOLOGIES. Some little time ago I received a letter forwarded by the Editor of the Witness containing a question to be answered in this column. Since then I have gone through the paroxysm of moving into a new house and in the confusion of it all that letter seems to have disappeared. If some kind reader feels neglected and will be good enough to write me a repetition of the question, I will be glad to write him or her my personal apology and also to answer the question.

Meanwhile, let us turn to another question about the family of St. Paul. Here is a good field for sleuthing. We know that St Paul was born in the city of Tarsus

which was a free city, a university center, and an important commercial community. The atmosphere of independence generated in such surroundings must have been accentuated by the fact that his father was a Roman citizen and that St. Paul was therefore born into this privilege. The right of Roman citizenship was given for some distinguished service to the empire or was purchased at considerable cost. Some students have thought that St. Paul's father (whose name is unknown) was well able to buy his citizenship because it may well be that he was a wealthy man. This is indicated by the extent of education received by St. Paul. It has also been conjectured that the Apostle inherited money toward the close of his life which enabled him to hire his own house while waiting trial in Rome. In any case we know that his father was a Pharisee, a strict Jew, who brought up his family very carefully in all the requirements of the Jewish law.

Of his mother, we know absolutely nothing. He had a sister who was married and lived in Jerusalem. Perhaps she was an older sister with whom St. Paul lived when as a youth he left home to pursue his studies at the feet of the famous Gamaliel. It was a son of this sister who uncovered the plot against the life of the Apostle after he had been arrested in the Holy City, so that we know he had a nephew.

The possibility has been advanced that St. Paul had been married while he was a young man. In Acts 26:10 he speaks of persecuting the Christians and says that "I gave my voice against them." It is thought that this may mean he was a member of the Sanhedrin, or Jewish Council, by whom such judgments were given and the members of this august body were supposed to be married men. If this were so, it probably means that his wife died at an early age for in the First Epistle to the Corinthians he seems to place himself in contrast to St. Peter and other apostles on the very ground that they were married.

We have no way of knowing whether any of his family followed him into the Christian faith. Certainly his sister and his nephew maintained some sort of friendly relationship with him even in his imprisonment but they probably were not Christians or there would have been some reference to that fact. Thoroughgoing Jews were not very sympathetic with relatives who stepped outside the rigid lines of Jewish tradition and in all likelihood St. Paul pursued his ministry with very little sympathy from the members of his family.

A Book Review

By
CHARLES E. HEDRICK

JESUS OF NAZARETH, by Bishop Gore. (No. 130 in the Home University Library of Modern Knowledge). Henry Holt & Co., 1929; 256 pp. \$1.00.

The outstanding merit of this small but weighty book is the author's steadfast refusal to tell the story without at the same time penetrating into its significance, his refusal to divorce the history from religion and ethics—and, let it be added to his credit, theology.

For the "life" of Christ that does not convincingly indicate to us how the subsequent fact and faith of the Church is organically and legitimately related to the "mind" of Christ as revealed in his life and death, and vindicated in his resurrection, leaves us in the lurch just at the crucial point. The inner core which binds together history and theology, the story and the "gospel" (which is the meaning of the story), is the notion of Messiahship, and the construction which our Lord put upon that notion both in thought and deed. It is just here, where many writers are most weak, that the Bishop is strongest. "Jesus was the Christ—and therefore more", is his clue throughout.

The critical position is much more liberal than in the writer's similar but much shorter article in his now well known one volume commentary. The treatment is based in the main on the two most trustworthy sources, S. Mark and S. Luke. The choice and arrangement of material is skillfully adopted to meet the demands and perplexities of the "average" reader, who is not always ready to take things for granted. Our Lord's ethical teaching is set in its true historical perspective: and as to the connection between ethics and doctrine the Bishop calls our own age to witness that where the doctrine is surrendered the Christian moral standard soon follows.

Sex Education

By

BELLE D. BOYSON

Professor at the University of Cincinnati

HAS the Church no contribution to make to family life by entering in any way the field of sex education? I imagine that many of you are thinking, parents are the ones who should give their children the proper information and ideals needed to save them such mistakes. I heartily agree in theory but we must face facts as they are. Few parents give their children this education. They usually dodge the responsibility because they do not know how to do it. Sometimes they try, and make such a bungling job of it that they do more harm than good. The fact remains that very few of the children and youth of today are receiving this much needed education from their parents. Wide awake teachers in day or Church schools and clergymen as well as social workers know that this is tragically true. Again and again when our young people are in difficulties the fact comes out that they were never given any decent and wholesome instruction in the field of sex. Despite this apparent sophistication of our youth it is simply a bluff to cover up their essential ignorance. The facts they do know have in the majority of instances been obtained from unwholesome sources or by dangerous experimentation, with the whole subject vulgarized in the total absence of even a decent vocabulary.

Our youth today needs high, spiritually minded people to help them to prepare for successful family life. The Church, by virtue of the very things for which it stands, I believe, can do this better than any

other institution. Can our leaders not be trained to teach parents how to give sex information to their children in the most wholesome and high minded way? Character education, which is obviously a function of the Church, is missing the most vulnerable sector in the lives of children if it omits, as it usually does, this field of sex education as an integral and essential part.

On the Church and its teachers, I believe, rests much responsibility to raise sex and family life in the minds of our youth from the level where they find it to the high plane which Jesus intended it to occupy. Frank wholesome education in the essential facts of sex and the application of these teachings to the choice of a life partner and to the responsibilities of family life can most logically and effectively be combined with religious instruction.

Our young people are eager for truth which will guide them in the practical every-day questions of life, truth about life and about their relation with each other. The Scribes and Pharisees taught doctrine but Jesus taught the Way of Life. Let us go back to the simplicity of these truths and in the light of the best which modern science has given us let us try to help our young people to apply these truths to their every-day problems, including the problems of sex.

There is one practical objection which may be raised to such a program; that is, the unpreparedness of the clergy or the Church school teachers to enter into this new piece of applied religion. In some instances this may be a real handicap. If this objection is well taken, may we not ask, what are our theological schools doing to meet this need? Are the clergy, on whom responsibility of leadership in the future is being placed, to be better equipped for this important work, a work too important to pass over with the mere alibi of lack of preparation?

ROADS to the CITY OF GOD

by
BASIL
MATHEWS

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NEWS OF THE EPISCOPAL CHURCH

Edited by

WILLIAM B. SPOFFORD

IN another week or so I hope to have here a real story about the summer school for seminarians that is being conducted this year in Cincinnati—every year for that matter. It seems to me to be one of the most hopeful things that is taking place in the Church and I honor the self-sacrificing layman who is responsible for it; Dr. William S. Keller. This year he has eighteen men there from a half dozen seminaries. Picked men too, for they are not allowed to come unless they stack up pretty well. And I must say that I have never seen a group of candidates together in one place who could come up to this crowd for real promise. Each man is at work during the summer in some one of the numerous Cincinnati social agencies; a couple in the jail, two more in the hospital for the insane; one in an orphanage; a couple with the charities organization; and several in the court of domestic relations and the juvenile court. There they put in their eight hour day, or longer. Then every other evening they have a conference at the Cathedral, with a few older folks sitting in to guide and direct. I had the good fortune to spend a week end with these boys. On Friday evening we had a three hour session on industry, with four well known labor leaders sitting in with us, as well as a half dozen parsons. It was a hot affair I can tell you. Then on Saturday I went about watching them on their jobs and talking with their "bosses." We hear a lot these days about the incompetent men that are going into the ministry. It simply is not so with these men I can assure you, for they are, everyone, doing great work and are so pleasing their superiors that I have a rather strong hunch that the men could take jobs as permanent members of the staffs they are on should they care to do so.

Then Saturday night and Sunday I was a guest in the home of Dr. and Mrs. Keller in Glendale, a suburb of Cincinnati. And what a houseful. Dr. Keller has a family of his own of no mean proportions, yet he has taken into his own home for the entire summer no less than six of these eighteen men, to say nothing of a flock of people like myself who drop in to see the affair. So, with my hat in my hand I make a very low bow to Dr. and Mrs. Keller. Here is a busy physician, sufficiently interested in the Church and her work, to handle this summer school for seminary men. He takes care of all of the de-

tails; finds the jobs; serves as banker for the men; is their physician and chief inspiration; arranges meetings for every other night. And in addition to it all his home has been converted into a dormitory and refectory for the nine summer weeks, which mean I guess, that I had better make two bows to Mrs. Keller.

More of this later—I hope we can have a picture of the group, and a few more details about the enterprise.

* * *

Miss Olive Meachem, who arrived in Liberia last year just before the death of Maryland Nichols, and has taken up Miss Nichols' work for the present, writes home to Trinity Church, Seattle.

"At first my evenings were a long drawn out last-night-ever! Centipedes on the floor; lizards on the walls; flying cockroaches fully two inches long darting about, and I just sat with my eyes glued, first on one, then on the other pest, and waited to get hit. Now I can go on undressing at night and only look half a dozen times at the giant spider (four inch span) which lives on my medicine shelf. But I sink under my mosquito net and put out my candle with a quick gasp of relief. I'm still whole! After a few moments of darkness papa and mamma rat start training the little rats around the walls, and then Charlie, our pet house snake, drives them off and quiet reigns. Fifty wiggling little girls above my head roll around on the floor at night, or at least until five a. m., unless it's a birthday, when they get up at 4:30.

"Here at Bethany School we have seventy-five girls, and in the day school a few more than two hundred. The boarders range from four to twenty years. Many of them have been redeemed by the Mission from slavery, and many of them are cast off from their tribes, as too many girls are not welcome. They can not work enough to pay for their food in the way the natives secure food in their hit and miss style. But many of them are very bright, and they all are interesting in one way or another. We teach them 'book' and also to care for their own homes and babies by and by, to cook and sew, wear clothes and talk English, for which one needs an interpreter the first few weeks one spends here. Besides that we train them to be good Christian girls. They love to

sin hymns, and the amount of the Bible and Prayer Book which they memorize is astonishing.

"The boys all learn a trade, and there are boss carpenters, printers, tailors, masons, gardeners and cooks among them."

* * *

It is always a question in our minds as to just when we should tell you of the plans for the Fall and Winter. Too early, when many are still on vacations, and we do not get the results. So it is wise perhaps to hold up our announcement for a couple of more weeks. But I can tell you that we have some very real material for you. It should mean a great increase in our circulation this Fall if we can get the sort of cooperation from readers that we hope to have. The clergy we hope, will adopt the Bundle Plan (ten or more copies to one address; we bill quarterly at 3c a copy; you sell at the church for a nickle). It is an effective way of introducing the paper to your people, and the results, so parsons tell me, justify the energy spend upon it. We all know that it is a difficult matter to get Episcopalians to read of their Church, but the Bundle, with an occasional announcement will get a few of them—and a few well informed Church families is a help to any congregation. So won't you clergy please place your orders for Bundles as early as you can. The new features will start with the issue of September 12th. Just send us a card now telling us to begin your Bundle with that issue—ten or 25 copies, or more of course, if you wish. Will you do that? It will be a great help to us in the Witness office if you will.

* * *

The New York City Mission Society does an exceptionally fine bit of work each summer with summer camps. Here is a brief statement about the work from the Rev. L. Ernest Sunderland, the chief of the society;

"Children from our day nursery and kindergartens, whose physical lives have been carefully watched during the year, make a great step in advance during the summer in our Fresh Air centers and vacation homes. We also take many for special convalescent care.

"Even more important than the physical development of those from our centers, is the opportunity for spiritual development through religious education and training in the art of living with other people. For example, at our camp for older boys at

Kanohwahke Lakes, in Interstate Park, the Rev. T. W. B. Magnan, Director of all Boys' Work of the Society, is able, through living with them in the intimate association of camp life, to do a great deal in the way of concentrated work for boys from all three City Mission Chapels and two settlement houses, with whom he and his associates have been working throughout the whole year.

"He and his assistants, many of whom are on the winter staff, come to know the boys intimately and are able to train them in group activities, to find among them leaders in various groups, and by teaching and example to help them to understand what it means to be a Christian. The day starts with celebration of Holy Communion, at which, although attendance is voluntary, a fine proportion of the boys attend. They have built the altar and the birch-bark candles themselves. The Chapel is roofed over, but open to the trees. With the green of the woods for a reredos and the blue lake stretching away at either side, the boys feel the sacredness of the spot. Here the boys are trained to serve; they come to catch the significance of the sacramental life of our Church.

"Chapel services at Sarah Schermerhorn House, Milford, Connecticut, are always inspiring. The Chapel can scarcely seat the 260 mothers and children who crowd into it each day. Their reverence and interest show that they find it a helpful time in the day's progress. Here, through the intimate association with the older girls, it is possible for leaders to train them in practical expression of Christian life. We feel that our Fresh Air work is in many ways a most important undertaking in religious education, as well as in health work and recreation. More than ever before, we are this year opening the facilities of our various camps to those Parishes of the city not able to arrange for their own Fresh Air homes."

* * *

The colorful gathering of the Sioux people of South Dakota at the annual Niobrara convocation was held this year at Mission, S. D., on July 19 to 21. Three thousand were in attendance when the sessions opened and the number had increased considerably for the closing service on Sunday, July 21.

The convocation was held on the grounds of Hare Industrial school in the midst of its nine hundred acre farm, but the encampment of the Indians was in old style on the edge of Antelope creek, one half mile west of the school. A central booth of pine boughs was erected which seated about eight hundred. Here assembled the delegates from the 96 chapels of the church among the Sioux



REV. L. E. SUNDERLAND
Tells of Fresh Air Camps

Indians in South Dakota. Services and business sessions were held there.

The opening service began with a grand procession in which nearly 100 ordained and lay clergy took part. The two archdeacons, Ven. Edward Ashley, and Ven. Robert Frazier, marshalled the procession. At the place of honor came the bishop, the Rt. Rev. Hugh L. Burleson, and the suffragan bishop, Rt. Rev. W. Blair Roberts.

It was a colorful assemblage, what with the robes of the clergy and the brilliant shawls of many of the women. In the great circle about the central booth the tents stretched in a huge circumference of about two miles. It was amazing to see how promptly and efficiently the work of the camp was carried on. It was all done by the Indians themselves, who are past masters of the art of camping. The great tent city, with more inhabitants than any town within a hundred miles, sprang up in a day.

Hundreds more attended the great service on Sunday, July 21. There was a grand procession and ordination to the priesthood. The offering of the Sioux was also received at this service. The offerings of these people frequently reach the sum of five thousand dollars.

The annual Niobrara convocation is one of the remarkable sights of South Dakota. The first session was held fifty-six years ago by Bishop Hare at Santee, Nebraska, and it has been continued since. On some occasions the attendance has reached five

thousand. It is not generally known that as the result of the work of Bishop Hare and his helpers, there are more adherents of the Episcopal church among the Sioux Indians than there are members of any other Christian denomination.

There were many visitors from a distance this year, including Bishop McElwain and his family of Minnesota, Captain C. Atkinson of the English Church Army, and others. Episcopalians from Virginia, Connecticut and many other states had come especially for the great event.

* * *

Church Army has been further honoured by the bestowal of the Cross of Honor of the Order of the Sangreal upon its founder, Prebendary Wilson Carlile.

That Church Army work in this country is enjoying the confidence of leaders in different fields of Church Work is evidenced by recent requests for workers in Seamens Institute work in New York City and in Detroit; Visitors and Missionaries to jails and State Institutions in Rhode Island and New Jersey; and a Social Worker amongst Railroad Construction Workers along the Hudson Valley, N. Y. in the parish of Wappingers Falls, Rev. Maxwell Rice. For this latter work a commodious house has been taken at New Hamburgh, N. Y. and opened as a Recreation Centre for the Railroad men and will become also a House of Evangelistic Adventure.

Clergy are asked to recommend suitable men for training in all-round Evangelism. Write Capt. Mountford, Diocesan House, 416 Lafayette Street, New York City.

* * *

A retreat for the clergy is to be held at Adelynrood, South Byfield, Mass., September 16th to the 19th. Details may be secured from the Rev. A. E. Johnson, 32 Stewart Street, Providence, R. I.

* * *

Here is a July Sunday in the South—St. Paul's, Chattanooga. At the early service (7:30) fifteen were confirmed and of course there was a largely attended Communion Service. At 9:30 the Church school (keep going all summer); 11 A. M. ordination to the priesthood of the Rev. Battle McLester by Bishop Gailor; at 5 a vespers service at Lookout Mountain, with confirmation of five; then in the evening an open air union service at which the rector of St. Paul's, the Rev. Oliver Hart, was the preacher.

* * *

The Rev. Benjamin M. Washburn, rector of St. Paul's, Kansas City, has been elected rector of Emmanuel Church, Boston, to succeed the Rev. Elwood Worcester, resigned.

* * *

The bulletin board at the Seaman's

church institute, New York, is a sort of international newspaper for the men who follow the sea, so when John Maxim, able seaman, arrived from foreign parts he headed there as a matter of course.

Running his eye over the hundreds of items which in brief told tragic stories of missing men and missing ships, Maxim suddenly was halted by an item of more personal interest.

"There is a gold medal in the chaplain's office awarded to Seaman John Maxim if he will call for it," it read.

Mentally sketching his past, Maxim went to the chaplain's office, where he learned he had been sought as a hero for almost five years. The medal, awarded by King George of England, through the British board of trade, was in recognition of his part in the rescue of the crew of the British brigantine Thames on Dec. 23, 1924, when he was boatswain of the steamship Springfield. The board had despaired of finding him and had forwarded the medal to the institute.

The engagement has been announced of Miss Eleanor L. Hall, to the Rt. Rev. Frank E. Wilson, Bishop of Eau Claire. Miss Hall is the daughter of the late Judge William T. Hall of Chicago, and is a communicant of St. Marks, Evanston, where the marriage will take place November 16th, Bishop Anderson officiating.

Two small girls were playing together one afternoon in the park.

"I wonder what time it is?" said one of them at last.

"Well, it can't be four o'clock yet," replied the other with magnificent logic, "because my mother said I was to be home at four—and I'm not."

She glided into the office and approached the editor's desk.

"Have a poem," she began.

"Well?" queried the editor, with a look intended to annihilate.

"I have written a poem," she calmly repeated, on 'My Father's Barn,' and—"

"Oh," interrupted the editor, "you don't know how greatly I am relieved. A poem written on your father's barn? I was afraid it was written on paper, and that you wanted me to publish it. If I ever happen to drive by your father's barn I'll stop and read it."

Two clergy and sixteen laymen of St. Mark's Parish, Bluefields, Nicaragua, have just been granted a charter as Senior Chapter of the Brotherhood of St. Andrew. This is the first chapter to be chartered in that country by the Brotherhood. Like the chapter at St. Paul's University, Tokyo, Japan, the men preferred to be part of the Brotherhood of the United States, rather than of their own independent organization. The

only other chapters of the Brotherhood in Central America are at Panama.

* * *

With four-fifths of The Bronx, New York, population unattached to church or synagogue, St. Margaret's Church at Dawson and East 156th Streets, Dr. Lyman P. Powell, rector, is now preparing to render a larger community service without sacrifice of its Episcopal integrity. By careful survey of a large section of The

Bronx, the Church's situation is now well understood. The number of families served has been tripled in a year. Thirteen races now worship on Sundays side by side. All records for both Church and Sunday School attendance have been broken. Early in the autumn the Sunday service in Chinese for the Chinese will begin. The Woman's Auxiliary will be organized, and the religious week day school started. The Church Army has been asked to conduct Evangelistic

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services. There will also be a New Forum on World Affairs named in honor of the late General Charles H. Taylor of the *Boston Globe* and addresses will be given at frequent intervals by men eminent in the newspaper world. This is believed to be the first distinctively Newspaper Forum to be established by any Church anywhere, and guests are expected at the first meeting in October, from Boston, Philadelphia and Virginia as well as New York.

* * *

A letter from Mrs. W. Shelley Humphreys, recording secretary of the Daughters of the King, correcting an error which I suppose I was responsible for:

"Since through some misunderstanding the Order of the Daughters of the King was recently placed by THE WITNESS in the list of organizations of the Church whose story is told in the *General Church Program*, the National Council of the Order instructed me to write to you relative to this error. THE WITNESS not being alone in the belief there expressed, it is hoped you will publish this letter in order that others of like opinion may know the Order should be placed farther down in your column among the agencies not included in the Church's Program.

"The belief that the Order is receiving financial support from the National Council of the Church, is due in part, to the fact that at one time some financial assistance was received from this source.

"The facts pertaining to the matter, as assembled from the records and as confirmed by the Treasurer of the Order, are as follows:

"In accordance with the general plan of 1919, the Daughters of the King, in common with other cooperating agencies of the Church, received a grant from the National Council of

the Church in 1920. Our Treasurer states that there was nothing received from that source in 1921 or 1922. In the years 1923, 1924, and 1925 the Order received an appropriation of less than one-third the former amount, and since 1925 it has received nothing. This statement may be verified by referring to page 31 of the *Triennial Report of the National Council of the Church, 1926-1928*, and by turning to page 154 of *The General Church Program, 1926-1927-1928*.

"A spiritual Order, with money-making prohibited, its income, aside from membership dues, consists of offerings, thank-offerings, and gifts made possible through self-denial."

* * *

The Foreign-Born Americans Division is planning a much needed Handbook. Its purpose is to help the clergy understand sympathetically and minister effectively to the people of various racial origins within their cures. Books previously issued are out of date. Our Church



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has learned and accomplished much since their publication. The Division has persistently tried to do away with the idea of "foreign" differences. Nevertheless, there are certain differing racial and religious heritages, attitudes and customs, that ought to be known.

They are asking specific advice from a number of those who know, as to what to put into this Handbook in regard to each of the various races. It will attempt to detail concisely such things as are peculiar to each race and are useful for our clergy to know in order that they may the better minister to people of each racial origin.

They ask that those who read this request will send in advice, specific or general, as to what the Handbook should contain. Please address Rev. Thos. Burgess, secretary of the Division, at 281 Fourth Avenue, New York.

* * *

Inasmuch as Kedrovsky, who claims to be the Russian Archbishop of North America, is from time to time, through the courts in different states, trying to get hold of the Russian parishes under Metropolitan Platon, it will be of interest to many of our clergy, to whom Russians often appeal, that a judgment against Kedrovsky was recently sustained in Connecticut. Only the New York State Courts, and possibly one in Colorado, have decided against Metropolitan Platon. Out of the several hundred Russian priests in America, Kedrovsky has never been accepted by more than a handful, all but three or four of whom have been ordained by him since his usurpation.

Over a year ago Kedrovsky undertook to suspend the rightful priest, Fr. Burdikoff, in Meriden, Conn., and obtained an injunction. The case was then tried on its merits, Kedrovsky lost. He appealed, and on June 5th, Judge Jennings of the Superior Court in New Haven sustained the decision of the lower Court.

This sustained judgment brought out the points that although there seems to be no question that Kedrovsky was appointed by a Holy Synod, that Holy Synod had its founda-

tion in the Sobor of 1923 which was in no sense a proper Sobor of the Russian Orthodox Church; further, that although the rules of the Russian Church make provision for complaint against the investigation and suspension of a priest, no such complaint or investigation was made in this case against the priest in Meriden; and that all the substantial elements in the Church in Meriden will under no circumstances recognize the authority of Kedrovsky or have anything to do with him.

* * *

The Synod of the Province of Seawancee will meet in Trinity Church, Columbia, S. C., on Tuesday, November 5, instead of Tuesday, October 23. The change has been made at the request of the Diocese of Upper South Carolina because of a conflict of the original date with that of the South Carolina State Fair, which will meet in Columbia in October.

* * *

For the first time in the history of the National Association of Organists, the members of that organization instead of meeting at an important city in the United States for their annual convention, will journey to Toronto. There they will join with the Canadian College of Organists in celebrating its twentieth anniversary, on August 27-28-29-30.

In view of the international aspect of that meeting, many notable events

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Further information may be had by addressing the

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have been prepared. On Thursday evening, the twenty-ninth, the Toronto Exhibition Chorus of two thousand voices will give a special program in honor of the convention delegates. Preceding that concert the Directors of the Toronto Exhibition will give a dinner to the visiting organists.

At the new Royal York Hotel, which boasts of having the largest organ to be found in any hotel, and which will serve as Convention Headquarters, there will be demonstrations and recitals by men of note. Four American and two Canadian recitalists will join in other recitals to be held in the important churches of Toronto.

Another feature of the convention will be the playing of the organ compositions which won the cash prizes in a competition under the auspices of the National Association of Organists during the past year. A large attendance of both American and Canadian Organists is expected for this convention.

* * *

It was a retired Deaconess who gave the first hundred dollars toward a retiring fund. Other gifts followed and in September, 1927, the Retiring Fund for Deaconesses was incorporated in the State of New York. There is a Board of Directors composed of seven deaconesses; there are two advisors, Mr. Richard T. Stevens, Treasurer of the New York School for Deaconesses, and Mr. Charles A. Tompkins, Assistant Treasurer, National Council of the Church. The Bank of New York and Trust Company is the custodian of the funds. The House of Bishops endorsed the Fund in General Convention in 1928, when it was presented by the Rt. Rev. Philip Rhinelander, Chairman of the Commission on Deaconesses.

The first objective of the Retiring Fund is fifty thousand dollars; when this has been obtained, the payment of annuities and allowances will begin. There is no time to be lost for there are some who should even now be receiving help from this Fund. The Deaconesses of the Church are not eligible for help from the Clergy Pension Fund; they work for inadequate salaries in most cases; their parishes are not always able to help them at the time when they must cease active service. A general fund, such as the Retiring Fund for Deaconesses, carefully invested and safeguarded, is the best solution for providing care and comfort in their latter years for those who have served the Church.

There is now thirteen thousand dollars in the Retiring Fund for Deaconesses. The bank balance continues to grow towards the next purchase of bonds or mortgages. This entire amount has come in sums from fifty cents to one thousand dollars, from

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Weekdays, 8 A. M. and Noonday.
Holy Days and Thursday, 11 A. M.

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

Grace Church, Chicago
Rev. Robert Holmes
St. Luke's Hospital Chapel until new church is built.
Sundays: 7, 11:00 and 7:45.

St. Paul's, Chicago
Rev. George H. Thomas
Dorchester Ave. at Fiftieth St.
Sundays: 8, 9:30, 11 and 5:00 P. M.
Holy Days at 10 A. M.

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

St. Chrysostom's, Chicago
Rev. 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. Edward C. 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
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Tuesdays: 10:00 A. M.

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* * *

The annual Summer School for Church Workers of the Missionary District of Spokane held at McDonald's Point, Lake Coeur d'Alene, Idaho, was a decided success. About one hundred and twenty-five were present, the majority being young people.

Miss Mildred James of the National Council, and the Rev. H. P. Kaulfuss of the Social Service Department were from outside the District and very stimulating to all present. Dr. G. W. Gasque of the National Commission on Evangelism was present for two days.

Dr. F. F. Potter of the State College of Washington gave an excellent survey course on Modern Philosophy. Two local workers, the Rev. C. A. Kopp of Ellensburg, and Miss Metcalf of Sunnyside conducted courses for the Young People.

The death of the Rev. G. G. Ware of Hoquiam, Wash., made it necessary for Bishop Cross to leave the camps two days before its close. Under the capable leadership of Dean E. W. Pigion of Yakima everything was carried through as planned, and the District is now preparing for next summer.

* * *

Evangelism through religious education was the keynote of the southern conference on religious education held at Sewanee, Tennessee, July 29-31, followed by the meeting of the provincial department of religious education on August 1st.

Ten Dioceses were represented by clergy or lay workers, including a number of diocesan executives in religious education. At the closing session the findings committee brought in a report summarizing the conclusions reached during the conference. This was unanimously adopted and transmitted to the provincial department of religious education, which also approved and adopted it. Of special interest among the findings were the following:

V. Believing that the spirit or

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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.
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Holy Days and Thursday, Holy Communion, 11:45.

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Week-day Masses, 7, and 8.

St. John's, Waterbury
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Gethsemane, Minneapolis
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Wed., Thurs., Fri., and Holy Days.

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Daily, 7 and 5:30.

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evangelism should permeate our Church School and be expressed in our curriculum for pupils and our training program for teachers, we recommend:

(a) That the Church School be recognized as an agency for reaching and winning to Christ and His Church the non-Christians of the community as well as an agency for the religious nurture of the Church's children.

(b) That the membership goal of the Church School be considered as being (1) all members of the parish and (2) all persons in the community who are not actively affiliated with any other religious body. We further urge that in accordance with this principle each Church School definitely endeavor through the personal efforts of officers, teachers and pupils to enlist in its membership both of these classes.

(c) That a course on personal evangelism be included among the alternative courses offered for use by senior high or adult classes in the church school, and by such other groups as may desire to use it.

(d) That the Department of Religious Education of the National Council be requested to include a training course on the principles and methods of personal evangelism among the units of the N. A. T. A. series.

IX. In view of the new policy of our national department of religious education in regard to the church school service program, we recommend that our provincial department undertake such a correlation and utilization of existing organizations for boys and girls and young people (as, for example, the Girls' Friendly Society, the Junior Brotherhood of St. Andrew and the Junior Daughters of the King, and others) as will most effectively meet the need thus created.

* * *

Building operations have been started upon the new parish house for St. John's, Versailles, Ky., the gift of Senator and Miss Tevis Camden. The building will be completed by early fall. It will contain thoroughly modern equipment, including a small theatre. Both the rector and his wife, Rev. Robert J. Murphy and Mrs. Murphy, are gifted in dramatics and religious drama and pageants will form an important part of the parish activities in the future.

* * *

Bishop H. P. Almon Abbott of Lexington, has appointed nearly two dozen lay readers since his consecration, May 15. In the two months, May 15 to July 15, inclusive, the Bishop and Mrs. Abbott covered practically the entire Diocese, the Bishop preaching 28 times. On July 23, he and Mrs. Abbott left for Cape Cod and Baltimore to spend a month visiting old friends.

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