

The **WITNESS**

CHICAGO, ILL., SEPTEMBER 5, 1929

JOHN RATHBONE OLIVER

THE Management of the Witness takes pleasure in announcing Dr. John Rathbone Oliver, famed psychiatrist and clergyman as a member of the editorial staff of the paper. Dr. Oliver's articles will appear regularly every other week, commencing with the issue of September 19th. Another feature which we are happy to announce is an **Answer to Questions** department, to be conducted by the Rev. Professor Clement Rogers of London University. A more detailed announcement of plans for the coming year will be found on page eight.

An Announcement

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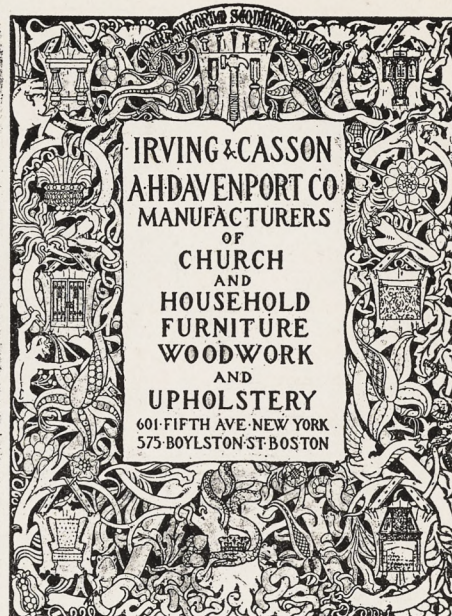
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WHAT DIFFERENCE DOES GOD MAKE?

By

REV. GEORGE CRAIG STEWART

I AM quite clear in my own mind that to believe in God, even in the Triune God of Christianity is not enough. Theology is not enough. We must have religion. A creed is not enough. We must have faith. God is not a formula to be copied, but a friend and father to be loved. God is not an idea, but a companion. God is not a mathematical formula to be worked out, but a power in the life to be applied.

There was consternation in Jerusalem. For days ugly rumours were abroad. The Assyrian was just to the north. It looked as if the Jews were in for an invasion. And then the panting refugees began to arrive with hideous stories of what was happening beyond the horizon yonder. Now and then a straggler barely escaped with his life clamoring at the gate: Let me in! Let me in! and the postern was grudgingly opened and slammed shut again. Inside the people gathered at the walls and stood staring north where a long line of fire, the fire of burning homesteads, crept nearer and nearer as blaze after blaze shot up: the women's fingers twitched at their lips, though their eyes were tearless; the men spoke low with fear knocking at their hearts: A few more miles, and God help us! Everywhere was confusion, consternation, and despair.

But among the crowds walked a man calm and cool and unafraid. His name was Isaiah. Life had taught him to know God and to trust him. "Aren't you forgetting God?" he asked the scared and shuddering groups "He is near. He is our refuge and our strength. Even yet He will save us." And you will remember that He did save them. You remember how Sennacherib's hosts swept with a pestilence as they lay before the city, were turned back. It was like the saving of Paris at the first battle of the Marne. "By the same way that he came by the same way he shall return and shall not come into the city, saith the Lord." And out of that experience came the psalm:

"God is our refuge and strength: we find him near: we shall not fear!" Or as the Scotch version saith, "God is our tryste and stoopin; help in streets,—richt nar is he!"

Sing it, says the rubric at the top of the psalm, sing it upon alamothe,—upon the soprano notes upon the high pitched trumpets.

That is the difference that religion makes in a life. The opposite of faith is not skepticism so much as fear. Fear is skepticism. Courage comes from faith. Faith is the deepest spring of cool brave serene minds.

"Courage is armor a blind man wears,
A caloused scar of outlived despairs,
Courage is Fear that has said its prayers."

Jesus teaches us that. It is one of His great gifts. It is His last supreme gift.

"I haven't much to leave with you," He says, with a smile,—“but there is one thing which I have and which I will give you; something that will keep you steady and lift you above anxiety and worry and make you a rallying point for others who have grown frightened at life,—Peace I leave with you; my peace I give unto you. Not as the world giveth give I unto you. Let not your hearts be troubled neither let them be afraid!"

How irreligious people manage I don't know. Yes I do. They are religious down at the depths too. They are not Church going; they giggle their silly way, or sneer their way, or bluff their way through life, and for religion they have only dim rumours of faith blown to them from their fathers' time. Then crash comes the blow, and then, then, then their hands reach out clutching at spars and broken pieces of faith still floating on the waters of their minds and somehow often they get hold of God for the first time.

"Some may perchance with strange surmise
Have blundered into Paradise.

In vastly dusk of life abroad
 They fondly thought to err from God,
 Nor knew the circle that they trod;
 And wandering all the night about
 Found them at dawn where they set out.
 Death dawned. Heaven lay in prospect wide
 Lo they are standing by His side."

I know it shouldn't be so. To neglect God in days of prosperity, to turn to him only in adversity is shabby. To make of him a kind of umbrella for rainy days is unworthy. And yet we are such little children, I think He understands. We are like bad little boys taken sick; then, all independence vanished, all cocksureness gone, calling for mother and wanting above everything else her comforting arms about us. The strange thing is a mother loves that, and I suspect the Father loves it too.

On the other hand I know religion, with a good many people, is a fair weather affair. A little rain and it runs: a little strain and it snaps. I always suspect the people who call themselves optimists; the people whose one and only psalm is "Pack up your troubles in your old kit bag and smile." Dean Inge says an optimist always makes him think of a broken barometer that is stuck at "Fair and clear!" Our Lord told a story of two men who lived in the same village and went to the same synagogue and sat in the same pew, and shared in the same service; one day a tremendous gale blew into their lives, a fearsome storm. With one, everything collapsed. He had built on sand and in the day of need all went. The other came through the gale buffeted but triumphant. He had built on a rock.

You have faced, many of you, troubles, dark days when there seemed no way out, and you have reached out to God for help. Has he failed you? When Mohammed felt death drawing near he faced the people and asked if he owed anything to anyone. "Yes, three cows that you once borrowed to give away," a voice cried. "Let them be paid! Any one else?" he asked, and there was a long silence. "Have I failed any in my duty to you?" And they answered with a great shout, "No!" So God faces you and asks, "When have I failed you? What have you lacked?" "Lacked," you say, "My life has lacked much of good, of prosperity, of happiness," and then He presses the question till our own wilfulness stands out and our own miserable failure to cooperate with Him. I have failed O Lord,—not Thou!

"I could see God tonight
 If my heart were right,
 If all the rubbish of my soul
 Were cleared away, my being whole;
 My breast would thrill in glad surprise
 At all the wonder in my eyes—
 Tonight.

If only my dull heart were right
 I could see God tonight
 And in the radiance of his face

I'd flame with light and fill this place
 With glory, and the world would know
 How God meets man down here below,—
 Tonight
 If I were right."

Trust Him therefore for the future. There are breakers ahead,—disappointments, sorrows, sickness, yes, and death; but there is also and above all else God,—Jesus—the Divine upholding presence.

In the National Gallery there is a picture of Christ hanging on the cross in dense darkness, and at first that is all one sees. But as one peers into the background there stands another with hands supporting Christ's head and a face somehow beyond Christ's face, yes and it is full of agony too and love.

Hold on bravely then! Open your Chaucer!

"Here is no home! Here is but wilderness.
 Forth Pilgrim forth! Up beast out of thy stall,—
 Know thy country, look up, thank God for all
 Hold the high way and let thy spirit lead
 And truth shall thee deliver: there is no dread."

"Therefore will we not fear though the earth be removed and the mountains be carried into the midst of the sea though the waters roar and are troubled and the mountains shake with the swelling thereof. The Lord of Hosts is with us, the God of Jacob—and of Jesus—is our refuge!"

Child Marriages

By

BELLE D BOYSON

Professor at the University of Cincinnati

WITH the exception of Wisconsin our states have done little or nothing to safeguard our young people against unions with those mentally and physically unfit for successful family life. Has the Church no responsibility here? The Episcopal clergy are outstanding in their refusal to join in marriage absolutely unfit persons. They should be congratulated on their position in this respect. However, when a couple have come to the point of securing a license and presenting it to the clergyman, the refusal of one minister to unite them only results in their going to one with a lower standard of responsibility or to the civil authorities. The marriage is not prevented in the majority of cases, although the union is obviously destined to end in the divorce court or spell suffering, both physical and mental, to one or both partners and more tragically for the handicapped offsprings. Few of our young people are equipped with the facts which will put them in a position to judge intelligently regarding the dangers of transmissible physical and mental taints which should be avoided when they are considering a possible life partner. It is too late to leave this problem until the marriage license has been secured. If the parents fail to see that their young people are in possession of this information, might not the Church

make another real contribution to family life by assuming responsibility for education in this field?

From the ranks of the unchurched come some of the most pitiful cases of parental failures and domestic breakdowns. Only the state can prevent such through the enactment of better laws and, what is still more needed, more conscientious and intelligent administration of the laws we now have. Inadequate legislation and, more often, lax administration of the laws make possible the union of those who are obviously physically and mentally unfit for parenthood and its responsibility. Child marriage is also a serious problem with us. There are twelve states in the Union today which legalize the marriage of girls only twelve years of age. In most of our states it is necessary to have documentary proof of age to secure a working certificate or a license to drive an automobile. However, in most states, those who are responsible for the issuance of marriage licenses simply take the word of the interested parties regarding the age of the participants. Evidently we think it a more difficult job to guide an automobile through the streets than it is to steer a family through life successfully.

The Church needs to safeguard its own but has it no responsibility to aid in the protection of those who persist in remaining outside of its doors? Its leaders, clergymen and laymen, can do much to arouse public opinion and active interest in the better administration of the laws on our statute books and to prepare public opinion for better legislation on the subject of marriage. Those who have made the closest study of the subject tell us that, splendid as it sounds in theory, a uniform marriage law would complicate rather than solve the problem. The Eighteenth Amendment has brought to our attention the difficulties in the enforcement of a measure which does not have the unqualified support of public opinion. Variations in customs and standards in regard to marriage in the United States today are too great to expect any measure of success in the enforcement of uniform marriage and divorce laws. A period of education and awakening of public conscience on the subject must come first. The Church can well be found in the vanguard of this movement and it can make a real contribution to family life by assuming such leadership.

Hearts and Spades

By

CAPTAIN B. F. MOUNTFORD

Head of the American Church Army

BILL SPOFFORD urges that readers of THE WITNESS are asking that "Hearts and Spades" shall be resumed. If the writer can make some slight contribution to Piety and Progress in the lives of "The Witness" constituency he gladly resumes his writing.

We live in a good day—a day when men expect the Church to deliver the goods.

We are not unconscious of the menace of this get-rich, pleasure-seeking age; yet these are not the only characteristics being manifested by our neighbors today.

There is, for instance, a significant absence of infidelity, and the sceptic is almost silent, in our streets, (though we sometimes meet him in clerical attire in the pulpit).

Squander-mania and the passion for pleasure may indeed bespeak an unrest of soul, a craving for satisfaction, which in its best light is a widespread and eager desire in the human heart for God and constitutes a magnificent opportunity for Evangelism on the part of the Church of Christ.

All things considered we live in a good day, and the writer lines up with those who are looking for, and expecting, a manifestation of the converting grace of God on a wide scale.

History is a succession of Divine Crusades and we think another Spiritual Invasion is approaching the Church.

There are things a-plenty to give concern but are we wise to dwell *only* upon them? *We are not Defeatists.*

It requires but a glance back at other days and compare them with the position and condition of the Church today, to cause us to lift up our heads and take courage and work on, while it is yet day.

Recall, for instance, the word of the famous lawyer, Blackstone who had heard every preacher of note in London, but had not heard one discourse which had more Christianity in it than the writings of Cicero, or from which he could have learned whether the preacher were a follower of Confucius, Mahomet or Christ. That cannot be said of our clergy today.

The Journal of a Bishop of Carlile of the eighteenth century is full of entries like the following:—"The Church at . . . looked more like a pig-stye than ye House of God." Of one church he wrote—"The roof is miserably shattered and broken. Not one pane of glass in any of the windows. No flooring. No seats. No reading desk. They happened to bring a corpse to be buried, according to the custom of the place, without any service, whilst we were there. I desired my chaplain to officiate but he could only find some few scraps of a Prayer-Book, and a torn Bible of the old translation. There was no surplice to be found, nor did any such thing ever belong to this church. One person told us that sometimes on Easter Day the parson had brought a surplice with him, had administered ye Sacrament in it; but even that ordinance was most commonly celebrated without one."

Of the clergy of that period, Thomas Carlile used his bitter phrase, "*Soul extinct; stomach well alive.*"

History is a succession of Divine Crusades and it was into such conditions that Whitfield and the Wesleys were thrust. *We* find ourselves in a better day, but it remains perennially true that the Church or Individual that lacks piety lacks power too.

Let's Know

By
BISHOP WILSON
QUAKERS

THE QUAKERS, as we know them today, are a wholesome, helpful people, quietly going their own modest way, living among themselves so far as their religion is concerned, making little or no effort to add to their numbers, and recipients of the kindly good will of the public at large. All of which leads one to wonder why they were persecuted and imprisoned in England a couple of centuries ago and why they were even more bitterly abused by the liberty-loving Puritans in this country.

The truth is that the Quakers were not always the same gentle, friendly people they are today. Officially they are known as the Society of Friends though at one time they called themselves "Children of Truth" or "Children of Light." Just how the name "Quakers" came to be attached to them is a matter of some uncertainty. George Fox, the founder of the movement, says that they were so dubbed by a justice named Bennett in England because he (Fox) had warned the magistrates that they would "tremble at the word of the Lord." It is not unlikely however, that the name was even more descriptive, like that of the Shakers. We know that the original followers of George Fox indulged in great emotional excitement during their meetings, accompanied by many strange physical contortions. One of them, named William Simpson, took his cue from Jeremiah's habit of illustrating his teaching by acting only he far outdid the Old Testament prophet. Simpson insisted on parading around in a state of sheer nakedness as a public sign that God would "strip" Oliver Cromwell of his power. This, of course, was not exactly conducive to kindly treatment from the authorities who were interested in preserving some degree of decorum in the community. In a milder way Fox himself did some strange things, like walking up and down the streets of Litchfield shouting with all of his lungs "Woe to the bloody city of Litchfield"—a habit which the local citizens probably did not appreciate any too much.

These early Quakers wore strange clothes, declined to address anyone by a title, and insisted on keeping their hats on even in the royal presence. These were small matters but irritating. In those days there were "church rates" or taxes levied both in England and New England which the Quakers persistently refused to pay. They objected to a priesthood and contracted marriages among themselves without benefit of clergy. They made it the more difficult for themselves to obtain justice in the courts by declining to take an oath under any circumstances. And in all this they were fearfully aggressive. They sent out their teachers and preachers in every direction to propagate their ideas until they were little short of a nuisance. They sent a missionary to convert the Pope and another one to convert the Turkish sultan.

Fortunately in these days nobody really approved of religious persecution even when people become absurdly fanatical over their own religious opinions. But at least it was not a question, two centuries ago, of rigidly orthodox persons cruelly badgering humble folk who preferred to exercise their religious proclivities in strange but harmless ways. Any minority has a perfect right to hold their convictions just as fast as they may desire but the public at large does ask them to be reasonable.

Notes on Worship

By
IRWIN ST. JOHN TUCKER
THE PICTURE OF JESUS

A MAN who knew nothing of the doctrine of God would, as we saw recently, gain from the words of the liturgy, without any sermon, a very definite idea of a Being almighty, merciful, everliving, present in the church with his worshipers, who believe that by knowledge of Him they can win a share in his own everlasting life.

He would note one thing further; that coupled with the name of this God was another name, that of Jesus Christ. As every prayer opens with the name of God, almost everyone closes with the name of Jesus.

This would first strike his attention in the opening sentences. One of them is "Grace be unto you, and peace from God our Father and from the Lord Jesus Christ." According to the season of the year he would hear other bits of reference to this same Lord Jesus in the sentences.

In the general confession, said by all the worshipers, he would hear this Name brought forward as the reason for expecting mercy from the Most Merciful Father:

"According to Thy promises declared unto mankind through Christ Jesus our Lord, and grant, O most merciful Father, for his sake, that we may hereafter live a godly righteous and sober life."

The Te Deum, part hymn and part creed, contains a brief recital of the work of Jesus. In it we hear more of the Person in whose name our prayers are offered. He is not only a splendid ethical Teacher, a hero who sacrificed his life for his cause. He is far more. We are told that he was pre-existent, the everlasting Son of the eternal Father, and deliberately undertook birth and crucifixion for a set and well understood purpose:

"Thou art the King of Glory, O Christ...Thou art the everlasting Son of the Father. When thou tookest upon thee to deliver man, Thou didst humble thyself to be born of a virgin. When thou hadst overcome the sharpness of death thou didst open the kingdom of heaven to all believers. We believe that Thou shalt come to be our judge; we therefore pray

Thee help Thy servants whom Thou hast redeemed with Thy precious blood..."

In the New Testament lesson we hear more about Him. In the creed another short summary of His life amplifies that given in the *Te Deum*. We are told the name of His mother, the manner of His birth, the manner of His death, the name of the governor who signed His death warrant. We hear of His resurrection, of His ascension, and once again the note of Judgment is sounded:

"Jesus Christ, His only Son our Lord; conceived by the Holy Ghost, born of the Virgin Mary: suffered under Pontius Pilate, was crucified, dead and buried; the third day he rose again from the dead; He ascended into heaven and sitteth on the right hand of God the Father Almighty; thence He shall come to judge the living and the dead..."

But He is not only referred to as judge. Even more constantly He is called Defender:

"For the honor of our advocate and mediator, Jesus Christ...our only Mediator and Redeemer...our only Mediator and Advocate..."

The Litany may be said, either alone or in connection with any other form of worship. In it the double nature of this Jesus is stressed again and again, with details of His death:

"O God the Son, Redeemer of the world, have mercy upon us...By the mystery of Thy Holy Incarnation; by Thy holy nativity and circumcision; by Thy Baptism, fasting and temptation...by Thine agony and bloody sweat; by Thy cross and passion; by Thy precious death and burial; by Thy glorious resurrection and ascension, and by the coming of the Holy Ghost..."

Son of God, we beseech Thee to hear us; O Lamb of God Who takest away the sin of the world... O Son of David have mercy upon us..."

In the Holy Communion bits of His teaching are given in direct quotation:

"Hear also what our Lord Jesus Christ saith; thou shalt love the Lord thy God...and thy neighbor as thyself..."

"It is more blessed to give than to receive..."

"Come unto Me all ye that travail and are heavy laden..."

"So God loved the world that He gave His only begotten Son, that all that believeth in Him should not perish..."

And in the canon of consecration His words of institution are repeated, with the repetition of His acts:

"On the night in which He was betrayed, He took bread...This is My body...Likewise after supper He took the cup...This is My blood..."

Thereafter the sacred Name recure almost continuously; twelve times at least until the blessing.

In the office of Baptism the Name of Jesus recurs almost as often; and His words are quoted constantly:

"Ask and ye shall have; seek and ye shall find; knock and it shall be opened unto you...Suffer the little children to come unto Me and forbid them not; for of such is the kingdom of God..."

"Did shed out of His most precious side both water and blood...So, teach all nations, and baptize them..."

These hints, references and quotations are not haphazard. They build up a picture of the character and life of Jesus Christ majestic, compelling and beautiful. They summarize all that is known of Him both by the record in the scriptures and by personal experience. Every act of worship, whether Daily Prayer, Litany or Holy Communion, closes with a self-dedication, or with a mystical prayer for absorption into this gracious personality. In Daily Prayer we say:

"We bless Thee for Thine inestimable love in the redemption of the world by our Lord Jesus Christ...that we show forth Thy praise...by giving up ourselves to Thy service and walking before Thee in holiness and righteousness all our lives, through Jesus Christ Our Lord..."

In the Holy Communion:

"That we may evermore dwell in Him, and He in us..."

"Be filled with Thy grace and heavenly benediction, and made one body with Him, that he may dwell in us and we in Him..."

"We are very members incorporate in the mystical body of Thy Son..."

So far from being a random collection of texts and quotations, therefore, the forms of worship, whether Daily Prayer or Holy Communion, are definite processes of spiritual change. Therein they differ from the monkish offices and from "free prayer".

They are spiritual alchemy, aimed at transmuting the souls and bodies of the worshippers into something else, higher and more splendid, by a certain definite means.

Heroes of the Faith

ORIGEN

ORIGEN, born somewhere about A. D. 185, and it is supposed, in Alexandria, was a zealous student of Greek philosophy, excelling as an exegete and teacher of Christianity. He made his home in Caesarea till, in A. D. 250, in the Decian persecution, he was imprisoned and tortured, but escaped martyrdom. He died broken in body, A. D. 254.

Unlike Augustine, who was the son of a heathen father, Origen Adamantinus was the son of a martyr, and a Christian from his birth.

From his early boyhood Origen bore a character on which not even the most virulent of his enemies could fix any stain. He was singularly pure and noble; and his intellectual gifts were as remarkable as his moral qualities. Epiphanius says that his writings, large and small, amounted to 6,000 volumes. He was, by general admission, the greatest, in almost every respect, of all the great Christian teachers of the first three Christian centuries.

NEWS OF THE EPISCOPAL CHURCH

Edited by

WILLIAM B. SPOFFORD

THERE is little that we can add to the announcement on the cover page of this number. Dr. John Rathbone Oliver is known throughout the world as the author of the great books, *Fear*, and the novel, *Victim and Victor*, which was judged the greatest American novel of 1928. Dr. Oliver is a psychiatrist connected with Johns Hopkins University, Baltimore, and is also a clergyman of the Episcopal Church. He is to write regularly for THE WITNESS, every other week, the first article appearing in our issue of September 19th.

Another feature which we are most happy to announce is an *Answers to Questions* department to be conducted by the Rev. Professor Clement Rogers, of London University. Professor Rogers has gained fame by going to Hyde Park, London, each Sunday and there answering questions on religion and Christianity put to him by the hundreds of people who gather about his platform. Questions sent to the editorial office of THE WITNESS in New York will be submitted to Professor Rogers and will be answered in his department in the earliest possible issue. It is his plan to give brief answer to each question, and thus in no way conflict with Bishop Wilson's column *Let's Know* where the questions demanding more detailed replies will receive attention.

As was announced last week we now have in our possession a series of articles by the late Rev. G. A. Studdert-Kennedy, written just before his death last Spring, which have never before been published in this country. We are planning to give you one of his articles each month throughout the Fall and Winter.

Later in the year we are to have a number of articles by Bishop McConnell of the Methodist Church. The Woman's Auxiliary has selected for study this year Basil Mathew's *Roads to the City of God*, which is a graphically written account of the Jerusalem Conference. Those of you who have read this book know that Bishop McConnell was one of the outstanding leaders there. In his articles for THE WITNESS he will write of his impressions of the Conference and what he considers to have been its most significant accomplishments. It is our hope that leaders of study groups may use the issues of the paper containing these articles to supplement the text-book.

In addition to these new features there will be of course the usual articles by our associate editors.

Captain Mountford is already back with his popular *Hearts and Spades*, Dr. Atwater's *Cheerful Confidences* is to appear regularly in a week or two, Bishop Wilson, busy as he is with his new diocese, is to continue with *Let's Know*, and our chief, Bishop Johnson, will present his editorial, and there will be articles by the Rev. George Craig Stewart and the Rev. S. M. Shoemaker Jr., and a series on the New Prayer Book by Rev. Irwin St. John Tucker.

It is our hope that you will be so impressed with this announcement that you will promptly send in your order for a Bundle. Under the Bundle Plan ten or more copies are sent to one address. These papers are sold at the Church on Sunday at five cents a copy. We then bill you quarterly at three cents a copy, thus allowing sufficient margin for the boy, girl or organization handling the papers. We urge you to place your order at once—just a postal card with your name and address and the number of copies desired, and your bundle will start with the issue of September 19th which is to contain the first of Dr. Oliver's articles. The management of THE WITNESS has never wailed a great deal about the problem of circulation. After all there is a great deal of reading to be done these days so that those of us running Church papers can expect only the really interested Church families to subscribe. But we do feel that the number of really interested Church families could be considerably increased if a real effort was made to induce them to take a Church weekly where they will have presented to them articles by able writers and a brief review of the Church news. We are not tooting our own horn over much when we say that this announcement for 1929-1930 would be difficult to equal in the most highly priced magazines. Yet the cost under the Bundle Plan is but three cents a copy, an amount which barely pays the printing cost. We would like to double our circulation before the end of the year. Rectors are in the best position to help since a word from them and a boy, girl or parish organization will agree to handle a Bundle each week. If in addition to doing this if he will occasionally speak of the paper in his announcements, with stress on some article he considers particularly worthwhile, there will be little difficulty in disposing of the copies.

Lay people who read this announcement can help very much by urging their rectors to adopt the

Bundle Plan and by calling the attention of their Church friends to the paper,—maybe those who have a spare two dollars will want to subscribe for a friend.

In any case if we all do just a bit there ought to be a very substantial increase in circulation during the next month or two, to the benefit, we hope, of us all. We will keep you informed as to our progress. A form for the ordering of a Bundle is printed on page nine of this issue—won't you start us off by filling it out and mailing it today? Thanks.

* * *

Well known Church leaders from throughout the country are listed on the program of the National Junior Convention of the Brotherhood of St. Andrew, being held over this weekend at Hobart College, Geneva, New York. Spiritual growth will be the keynote of the gathering, which is a new venture of the Brotherhood, planned for the benefit of all boys and young men of the Church.

The Rt. Rev. David L. Ferris, Bishop of Western New York; the Rt. Rev. Campbell Gray, Bishop of Northern Indiana; the Hon. Charles H. Tuttle, U. S. District Attorney at Albany, N. Y.; the Rev. Gordon M. Reese, Vicksburg, Tenn.; the Rev. C. Leslie Glenn, Secretary of College Work of the National Council; the Rev. Charles M. Lathrop, Secretary the Department of Christian Social Service of the National Council, the Rev. John R. Hart, Jr., Student Chaplain at the University of Pennsylvania Mr. H. Lawrence Choate, Washington, President of the Brotherhood; Mr. Leon C. Palmer, General Secretary of the Brotherhood; and Dr. William J. Cooper, U. S. Commissioner of Education, are among those listed on the program.

The convention will open Thursday, September 5th, with registration. Mr. Irwin C. Johnson, Detroit, diocesan director of Boys' Work, will lead an informal discussion on vocational guidance in the afternoon, followed by a recreational period. The opening banquet will be held Thursday evening. "Youth's Leadership Today" will be the subject of an address at this meeting by Mr. Tuttle of Albany. Bishop Ferris will speak on the subject, "Personal Growth for Leadership." Mr. Reese will act as chaplain of the Convention, and will conduct the concluding devotions on the day's program.

Friday, September 6th, there will be Holy Communion, followed by breakfast and the Chaplain's half hour talk. The value of prayer,

vitalizing our devotional life, and charting oneself for growth, will be the subjects discussed at the morning sessions, with Mr. Douglas C. Turnbull, Jr., of Baltimore, and Mr. Johnson of Detroit, as leaders. There will also be a discussion on what groups of boys are doing and can do in schools and parishes to assist in the growth of the Church. A conference for adult leaders will feature the afternoon program.

The Rev. J. J. D. Hall, better known as "Daddy" Hall, will conduct a twilight service out of doors, followed by a discussion on "The Athlete's Need of Christ," by the Rev. John R. Hart, Jr., of Pennsylvania. The place of Christ in Education will be another subject discussed during the evening.

Growth through individual work will be the central theme of the session Saturday morning, September 7th. It will center around the work in the parish and in school life. Spiritual stimulus as a means of growth—through the Holy Communion, through Bible study and through church attendance, will be another consideration. Saturday afternoon the boys will go on a pilgrimage around Geneva, to invite neighbors to Sunday services.

Saturday night Dean Lathrop will speak on "Social Service and the Holy Communion," and the Rev. C. Leslie Glenn on "The College Christian of Today."

Following Holy Communion at Trinity Church, Geneva, Sunday morning, the Conference will discuss Brotherhood Chapter organization and membership. Special services will be held at St. Peter's Church, Geneva, at 11 o'clock, with Bishop Gray of Northern Indiana delivering the sermon.

General conferences with discussions of methods of Chapter work, Chapter relationships (between older and younger men and boys, and between the Brotherhood and other organizations), and a farewell service, with the Rev. Ernest V. R. Stires of Bellerose, Long Island, speaking on "From the Mount of Vision to the Valley of Service," will conclude the conference Sunday afternoon.

* * *

Bishop Babcock of Massachusetts recently laid the cornerstone for the new community centre which is being erected by the Wyman Memorial Chapel, Marblehead, Mass., of which the Rev. Roy M. Grindy is the rector.

* * *

St. John the Evangelist, Newport, R. I., is raising \$40,000 for a new parish house which it hopes to build this Fall.

* * *

Here are a few pulpit comments; first our own Bishop Johnson preach-



LEON PALMER
Leader of the Brotherhood

ing at St. Mary the Virgin's, New York, said:

"The man who collects \$1,000,000 a year for his own use and devotes \$1000 of it for the Lord's use is a prodigal servant. The man is too expensive a luxury for the Lord's purposes, for he wastes his Master's goods, and, to prove he does not own his property, the time comes when he can no longer have his earthly wealth. Even worldly men can do something acceptable to God if, lacking devotion to their Master, they

will at least use their Master's goods for the benefit of their Master's tenants and not for their own wasteful indulgence."

Then the rector of the same parish, Rev. Selden P. Delany, had this to say the other day:

"Our secular schools and colleges and universities attempt to train the body and to develop the mind. One gathers that rather more stress is laid on brawn than on brain, on muscle than on mentality. But this modern education is defective because it leaves out the spirit, which is the most important part of our nature, and distinguishes man from the beast. Man is not only an individual, but a person; that is, man is a spiritual being. Any education worthy of the name must not neglect the development of the spiritual part of man's nature."

And this from the great Harry E. Fosdick:

"Ordinary Protestantism has left the people too largely without something practical to do. Here undoubtedly is one of the greatest weaknesses of Protestantism. Our technique has largely broken down private prayer, family prayers, grace at meals, times for meditation and religious reading, church attendance and the keeping of the memorial of the Lord's Supper. And the result is with us—a poor religion that comes to mean believing in a few traditional ideas, the truth of which we have not much experienced, and, for the rest, living a fairly decent life. But this is not the full and radiant

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* * *

Even thousand boys and girls, aged 14 to 18, attending the vocational school in Milwaukee, were examined some months ago as to their reading of papers, magazines and books, says the American Library Association. "Sensational newspapers headed the list in popularity; next came, as the favorite magazine of boys and girls alike, one of the most sensational and lurid type which lays a false and exaggerated emphasis on the sex interest." Books held the least interest, and of the books listed as favorites, one-third are among those excluded from the Milwaukee Public Library as unfit for circulation, either juvenile or adult.

The point to notice, however, is that the school authorities proceeded to establish class-room libraries, making better books easily and invitingly available, and after five months the teachers reported that the odorous literature was less in evidence and that "the manners of the children were being influenced for the better by the books they read."

* * *

Chaplain J. F. Blackford of Florida has been attending the annual encampment of the 325th Infantry down in Georgia. While there he made a religious survey and discovered that 88% of the reserve officers attending are church members. Thirty-five percent were Methodists, 25% Baptists, 15% Presbyterians, 11% Episcopalians and 5% Roman Catholics.

* * *

Church people of the far west were thrilled by the success of Wilber B. Huston, son of the Bishop of Olympia, in winning the Edison scholarship, as indeed were Church people generally. The Rev. William Turrill, correspondent, writes us; "Wilber is well liked by both older and younger people. Modest and unassuming, without an outward show of cleverness, he has always been ready and willing to fill any place where he was needed, and to fill it well. The great wonder of his success is that he has had no special scientific training. He has however read widely and retentively, encouraged by a cultured father and mother in a home of refinement."

* * *

The Rev. Theodore B. Foster, emeritus professor of theology at Western Seminary, has resigned as priest-in-charge of the parish at Elmhurst, Illinois. He is to retire October first after which his address will be 27 S. Main Street, Rutland, Vermont.

* * *

Camp Huston, diocese of Olympia,

was a great success this year, with twice as many boys present as last year. A great deal of its success is due to the management of Mr. Walter Macpherson, field secretary of the Brotherhood, who was in charge, and to the wholesome and interesting addresses of the chaplain, the Rev. S. P. Robertson. Bishop Huston was present a large part of the time.

* * *

The Nevada Summer School for Church Workers established a number of years ago by Bishop Hunting, and discontinued following his death, has enjoyed a very successful revival of activities this year under the leadership of Bishop Jenkins.

The School is held at Camp Galilee on the renowned Lake Tahoe. Some years ago Bishop Hunting acquired a small tract of seven acres of land lying back a half-mile from the Lake. The land is well wooded and fenced off from general use.

The enrollment was 66 including the faculty of eight, a highly grati-

fying attendance for the first year, and much larger than in the former period of the School's existence. It was a cosmopolitan group—representing as it did the Church from Ohio to California with individuals from Alaska, China and Hawaii.

A considerable outlay of money was made in camp equipment. A unique device for a tent was the "corral" made by stringing canvas around a frame among the pine trees. This was in general demand. Rain is pretty sure not to disturb, on the Nevada side at least. Each corral and tent had a wooden floor and improvised furniture. The whole attendance was in loud acclaim over the novel comforts of the camp.

The Faculty was all any school could desire and we are deeply grateful for their service.

* * *

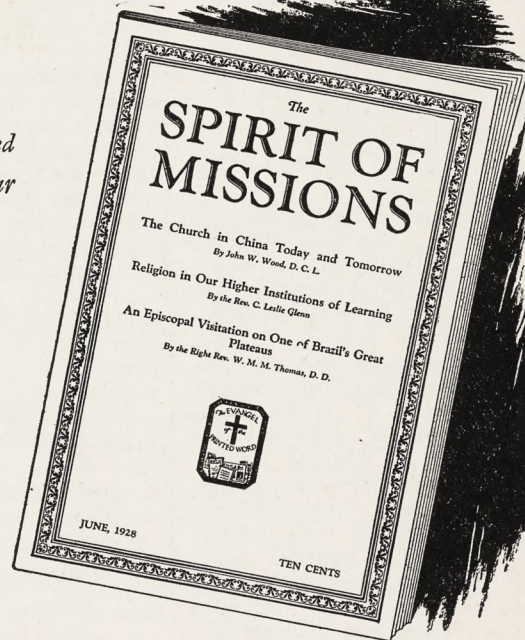
The Board of Education of the diocese of Western Massachusetts, is holding a conference, September 3rd-9th, at Washington, Mass., for

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Church School teachers. The instructors include the Rev. Victor M. Haughton of Exeter Academy, Rev. Latta Griswold of Lenox, Miss Mabel Lee Cooper of "281", while the chaplain is the Rev. Father Huntington of the Order of Holy Cross. In addition there will be evening addresses by Bishop Davies, the Rev. Frederick W. Fitts, and the Rev. Malcolm Taylor, executive secretary of the First Province.

* * *

Conversation with a chauffeur in Honolulu, reported by Mrs. Ellis of Quincy:

"Jo, you aren't true Hawaiian, are you?"

"Oh no, my father was part German and part Portuguese, and my mother was part Hawaiian and part Chinese."

"Well, Jo, what are you?"

"Me? I'm an American."

* * *

In Santurce, San Juan, Porto Rico, on St. John the Baptist's Day, they laid the cornerstone of the new Church of St. John the Baptist, which is to form part of the new group of four institutions. (See The Spirit of Missions for August, 1928). The Governor of Porto Rico and the Chief Justice of the Supreme Court were speakers at the ceremony, in addition to Bishop Colmore and the Rev. Kenneth O. Miller, rector.

* * *

"You are the first person I have ever envied. You have a real job," said a man to Bishop Bennett, after the Bishop had been telling the story of the Church's Indian work in the Diocese of Duluth.

* * *

Here is an inspiringly practical suggestion for the early fall. The student chaplain at William and Mary College mentioned one day that he looked forward to the time when an increase in his salary would permit the services of a maid on Sunday, so that he and his wife could invite students for meals on that day. The Woman's Auxiliary forthwith provided \$100, and now a Sunday maid enables them to have six students at dinner and six at supper. Perhaps one has to be a student, sick for home or sick of the campus, to appreciate this.

* * *

The unpronounceable place where Rockwell Kent's little boat went on the rocks the other day, Godthaab, is the capital of the Danish colony of Greenland. There is a seminary here where about thirty Eskimos are in training for the ministry of the Danish Church.

Bishop Jenkins of Nevada is the first bishop to complain that there were too many young men in a congregation, but the congregation he

referred to was one he recently addressed in the State Penitentiary, where the presence of many young men made him feel the urgent need of church work in all Nevada's small towns.

Answering the telephone on the first of July, Bishop Jenkins learned that the bank where the district keeps its funds has closed its doors and gone into the hands of the bank

examiners. As the man in Mr. Drinkwater's play says, the telephone only tells you quicker what you don't want to know at all. The Cathedral building fund has also about \$18,000 in the same bank, which will, he trusts, with the funds of the district, eventually be available.

He writes further, "Nevada is the most costly place I have ever lived in. Alaska wasn't any worse. Clergy

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salaries are entirely too low. We want men with families and we must strive to pay them what they need."

* * *

The Bremen, the great airplane which made the first westward flight across the Atlantic, in 1928, has been on exhibition in Grand Central Station, New York. Captain Hermann Koehl, one of the three men who made the flight, has accepted the position of director of aviation for a Roman Catholic Missionary society, "Miva," which is attempting to carry Christianity into Africa by airplane. Germany has one air-pilot priest, according to the Associated Press report, the Rev. Paul Schulte, who served with Captain Koehl in the same air squadron during the war.

* * *

The work of re-decorating the interior of Saint Peter's Church, Springfield, Mass., is so far advanced that the church will be ready for services the first Sunday in October. Fourteen large murals, fifteen feet high, have been executed on the clerestory walls on both sides of the church and fourteen panels for the Stations of the Cross. New lighting fixtures and linoleum flooring will be installed.

* * *

St. Michael's Church, Bristol, R. I., has dedicated a tablet, the gift of Professor Wilfred H. Munro of Brown University, in memory of William Munro, a member of the first vestry of the parish, chosen at the Easter meeting in 1724, and his lineal descendants. This church has voted to repair its chapel at a cost of \$10,000.

* * *

Emanuel Church, Killingworth, Conn., observed, Sunday last, its nineteenth annual Old Church Day, with one of the largest gatherings ever assembled there. A feature was an address by Rev. William C. Knowles, who was baptized in the church in 1859 and who has been in active church service for sixty-seven years.

* * *

On a recent Sunday all who went to worship in the cathedrals and parish churches of England listened to

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an appeal from Dr. Lang and Dr. Temple, the newly appointed archbishops. It was in the nature of a pastoral written to be read in every church in the northern and southern province. Some found the letter a little long and difficult as they listened to it; but read as it can be, in this morning's paper it seems admirably expressed and wise in its substance. It will never be known which of the two drafted the document, but it bears many evidences both of the mind and style of Dr. Temple, though there is no reason to suppose that the new archbishop of Canterbury differs in any way from his brother of York. The letter might be styled a serious call to the church of England. Its people are summoned indeed to face the facts of modern science. They must think out their unchanging gospel in the language of today; they must study hard, and let their ministers have freedom to study. Above all things the church must shake itself free from the languor and the reluctance to make fresh adventures in the cause of God's kingdom at home and overseas. "We are convinced that under the guidance of the Holy Spirit it (a renewal of life) may come if the whole church will set its thought and prayer towards gaining a deeper and fuller apprehension of God, of his self-revelation in Christ and the wonder and glory of the eternal

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gospel of his love and grace." The duty of the church towards the claims of science and the challenges of youth is set forth; and in general the letter is not unlike the appeal which went forth from Jerusalem in 1928. The bishop of Liverpool has hailed the letter as a call to leave the futile maze of argument and controversy that the church might concentrate upon its true work.

* * *

Rev. W. T. Hooper, rector of St. John's Church, Hartford, Conn., has



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been elected rector of St. James' Church, that city. Mr. Hooper will retain the rectorate of St. John's and will have charge of the work of both churches.

* * *

Dr. William E. Orchard, minister at King's Weigh House church, London, has been forced temporarily to give up his pulpit on account of ill health. Specialists report that Dr. Orchard is not suffering from any organic trouble, but that his heart requires an extended rest.

* * *

Steady progress is being made in the work on St. Paul's Cathedral, London, for the preservation of the fabric, and it is expected that it will be possible to have the whole cathedral available for services in time for the Lambeth Conference in the summer of 1930. The last meeting of the representative committee, over which Dean Inge presided, was attended among others by Archbishop Lord Davidson and Canon Newbolt, who is in his eighty-sixth year. So far £154,000 has been expended on the preservation work.

* * *

Here is a suggestion from Bishop Barnwell of Idaho which we are glad to hand on;

"I cannot urge too strongly the fallacy of relying upon one confirmation service a year for the garnering in of candidates. In these migratory days there are bound to be extensive losses under this arrangement. Confirmation need not necessarily be on Sunday, and while I have a limited number of Sundays available during the year, there come many weeks when I am at home between Sundays, and when I should be glad to go anywhere to confirm even one person.

By the use of the open confirmation class method, which is the method most highly recommended by the national Commission on Evangelism or by use of the new Office of Instruction which appears in the revised Prayer Book, persons may be in process of coming to confirmation at any time of the year. Our present system makes extraordinary demands on the Bishop's time during the late spring, and leaves large parts of the year unused so far as confirmation is concerned."

* * *

Some figures from Hilda's School, Wuchang, for last year, showed that two-thirds of the girls were Christians. Of the non-Christians, 4 claimed Buddhism, 1, Taoism, 2, Confucianism and 44, no religion.

* * *

Friends of Bishop Brent and General Wood, and friends of the Cathedral in Manila, are placing two memorial windows over the Cathedral altar in memory of those two great Churchmen with whom the Cath-

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

Trinity Cathedral, Cleveland
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Sunday, 8, 11 and 4. Daily, 8, 11 and 4.

Grace Church, Chicago
Rev. Robert Holmes
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Sundays: 7, 11:00 and 7:45.

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

The Atonement, Chicago
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St. Chrysostom's, Chicago
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Holy Days, 7:30 A. M.

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Rev. Edward C. Lewis
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Week days, 7 A. M.

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* * *

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* * *

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* * *

The National Christian Council of China has sent an official "Call to Foreign Missionaries," which reads in part as follows:

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interrupted. Many missionaries were forced by circumstances to leave their posts; some passed through heavy hardships, some, however, were able to continue their service. It is in such an environment that Chinese Christians must assume responsibility for the maintenance and service of the church. Their appreciation of the friendship and co-operation of the missions in the past leads them earnestly to desire the continuance thereof.

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"The last command of Christ and the yearning call of the Macedonians still ring in our ears as in the past. The program of 'China for Christ' needs to be pushed more vigorously than ever; work is urgent and many workers are needed. Missionaries with the sacrificial spirit are, therefore, urged to come to China and serve."

* * *

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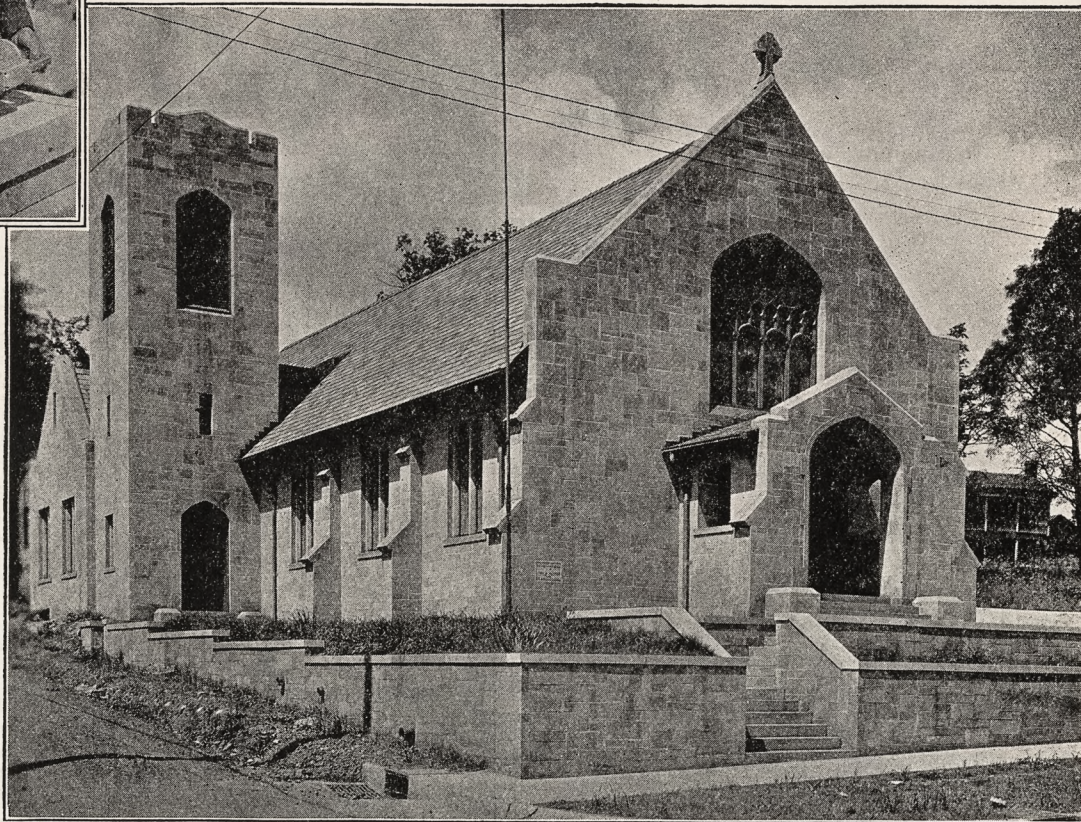
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