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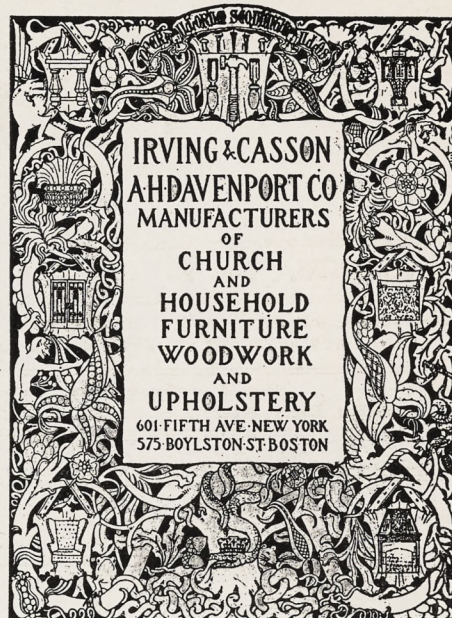
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## SOME THOUGHTS FOR LEADERS OF YOUTH

By

E. VERA PEMBERTON

THOSE of us who undertake any kind of religious or social work among young people know how important it is to establish satisfactory personal relations and mutual understanding between ourselves and them. In later life morbid, unhealthy mental conditions, arrested development and a host of other troubles can often be traced back to the fact that during adolescence older people failed in sympathy and understanding.

In trying to find the best and wisest ways of dealing with the various situations which arise in connection with our work among young people, it is often a help to try and recall the people whom we ourselves knew when we were their age. We shall probably remember many occasions when we were made to feel furiously angry, bitterly humiliated or utterly despondent, by people whom we now realize had the best possible intentions. It is rather a good plan to make a list of any of the things these people said or did which rubbed us up the wrong way and which we can still remember. We can then try to discover the various reasons why what they said or did had that effect upon us. This will probably help us to avoid making similar mistakes ourselves.

### PEOPLE WHO COUNT

Most of us would agree as to some of the characteristics of the people we liked.

In the first place they made us feel that they respected us and valued our opinion. They asked us quite seriously what we thought about questions under discussion and did not expect us always to agree with them. They not only sometimes asked for our advice, but actually took it.

We liked them because they made us feel that we were already what we so much wanted to be, people who counted in the world and were not just nonentities. Sometimes our boys and girls may behave in a way which is anything but admirable, and the opinions which they express may be extraordinarily crude and immature. Yet because of the value of each indi-

vidual soul in God's eyes, and because of the possibilities for good which exist even in the most degraded, we know that there is in each that towards which we must feel an inner reverence, the outward signs of which will be unfailing courtesy and consideration. It is wonderful how this attitude in itself gradually wears down the suspicion and antagonism of even the roughest boys and girls.

To turn to another point. The people we liked were never inquisitive. They were ready to listen to whatever we wanted to tell them and were genuinely interested in what concerned and interested us, but they never worried us with questions about things which we did not feel like discussing. They seemed to understand instinctively when it would help us to talk and when it would not.

Somehow they never seemed to see the things we did not want them to see, or to hear the things that we did not want them to hear. They seemed to forget immediately those occasions when we did things we never really meant to do. They did not insist on taking seriously things which we said when we were not quite ourselves.

Boys and girls resent inquisitiveness about trivial matters, but they resent it still more when deeper questions are involved. Occasionally they may want us to enter for a moment or two into that sanctuary where their most intimate thoughts and feelings are enshrined, but to try to force an entry is sacrilege.

### OTHER POINTS OF VIEW

Another characteristic of the people we liked was that they never forced us to listen to good advice against our will or assumed the right to dictate to us. They gave us in a perfectly frank way, their opinion on any matter about which we consulted them, but they never lectured us.

When we want to talk over a serious matter with some boy or girl or to try and alter their views on some particular question, it is usually best to let the conversation take the form of a discussion in which



there is free interchange of opinion. We shall find that we can be as outspoken as we like provided that what we say is not a personal attack on them and that we are ready to listen carefully and sympathetically to points of view other than our own.

Even if no agreement is reached at the moment, because it does not arouse resentment this method often results in what we have said being remembered and bearing fruit later. This does not, of course, mean that we must never under any circumstances use authority or consciously exert our personal influence in order to gain a desired end, but it does mean that we should never rest content so long as we have to rely on either the one or the other.

We want our boys and girls to do what is right, not because they have to, not merely in order to please us, but from a much higher motive, the desire to reach a voluntarily accepted ideal. We want so to present Christ to them that He becomes their Hero and that right conduct is the natural outcome of an intense longing to follow Him and to become like Him.

#### THE CREATIVE INSTINCT

Lastly, the people we liked were those who made us feel that they believed in our power really to do all the great and wonderful things which we liked to imagine ourselves doing in those day dreams of which we were always the heroes.

During their growing-up years our boys and girls become increasingly conscious of latent power within. New hopes and ambitions come to them and they feel that, had they the opportunity, they could right the whole world's wrongs.

It is of tremendous importance that so far as possible they should be given scope for making experiments, opportunities for putting their ideas into practice, and help in the finding and following of their true vocation.

With the dawn of adolescence the creative instinct normally becomes stronger than ever before and makes insistent demands for an outlet. Where these demands have to be continually thwarted, where natural hopes and ambitions have to be continually repressed, trouble is very apt to follow. When young people assume an aggressive attitude towards their elders, when they are perpetually discontented and irritable, very often some reason such as this lies behind it.

Feelings of disillusionment, depression or apathy can frequently be traced to the same cause. In extreme cases young people not infrequently take refuge in a world of phantasy where they can enjoy in imagination all that is denied them in real life.

#### THE PURPOSE OF CREATION

There is a kind of day dreaming which is one of the characteristics of adolescence and comparatively harmless, but where the habit persists in adult life and is constantly indulged in, there is very real danger. It uses up the mental energy which is needed for dealing with the problems of daily life, and the person either becomes what we call absent minded, or, worse still, loses touch altogether with the world of reality.

What he formerly knew to be fancies constructed by his imagination become fixed delusions.

It may not be in our power to alter materially the

conditions under which our boys and girls are living and working, but we can do a great deal to safeguard them from dangers such as these if we listen sympathetically to all that they tell us about their homes and their work.

Some definite little bit of service to do for the Church, some position of responsibility in a club or other organization for young people, an interesting hobby, or instruction in some handicrafts, are things which may make just all the difference, not only to the happiness of some boy or girl, but to their physical, mental and spiritual well being.

The healthy development and the harmonious working together of each side of man's threefold nature are essential if he is to make the most of life, if he is to fulfill the purpose of his creation and be all that God meant him to be.

## *The Seventy*

*An Editorial by*

BISHOP JOHNSON

AT THE last General Convention seventy men were selected from the various provinces of the Church to act as parochial missionaries during the present triennium. Of course there was no intention of limiting such missions to this group; neither was there any idea in the selection that the men chosen were in any way superior to another seventy who might have been named with equal propriety. Rather it was the effort to secure a number of men who would form a cross section of the prophetic office in the whole Church, in order that the whole question of parochial missions could be studied and such slight organization effected as would aid in promoting these instruments of evangelism. In selecting this committee it seemed desirable to have all kinds of men from all parts of the country.

Through the courtesy of Bishop Freeman and Bishop Rhinelander not only was the College of Preachers placed at the disposal of the Seventy but substantial aid was given by them to enable those who were willing to attend the recent conference to finance the trip. The men were entertained at the Cathedral School and the meals were served in the refectory of the beautiful building of the College of Preachers, erected through the generosity of the late Alexander Smith Cochran. This building is to be dedicated in November when it is to be completed.

About fifty men attended the conference, which began on the 17th of September and closed on the twentieth. I have sat in a great many conferences of the Church but never have I attended a meeting in which there was such a combination of keen analysis, sparkling wit, spiritual devotion, good fellowship and sympathetic understanding as was manifested during this session. Every one seemed most anxious to get the other man's viewpoint and to contribute whatever



he had to give to the subject of evangelism. Not only were parochial missions thoroughly analyzed but a burning zeal for personal evangelism permeated the conference. It was clearly emphasized that the glory of the Church lay in its great harmonies and that the individual prophet, the particular parish or distinctive party had a mission to the whole which could best be produced by team work of all the parts.

Bishop Darst of the commission on evangelism was present and expressed himself as being more heartened by the meeting and the spirit manifested therein than he had been for many months.

Dr. Milton, who has given years of faithful service to the cause of evangelism, and who has recently retired from his connection with the commission, expressed himself in similar terms.

It was seen and felt by nearly everyone present that the trend of the General Convention had been more and more along the line of greater emphasis upon the evangelistic note, and that the College of Preachers, inaugurated by Bishop Rhinelander, sponsored by Bishop Freeman, endowed so generously by Mr. Cochran, afforded the Church a great opportunity to develop the prophetic ministry of the clergy so as to meet more adequately the opportunity which all felt lay just ahead of us in the life of the Church.

The Conference with practical unanimity felt that Providence had supplied an instrument in the College of Preachers by which the work of evangelism could be promoted and that the conduct of parochial missions could be tremendously enhanced by a close co-operation between the commissions of the Church on this subject and this foundation.

We all realized that there were difficulties in such an effort but we were agreed that such a purpose must develop from within and not be imposed as a program from without.

Here in Washington we have a wonderful post-graduate college, capable of housing groups of twenty-five, superbly equipped, magnificently endowed, and having the mind to serve the whole church, at the same time that the Church is beginning to manifest great searchings of heart as to the inadequacy of our prophetic ministry in the past, and our great opportunity for a prophetic ministry in the future.

This conference of the Seventy missionaries emphasized the value of such a combination and inspired the hope that we might all strive to meet the vision of the donor whose consciousness of the need impelled him to erect this institution.

In any event the recent conference of the Seventy revealed that there was a great yearning on the part of those present to assist in the realizing of this vision. It was also felt that the composition of the Seventy should be subject to change at each General Convention, if the Church sees fit to continue the group. Also the chairman of the commission on evangelism was requested to take such steps as were practical to use the College of Preachers for the purpose to which it is to be dedicated insofar as the Cathedral authorities at Washington are willing to have it so employed.



#### MISTAKES

**L**YNX-EYED readers are both a pleasure and an embarrassment to anyone who writes for a Church paper. It is always a pleasure to know that people find sufficient interest in one's articles to be critical of them and it is an embarrassment when such people call attention to one's mistakes.

For example, I have a letter from one of our readers poking fun at me for having said "hocus-pocus" was an expression coined in the Middle Ages in derision for the unintelligent muttering of the Mass by ignorant priests when they pronounced the sacred words "Hoc est meus corpus." I am told that this is impossible Latin. It ought to be "Hoc est corpus meum." And the letter concludes—"you really should be more careful."

Well—I congratulate our reader on his correct Latinity. But I dodge responsibility for the error. This item entered an article on a much broader subject with the explanation that it came out of a book which I happened to be reading. The book is called "The Story of Religion" and is written by Charles Francis Potter (page 123). Let him correct his own mistake which has no particular bearing so far as "hocus-pocus" is concerned.

However, while we are thus driven back to this imposing volume, I might call attention to a more serious matter which appears in the introduction. The author mentions with evident approval the fact that "some modern Unitarian Humanists insist that the idea of God is a positive hindrance to the progress of real religion." Then he proceeds to define religion as "the endeavor of divided and incomplete personality to attain unity and completion, usually but not necessarily by seeking the help of an ideally complete divine person or persons." Whatever that means I leave you to guess.

As a background for a book on the Story of Religion, this seems to me to be the absolute zero. It is like writing a book on the Ocean in which you make the preliminary announcement that you do not consider water to be at all necessary to the subject of your discussion. You prefer to treat the ocean as an empty depression in the earth's surface. It may be a very good book—but why juggle with words for a title? Why should you evacuate a word of the very thing which it has always conveyed to people and then expect to be intelligible in talking about it? Why not be honest with the English language and call your book "Depressions in the Earth's Surface?" There may be a dozen satisfactory definitions of religion but anyone which leaves out God is simply meaningless.



With similar approval this author quotes Bob Ingersoll as follows: "Work is worship. Labor is the best prayer. To fell the forest, to subdue the earth; to develop in mind for the love of man: this is worship." Let's give Ingersoll credit for some very fine sentiments but let's understand that they have nothing whatever to do with worship. He is talking about humanitarianism—something between man and man. Worship is something between man and God or else it simply is not worship. Of the two, he may prefer humanitarianism but why not call it by its own name? No doubt it is such confusion of thought which leads people to say—So-and-so is a good Christian because he is so helpful to other people. This may make him a good man but it cannot make him a Christian. "Thou shalt love the Lord thy God," said Christ, "this is the first and great commandment." How can anyone partake of the Christian religion who ignores this primary proposition of Christ Himself?



### CHEERFUL CONFIDENCES

by George Parkin Atwater

**WHY PEOPLE DO NOT GO TO CHURCH**  
**L**AST week I wrote of the value of a "Rally" in a small parish to stimulate interest in the persons who are, or who appear to be, indifferent.

This article referred to the idea that too often the Church assumes that, since it is a divine institution, it can claim allegiance of people in spite of the failure of the Church to accommodate itself to human preferences and desires.

Because of the importance of what we are doing, we should be most alert and careful in the way we conduct our affairs. We cannot afford to ignore any faulty method, and to say that it is trivial.

I am going to suggest, by inference, some of the faulty methods. I believe that they have some bearing upon Church attendance. I realize that some one will say, "Well, if such things keep people away from Church, then they have no real religion, and the Church is just as well off without them."

I am not prepared to admit this. After many years of experience, I am inclined to believe that the apparently trivial things are very important. Of course spiritual vitality and real religion do not consist in any observance of such matters as I am about to suggest, but the habit of Church-going is affected by them. Here is the list.

- (1) Services should begin at the hour appointed.
- (2) Services should be of reasonable length.
- (3) Page numbers in the Prayer Book should be announced.
- (4) Every sentence in the service should be read

with vitality and expression. Not with elocutionary effect, but with such expression that the hearer realizes that the reader means to convey an idea.

(5) Every lesson from the Bible should be read with clearness, audibility and expression.

(6) The prayers should be read as if the reader realized that he was praying.

(7) Every part of the service should be read in a tone and with the expression suitable to its content. A monotone through psalm, praise, prayer and sermon is terribly dull.

So much for the service. Now for the fellowship.

(8) It should be the duty of the ushers to see that every person has a clean Prayer Book and Hymnal.

(9) Every stranger should, if possible, have some assistance with the Prayer Book, if he appears to welcome this assistance.

(10) Every person present should receive some simple and cordial greeting in the vestibule after the service.

And now for two more important matters.

(11) The rector should not scold, or criticize the people. Try a little appreciation and praise. Give the Church a pleasant atmosphere in this way. People shun a murky atmosphere.

(12) Do not appeal for money at the service. It is neither proper nor effective.

There is a Sunday dozen that should be heeded carefully. They are not original with me, far from it, but have been gleaned from scores of conversations. They are shafts that have been shot at me from time to time, so I realize that they spring from the desires of the people.

These things will not bring people to Church, but they will help to keep them coming.

### QUESTIONS AND ANSWERS BY CLEMENT ROGERS

**Q**UESTION: St. Mark says nothing about the Virgin Birth; doesn't that show that it was a later idea?

Answer: That is our old friend, the argument from silence. Because St. Mark don't mention it, it does not follow that he knew nothing about it. There are lots of things that I never mention as I address people in Hyde Park, London, each Sunday, but it does not follow that I know nothing about them. Very probably the Virgin Birth was not part of the first public preaching. For obvious reasons, while our Lord's mother was alive it would not have been publicly discussed. St. Mark's Gospel seems to be what the first disciples preached publicly, but they must have known many other things that they did not say much about.

Question: If the belief is important why didn't the Apostles say more about it?

Answer: It is important because practically it is bound up with belief in our Lord Himself. I think



you will find that most people—most, though not all—who disbelieve in His miraculous birth do so because they do not believe that He was anything more than a man. We do not believe that He was divine because of His birth, but the other way about. We believe His birth was unlike that of other men because He was unlike other men. And it seems to me that all the evidence is on that side.

## *Hearts and Spades*

By

CAPTAIN B. F. MOUNTFORD

*Head of the American Church Army*

**W**HAT we owe to the Oxford Movement and subsequent enrichings of worship and life, from Catholics, who are also Evangelicals at heart, a more able pen than mine must write.

We have two great schools of worshippers—one ceremonial, sacerdotal, sacrificial, thinking much of valid rites and consecrated persons and places; the other seeking direct personal access to the Deity, and thinking mainly (though not entirely) of the inner life of the individual soul. I have lived long enough to see these groups growing nearer to each other. The nearer we get to the Master of Hearts, the closer we come to each other, and always our difference may be lost at the Cross.

I am endeavouring to trace—albeit scantily—the bearing of the Evangelical movement upon Church life today. In an earlier paper we saw that many of the great Missionary and Educational Societies had their birth in the Evangelical Movement. Dead parishes began to awake to newness of life. Door to door visitations was begun; services were multiplied; pews were filled; the number of communicants increased; our attention was given to preaching. Church day-schools were opened; Sunday-schools followed next, then Mothers' Meetings, Penny Savings Banks, Coal Clubs; Shoeblack brigades and Mens Institutes and Clubs, and a brighter day dawned for the people. Parish buildings were used as Ragged Schools by day and Mission Halls at night. Open-air witness became a regular part of the programme of the parish. These were led by a fine type of laymen; business men, professional men, and retired Army officers. Prominent among these in London was Stevenson Blackwood, Secretary to the Post Office, who gave the nation sixpenny telegrams, and the parcel-post. For thirty-seven years he bore his witness for Christ in Slum and Mission Hall, and Drawing-Room. Open air services were held at street corners, dinner hour talks in mills, meetings for Railwaymen, Policemen, and Postmen. Dotted all over Britain today are Railwaymen's Missions, the outgrowth of the work of Blackwood and others, and the Christian Police Association and similar organizations claim large membership to this day.

When the Methodists became separated from the Church of England, open-air preaching was neglected

for a time by the Evangelicals, but around the middle of the nineteenth century there was a very general return to this method of Church witness. Bishop Sumner of Winchester urged his clergy to attempt it; there was regular preaching from the steps of the Royal Exchange and on Hampstead Heath, and that which was going on in and around London was a feature also in many a parish up and down the Old Country. Dinner hour services were even held at the pit bottom, for colliers. (I have myself twice led such gatherings, in Lancashire, a score of years ago).

Evening Communion was one of the daring innovations of the Evangelical. Before the revival there had been few evening services in the churches, but now with the poor having the Gospel preached to them, and with the working classes attending Church in large numbers—these brethren provided Evening Communion for their horny-handed communicants.

Around 1857, Bible-women began to be trained and organized and used in parochial work. About this time Pusey was founding his Anglican Sisterhoods, and William Pennefather (to whom my own sainted Mother owed her soul) opened a small Deaconess House for "women desirous of labouring in the Lord's Vineyard, as Phoebe did of old." Pusey took the Roman nun as his ideal, and Pennefather studied closely the work of the Lutheran deaconesses in Prussia.

At this period too, services in Unconsecrated buildings were developed on a large scale, first in Exeter Hall, and later in theatres, and from floor to ceiling these vast houses were filled by all sorts and conditions of folk, hungry for the Gospel message.

Special services for Children were held on Sunday evenings. These were the outcome of Missions for Children, held by Payson Hammond of U. S. A., and later, the Children's Special Service Mission was founded—a work which has led more young lives to Christ than any other movement among young people—and sent them out to the ends of the earth as Missionaries.

As an Englishman in America, this writer rejoices continually at our mutual indebtedness.

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## FROM A LONDON NOTE-BOOK

By

A. MANBY LLOYD

AMERICA will hear much of our Prime Minister, J. Ramsay MacDonald, during the next few weeks, but probably there will be little said about his relationship to the churches. As a matter of fact practically all of the leaders of the present Labor Government, though Socialists, are active Christian men, most of them non-conformists. Mr. MacDonald is a Presbyterian, but his chief religious comradeships have been with Dr. Fairbairn, Congregationalist, and Dr. John Clifford, Baptist. The writer heard him say he had put in quite as much time on church committees as he had on labor committees, but that the attitude of the church during the war had greatly disillusioned him regarding it as a representative of Christ. He is a profoundly religious man. Arthur Henderson is a lay preacher in the Wesleyan Methodist Church and is a national leader in its Brotherhood organization. Philip Snowden is also a Wesleyan. Messrs. Thomas and Clynes have been active Sunday school workers. Mr. Thomas is a Baptist, and Mr. Clynes a Congregationalist, Margaret Bondfield is a Congregationalist, as are Messrs. Adamson, Graham and Wedgwood Benn. Mr. Lansbury was formerly a Congregationalist, but has become an Anglican. Justice Sankey and Lord Parmoor are both Anglicans, the latter having been chairman of the House of Laity at one time. Mr. Alexander was once a lay Baptist preacher. Many of the cabinet members, as well as other British labor leaders, received their training in platform speaking as lay church leaders and with the entire leadership the spirit and teaching of Jesus are the inspiring religious motive in their work.

\* \* \*

I have been reading the biographies of English parsons who made a splash some 50 years ago; such men as H. R. Haweis, who toured the States with "Music & Morals" and a fiddle; Farrar, who dealt in rhetoric; and Colenso, whose idea of history was that it was a branch of arithmetic. "The Church of England", said Lord Hugh Cecil, the other day, "is rich in eccentrics". The latest of the breed is the hero of the following paragraph:

That divorce should be possible by mutual consent was suggested yesterday by the Rev. W. F. Geikie-Cobb, rector of St. Ethelburga, the Virgin and chairman of the Marriage Law Reform League, to the conference in London of the World League of Sexual Reform.

Dissolution of the marriage bond, he declared, should be entirely dependent on the will of the parties, and, as in ancient Rome, divorce by agreement should be respected by the State.

"England, a priest-ridden country, still lags behind," he said.

\* \* \*

Biography is almost ousting the Novel. If the wells of Imagination are drying up, the springs of Realism are being cleansed. Harry Lauder's memoirs contain material for more than one sermon. Luther Burbank gave me ideas for last year's Harvest Festivals. Now it is Yvette Guilbert whose "Song of My Life" is before me. What a cameo of Life! Here is no mere mincing of words. She hits at the monocled Briton and the bluff American. She gives a pen-picture of Billy Sunday, vivid as one of her own sketches. Once an interviewer in Boston asked her what she thought of the famous Evangelist. Quite frankly she replied, "An outrage on religion, an insult to Christ, and a smack in the face of intelligence."

She interviews Cardinal Mercier. She pours out her soul to him, and tells him of the great idea she had been developing in America for the last seven years—the question of bringing back religion into art, and art into religion. The cardinal agreed, but priests could not go to a theatre. "Do you know," he said, "that when I allowed the young priest to have a few games, football in their own private ground, I was attacked by the town and the press."

\* \* \*

There is no contradiction of the rumor that Father Vernon, late of the Society of the Divine Compassion, has "verted" to Rome. Perhaps the most popular preacher of the day, of the meditative kind, anything but a "spike," he was the last man you would have expected to break away. So people thought. My own idea is that his importance has been very much exaggerated, and that apart from his monastic habit, he would have been unnoticed. Protestants love an evangelical monk, for instance, the late Fr. Ignatius.

Fr. Vernon had an agreeable manner, used simple language, and was unpretentious, but beyond that, he was a stripling compared with some of our best men whom people will not walk around the street to listen to; men, head and shoulders above Fr. Vernon, for instance, Prebendary H. P. Denison, a master-expositor of the Bible. Twenty years ago he gave

a course of lectures at a City church, to which, attracted by a novel title, 500 people turned up. To me they were a revelation. But Denison had ideas, and the English hate ideas. Denison was ironic, and we English hate irony. By the last lecture his audience had dwindled to 50.

Baring Gould was a genius, but no one ever heard of him outside his books. Wm. Lowndes was a mystic and pamphleteer of the first rank, and he was howled down by his own party. But no one has ever answered his exposure of Modernism. Here were three of the most advanced men, but never was any one of them in danger of "going to Rome." And the reason, I venture to think, was that they all had the historical sense, a well thought-out philosophy and a certain sense of humor, as Denison used to say to me when so-and-so had "gone over," he "ought to have gone over years ago."

So Fr. Vernon's defection need not distress us. Newman took very few people with him, and Fr. Vernon is no nearer to Newman than I am to Beethoven.

Even Canon Liddon had his moments of distress, but his remedy would have been to retire into private life. Now that we are keeping his centenary it is well to remember that, though he was severely tested, he never proposed to repudiate his priesthood.

\* \* \*

Readers of THE WITNESS will rejoice to hear that Canon Adderly, otherwise known as Father Jim, is returning to the city of London as Rector of one of the old City churches. He will be a set-off against Dr. Geikie-Cobb!

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## NEWS OF THE EPISCOPAL CHURCH

*Edited by*

WILLIAM B. SPOFFORD

**T**RAGEDY seems always to be present when the House of Bishops meets. At New Orleans it was the sudden death of Bishop Parker of New Hampshire; at Washington it was the death of Bishop LaMonte, and now the sudden death of the beloved Presiding Bishop, John Gardner Murray. He was presiding over the hundred Bishops who gathered in Atlantic City last week when he suddenly crumbled up, fell to the floor, and was pronounced dead a few minutes later by three doctors who were there a few minutes after he fell. It happened at noon on Thursday, just a few minutes after the session was to adjourn. It had been an extremely busy session since Bishop Murray and many others were in a hurry to finish the sessions in order to get to Philadelphia for the consecration of Bishop-elect Taft.

At 1 p. m., the bishops concluded voting on the nominations to fill two vacancies in the house. The balloting had ended in the election of the Rev. Elmer Nicholas Schmuck, of New York, as missionary bishop of the Diocese of Wyoming, and the Very

Rev. Harry Beal, of Los Angeles, as missionary bishop of Honolulu. Following the elections it was announced that less than a half-hour would be required to conclude the convention.

When Bishop Murray was stricken the question of the resignation of Bishop Boyd Vincent, of southern Ohio, was before the convention. The resignation had been accepted yesterday but, because of the serious illness of the Right Rev. Theodore Reese, the coadjutor for southern Ohio, the convention desired that Bishop Vincent, who is in his eighty-first year, continue in his post.

Bishop Murray then read from the canons to show that the House of Bishops had authority to revoke acceptance of a resignation. His words hardly had died when he collapsed.

A note of overwhelming sorrow overtook the convention and all business was halted. Bishops who already had left the church to depart for their homes were recalled, while clergymen and relatives of the bishops who had scattered to hotels and restaurants during the executive session hastened back to the church, crowding into the back pews to join

the bishops in prayer. The body remained in the center of the chancery for an hour before being removed to the center of the aisle before the altar, with the head of Bishop Murray toward the cross. Later the body was removed to an adjoining rectory.

Overwork and strain were given by Bishop Murray's friends as causes leading to his death. It was said that in addition to preaching three times a week, he did much executive and administrative work for the church, which had tended to weaken him physically. He complained of indigestion last night, it was said, and it was learned that he had passed a sleepless night, preparing for today's session of the convention.

The House of Bishops is to meet in Washington on November 11th to elect a Presiding Bishop to serve until the next General Convention which is to meet in Denver in 1931. It is thought likely that Bishop Burleson, bishop of South Dakota and assistant to the Presiding Bishop, will be elected to the office.

The National Council is to meet in New York this week and will be presided over by Mr. Louis B. Frank-



lin, vice president and treasurer of the National Council.

The House of Bishops, meeting at Atlantic City last week, praised President Hoover for his efforts toward international peace and expressed the opinion that the outlook for peace was greater at the present time than ever before. The resolution, in part as follows, was introduced by Bishop Cook of Delaware and was passed unanimously:

"We present our greetings to the Prime Minister of Great Britain and assure him and our President of our continued intercession that under God's guidance they may bring the English speaking peoples they represent into complete accord and understanding in this issue and unite upon a method of procedure in which all nations may hopefully join to secure an enduring peace among the peoples of the world."

Bishop Murray, on Wednesday, had announced that the new Prayer Book should be finished before the first of December so that it may be used on the First Sunday in Advent, and he therefore asked for special services on that day of what he termed "an epoch in the history of the Church."

A petition was received from a communicant in Maryland asking that unfermented wine be used in the Holy Communion in place of fermented wine. It was voted laid on the table on the motion of Bishop Manning of New York.

Resignations of Bishop Vincent of Southern Ohio and of Bishop Harris of the diocese of Marquette were presented. The former resigned in order to retire, being 86 years of age. The latter resigned because of ill health. Bishop Harris' resignation was accepted. That of Bishop Vincent was not due to the fact that Bishop Coadjutor Reese is ill. Bishop Paul Jones was invited some time ago to serve in the diocese this fall and winter.

\* \* \*

You will be able to pick out most of the men in the picture of the "Seventy" which adorns the top of page nine. In the front row from right to left, there is Bishop Rhine-

lander who is the head of the College of Preachers, Bishop Cook of Delaware, Bishop Irving P. Johnson, editor of this paper and Bishop of Colorado, and Bishop Darst, the chairman of the commission on evangelism . . . not that we figure Bishops to be more important than the rest of the "Seventy" but simply that we can't name all the others. So you do it.

\* \* \*

A memorial tablet has been placed in the Church of the Messiah, Rhinebeck, New York, to perpetuate the memory of the Hon. Levi P. Morton and Mrs. Morton who were devoted members of the parish for many years.

\* \* \*

There is a Church Hospital in Manila,—now called Brent Hospital in honor of Bishop Brent—which for the first seven months of this year took in more money than they spent. That may not be news to most of you but it is to those in charge of Church hospitals over here.

\* \* \*

Hobart College opened its 107th year on the 20th of September with a full enrollment. At the same time William Smith College, a separate department for women, got under way, also with a full enrollment. There are several new people on the faculty, including Miss Helen Brent, sister of the late Bishop Brent.

\* \* \*

The Rev. F. M. Taitt was consecrated Bishop Coadjutor of Pennsylvania in the Memorial Church of the

Advocate, Philadelphia, on October 4th. There was a large attendance



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of Bishops who came up from Atlantic City where they had been attending the meeting of the House of Bishops.

\* \* \*

The Studdert-Kennedy memorial fund continued to grow so that it may safely be said that the \$35,000 aimed at will be exceeded. The American Committee, which sought \$10,000 has already raised over \$12,000.

\* \* \*

Dr. Lester Bradner, director of religious education in the diocese of Rhode Island, died recently at his home in Providence. He was 62 years of age.

\* \* \*

I hope that Church people are giving a good deal of attention to the reports in the newspapers about Mr. William B. Shearer, who calls himself a naval expert and has been devoting his time recently to discrediting all efforts toward peace. He really does concern us for much of his time has been devoted to discrediting the work along lines of international peace of the churches, especially the work of the Federal Council of Churches, the Church Peace Union, and the Fellowship of Reconciliation. Mr. Shearer claimed, and doubtless many believed, that all of these organizations were receiving money from foreign sources to carry on peace propaganda.

On September 10 a statement by the Bethlehem Steel Corporation was made public in which it was admitted that the Bethlehem Corporation, in conjunction with other companies, had paid Mr. Shearer \$25,000 to attend the Geneva naval conference as an "observer" and that Mr. Shearer's employment was terminated when his

propagandist activities against disarmament came to the attention of Charles M. Schwab, chairman of the board. Before the Geneva conference Mr. Shearer was paid \$7,500 by three shipbuilding companies, including the Bethlehem Corporation, "in connection with the movement for encouraging the development of an American merchant marine." The New York Shipbuilding Company, a subsidiary of the American Brown-Boveri Electric Corporation, has issued a similar statement. On September 10 the Senate Naval Affairs Committee voted to "make full investigation of the alleged activity at the Geneva naval conference and at the meeting of the Preparatory Commission and in all matters in connection therewith, of the said Shearer and of the said shipbuilding companies; and whether the said Shearer represented said companies; and, if he did represent them, the object and purposes of the said shipbuilding corporations in employing him as their agent or representative."

In this connection it is interesting to note a letter written by Mr. Shear-



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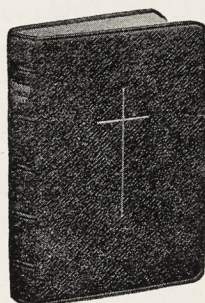
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er to Linley V. Gordon, a secretary of the Church Peace Union. After hearing various rumors at Geneva in regard to Mr. Shearer's affiliations, Mr. Gordon wrote him asking for information on the merchant marine and also whom he represented. Mr. Shearer's reply from Geneva, dated August 9, 1927, stated: "As to myself, anyone familiar with the Congressional Records knows that I do not represent any company of any kind, the National Security League or any other society."

In a newspaper interview (*New York Times*, September 10) Mr. Shearer declared that the Navy Department sent him secret data on the relative sea power of the United States and other countries "anonymously . . . but none the less officially" when it was learned that he was going to Geneva. This was before he was employed by the shipbuilding companies. However, Secretary Adams stated on the same day that "there was no record of such an incident in the department and he had found no evidence that the department had given Mr. Shearer naval figures."

The *New Republic* for September 18 reviews briefly Mr. Shearer's career as a propagandist, pointing out that he is a former civilian employee of the Navy Department. It comments that publicity work by the public utilities and other great industries is a familiar fact. "But to confuse the counsel of international conferences seeking adjustment of important differences which might lead to war, to seek profit at the risk of making armed conflict likely, is to place the value of private interest above

the life of civilization itself. This nation has not learned the lesson of the ultimate worth and self-justification of profit-seeking so thoroughly that it is indifferent to the harm such action may do . . . It is a sad commentary on the alertness of our leading newspapers that they waited for Mr. Shearer to bring his suit before discovering what he did to their correspondents at Geneva in 1927."

The *Congregationalist* for September 19 comments editorially on the affair and asks:

"Does the recent disclosure about the 'naval expert's' employers indicate why he is so anxious to have the churches let the whole peace question alone?

"Are other professional propagandists for greater preparedness as well paid as he has already been or seeks by court procedure to be? . . .

"Does the connection of the shipbuilding companies with the naval expert's income indicate why the Naval Institute was so ready to jump to the inference that the church organiza-

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tions receive honey from self-seeking groups?"

\* \* \*

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The rules are as follows: Plays and pageants may depict the main theme or some phase of the same. They must be original and must not have been previously published. Full length plays should require not more than two hours to present: one-act plays about thirty minutes. Posters may depict either the main theme or some phase of the same: they must be original and inspirational. Programs for parochial celebrations of the Rogation Days may describe celebrations already held or suggest programs possible in the future. Plays, pageants and programs must be typewritten on one side of the sheet and must contain the author's name and address. Posters should be made on one side of the sheet only and be in colors intended for the finished poster.

All plays, pageants, posters and programs submitted for award are to become the property of the Division for Rural Work and must be sent to the Rev. H. W. Foreman, Secretary for Rural Work, 281 4th Avenue, New York, on or before the 15th of December, 1929.

The Commission on Pageantry and Drama, of the Department of Religious Education, will co-operate with the Executive Committee of the Joint Commission on Rural Work in judging the plays, pageants and Rogation programs.

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Some go there their time to spend;  
Some go there to meet a lover;  
Some go there a fault to cover;  
Some go there for speculation;  
Some go there for observation;  
Some go there to doze and nod;  
The wise go there to worship God."  
And there still may be other reasons.

\* \* \*

In visiting the Chenango County Missionary field this month, Bishop Fiske formally received and accepted the new church at North Pitcher, Diocese of Central New York. This little church was a Congregational place of worship which had been abandoned because of the loss of membership. The trustees of the Congregational parish kindly offered it to the Diocese for our mission in North Pitcher.

The year has been a very prosperous one for the Chenango County missions, which are in charge of a missionary supported by the Van Wagenen Fund. The mission chapel at Smithville Flats has been improved, repainted and furnished with new pews; Calvary Church, at McDonough, has been redecorated and furnished with electric lighting, St. Mathew's Church, at South New Berlin, has also been improved and the parish house completely renovated.

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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,  
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Tuesdays: 10:00 A. M.

Other missions in the Diocese of Central New York show steady advance. Among the more recent signs of progress are new parish houses at Jordan and Pulaski, as well as the ones now in course of erection at Cape Vincent and Fayetteville. St. Luke's, at Minetto, has purchased a new property and altered it for church purposes. A modest church has been erected for the Italian Mission in Rome, Boonville has paid off the final indebtedness on its new rectory, the old mother church of the diocese at Constantia has been restored at an expense of \$10,000, and has received an endowment for maintenance and upkeep, and expensive improvements have been made at Canastota and Jamesville.

\* \* \*

Announcement is made by the Rev. Dr. William F. Sunday, former pastor of St. James Lutheran Church, New York City, of the organization, under his direction of the Vision Publishing Company, to publish a new international religious magazine—*Vision*.

The first issue of the magazine, which is to be published monthly will be off the press in October. It will not carry advertising. Louis Hechenbleikner, artist of the German impressionist school and internationally known for his etchings and paintings, has been selected to execute the first cover.

The new magazine, according to Dr. Sunday, will be devoted to bringing to the attention of the American public the dynamic elements of the Christian religions as they apply to modern life, contributing editors will include prominent laymen and leading clergymen of all denominations.

*Vision* will direct its appeal to all members of the typical American family, content being intended primarily to compel attention to the ideals of Christianity and to translate these ideals into lively modern features, stories and pictures. While material will deal with all phases of life and all periods of history, the essential driving force will be to consolidate a renewed active interest in the Christian church.

Through co-operation with ministers and religious leaders throughout the country, *Vision* proposes to deal in a fearless, non-sectarian fashion with the vital problems of the church today and with the religious aspects of every man's life. Emphasis will be placed upon the constructive, educational, inspiring and positive approach.

In *Vision*, Dr. Sunday believes, young people especially, who often-times are perplexed by the unfamiliar tone of church media, will find something they can understand, get hold of and respond to actively. "If the

(Continued on page 16)

## Services

**Cathedral of St. John the Divine,  
New York**  
Amsterdam Ave. and 111th St.  
Sunday Services: 8, 9, 11 A. M. and  
4 P. M.  
Daily: 7:30 and 10 A. M. and 5:00 P. M.

**The Incarnation**  
Madison Avenue and 35th Street  
Rev. H. Percy Silver, S.T.D., LL.D.  
Sundays: 8, 10, and 11 A. M., 4 P. M.  
Daily: 12:20.

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

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

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

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

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

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

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

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

**St. Paul's, Milwaukee**  
Rev. Holmes Whitmore  
Knapp and Marshall Streets  
Sundays, 8, 9:30, 11, and 4:30.  
Holy Days and Tuesdays, 9:30.  
Wells-Downer cars to Marshall St.

**St. Mark's, Milwaukee**  
Rev. E. Reginald Williams  
Hackett Ave. and Bellevue Place  
Sundays: 8, 9:30 and 11.  
Gamma Kappa Delta: 6 P. M.  
Holy days: 10 A. M.

**St. James, Philadelphia**  
Rev. John Mockridge  
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Sundays, 8, 11, and 8.  
Daily, 7:30, 9, and 6.  
Holy Days and Thursdays, 10.



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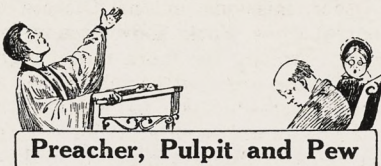
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Preacher, Pulpit and Pew

By E. P. Jots

Dean Inge of St. Paul's, London, may be "gloomy" but he does not frown on the modern brevity of clothes affected by the fair sex. Speaking to the Sunlight League he condemned the heavy clothes of the past and praised the effect of the sunlight on the human skin to the point of even condoning those young German enthusiasts who make a practice of going about nude. However, he cautioned, "we must beware of admitting cranks and freaks." Far from a gloomy frame of mind the Dean jocularly illustrated his point with the following little doggerel:

Half an inch shorter, half an inch,  
Same skirts for mother and daughter.

When the wind blows,

Everything shows—

Both what should and what didn't  
oughter.

\* \* \*

Rogers Hornsby told a baseball story at a banquet in New York.

"A Sunday school teacher," he said, "asked one of her boy pupils: 'Willie, who defeated the Philistines?'"

"Willie had been gazing out of the window in a dream. He gave a start and answered:

"I dunno, teacher. 'I don't never foller none o' them small league teams.'"

\* \* \*

"Your uncle seems rather hard of hearing?"

"Hard of hearing! Why, once he conducted family prayers kneeling on the cat!"

\* \* \*

From the monthly news letter of the Diocese of Quincy.

Query: "Dear Bishop Fawcett, This is about vestments and colors and symbols, and all those things—why not have the severe simplicity in which the Gospel was born, and stick to that? I love simplicity."

Reply: "Dear Mrs. —, You were born naked. That beautiful lace, that charming dress, those costly furs were added as convenience and usage demanded. May you never be without them."

\* \* \*

After the sermon Sunday morning the rector welcomed and shook hands with a young man.

"And are you a regular communicant?" asked the rector.

"Yes," said the young man, "I take the 7:45 every morning."

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(Continued from page 14)

church is to survive amid the changing, turbulent currents of modern thought," he declares, "it is necessary that Christianity's message be translated into terms that modern youth can understand, and understanding, carry forward."

"The new magazine was conceived," he says, "in an attempt to meet the needs of the age we live in, a fast moving, forward-looking age, which will not tolerate the narrow horizon of preceding generations, and which is throbbing with restlessness, bewilderment and change."

Opportunity will be given through *Vision* to co-ordinate the interests of people within the church, according to Dr. Sunday, and to enlist the support of those who have drifted away from the church in a program of activity comparable to the swift, absorbing realities of present day social and economic life.

\* \* \*

The new parish house of St. Peter's Church, Auburn, N. Y., was opened and dedicated recently by Bishop Coley, Suffragan Bishop of the Diocese of Central New York. This is one of four new parish houses now in course of erection in the diocese. It was not quite completed on the day of dedication, but will be ready for permanent occupancy on October 1st. So, also, will be the new parish house of St. Paul's Church, Syracuse. Trinity Church, Fayetteville, and St. John's Church, Cape Vincent, both have parish houses in course of erection. The latter will be dedicated by Bishop Fiske the latter part of October. The Fayetteville parish house is the latest of a number of improvements in that parish, including the erection of a tower on the church.

\* \* \*

The Annual Clergy Conference and meeting of the Executive Committee of North Texas were held in Sweetwater September 17th. Dean Chalmers of St. Matthew's Cathedral, Dallas, and member of the National Council, was the chief speaker and the preacher at the evening service. An early administration of Holy Communion and an evening service including Baptism and Confirmation, were in St. Stephen's Mission, Bishop Seaman presiding.

\* \* \*

The Archdeaconry of Troy met September 24 and 25 at St. James' Church, Lake George, the Ven. J. Hugh Hooper, Archdeacon, presiding. The Rev. Elmer N. Schmuck, D.D., field secretary of the National Council, was the chief speaker at the meetings, presenting the larger call of the Church and its missionary enterprise. Dr. Schmuck conducted a round table conference especially for the lay delegates.

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