

A CHRISTIAN IN BUSINESS—By E. E. Rogers

The **WITNESS**

CHICAGO, ILL., NOVEMBER 7, 1929



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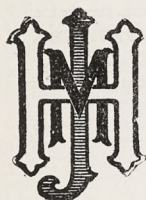
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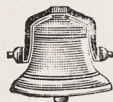
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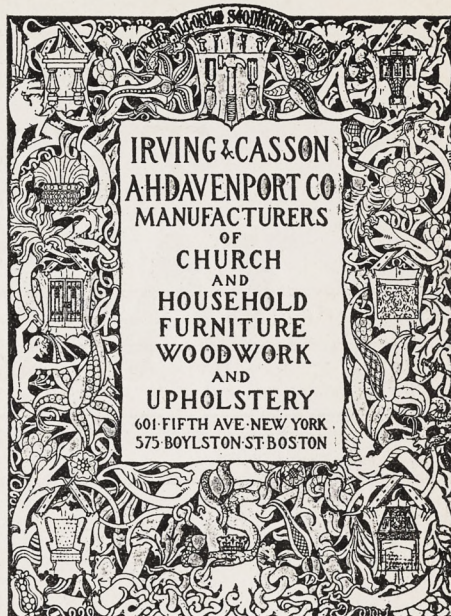
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A CHRISTIAN IN BUSINESS

By

E. E. ROGERS

IF a man can be Christian at all, he can be a Christian anywhere. There were "saints in Cæsar's household." If the ideal is high enough and the program big enough, it is always difficult to be a Christian; and, where it is *not* difficult, it is because the aim is too low. It is because self-satisfaction has become a substitute for self-sacrifice, and there is no self-fulfilment. Without struggle there is no conquest.

Can a man be a Christian in business? Whose business, yours or mine? The question applies with equal force to the business of the ministry as to the business of trade. It is as difficult to be a Christian in the pulpit as it is in the office, or behind a counter, or at a workman's bench. But it is understood that the question applies to commerce—to the business of trade. Well, Christ was in business, for the greater part of His life was spent in the humble and useful business of carpentry. Many of His disciples were engaged in the common industries of His day. The Apostle Paul was a tent maker, and combined his apostolic service with his commercial activity. The Gospel may indeed be conceived as being, in its origin and content, a message from a business man to business men.

ONE STANDARD

But unhappily we make a distinction between sacred and secular callings, and in so doing are guilty of the sin of schism. We have made a dividing line where God never intended a dividing line to be. We regard Sunday as a holy day. He has seven holy days. We say of a place or of a day or of an action: "That is secular"—"this is spiritual." There is no darker heresy or more far-reaching error. In every legitimate business in the ordinary sphere of daily duty, we may be consciously standing in God's Temple, clad in the white robes of righteousness, aware of the Infinite Presence, communing with God with pure hearts, and ministering to men with clean hands in the God-given ministry of trade. This is what we want to discover and develop

—the dignity and divinity of labour. There is not one standard for the parson and another for the tradesman in business. There is but one standard for all. Man must labour, not because he has sinned but because he is a child of God, Whose Son said: "My Father worketh hitherto and I work."

The Bible is the book of workers. The men of the Bible are largely business men. The highest revelations come to the hardest workers; the man who does not work does not live. Christianity dignifies labour, creates new motives for enterprise and drives out the defilers with a whip of small cords. Every vocation in society is sacred, just as every function in the body is sacred. If someone had told me, when I was a baker, that I was doing Divine work, I would have punched the dough better and folks would not have had crumbly bread! In all the methods of distribution—ship, train, van, counter, stall and street barrow—we are co-operating with God, as well as prophets, priests and seers; and we should know our work to be no less Christian than theirs.

In Christian business there are certain obvious obligations that must be observed by employer, employee and customer:—

FIRST—TRUTH

Christianity offers no place to whatsoever maketh a lie. There may be a place for mental reserve. It is not always necessary to place all our goods in the shop window, or to publish all the processes of thought; but the parson has no right to remain in enjoyment of emoluments dedicated to the teaching of doctrines that he does not believe, and the tradesman, who succeeds by misleading advertisements and misrepresentation of goods, may cheat others for a time, but he does not cheat himself and God is not mocked by any man.

SECOND—HONESTY

The second duty is that of honesty. The Christian man of business must meet all just claims, and must

not incur responsibilities he cannot discharge. Inability to pay does not rid him of responsibility. Bankruptcy may be unavoidable in some cases; but bankruptcy is not payment. There is no discharge until the debt is paid or forgiven.

THIRD—CHIVALRY

The third duty is that of chivalry, not simply towards employees and customers, but also towards rival competitors. If you say: "This is a hard saying," I do not deny it. Christian commerce does not simply mean exchange of goods on the basis of equity: Christianity is the fulfilment of the law by love. The life of chivalry is the religion of love; and Christ asks of the Christian business man: "What do ye more than others?" Or if you say that business on those lines will mean sacrifice and suffering, again I should agree; and if you argue "But a man must live," I should ask "Why?" If life is not to be the embodiment of truth, honesty and love, then why live? If by making honesty and love your working principles, your business goes down, then in God's name let it go down—you will go up! The very cross will lead to the coronation of character, and that is what really matters.

CHRISTIANISE INDUSTRY!

Love your competitors as yourself, not better than yourself; and where competition is in conflict with Christianity, decide for Christ every time. Remember the words of John Ruskin, as applicable to ministers of religion as to ministers of trade, to employers as to employees: "If your work is first with you and your fee second, work is your master and the lord of work who is God. But if your fee is first with you and your work second, fee is your master and the lord of fee who is the devil. Work first, you are God's friend; fee first, you are the fiend's."

I hold it may happen in the long run that a man's success is conditioned by his Christianity; and unfortunately it not infrequently happens that the man who had honoured God in his struggle sometimes forgets Him in his success. "Jeshurun waxed fat and kicked." God complained, "I spake unto thee in thy prosperity but thou saidst I will not hear." But the man who succeeds in business, and still realises that he is simply a steward, not only of money but also of time and skill—who continues to hear the voice of God saying: "The gold and the silver are mine," does not seek to put Christ off with a contribution as though that could take the place of personal service. Thus many a business man has been made by his godliness. But Christianity does not secure its disciples from misfortune. The divinest discipline may find its most perfect ministry in dire disappointment. There are mightier ills than commercial calamity. The greatest bankruptcy is not of fortune but of faith; what you *are* is your real worth, not what you *possess*.

In my experience, the morality of tradesmen compares favourably with the morality of any profession; but I would utter a plea for the Christianising of the whole system of barter and exchange, that our common life may be lifted to a higher level, and that in commerce—as in all else—we may realise that "One is our Master even Christ and all ye are brethren."

An Apologia

By

BISHOP JOHNSON

IT IS a curious dispensation of Providence that fertility of ideas and prolific resources are so seldom found in the same person.

Whether it is because of some mental defect or temperamental aptitude, I know not, but the opportunity of the Church seems to me to be so great and the need so vital that I find myself wanting to push along more enterprizes than my resources justify.

I know that this is a weakness. One should specialize on some one thing and gain a reputation for sanity instead of scattering one's efforts in so many directions. Just why I should attempt to administer a diocese, edit a newspaper, act as receiver for a theological seminary, and be vitally interested in the College of Preachers is something that I can neither explain nor defend.

My greatest compensation is that my friends take it goodnaturedly and laugh at me, which confirms me in the opinion that they do not take me too seriously.

It is true that I am away from my Diocese a great deal but thanks to the ability of my Coadjutor and the cooperation of clergy and laity in the Diocese I have never discovered that the Diocese was administered any better when I was present than it is when I am absent.

Then I have really very little to do with THE WITNESS. Anyone who wants any accurate information about the policy of THE WITNESS should write to the Managing Editor. I do not mind the criticisms, because they are inevitable when a man is foolish enough to write a book or edit a paper.

But the thing just now that interests me most is the theological school at Greeley, which also I have had little to do with in the past, except to appreciate the need and endorse the founder and to hold the sack when he is unable to go on.

I believe all this is what Mr. Butler calls "accumulating goat feathers," and I acknowledge that it is an enterprise which is open to criticism.

St. John's College, Greeley, can fill and is filling a dire need in our western missionary field.

A careful review of the past of this land of great opportunity leads me to state that when the Church has had money it has often lacked men, and inasmuch as notice has been served that we are to have less and less money, then the only remedy is to secure men who are less expensive and more indigenous than their predecessors. Otherwise we will have neither money nor men.

I do not mean to infer that there have not been some faithful missionaries in these western countries. Many of them have moved on to high positions in the Church, but their moving on has not helped the local situation, no matter how much it may have benefitted the Church at large.

For example, I have just jotted down the names of seven very able men, educated in eastern seminaries,

candidates from one western diocese, every one of whom holds an important cure in the east; nor were their places filled with men of equal devotion and ability.

I have no fault to find with this, excepting to meet the situation by training men equally devoted who will stay long enough in these western towns to leave an imprint upon them. I am thinking of one place in Colorado which has had twenty-five missionaries in thirty-five years.

It is a condition and not a theory that confronts us. We need a missionary seminary in these large areas, if the Church is going to advance. She is scarcely doing this now, outside of our large cities and some towns.

I do not know that St. John's is destined to be such an institution on a large scale. I do know that it is doing the work on a small one.

St. John's has graduated some twenty-five men—all but two of whom are now working in the west and all but a very few working most acceptably in their fields.

I have had the testimony of Bishop Mize, Bishop Howden and Bishop Moulton to this statement, all of whom have graduated at St. John's.

If St. John's is to keep open, it will be because some persons who have the means will supply the daily bread for the twenty-four young men who are studying there and who give promise of being excellent missionaries who will know the vernacular of the country in which they are at work, and who have not been subject to the magnetic influences which call young men eastward.

I want to note the gifts that I have already received, which are sufficient to carry us for a couple of months, and which have been acknowledged by letter.

I will welcome any investigation of the caliber of the faculty, the character of the curriculum, the quality of the students, and the need of the field. When the General Convention shall meet in Denver in 1931 we hope to be able to have a pilgrimage to St. John's, which looks more like a barracks than it does like a finishing school, but even that has its advantages.

Notes on Worship

By

IRWIN ST. JOHN TUCKER

HOW can I persuade my congregation to join heartily in the singing?" is a question frequently asked. Dare them. It never fails. I was preaching some time ago in a parish whose rector said "My people simply will not sing. They let the choir and the organ do it all." I said "Let me try." He said "Go ahead, but I know in advance you can't do it."

When the opening hymn was announced, I said "Get your voices in good shape, because in a little while you will have to sing without the organ." They looked a little surprised, but they did seem to respond. With the next two hymns I gave the same warning. At the fourth I announced "We will sing the first

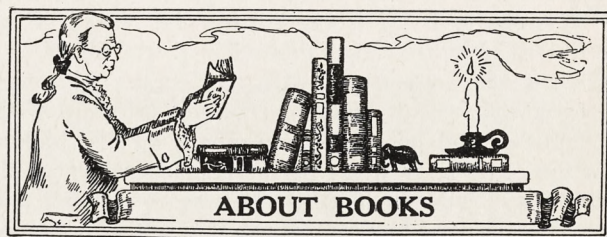
verse with the organ. Then the organ will stop, and we will sing the rest of the hymn unaccompanied. Those who can sing parts—tenor, alto, bass—please do so, and practise up on the first verse."

When the second verse began, the organ sounded one note, to set the pitch, and then stopped. I saw the rector cock his head on one side to listen. Out from the congregation came a volume of sound surprisingly strong, and wonderfully harmonized. I could catch all the parts being sung—tenor, alto, bass—and the expression of pleased surprise on the faces of the people, at hearing themselves do so well, was really very interesting.

Thereafter at every succeeding hymn the organist did the same thing; once or twice in the course of it, he suddenly let the organ go mute. But the people never faltered. They went right on singing.

The day of the great importance of the organ in church singing is past. Moving picture theaters have organs better than most churches can afford, and they practice at it ten or twelve hours a day.

The Russians have shown us the grandeur of choral singing unaccompanied. There is not a church where the people will not respond to this method. I learned it in Grace Church, New York, when Karl Reiland was Sunday night special preacher. It has never failed.



SCIENCE AND THE UNSEEN WORLD; by Arthur Stanley Eddington, F.R.S. Plumian Professor of Astronomy, University of Cambridge. Swarthmore Lecture, 1929. The Macmillan Company, New York. Price \$1.25.

A LECTURE delivered at Friends House, London, on the evening preceding the Yearly Meeting, 1929. The title was chosen in memory of the home of Margaret Fox, for the Friends an earnest "seeker after truth." Professor Eddington is remembered as the author of "The Nature of the Physical World," an exponent of the seen in regard to the unseen world. He is addressing, it is true, the English Friends, but there is a deal of observation, in every chapter, which might encourage the religious seeker who is troubled with doubts and self-questionings. Professor Eddington identifies with the seeker after scientific certainty and assurance, the seeker in religious matters and truth. Which, says he, in either case, brings "a kind of sureness which is very different from cocksureness." He sees in religious creeds a real obstacle to any full sympathy between the outlook of the scientist and the outlook which religion is "often supposed to require." The whole lecture breathes of the reverence of one who, as a scientist, has measured accurately, and felt profound-

ly the influence of the phenomena of his own field of study upon the wide range of experiences in the spiritual world.

R. P. Kreidler.

* * *

THE WORLD'S MIRACLE AND OTHER OBSERVATIONS, by Karl Reiland; Henry Holt & Co. \$1.75.

NO one can read these observations of Karl Reiland without interest or without receiving profit from them. Not one of them is trite, obvious or on the plane of the ordinary. They all display remarkable insight into human character and human affairs and are clothed with admirable poetic diction. There are times when the author lays bare the secret places of his own soul. Always there is a passionate intensity of desire to say what he believes to be true and real to him in the realest way possible. He hates sham, as much in himself as he does in others. These Observations are certainly the product of long reflective thought; they are in a measure confessions of his reactions to the impacts of a city life that is teeming with unrealities. They are indeed as Robert Norwood said the distillation of a great preacher's heart, and we might add the distillation of many really great and helpful sermons.

Irvine Goddard.

* * *

LIFE AND THE BOOK; by Hilary G. Richardson. Published by the Macmillan Company. Price \$1.75.

MR. RICHARDSON says of his own book, that it is the story of an adventure, the record of experiences he himself encountered, with the Bible. He tells in a very human way what happened to him when he faced the facts of scientific research, criticism of the Scriptures; and not only these effects on his thinking but the come back when the permanent values of the Bible got a hold on him. It is wise for a man with such experiences to write down this autobiographical material and to let others have it. It becomes a "racy human document," getting before those who have a very hard time with critical studies of the Bible just what it is all about. For the man who has been "upset" by the partially stated and half understood statements regarding the Bible, Mr. Richardson (who is a Presbyterian clergyman) has given here estimates of what it can really do for a man when once its origin and nature are clear. His style makes the book easy reading.

R. P. Kreidler.

* * *

THE REDISCOVERY OF JESUS, by Fred Merrifield, Henry Holt & Co. \$1.75.

DR. MERRIFIELD is like the proverbial man for whom the yellow primrose was nothing more than a yellow primrose. We generally find what we are looking for. It is evident that Dr. Merrifield started out in search of a virile and aggressive Jesus. We do not hesitate to say that his remarkable discovery will make a great appeal and capture the youth of today. But we wonder after all, in spite of all this erudition and just criticism of the Church, whether Dr. Merrifield hasn't missed something. Surely our Lord was in reality more than the foremost prophet of a long line of Jewish prophets. This robust, energetic, fearless Jesus captures the imagination of youth and has its

irresistible appeal, but when imagination gives way to maturer reflection, what then? Will this wondrous personality, stripped of all mystery, permanently satisfy? We believe not.

Then again you remember that beautiful post resurrection scene, wherein our Lord asked Peter three times about his love. Dr. Merrifield considers this a vivid anxiety dream on the part of Peter. It is an interesting explanation, but poor psychoanalysis. When did a dream however vivid transform a man's entire character?

Still we like the book in spite of what we may rightly or wrongly classify as defects. It is written in a charming and compelling manner. It is a sincere yet one sided attempt to make our Lord better known from the point of view of His Manhood.

Irvine Goddard.

Hearts and Spades

By

CAPTAIN B. F. MOUNTFORD

Head of the American Church Army

IT was helpfully suggested recently, by an English preacher that the Epistle of John was written to remind Christian people that they should be a glad people, a good people, and a *sure* people. The Gentile Evangelist opens his narrative with these words "That thou mightest know the *certainty* of these things wherein thou wast instructed."

The writer of the Fourth Gospel, (or maybe that "Editor," who added a postscript) says, "This disciple testifieth . . . these things are written that ye might believe that Jesus is the Christ, the Son of God, and that believing ye might have" . . . UNCertainty???! NO, SIR! but that "ye might have LIFE through His Name."

And there's another cocksure fellow, further on in the Little Library, who avers that he and others, "have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of His majesty."

This cry for Certainty is always coming back.

Writing of the Resurrection recently, Dr. Hutton said—"The stories about the Resurrection are all different, but they converge to a point. That point we hold to be the fact of the matter. If twelve people came in and told us in *various ways* that something had happened down the street, we should conclude from the different reports that *something* had at least happened."

As we see Saul become Paul, as we see Simon Peter,—who had run away from a housemaid—stand up and say, "A man must obey God rather than man"; as we see the disciples, desperate, sad, bitter, inclining for one moment to give way to cynicism; as we see them coming back, coming home, coming in; and then, each with a rapt countenance setting out to Scythia, to Athens, to Rome, and the Islands of the Sea, and everyone laying down his life, we are driven to

the conclusion that *something* had happened to these men.

And since they alone are competent to tell what had happened, we ask them and they say, "We have seen the Christ risen from the dead." And that opens the Kingdom of Heaven to all believers.

To His other benedictions our Lord added another. It was His last: "Blessed are they that have not seen and yet have believed."

A Christianity cut down to suit the latest opinion of that elusive person the Modern Man, should not find place in our pulpits—and the probability is that it will not suit the Modern Man either, if and when he is discovered.

"Sirs, we would see Jesus." "Then were the disciples glad when they saw the Lord."

Let's Know

By

BISHOP WILSON

GLORIA IN EXCELSIS

A CORRESPONDENT writes thus: "How did it happen that the Gloria in Excelsis repeated the phrase 'Thou that taketh away the sins of the world, have mercy upon us' for so many centuries and now in the revision of 1928 it is left out."

The phrase is not left out—only the repetition. Neither was this repetition in the Gloria for so very many centuries after all. It was added to the original hymn in 1552 and the reason for it is not altogether clear. It has been conjectured that it was done in order to make the Gloria conform more or less to the three-fold form of the Agnus Dei with its repetition of the phrase "Oh Lamb of God, that taketh away the sins of the world, have mercy upon us." The omission in the present revision of the Prayer Book is due to the fact that the revised form follows the original more closely and also because it seems cumbersome and unnecessary in a hymn as long as the Gloria to say or sing the same thing twice.

In the Eastern Church the Gloria in Excelsis is called the Angelical Hymn or the Great Doxology. It goes back to very early times when it was used by Christians as a daily morning hymn. At that time it may possibly have been joined with the Te Deum. It goes back to the days of Athanasius in the fourth century and is closely associated with St. Hilary of Poitiers who lived shortly after. In the sixth century it found its way into the Communion Office and has been used in this connection ever since that time in the Western Church.

In those early days the Gloria came at the beginning of the Communion Office but it was moved to its present position in our Prayer Book in the year 1552 as an expression of thanksgiving for the Sacrament which has just been received. This associates it with the Institution of the Sacrament as we read in the Gospel record, where it says "when they had sung a hymn" our Lord and the Apostles left the upper chamber (after the Lord's Supper). The hymn

which they sang at that time was most likely the Great Hallel, or part of it, being the Psalms 113 to 118 inclusive. Possibly it might have been the "Praise Song" which is still used among the Jews. Following this precedent, the Armenian Liturgy uses the 34th Psalm as a post-communion hymn and the Constantinopolitan uses the 23rd Psalm.

It makes a very solemn and inspiring conclusion to the service of the Holy Eucharist, beginning with the song of the angels at the Nativity of our Lord. It also joins our worship with that of our early Christian forefathers who seem to have used parts of the Gloria in Excelsis before the entire hymn was brought into liturgical use. For instance, at the time of his martyrdom St. Polycarp exclaimed "Wherefore, I praise Thee, I bless Thee, I glorify Thee, for all things." The germ of it was probably used in Apostolic times. It is a prayer, a praise, and a creed—all in one, worthy of a very prominent place in our Book of Common Prayer.

Meaning of Repentance

By

SAMUEL M. SHOEMAKER

REPENTANCE begins when we feel profoundly that we have interrupted God's plan for creation in that little portion of it for which we are responsible. It takes its rise, I think, not in a feeling of our insignificance, but precisely in a feeling of our possible significance which we have forfeited through our stormy little rebellion. If our lives did not matter, there would be no such thing as true repentance. It is because they matter, and we have chosen wrongly, that there is such a thing as sin which needs to be repented of. It never does merely to look within and ask ourselves whether this cruel wish or lustful desire or secret grudge does us direct harm, and we are probably incapable of determining the extent of that harm till long after it is done. The real harm is the further incapacitation of ourselves to take our destined place in God's full dream for the world. Sin in the Greek means a missing of the mark; it is a precise name for it, for the heart of sin is going by another way than God intended, and therefore coming out where He did not want us to be. God Almighty does not suffer as we suffer, but I do not see how anyone can believe in the God and Father of our Lord Jesus Christ without believing that He is grieved and disappointed, not angry or resentful, but *sorry*, intensely sorry, for our misdoings. Now it is when you put your sins in the majestic setting of God's tremendous will that they show up for what they really are, not a harmless straying from a Puritanical standard, but the interruption, the frustration, of God's plan for perfect lives and a perfect world. And because the smallest sin causes us to list and lean towards independence of God and His plan, it needs to be repented of as much as the greatest. Whoever tells us that our peccadilloes do not matter is no friend of our spiritual life.



NEWS OF THE EPISCOPAL CHURCH

Edited by

WILLIAM B. SPOFFORD

PICTURED above you see the new Emmanuel Church at LaGrange, Illinois, erected to the glory of God and the further extension of His kingdom. And a very imposing affair it is. A number of years ago the church at LaGrange burned down—a very beautiful church too it was, and there were a lot of folks who wondered if they would ever have another quite as nice. But the rector, the Rev. Irvine Goddard, who is known to you all for his splendid book reviews in this paper, went to work at once, and with the loving and sacrificial help of his parishioners, raised a very large sum of money indeed. Mr. John N. Tilton of the firm of Armstrong, Furst and Tilton, was employed as the architect—the results you can get some idea of from the several pictures in this number. Mr. Tilton is a member of the parish—I think I am right on that.

The building is designed in a modern adaptation of the English gothic

style of the thirteenth century—a building historic in character and of reverent dignity and simplicity. It is built of the famous Indiana Limestone in random ashlar blocks, varying from buff to blue gray, giving the walls an unusual pleasing soft color. The cover picture gives you some idea of the beautiful interior, furnished entirely by the American Seating Company. The altar furnishings are by Spaulding-Gorham, while the organ was built by the Kimball Organ Company and is an unusual instrument of great power and sweetness of tone. It was selected by the rector and his music committee after an untiring effort to find just the organ suited to their needs. Well perhaps I had better not tell you any more about it. But it is one of the really fine churches in the country, and Mr. Goddard should be given due praise for his efforts.

* * *

Some week I think it will be a lot of fun to have a Critic's Number.

It should be announced well in advance so that all may have a chance to send in contributions, cracking at us or at anyone else they seem inclined to wallop. Ours is a policy which is supposed to keep us free of all controversy, but after all that can be overdone. Just one number a year, with everything in it very, very critical. As things are now a score or so of letters come in each week which really should be shown to you, but either for the lack of space or because they hit us too hard, they never do see the light of day. Here is one for instance from the Rev. Theodore Haydn of Watervliet, New York, in which he says that I allowed to be printed here a sob story about the lack of money coming into the coffers of the National Council which he apparently thinks is so much hokum. The story, in case you forget it, deplored the fact that missionaries in Mexico were in need because of the general lack of giving on the part of us here in the states; and

that the Indians of some place or other were not having the Gospel preached to them for that same reason. This is what Mr. Haydn has to say as to all this:

"What is the matter with dropping out one secretary from one department with his basis salary of \$3600, plus \$400 for every minor child, in order that the Navajos may not plead in vain?

"And why not lop off \$5000 from the salary, allowances and contingent fund of the Presiding Bishop, or from the cost of The Church at Work, or from the Commission on Evangelism, etc., that the Mexicans referred to may have light?

"Our contributors and your readers ask these questions and obtain no reply. How much longer will Pollyanna hold the stage? And who credits these sob-stories, knowing that \$40,000 is used by the National Council for travel of its officers and agents?"

He asks a lot of perfectly good questions, but one better informed than I am must answer them. Maybe he didn't really expect me to answer them.

But I must tell you of the excitement in England. They have a very quaint way of stimulating church attendance over there, according to the news that comes from our dear friend, Rev. A. Manby Lloyd. Thus a Sunday or so ago at Truro Cathedral the Bishop was saying the revised Consecration Prayer when three men stepped forward and proceeded to the top of the chancel steps. There one of their number read out the following from a bit of paper he had: "We do protest against the use in our Cathedral Church of the bishops' romanizing Prayer Book of 1928, which was decisively rejected by the House of Commons." They then went on their way but only after first announcing to folks that they planned to repeat their little show until the Bishop gave up using the new Prayer Book. Now an affair of that sort has all sorts of possibilities, though one must regret that they had to pick just that particular time in which to make nuisances of themselves. The strange part of it is that nothing whatever happened to the men. Here in the land of the free it would certainly mean from five to ten years.

Then a letter comes from the diocese of Pennsylvania complaining that we do not carry enough news from that stronghold; a weakness which we will endeavor to correct. We might begin by informing you that the Rev. Bernard Iddings Bell was a guest at the parish presided over by the Rev. Mr. Townsend at Bryn Mawr, where he held forth on numerous occasions in his usual ef-



INTERIOR VIEW.
Emmanuel Church, LaGrange

fective way. Dr. Bell always manages to keep busy. On this particular Sunday, for instance, he addressed the Church school at 9:45, preached at the 11 o'clock service; spoke to the students at Bryn Mawr at 4:45, and I suppose sat up half the night with a lot of men discussing Church affairs generally. Then Monday afternoon he addressed the parents of the Haverford students, and in the evening the Church school teachers from a score of parishes, finally topping off the visit with a meeting with the young parents of the Bryn Mawr parish.

Trinity Church, Brooklyn—but before I give you that allow me to make a correction. I said here that five teachers had enrolled in the Teachers Institute that they hold each year for the diocese of Long Island. That is silly. There were fifty, and I suppose by this time many more. Four people wrote me about that mistake. Now: Trinity is 75 years old, so they had a parish dinner with 200 parishioners there. Next morning a corporate communion, with a hundred receiving, including 35 who were confirmed by Bishop Larned at a later service that day. There was an historical address by the rector, the Rev. George T. Gruman. A fund of \$10,000 is being raised, most of which is to be used for improvements in the church.

Last Sunday Bishop Stires dedicated the new church of the Epiphany, Ozone Park, Queensborough, Long Island, the Rev. James W. Tripp, rector.

A conference on industrial relations is to be held in Boston, November 17-19 under the auspices of the Greater Boston Federation of Churches, of which our own George L. Paine is executive secretary. All sorts of important people are to give

addresses. The big show is a mass meeting at which Mr. William Green, president of the American Federation of Labor, and Mr. Daniel Williard, president of the B. & O. Railroad will speak.

The Conference on Evangelism for the dioceses of the Mississippi Valley, held at Springfield, Illinois, has already been reported here. But later word arrives that the entire affair exceeded all expectations, both in attendance and the quality of addresses given. And in case you are interested I am told that stenographic notes were taken which may be had for the asking by addressing the executive secretary of the diocese, Franklin H. Spencer, St. Paul's Parish House, Springfield, Illinois.

Fifty clergy of the diocese of Albany attended the service on October 24th in the Cathedral at Albany when Bishop Oldham was enthroned as the diocesan. The nave of the church was filled with Church people, and those of other communions, the choir being also filled. Bishop Nelson was the preacher. Dean Richardson conducted the service. Bishops Fiske and Coley, neighbors, were in the chancel.

All Saint's, Detroit, parochial mission of St. John's, formally opened their beautiful new parish house recently.

Here is a communication which Bishop Garland of the diocese of Pennsylvania has sent to all of his clergy which as likely as not will cause some discussion:

After the Prayer of Consecration in the Office of the Holy Communion the new Prayer Book just issued contains the words

"And now as our Saviour Christ hath taught us, we are bold to say."

The Constitution provides that changes in the Prayer Book must be proposed in one General Convention and sent to the Secretary of the Convention of every Diocese to be made known to the Convention at its next meeting and then adopted by the General Convention at its next succeeding Triennial meeting. This phrase was not so adopted at any meeting of the General Convention.

The phrase sent down by the resolve of the General Convention in 1922 and subsequently adopted by a Constitutional majority in 1925 was as follows:

"And now as our Saviour Christ hath taught us, let us say"

This phrase then became the authorized use of the Church. It was so printed in all publications of the Order for the Holy Communion as "authorized for use" and has been in

use in the Church for the past four years.

An editing Committee has no authority to change these words as adopted by General Convention and the newly printed Prayer Book is incorrect in this instance. I will use and recommend that others shall use the phrase adopted by the General Convention as it has been in use since 1925.

"And now as our Saviour Christ
Hath taught us, let us say"

* * *

Complete program is now published of the interesting experiment to be tried out by the Social Service Commission of Long Island. The "Family Relations Institute" will hold four sessions, on the first Monday in each month, beginning in November. The subjects and speakers are as follows:

Nov. 4, "Domestic Finance"; speaker, Mrs. Teresa Speed, of the Home-making Center of the State Federation of Women's Clubs.



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The Rector of Emmanuel Church

Dec. 2, "The Biology of the Family"; speaker, Dr. M. J. Exner, of the American Hygiene Association.

Jan. 6, "Father, Mother and Child"; speaker, Dr. Laurent Feinier, Psychiatrist of St. John's Hospital, Brooklyn.

Feb. 3, "The Spiritual Nurture of the Family"; speaker, the Rev. Harold Holt, Field Secretary for Social Service, National Council.

At each session there will be ample opportunity for questions and answers, and for discussion; and personal interviews will be arranged as desired.

* * *

I want you all to know how happy I am over the help that you have given to the workers in Marion, North Carolina. Another letter has

come from Mr. William Ross, who is in charge there, telling me that in addition to the donations from you which I have forwarded, every mail brings him money and clothing in response to the appeal made in this paper. And I can tell you, on his say-so, that your help has done more good than any of you can realize. It has to some degree at least restored the faith of these people in their Christian brothers. There has been plenty, I can also assure you, to destroy it. There will be more about that next week I hope. And will you please be good enough to take this brief paragraph for our sincere thank-you. Mr. Ross is pretty much alone in Marion with about nine hundred people to look after. He, of course, finds it impossible to write you each personally as much as he would like to do. But he is grateful, all those people are grateful, and I want you to know that it made me proud to discover that *The Churchman*, where there was also an appeal, and *THE WITNESS* are read by people who respond so promptly for such a cause. You know they say of us Episcopalians that we are a silk-stockinged lot of self-centered folks who have little interest in the under dog. Well I have been pretty close to this business and I want you to know that there is no other crowd that has done as much.

* * *

The annual theatre party given by the Woman's Board of the Church Charity Foundation of Long Island was held at the Majestic Theatre, Brooklyn, on Monday and Tuesday evenings, October 21 and 22. This affair adds nine or ten thousand dol-

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lars each year to the treasury of this diocesan charity.

* * *

A number of people have written in to ask where material may be secured to use at Armistice Day services which are now held pretty generally throughout the country. One has just been issued by the Federal Council of Churches, 105 East 22nd Street, New York, which is particularly timely and very attractive (single copies 5c; \$2.50 a hundred—and this is NOT an advertisement).

It is entitled "Making the Peace Pact Effective." This brief document not only offers ten concrete suggestions regarding the observance of Armistice Sunday and Armistice week but discusses in a highly illuminating way the obligations incurred by the nations which have accepted the Pact. It deals with the duties of the United States in the light of the Pact in regard to American membership in the World Court of

Justice, to ratification of the Pan-American Arbitration Treaty, and to the forthcoming Naval Conference in London on reduction of Naval Armaments.

This document might well be made the basis of study by adult classes and young people's organizations in every church in the United States. Nowhere, known to us are these various issues presented so adequately.

The four lesson study course on these same topics, just issued by the Commission, provides in sixty pages valuable fact material for those who wish to study the questions more thoroughly and to become familiar with the factual background.

The suggestions for a Children's Lantern Peace Parade and for Peace Plays and Pageants, and the announcement of the Friendship Treasure Chest Project for the Philippine children, and of the World Peace Prize Essay contest with prizes amounting to \$1,500, will furnish

help to those who desire concrete ideas for children and young people.

* * *

The Rev. A. C. Zabriskie of the seminary at Alexandria gave the address at the Matriculation service of the Episcopal Theological Seminary, Cambridge, on November 1st. The service was followed by a dinner with Dean Washburn presiding, the speeches being given by Bishop Slatery, Professor Edward Whitney for the trustees, Dr. Charles Edward Park for Harvard University and Mr. L. R. Gillmett for the student



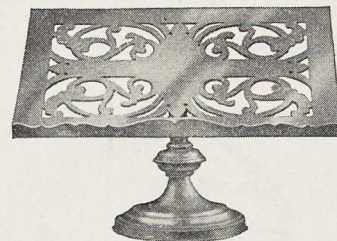
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body. There are fifteen seniors, five middlers, six juniors, six special students and four graduate students at Cambridge this year. All of the men are college men, and all but four have their degrees.

* * *

The next Presiding Bishop of the Church is to be elected at Washington on the 13th; that is he will be if there are 68 bishops present, which is a bare constitutional majority. Since the House just met at Atlantic City there is some misgivings about what the attendance will be at Washington, which is a long way for many of them to travel. Well, we shall know in a week or two.

* * *

A tour of the parishes of North Carolina has been completed by John Q. Beckwith, member of the National Council of the Brotherhood of St. Andrew, accompanied by Leon C. Palmer, general secretary of the organization. Every parish visited on the tour formed a Brotherhood Chapter, and as a result there is now an

active Chapter of the Brotherhood in every white parish of the diocese. In addition, several missions have organized Chapters. Plans are under way for the formation of a diocesan Brotherhood Assembly, followed later by the organization of Junior Chapters in addition to the Senior groups.

* * *

The sixth annual benefit of the Episcopal Actors' Guild of America will be held on the evening of Tuesday, November 19th at the Lyceum Theatre, New York. The program will be a gala performance of "A Hundred Years Ago," the play in which Otis Skinner is starring at that Theatre. Prominent Broadway

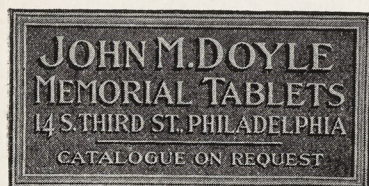
stars will appear in entertainment numbers following the performance of the play.


* * *

Stewardship was the theme at the Kanawha Convocation of the diocese of West Virginia held at Logan, where the acting rector is Archdeacon William Meade. There were a large number of clergy present as well as both bishops of the diocese, Bishop Gravett and Bishop Strider. Besides the serious business they had a frolic with the Rotarians and also took an automobile trip into the mountains.

* * *

While young men and women are unpacking coonskin coats, dancing



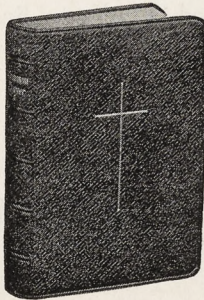


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slippers and the latest novels of disillusion in college dormitories this fall, one book that mother may have slipped into the trunk has a precarious chance of ever being taken out. That is the Bible. In fact, it is none too likely that mother even thought about putting it in.

Such, as least, is the view of several college administrators who were asked recently by the Bible Guild whether, in their opinion, the reading of the Bible by college students had declined.

President Walter Dill Scott, of Northwestern University, believes there has been a change in Bible reading habits, and that the average student knows less of the Bible now than was the case fifty years ago. "This lack of knowledge does, I am afraid, have a bad effect on conduct," he adds.

From Antioch College, Yellow Springs, Ohio, with its program of alternating academic with practical work, comes this answer of President Arthur E. Morgan:

"It is my opinion that the reading of the Bible is very much less common among young people than it was a generation or two ago. I find that with our college students Biblical references are not recognized and Biblical history is unknown for the most part. The Bible now is almost an unknown book to very many college students."

A study made recently among undergraduates in twenty-three colleges and universities by the Institute of Social and Religious Research revealed that only 7 per cent of either men or women read the Bible regularly, 39 per cent of the men and 47 per cent of the women read it occasionally, and the remainder who answered read it seldom or never.

A decided majority of men and women held a "historic view" of the Bible, as "a working code of ethics, a collection of beautiful literature, and a history of significance, though not entirely authentic." Even more general was their acceptance of the life of Jesus as an ethical standard

for modern life, an acceptance voiced by 90 per cent of the men and 50 per cent of the women.

While opinions like those quoted above are widely spread they cannot be said to represent the views of leading educators in general. "I am quite sure," declares President S. S. Baker of Washington and Jefferson College, "that in our institution the Bible is given more attention in almost every way than was customary in the closing decade of the last century."

And much the same belief is expressed by Palmer C. Ricketts, director of Rensselaer Polytechnic Institute, Troy, N. Y. "I do not think Bible reading has decreased lately," writes Dr. Ricketts, "and I think there will probably be just as many Bibles packed in the boys' trunks when they start for school as there have been in recent years."

"I have been interested to find Bibles in the possession of many of our boys in their rooms and to learn on inquiry that they are reading them daily," says Fraser Metzger, dean of men at Rutgers University.

Another hopeful reply comes from Dr. Thomas Arkle Clark, dean of



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men at the University of Illinois, a close and sympathetic observer of undergraduate life. "Probably not so many Bibles are packed in freshmen's trunks today as several years ago, but I am not sure that the Bible is less seriously or generally read now than it was then. A good deal of the Bible reading with which I was familiar forty years ago was conventional, routine, mechanical. Whatever such reading is done now I believe has in it in general a deeper purpose.

"I am not at all convinced that young people today are less seriously and sincerely interested in religion and religious things than they were forty years ago. Young people today are beginning to think for themselves and many of them are unwilling to accept the dogmas of orthodox religion, but this does not mean they are not interested in religion or the principles laid down by Jesus. I think our young people are quite as moral as we were forty years ago."

* * *

Convocation of San Jose was held at Trinity, San Jose, California, October 22 and 23, with Bishop Parsons leading. There was an address on Vocational Guidance by Mr. Warren Ayer, principal of a high school out that way, and one on the Ethics of Organized Labor by Mr. Wallace Watson, a labor leader. Also an address on the Romance of the Church's Mission by the Rev. F. B. Bartlett, representing the National Council.

* * *

The Hawaiian congregation of St. Mark's Mission are rejoicing in a newly opened and well equipped parish hall. Besides numerous meetings from time to time it regularly houses a daily kindergarten of about 175, a mothers' group, a clinic, most of a Church school of about 200, the Y. P. S. L. and the Girl Scouts.

* * *

Display of American flags in public school rooms was described as a "dangerous fetish worship which promotes thoughts of war among school children," by Right Rev. Paul Jones, who is now acting Bishop of Southern Ohio. He spoke at a conference on "Preparing for War," held in the crypt of St. Paul's Cathedral, Boston, under the auspices of the Fellowship of Reconciliation.

Bishop Jones denounced the spread of military training in American schools and colleges. Speaking of the display of the American flag in school rooms, Bishop Jones said: "The worship of the flag in schools among school children is a dangerous fetish worship of a symbol which represents the nation in arms. When we do that we are nourishing dan-

gerous views for the leaders of the next generation."

He also declared military training in schools is "a dangerous thing."

* * *

Here is a bit of peace news which should cheer. Dr. Walter Simons, former president of the German Re-

public, who is a strong churchman, said at a luncheon in New York the other day that the German constitution contains an article that makes it necessary for all school teachers to offer courses in the development of attitudes of trustfulness and good will. "We are seeking in Germany

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Grace Church, New York

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* * *

Two hundred and fifty girls of the diocese of Albany met in Troy, N. Y., on October 21st for the annual meeting of the Girls' Friendly Society. The speaker was Miss Frances Arnold who is in the diocese organizing branches.

* * *

Last week I told of the interest in social and industrial problems at the General Theological Seminary. Now I must report that there is real interest also at Berkeley. Recently they organized a chapter of the Church League for Industrial Democracy and they have set to work eagerly to find out all they can about industrial matters before going into parish work. Half the students in the school have become members

* * *

A quiet day, directed by Bishop Stires, is to be held for the clergy of the diocese of Long Island at Grace Church, November 6th.

* * *

The Rev. Richard Wilkinson of Montgomery, Alabama, conducted a preaching mission at the Ascension, Troy, New York, October 13-20, the occasion being the sixtieth anniversary of the parish. On the 20th Bishop Nelson was the visiting preacher. He also dedicated a very fine three manual Moller organ. A parish dinner was held on the 21st, with Bishop Oldham for the preacher.

IN MEMORIAM

At its Stated Meeting held on Monday, October 14, 1929, the Standing Committee of the General Theological Seminary feels impelled to express the deep sorrow it feels at the irreparable loss the Seminary has sustained in the death of

The Right Reverend John Gardner Murray, D.D., Presiding Bishop of the Church, and for some years an ex-officio member of Board of Trustees of the Seminary.

In this Board, as in all of the manifold relations of life into which he entered so competently and so helpfully, Bishop Murray exhibited constantly that conscientious devotion to duty, sound judgment and fine courtesy which made him such a conspicuous example of the Christian gentleman. His deep interest in the Seminary and its work were frequently expressed in words and manifested in deeds, and no appeal for advice or co-operation was ever made in vain. His very presence in the meetings of the Board was an inspiration and a benediction, and his wise counsels led ever to the heights of broad vision and Christian charity.

In behalf of the Board of Trustees, the Faculty and the Students of the Seminary the Standing Committee extends to Bishop Murray's family their heartfelt sympathy, and offers the prayer that he may find rest and peace in the presence of that Master Whom he loved and served so well.

LAWRENCE T. COLE,
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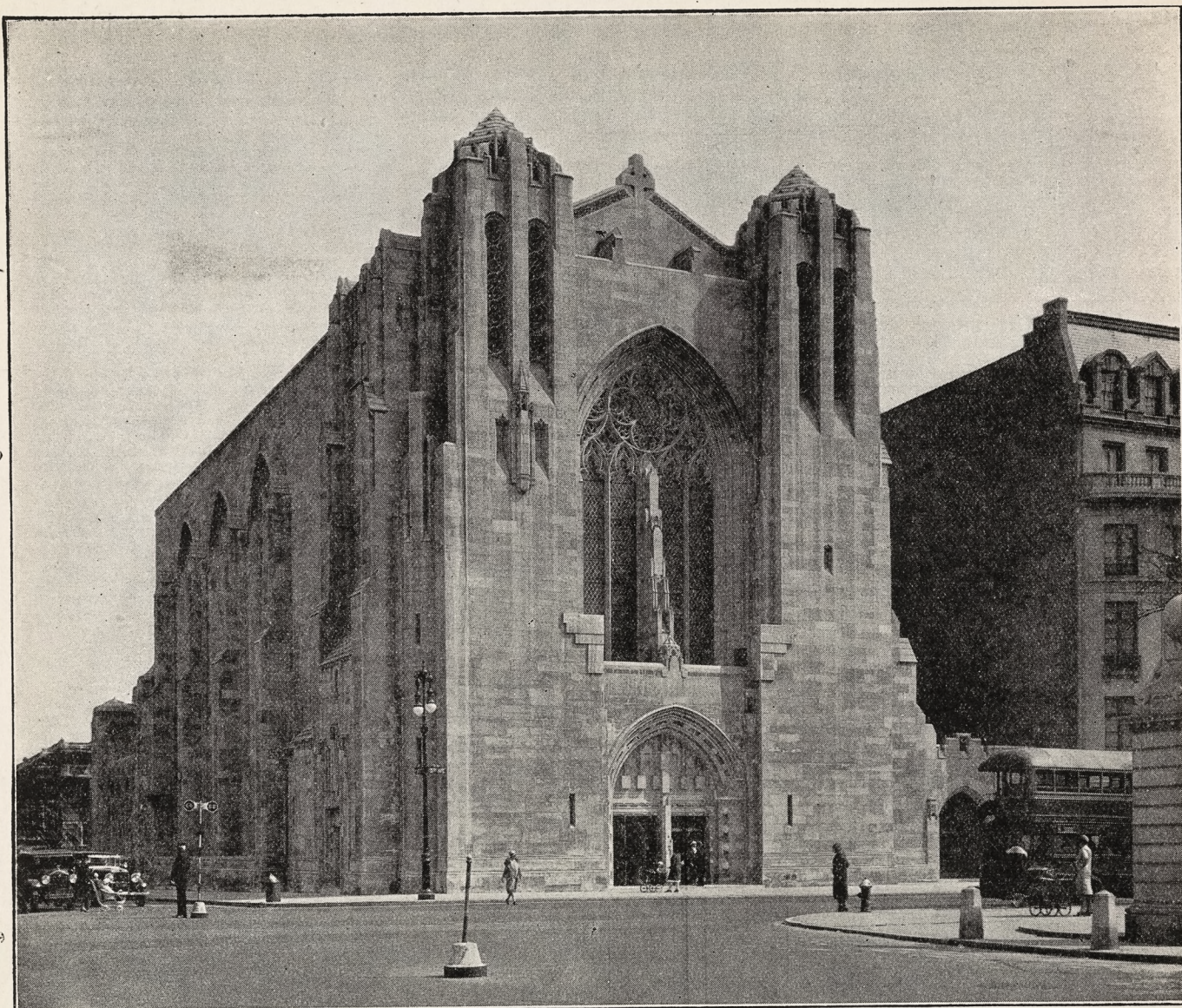
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