

MESSAGE FROM PRESIDING BISHOP

The **WITNESS**

CHICAGO, ILL., DECEMBER 5, 1929



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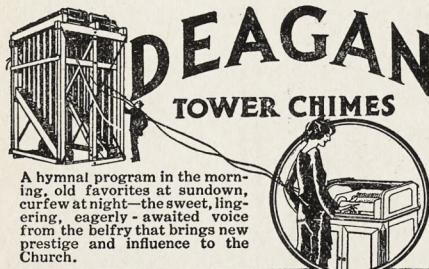
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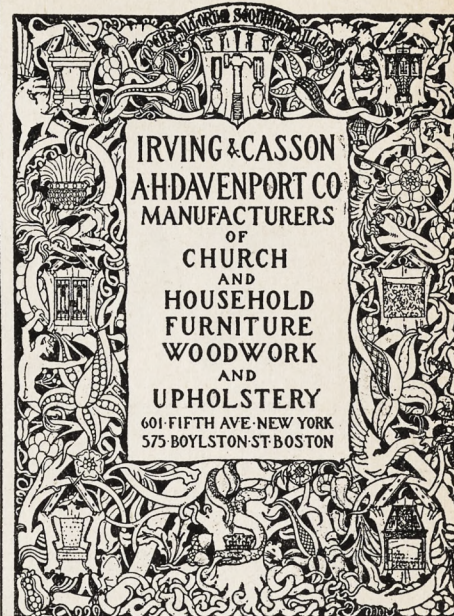
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A MESSAGE TO THE CHURCH

By

THE RT. REV. CHARLES P. ANDERSON

Presiding Bishop and President of the National Council

A SPECIAL Committee of the House of Bishops has announced my election as Presiding Bishop to fill the vacancy caused by the lamented death of Bishop Murray. This Committee has also commended me, in kind and generous words, to the good-will and cooperation of the Church. I have appointed the Bishop of South Dakota as my assessor and shall rely very much upon his knowledge and experience.

Bishop Murray had won a place in the esteem and affection of the people of the Church that I cannot hope to fill and that I shall not be expected to fill. There was, however, one outstanding feature of Bishop Murray's administration wherein I think I can follow in his footsteps. Bishop Murray stood for the whole Church. He had no geographical or ecclesiastical prejudices. The Church at home and the Church abroad shared equally in his tender solicitude. There was no North, South, East or West in his make up. Every part of the Church knew that it could count on the love and loyalty of its chief Bishop. He also had the capacity of entering into affectionate relationships with many people whose views he could not entirely share. It was more than tolerance. It was sympathy. I venture to hope and believe that I can perpetuate this characteristic of Bishop Murray's ministry, even though I have neither his wisdom nor his goodness.

In this first word which I am permitted to address to my large constituency I desire to urge the necessity of putting first things first. There is constant danger that the end may be obscured by the means thereto. "Seek ye first the Kingdom of God and His righteousness." That is our goal as individuals and as a Church. The Church must use means towards this end. Organization is necessary. Machinery is necessary. Money is necessary. The Church

cannot carry on a nation-wide and world-wide enterprise, with many laborers and many agencies in many fields, without efficient organization and large sums of money. Let this be said once for all. But organization and money and buildings are only means to an end, not an end in themselves. It cannot be said too often that the main concern of the Church is religion. When men and women have the love of God in their hearts, when personal discipleship to Christ begets a passion for humanity and peace and righteousness, when Church people realize what is involved in Christian discipleship in this twentieth century which is so unlike any other century, when the wide scope and long reach of the Christian religion take hold upon people's minds, when the people of this Church, the faithful, recognize that, like their Lord, they are not to be ministered unto, but to minister, to win souls and make new allegiances to Jesus Christ, when men and women love the Church as the Body of Christ and the Sacraments as means of grace, when they use the Church as an executive agency for reconciling the world to God, when sinners are being converted and penitents brought to the foot of the cross and the followers of Christ find peace and joy in believing, when there is being "added to the Church daily such as should be saved," when such things as these are happening in the realm of spiritual experience, the Church is alive and accomplishing her purpose. In this atmosphere love of the Church will grow; friends and helpers of the Church organizations will multiply; mutual confidence will dispel misunderstanding; legitimate and constructive criticism of the Church's methods will contain no element of uncharity. Money will come in answer to the call of the Church, young men and women will offer themselves for various ministries. Let us put

first things first and trust in the promise of Christ, "Seek ye first the Kingdom of God and His righteousness and all these things will be added unto you."

I hope that it will not be necessary for me to say much about money matters during my short term of office. I have no skill at that sort of thing. Others have, whose services will doubtless be available to me and to our National Council. But there is one money matter about which I must now speak with all the solemnity that belongs to my new responsibility. The end of the year is approaching and the present outlook is not bright. Christmas is approaching and it threatens to be a sad one for many whom we ought to make merry. I want to send my loving Christmas greetings to all the men and women and boys and girls of the Church throughout the world. In particular I should like to send a special "Merry Christmas and Happy New Year" to our representatives in the mission field—to Bishops, Priests, Deacons, Deaconesses, Sisters, Teachers, Doctors, Nurses—in China and Japan, in Liberia, Alaska, Mexico, Brazil, in the islands of the seas and in our own home land. It will be a terrible incongruity, it will have all the earmarks of official insincerity, if, at the same time as their chief pastor sends his "Merry Christmas," our National Council should have to notify several Bishops that some fine pieces of Christian work will have to be abandoned and some first-rate workers withdrawn from their fields. This would break the hearts of many of the Church's best men and women who are serving our Lord and the Church with splendid ability and devotion. It will stifle enthusiasm, paralyze faith and reflect very seriously on the spiritual vitality of the Church. It is not too late to avert such a catastrophe, but it will be too late if the people of the Church procrastinate.

I ask the love of the Church and the prayers of the Church for our National Council at this critical time, and for me, upon whose shoulders there has been so unexpectedly placed "the care of all the Churches."

The Little Man

An Editorial by

BISHOP JOHNSON

THE impressive factor in the character of Christ is its magnitude. When we study His life we must be impressed by that and by the fact that petty people were unable to understand or appreciate His greatness. He was surrounded by sectarians then as He is now and it was leaders of these sects who rejected Him and urged His crucifixion.

When one reads that "except your righteousness shall exceed that of the Scribes and Pharisees you cannot enter the Kingdom of Heaven," one is reading our Lord's protest against the meanness of sectarian prejudice. It behooves those who claim to follow Him today to ask themselves the question whether they are

members of a party or citizens of a Kingdom in their adherence to Him.

That there is a vast difference between partizanship and patriotism may be learned by reading the history of this republic. In that recent book "The Tragic Era" you may read how partizanship in its treatment of the South after the war was in contrast with the patriotism of Abraham Lincoln, or even of Andrew Johnson, who lacked Lincoln's tact and charm, but was animated by Lincoln's purpose. Partizanship is a perversion of patriotism in which hate is substituted for love; vengeance for forgiveness; prejudice for reasonableness; passion for fairness.

Nobody today defends the carpetbagger in politics, but multitudes are animated by partizan motives in religion. Do you belong to a party or to a Kingdom?

What is the difference? Well, in a party all must think alike whereas a kingdom is composed of all parties with a wide divergence of thought and sentiment. When you disagree with your party you may walk out of it and join another party, but when you disapprove of the constitution you cannot very well walk out of the United States and become a Russian or a Turk.

Is your idea of the Church something that you can walk out of when you disagree with its policies? As soon as a president takes the oath of office he ceases to be the leader of a party and becomes the ruler of a nation. Even though I voted against him he is my president, and even though I disapprove of its present policies, this is my country. In Russia today you will find but one party, which was true in France after the revolution. Christians are often narrow and intolerant, but in so being they are false to the command of their Master; but atheism, which has no God, when in power invariably illustrates the pettiness in man by being intolerant and partizan.

Pettiness is a characteristic of the natural man. When this little man becomes a follower of Christ he may continue to be small without sensing the absurdity of it, but when this little man has no God then he has nothing to lift him out of his natural diminutiveness. The horrors of Russia and France are the inevitable result of pettiness in power. The class hatreds, the race hatreds, and the sectarian hatreds are the very things that Christ came to destroy, for He willed "to make of one blood all nations of the earth," and that there should be "neither Jew nor Greek, bond nor free, male nor female, but that all should be one in Him."

His failure to accomplish this is not the failure of His Gospel but the failure of man to measure up to the bigness of His Gospel. It is true that Christians in power have been narrow; it is also true that atheists in power have been more intolerant. It is not fair to attribute man's failure to measure up to the standards of Christ to the imperfections of His religion. It is due rather to the meanness of the savage who is naturally cruel, vindictive and intolerant. You would not condemn an Academy of Science or a University of Learning because the population was indifferent to education. The inability of such institutions to lift men out of sordid ignorance would indeed be a calamity,

but the fault would lie in the incapacity of the rabble to appreciate the treasures which were offered. It is man, we ourselves, that are at fault if instead of following Christ we try to use Him to sanctify our own meanness.

Nor does the remedy lie in the latitudinarian effort to make Christianity popular by substituting academic thought for heroic action. It is true of this group that they, in the words of Ezekiel, "have corrupted wisdom by their brightness," for "wisdom is the care of discipline and the care of discipline is love and love is the keeping of her laws." Man is a poor little thing that Christ is trying to lift up, and the failure to make him bigger is not due to the falsity of the standards set, but rather to the pettiness of the pigmies who patronize Christ but do not follow Him.

Until this Little Man is humble enough to say, "God be merciful to me a sinner," he is never going to be big enough to say, "My Lord and My God." Ignorance and sin are alike in this particular, that each has to be humbly acknowledged before either can be overcome.

Studying the Ministry

By

REV. SAMUEL S. DRURY

WE hear much of studying for the Ministry; not so much of studying the Ministry. The latter should precede the former. A man may well make a close-up scrutiny of various careers before deciding in which to spend his life. The clergy and readers of Church papers know by now of the plan to conduct such a study from January 3 to 6 for College men. It is obvious that many noble and effective ministries are in the hands of non-college men. We would raise here no vital distinction between the A. B. and the not A. B. in connection with Holy Orders. But in our day so many men go to College that it seems fair to have a Conference specifically for College men, and recent graduates, on the Ministry. Who knows but what a seriously-minded collegian spending the above-mentioned week-end at St. Paul's School, fraternizing with experienced leaders, may solidify his hazy notions into a conviction. Acts of the will follow on prayer, conference, and a sense of need. We are told to lift up our hearts, not to trust to their floating skyward.

Do the clergy realize that the propagation of the Ministry is part of the propagation of the Gospel? Some ministers are singularly lacklustre in this matter of the supply of faithful and fit pastors. Themselves a bit disgruntled, they leave the filling of the vacancy inevitably to be caused by their own demise either to the Holy Spirit or to chance. Should not every man in Orders raise up during his ministry at least one successor, so that the ranks will stand?

The foolishlest comment made by the clergy about the Ministry is that remark about *keeping men out*.

It was first made more than half a century ago by a superbly rugged Missionary-Bishop, who because of his indubitable structural contributions could make it, and could get away with it. He said, it will be remembered, that he didn't pride himself so much on the number of men he brought *into* the Ministry as on the number he had kept *out*. Well and good. No doubt he had painful data, and he said it, and he meant it. But on the lips of the average parson, "handsome and out of the wet", who smugly repeats the saying, it is an insipid excuse. We clergy should find no flattering unction in the thought of the two or three unfits whom we have persuaded away from the Ministry; rather should we scrupulously and penitently meditate upon the number of fit men whom we have unconsciously kept out. A clergyman is sometimes the poorest advertisement for the clerical profession. And if he wants a humbling topic for His tomorrow morning's meditation, let it be: How many ready and idealistic young servants of God have I by my pomposity, peevishness, mental dullness, and moral dustiness, kept out of the Ministry?

We ought to have,—well, how many ought we to have at this Conference from January 3rd to 6th? It will be interesting to note the response of the Church. The Episcopal Church with its "thousand members at Yale" and equal numbers in other places of light and leading, occupies on paper a position of great leadership. When are we going to transfer our paper leadership into practical discipleship?

Let's Know

By

BISHOP WILSON

ONWARD

THE other day a little girl went home from one of our Children's Crusade services at the Eau Claire Cathedral still saturated with the crusading spirit. As she trotted around the house she kept singing "Onward Fifteen Soldiers;" then "Onward Fourteen Soldiers;" then "Onward Thirteen Soldiers"—until she got down to eight soldiers when her mother thought it was time to call a halt and reminded her that the proper words were "Onward Christian Soldiers."

It is a hymn that gets hold of everybody but is particularly attractive to children, perhaps because of the circumstances under which it was written. The Rev. Sabine Baring-Gould was rector of a little country parish back in 1865 in Yorkshire, England. He has explained the origin of the hymn as follows:

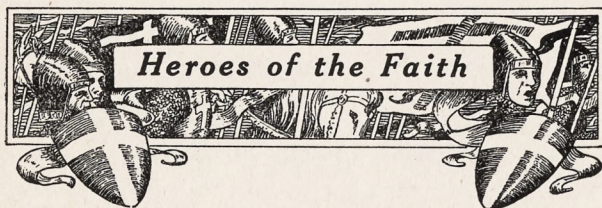
"It was written in a very simple fashion, without a thought of publication. Whit-Monday is a great day for school festivals in Yorkshire, and one Whit-Monday it was arranged that our school should join its forces with that of a neighboring village. I wanted the children to sing when marching from one village to another, but couldn't think of anything quite suit-

able, so I sat up at night to write something myself. 'Onward Christian Soldiers' was the result."

The hymn was soon printed in the Church Times, originally in six verses, now commonly reduced to five. It has been translated into various languages and has gone round the world as one of the most popular and inspiring hymns in all Christian writing.

Baring-Gould never held an important position in the Church during all of his long ministry. The little country parish of which he was in charge at the time this hymn was written consisted of a population of 266 persons and paid the royal salary of 117 pounds, or something less than six hundred dollars. Many a priest would have considered himself buried alive in such a place. This man proceeded to make use of his seemingly limited opportunities. Having discovered a faculty for writing, he exercised it. He wrote not only this hymn but also such other favorites as "Now the Day Is Over," "Through the Night of Doubt and Sorrow," "Daily, Daily, Sing the Praises." He also wrote a lot of books, the best known of which is his "Lives of the Saints." So from his little country parish he reached the ends of the world and taught Christ's Gospel to multitudes of people whom he could never even hope to see.

There is something of a parable in it all. The spirit of a man demolishes time, space, and human restrictions. The idea that a man must occupy a prominent position in order to do effective work for Christ is so much nonsense. The Christian Gospel came out of a little back-water of Roman civilization called Palestine and was promulgated thru twelve inconspicuous men, no one of whom ever held a prominent position in his life. Much of God's best work is being done in a similar fashion today. God doesn't operate thru big jobs but thru faithful men.



BISHOP MURRAY AND BISHOP BRENT

WHEN the first Crosses of Honor of the Order of the Sangreal were to be awarded, two names that stood first on the lists prepared by the twelve priests who voted were those of Charles Henry Brent and John Gardner Murray. Both have since passed into the eternal life. Of Bishop Murray's sudden and joyous death we have all read recently.

What the Cross meant to Bishop Brent, mystic and statesman, is shown by his letter of acknowledgement, dated August 28, 1928, to the Grand Master:

"You overwhelm me by your letter. During the trying days of this past year, during which I have oftentimes been in the valley of the shadow of death,

my work has loomed up with all its failures and difficulties facing me, and I cannot conceive of any merit whatever in anything that I have done. God has been very gracious to me, and if I have helped others, or been of any service to His Kingdom, that in itself is its great reward.

"I want to thank you, and those associated with you, for the Cross of Honor, which will be a new inspiration to me as I begin my last lap in the race of life. I am indeed highly honored to be associated with the others to whom the award has been made.

"Once more expressing my deep appreciation of what you have done I remain...

"Yours very faithfully

"Charles H. Brent."

The main purpose of the Order is to kindle the sense of sainthood in the church. The flower of the Church Year is all Saints Day. The test of the vitality of any church's life is its production of and recognition of saints. Here is one name we may add to our roll.

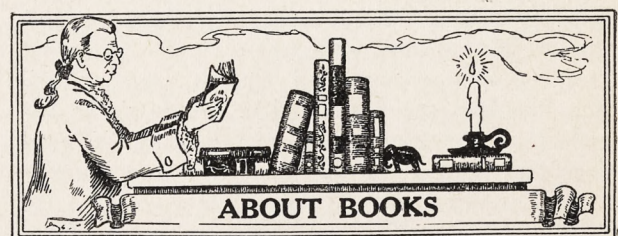
Sent to the Philippine Islands as bishop when few in this country knew where they were, he faced a difficult problem which never grew simple. With serene and joyous faith, he battled his way to the laying of strong and deep foundations. Meanwhile he headed the World conference against Opium, and always he was known as a mystic; as one conscious of the daily presence of God.

His chairmanship at the World Conference on Faith and Order held at Lausanne remains as the high mark of that historic gathering. It closed worthily a life devoted singly to the fellowship of Jesus.

Those who met him felt shaken as by chords of some tremendous music unheard but vibrant within the soul. They took knowledge of him, that he had been with Jesus.

The humility of his letter quoted above is characteristic of the man's life.

I. St. J. T.



THERE has just come to the Reviewer's desk a book entitled Evangelism, written by the Rev. Herman C. Weber, a Presbyterian minister who has a great interest in statistics. It is published by Macmillan, and sells for two dollars. It seems that this Dr. Weber once published a volume entitled "Presbyterian Statistics Through One Hundred Years," not as a digest of our brethren's advance or losses in a century of their church life, but as a matter of interpretation and vis-

ualization. Now, he has turned to see what is the record of the varying rates of growth experienced by some six of the churches in different periods of American history. Dr. Weber has been delving into the almanacs, annuals and the like, of these "major denominations," and written down some impressions, as well as exhibiting a series of graphs, which visualize both peaks and depressions in their growth, connecting the general progress of the "curves" with corresponding national and denominational events or changes of social attitudes.

The book is divided, naturally, into Parts. In Part II is an examination of "Denominational Index Lines," which reads somewhat like statements from the Census Bureau. There is, however, a section with its accompanying "graph," which ought to be of some worth to the people interested in evangelical campaigns in the Episcopal Church. Dr. Weber makes a remark, in passing, that challenges attention; he says, "this graph presents an extraordinary character," and adds, "the figures of the Episcopal Church do not show a very much higher degree of persuasion than is shown in other bodies." The chart presenting the "*evangelism index line*" of the Church goes back to 1849, continuing up to within a year or so. The author frankly declares that this "line," submitted from the records of the church, is doubtless a very valuable revelation of many things. "It will repay very close study by all who are vitally interested in the future of this Communion with its important public place, its disproportionate share of influential leadership and its devoted and able constituency," which is a nice remark after all.

There seem to be three facts which impress Dr. Weber as he studies the Church's graph: viz, that the Episcopal Church may not attract in the future, as it did at several marked periods in the past, those from other bodies looking for ritual and ceremony; there is too great a revival of interest in worship everywhere; also, he sees a very real question in the "relationship of those coming in as brand-new members not previously identified with the Church." Then, he finds the Church's figures needing appraisal where they reveal the accessions from among the young people. The figures are too low for comfort or conscience, or from any point of view. Dr. Weber hints at educational evangelism as the remedy for us.

Well, the book is worth thoughtful reading. It reminds us of an old fact, the task of winning the oncoming generation devolves not on the clergy alone; if so, the whole thing is hopeless. This good Presbyterian brother puts his pen right at the centre of things when he closes his book with the remark "*It is the task for the whole of the massed activities of Christian believers.*" Let the Seventy take note!

Robt. P. Kreidler.

* * *

THE SCHOFIELD REFERENCE BIBLE WITH CYCLOPEDIACTIONARY. Oxford University Press.

This is a combination of the Authorized Bible, a Concordance and a very ingenious system of topics

and topical references so that any one seeking Bible references to any topic can find them readily.

It is a very convenient book for the preacher,—although its position is anti-ecclesiastical and non sacramental.

For example in the preface to the four gospels we are told that it is necessary to "exclude the notion—a legacy or Protestant thought from post-apostolic and Roman Catholic theology—that the Church is the true Israel."

Nevertheless it is an exceedingly valuable book for the evangelically minded preacher to have upon his desk, as the topical references are worked out in an exceedingly workable manner.

I. P. J.

Notes on Worship

By

IRWIN ST. JOHN TUCKER

"WHAT does diocese mean?" I am asked.

Diocese is a very beautiful word, meaning "household," or "housekeeping." It is like "parish," which means "around the house"—neighborhood. Both words are from the Greek "oikia"—house — from which "economics" also comes.

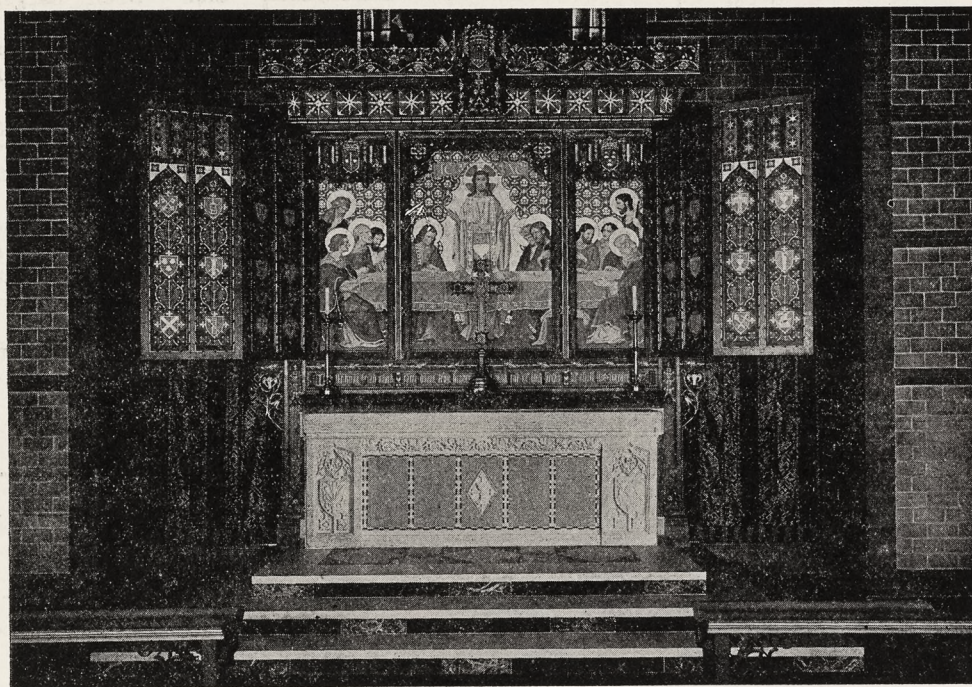
A diocese is a bishop's household, of which he is the father. When candidates for confirmation are presented to him, the presenter says "Reverend Father in God." The laying on of hands is the fatherly blessing, acknowledging the person presented as a child in the faith.

This simple act of laying on of hands is really what keeps the church together. Where the attempt is made to organize a church around a definition, as the Presbyterians have done, or around an emotion, as the Methodists have done, or around the Greek preposition, as the Baptists have done, the result is split after split.

The Father in God is the center of unity for the household of God. He receives the pledge of adult Christians to renounce evil, believe the faith, and obey the law. He goes into rich parishes and poor ones, into splendid stone churches and little mission chapels, into hospitals and jails and asylums for the sick and insane, and in the same way, in the same words, receives the profession of faith and gives the blessing.

It is always personality that unites. The Republican Party rallied around Lincoln, and the Democratic party around Jefferson. We are human, not machines; and we gather around persons, not around rules of faith. It is this unbroken human contact down through all the ages which has held the church together.

Diocese is a much more beautiful word than "conference" or "presbytery" or "synod." A conference means that people talk together; a synod means that they walk together, a presbytery means that the elder ones meet together, but a "diocese" means that all live together.



NEWS OF THE EPISCOPAL CHURCH

Edited by

WILLIAM B. SPOFFORD

PICTURED above is the new altar and reredos dedicated recently by Bishop Shipman at St. Matthew's and St. Timothy's, New York, where the Rev. Frederick Burgess, son of the late Bishop Burgess, is rector. The altar is of Botticino marble with panels of red Verona and inlays of black and gold mosaic. The central design is of the chalice while on either side are carved the elements, grapes and wheat, with a carved rose motif above. Botticino marble is also used for the altar steps and for the reredos, the latter being of tryptic design, richly illuminated with color and gold. In the three panels is a painting of the Last Supper by Frank H. Schwarz, showing our Lord surrounded by eleven of the disciples, omitting Judas. On the doors appear the symbols of the eleven and of St. Paul. Both the altar and the reredos are the gift of the entire congregation. The work was done in the studios of Calvert, Herrick and Riedinger of New York, whose works of art have contributed so largely to the beautifying of Episcopal Churches throughout the country in recent years.

* * *

"You read and keep up with the football news of the country. Do you not think it equally incumbent that you should know what your Church is doing and the part you are expected to play in contributing

to it?" So spoke Captain Mountford, head of American Church Army, in his wind-up of a preaching mission held at St. Stephen's, East Liverpool, Ohio. Of course he said a lot more, too, but that struck my eye, naturally. But since you are a reader of a Church paper there is no particular point in passing it on to you, unless you might be good enough to hand it on to the Church friend whose Church interests are more limited. One rather interesting feature of the mission was the renewing of Christian vows previously taken at confirmation. And not only at confirmation for the rector of the parish, the Rev. R. K. Caulk, led the way by renewing his ordination vows, one by one, before the congregation. After that the congregation came to the altar rail and renewed their vows of confirmation. There were street meetings too, led by Captain Mountford and his two assistants of the Church Army.

* * *

Bishop Mitchell of Arizona wants to warn you against William Mitchell, a Canadian by birth, about fifty years of age, squat, florid, hair scanty, dark, wears shell spectacles, protruding underlip. He is no kin of Bishop Mitchell, even though he is a very convincing talker. So convincing in fact that he sold a member of a congregation in Arizona an organ, and sold several others, I

gather, musical instruments of various descriptions. He has a letter of commendation from the Bishop but needless to say it is to be disregarded.

* * *

There has been received a long letter—too long to print I am sorry to say—in regard to clerical garb, written by one of our laymen. He wants all parsons to wear their collars backwards in order to inspire and command that respect and reverence for his office that is rightfully his. Also he suggests that the proper clerical garb brings to the clergy little favors from the people he meets in daily life. I set down this paragraph with a real feeling of guilt for there isn't a single clerical collar in my collar box. And people not infrequently ask me why I do not wear one. To some, apparently, going without a round collar means that the parson is ashamed of his orders; to others it means that he is a very low churchman, though this is a very mistaken idea, for I have noticed in recent years that the lower the churchman the higher the collar. My reason for going without one is a lot more simple and a great deal more sensible. They hurt my neck. If one must inflict suffering upon himself to be a decent clergyman I am perfectly willing to do so, but I shall procure a hair-shirt, which is supported by tradition, rather than

choke myself with Messrs. Cluett and Peabody's modern means of torture.

* * *

The Rev. Robert B. H. Bell of the Society of the Nazarene has been holding a Healing Mission at the Church of the Heavenly Rest, New York. There were services twice daily for eight days, with many private consultations besides. Morning lectures presented problems of right living, including questions of diet and psychology. Evening services were healing services, when many came to the altar rail for help.

* * *

Bishop Slattery confirmed a class of sixty-seven on November 17th at St. Mark's, Fall River, presented by the rector, the Rev. Paul Micou. This ties a previous record of the parish, established several years ago. In this year's class were twenty adults. The parish has also just completed a successful every member canvass. In spite of the depression in the cotton textile mills pledges were increased one third, with close to 500 individuals making pledges.

* * *

At the 20th anniversary dinner of St. Alban's, Highland Park, Michigan, plans were presented for the re-decoration of the entire plant and the rebuilding of the chancel. No sooner said than done—the completed job was shown the congregation last Sunday, including many fine memorials.

* * *

The third and last of the regional dinner-meetings for laymen of the diocese of Long Island was held in the armory in Hempstead, last Monday night. It was the best attended of the three. Four hundred acceptances had been received, four hundred and fifty places had been prepared, and seven hundred and eight men came! By crowding a bit, five hundred and eighty-three were seated and served, but the rest had to be turned away. The roll-call showed that almost every congregation in the counties of Queens and Nassau was represented, the largest delegation, as might be expected, being from the local parish of Hempstead,—55. There were 33 from St. James', Newtown, and many delegations of more than twenty. After the dinner the Gloria Trumpeters led in hymns, and "Onward, Christian Soldiers!" was sung as one seldom hears it sung. Bishop Stires was at his best, and when he rose to speak the applause continued in spite of his efforts to end it, until the trumpeters were called upon to blow "attention." The Bishop's address was received with the greatest enthusiasm, and so was Bishop Larned's. As a result of the meeting, there was a very general

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demand that it be held annually; and in view of the numbers it was even suggested that a meeting be held in each county instead of one for the two counties.

All this has grown out of the laymen's conference that was held for two days at Easthampton in September. When but sixty attended that conference, it was felt to be a rather disappointing beginning; but the spirit that was breathed into those sixty resulted in three regional dinner-meetings at which just about one thousand men have been brought together to hear their bishops' ideals and plans for the diocese.

* * *

Dean Sargent, of the Cathedral at Garden City, Long Island, was the principal speaker at a dinner of the Protestant Teachers' Association of New York City, held at the Hotel Astor. This association is one of three that banded together a large proportion of the teachers of the public schools of the greater city. At the head table on this occasion were representatives of the other two similar organizations, the (R. C.) Confraternity of Catholic Teachers and the Jewish Teachers' Association. Miss Olive M. Jones, president of the Protestant Teachers' Association, acted as toastmaster, and in welcoming the guests at the head table said, "Our common aim is the religious education of children. As Protestant, Roman Catholic and Jewish we know no division in that

aim." Dean Sargent's address is quoted as follows: "America accepts theoretically one hour devoted to the Sunday School. And it is not enough time. The Roman Catholic Church gives 200 hours a year, the Jewish Synagogue gives 300 hours, and we Protestants have but forty. With our week-day religious schools now we increase this to eighty. The ideal for which we should eternally strive should be at least one hour a week of regular school time. Each church must provide its own context, its own teachers, and its own place of meeting. It is far more important that a boy should know what is right conduct than that he should know about Jonah and all the whales in the world. God is going to hold Christian America responsible for world leadership. And this will depend not on our armaments but on our children. Our supreme task is to make God real. There can be no education which leaves out religion."

* * *

Bishop Anderson, elected Presiding Bishop at the meeting of the House of Bishops in Washington on November 13, formally assumed the duties of his office last week at the Church Missions House. He attended the service in the chapel at noon, and spoke briefly at its conclusion to the assembled staff. He spent the day in consultation with the officials of the various departments of the National Council, and departed at night for Chicago, to be with his family over Thanksgiving Day. He returns to New York for the National Council meeting on December 12 and 13.

* * *

At the invitation of the diocesan department of social service the Rev. Harold Holt, assistant secretary of social service of the National Council, addressed the clergy and a representative group of physicians and social service workers at St Paul's, Savannah, Ga., November 15th. He spoke on the new project being pushed by the department of establishing institutes on Christian marriage.

* * *

Two great church bodies, at meetings held in the South last month, passed resolutions calling upon the United States Senate to pass a bill soon to be presented, calling for an investigation of the textile industry. At the synod of the province of Seawane, held at Columbia, S. C., a resolution was passed to that effect. It came after a stirring address by Mr. Spencer Miller, Jr. consultant of industrial relations of the National Council.

The objection is made, said Mr. Miller, that the church should not be concerned with such problems. But the church is the oldest organization

that concerns itself with human relationships; and industrial relations are human relations. The church cannot and should not take sides, but can and should contend for certain fundamental principles for the conduct of industry. First, the church stands for the human above the material. The church believes in the sacredness of the individual. The church should stand for cooperation above competition; industry must be a fellowship, not a fight.

The effort of the church should be to bring about the observance of these principles. It should strive so to humanize and spiritualize industrial relations that this section in its fast growing industrialism shall avoid the tragic mistakes of industrial history.

At a convention of the Baptist Church in Georgia even a stronger resolution was passed, not only calling upon the Senate to make an investigation, but also coming out strongly for collective bargaining, which has been the issue in the recent strikes in the textile mills of the South recently.

* * *

Bishop Johnson of Colorado and Dr. John Wood of the National Council were the speakers at a mass meeting held in connection with the synod of the province of New York and New Jersey, held in Albany. Speakers during the synod were Dean Richardson, Miss Grace Lindley of the Auxiliary, Dean Lathrop of the department of social service, Bishop Coley of Central New York, Bishop Oldham of Albany, Rev. Leslie Glenn, Rev. Theodore Ludlow, Dr. Robert Patton and many other folks of authority and distinction.

* * *

Young people of the diocese of Nebraska are sponsoring health clinics for Indians at three diocesan Indian missions.

* * *

Interest in the United States in peace, understanding and world relationships is reflected in the marked demand for speakers on such topics. Three hundred requests from rotary

clubs, women's clubs, colleges, public and private schools and churches are reported by International House, the residence for foreign men and women studying in New York City, given by John D. Rockefeller, Jr.

Speakers are sent out on request or clubs and other audiences may meet at International House for their international program. Comparative religions, given by followers of the different faiths, political and economic problems of different countries discussed by men and women of many nationalities, are among the topics offered.

* * *

Hemmed in and almost hidden from view by surrounding commercial buildings, St. Thomas' Episcopal Church edifice, erected in 1847 and for years a landmark in New Haven, Conn., is being razed. The church is unique in that it has had but two rectors during its eighty-two years of

existence. Rev. William A. Beardsley, the present rector, took office on the death of his uncle, Rev. E. E. Beardsley, who was rector from 1848 until his death forty-four years later. A site for a new house of worship has been purchased far outside the spreading business district and construction work will begin soon.

* * *

Bishop Beane of Aberdeen, Scotland, addressed the men's club of St. Paul's, Concord, N. H., last week. He was the guest of Bishop Dallas.

* * *

Dean Inge in a recent sermon said: "We know little of what happens after death. Purgatory and future probation are mere speculations. As for the spiritualistic superstitions which are now rife among us, I am almost ashamed to mention them. Fables about ghostly apparitions have been popular always and everywhere, but that is not the kind of immor-

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tality that Christianity teaches, nor is it the kind that any sensible person would desire for himself or his friends. Even when the superstition masquerades in scientific dress, the less we have to do with it the better."

* * *

Rev. Elwood Worcester and Rev. Norman Nash are to be the speakers during December at the Bible study hour, held Sundays from 5 until 6, at St. Paul's Cathedral, Boston.

* * *

The latest figures show an increase in the membership of the Church of England. The total number of electors in England in 1924 was 2,537,020, and this has now increased to 3,627,104. Marked increases have taken place in London, where the present members are said to be 190,303; in Chelmsford 118,701; in Oxford 106,689; in Birmingham 92,163; and in Sheffield 127,089. The largest number of electors may be found in the Manchester diocese, where there are 192,376.

* * *

Of course this should have been reported before so that you could send to our editor a nice note congratulating him and wishing him well. The Rt. Rev. Frank E. Wilson, bishop of Eau Claire, was married last week at St. Mark's, Evanston, to Miss Eleanor L. Hall. Bishop Anderson performed the ceremony, assisted by the rector, the Rev. Arthur Rogers.

* * *

"Those who are not interested in missionary work, who avoid the opportunity of spreading the word of God, have come by that indifferent attitude not because they are not de-

voted believers, but simply because they do not adequately understand the purpose of their religion. They think Christianity and the God who imbues it are too petty, too unimportant to pass on to any one else," Bishop Hugh L. Burleson, of South Dakota, said last Sunday in his sermon at the Church of St. Mary the Virgin, New York.

"How do such people really feel about their religion?" Bishop Burleson continued. "No doubt their opinion is the conventional one of regarding religion merely as a source of spiritual strength against temptation, a sure way of receiving comfort when the shadow of adversity and tribulation crosses one's path, and an unflinching solace at the hour of death. But they seem to have completely overlooked the purpose of their religion, which Christ explained so clearly when He ordered His followers to grasp the opportunity of disseminating the word of God over the whole world."

* * *

A series of addresses on "Influences Promoting World Peace" will be delivered on the first Sunday night in each month at Grace Church, New York, the Rev. Dr. W. Russell Bowie announced in his sermon at the church yesterday morning. The speaker next Sunday will be Dr. Fred B. Smith, chairman of the World Alliance for the Promotion of Friendship Through the Churches.

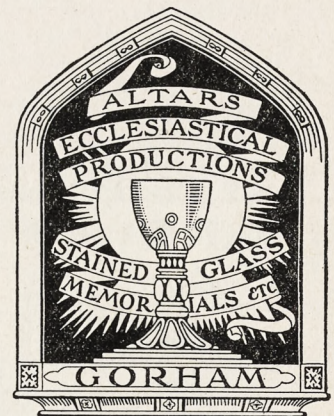
"It is a mistake," Dr. Bowie said, "to think that Christian preaching ought not to be related to public affairs. It is often urged that nothing should be preached in the churches but the pure Gospel and that such

subjects even as war and peace should not be discussed in church. But the pure Gospel does not mean a message which is kept pure by being kept in a vacuum. It means the pure Gospel of Jesus Christ, with all its mighty energies and implications."

George W. Wickersham, former Attorney General of the United States, will be the speaker in January, Dr. Bowie said, and Dr. S. Parkes Cadman will deliver an address on world peace the first Sunday evening in March. A speaker for February will be announced later.

* * *

A successful and well attended meeting of the West Missouri diocesan branch of the Woman's Auxiliary was held in St. Mark's Church, Kansas City, the Rev. Oliver F. Crawford, rector, on Thursday, November 14. The Holy Communion was celebrated by the Rev. Henry N. Hyde, executive secretary of the diocese, and the rector gave an address on phases of social service in Kansas City.



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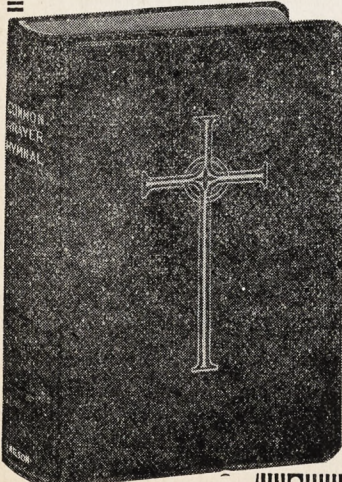
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After luncheon a business session was conducted by Mrs. B. S. Brown, president, which was followed by addresses by the executive secretary on the state missionary work in the diocese and by Miss Winifred Dunkle of Chicago on the aims and work of the Girls Friendly Society. Delegates were in attendance from more than half of the parishes in the diocese.

The new Presiding Bishop was the guest of honor at a dinner given by the Church Club of Chicago on November 21st. Bishop Johnson of Colorado and Mr. John V. Norcross, Chicago layman, were speakers.

For the purpose of properly caring for paroled people within its borders, the diocese of Newark has arranged with the state authorities for cooperation in this matter. On the granting of a parole from a state institution to one who is to be in any given municipality within the diocese, the executive secretary of the social service department receives a report. It is then possible for the church in that community to take steps to aid the paroled person in whatever way may be necessary, and to show a friendly interest in him. On the commitment of a man or woman be-

longing to the diocese to any state institution located in the diocese, the clergy serving institutions there are so informed. When these conditions are reversed, the reverse process takes place.

The standing committee of West Missouri has been reorganized to fill vacancies caused by the departure from the diocese of the Rev. Benjamin M. Washburn. The Rev. Robert Nelson Spencer of Kansas City has

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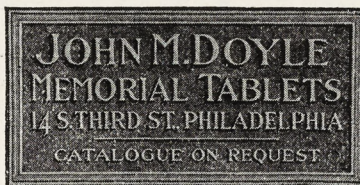
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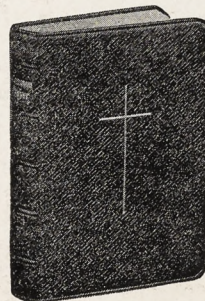
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been elected president; the Rev. James P. DeWolfe of Kansas City, secretary, and the Rev. Edwin W. Merrill, of St. Mary's Church, Kansas City, has been made the new member of the Committee.

* * *

No better indication of the rising tide of interest throughout the churches in the question of world peace could be found than the national study conferences bringing together representatives of the committees on peace or international relations in practically all of the major denominations. The third national gathering of this character is announced to meet in Evanston, Ill., in the first Methodist Episcopal Church, February 25-27. This conference, like the earlier ones, held in Washington in 1925 and in Columbus in 1929, will not be a popular convention, but an occasion for intensive study of the program and policies which the churches should follow in their work for peace.

The Chairman of the national committee on the Churches and World Peace, which is the official name of the organization responsible for the conference, is Rt. Rev. G. Ashton Oldham, Bishop of Albany, N. Y., and the Vice-Chairman is Dr. M.

Ashby Jones, minister of the Second Baptist Church of St. Louis, Mo.

The reasons for holding the forthcoming conference are defined by the committee as follows:

Because the churches should keep abreast of the constantly changing international situation and should be prepared to interpret that situation from the standpoint of Christian principles, ideals and motives.

Because the churches should cooperate, even more than at present, in making a united approach to the problem of establishing world justice and peace.

Because the churches should take their part in creating the will to peace and in developing a public

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* * *

"Beginning at Home in World Friendship" was the unique emphasis given by the Young People's Federation of the Toledo Council of Churches in their conference, which was called for the purpose of considering their responsibilities in the field of social action. An opening address by James Myers on "Why Concern Ourselves?" pointed out the religious significance of industrial, racial and international relations. The conference then broke up into study groups along these three lines and concluded its sessions with an international friendship banquet, at which Dr. Roswell Barnes, Associate Minister of the Park Avenue Presbyterian Church, New York, spoke on "Youth and World Peace." As a result of the conference, the young people decided to set up a standing committee on social relations and to plan for fellowship trips to various foreign-culture groups and to Negro groups in their own city. It is also probable that they will plan for participation in the Students-in-Industry Movement next summer.

* * *

One hundred and twenty-five Girls' Friendly Society delegates from eleven diocese in the Third Province met at Pittsburgh, November 15th, for a three-day conference, which opened with a welcome by the Rt. Rev. Alexander Mann, Bishop of Pittsburgh. After the business session, the conference broke up into discussion groups to consider program planning, rural work, and worship in personal life and in the branch and diocese, led by Miss Florence L. Newbold, executive secretary of the society, and Miss Esther Field, field secretary of the province. The Rev. C. E. McAllister, rector of St. Michael and All Angels', Baltimore, talked to about 250 local members and conference delegates on "Our Father, His Son, and My Neighbor" Saturday night following a banquet given by Trinity Cathedral branch.

* * *

The eighth annual observance of "Race Relations Sunday" has been announced for February 9, 1930. This is an occasion which is coming to be observed increasingly in the churches for the purpose of emphasizing the meaning of the Christian Gospel for the contacts of the races with each other. Last year in many communities white ministers and Negro ministers exchanged pulpits on this Sun-

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day, and in some cases church choirs made similar exchanges. The singing of the "spirituals" served to give many a new appreciation of Negro music.

A special message for Race Relations Sunday has been prepared and will soon be published, stressing the practical application of Christian principles to concrete interracial conditions that confront the churches. A folder of suggestions, with sections of interest to ministers, Sunday school superintendents, young people's societies, women's groups and interracial groups, will be furnished upon writing to the Federal Council's Commission on the Church and Race Relations, 105 East 22nd Street, New York.

* * *

Having visited all the young people in his parish, the Rev. H. H. Corey who recently arrived at the church at Hilo, Hawaii, found 181 persons rated as "Episcopalians" of whom 84 had not attended service at least since his arrival. Other problems were that the church had both a debt and a leaky roof, and the fact that the parish had not paid its apportionment last year. Undismayed, he is getting into the work.

* * *

It is a singularly melancholy experience for the friends of any clergyman to read the abstract of his sermon as provided by the thorough-

ly well meaning but slightly feather-brained Monday morning sermon page of the city papers. The Bishop of Northern Indiana probably holds the record at present for being the worst misquoted. Mistaking the word *the* for the syllable *re*-, a reporter recently had him declare that the very

basis and foundation of Christianity was belief in reincarnation.

* * *

St. James, Winsted, Conn., completed five years ago, was consecrated last Sunday by Bishop Acheson. It was also the 85th anniversary of the parish.

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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 Communion, 11:45.

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.

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
22nd and Walnut Sts.
Sundays, 8, 11, and 8.
Daily, 7:30, 9, and 6.
Holy Days and Thursdays, 10.

Trinity Cathedral, Cleveland

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

Grace Church, Chicago

(St. Luke's Hospital Chapel)
Rev. Robert Holmes
1450 Indiana Avenue
Sundays: 6:45, 11:00 and 7:45.

St. Paul's, Chicago

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

The Atonement, Chicago

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

St. Luke's, Evanston

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

The Ascension, Atlantic City

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

Christ Church, Cincinnati

Rev. Frank H. Nelson
Rev. Bernard W. Hummel
Sundays, 8:45, 11 A. M. and 7:45 P. M.
Holy Days, Holy Communion 10 A. M.

St. Matthew's Cathedral, Dallas

Very Rev. R. S. Chalmers, Dean
Rev. Edward C. Lewis
Sunday, 8, 9:30, 11:00 and 7:45.
Week days, 7 A. M.

St. Mark's, Berkeley, California

Bancroft Way and Ellsworth Street
Near the University of California
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Tuesdays: 10:00 A. M.

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