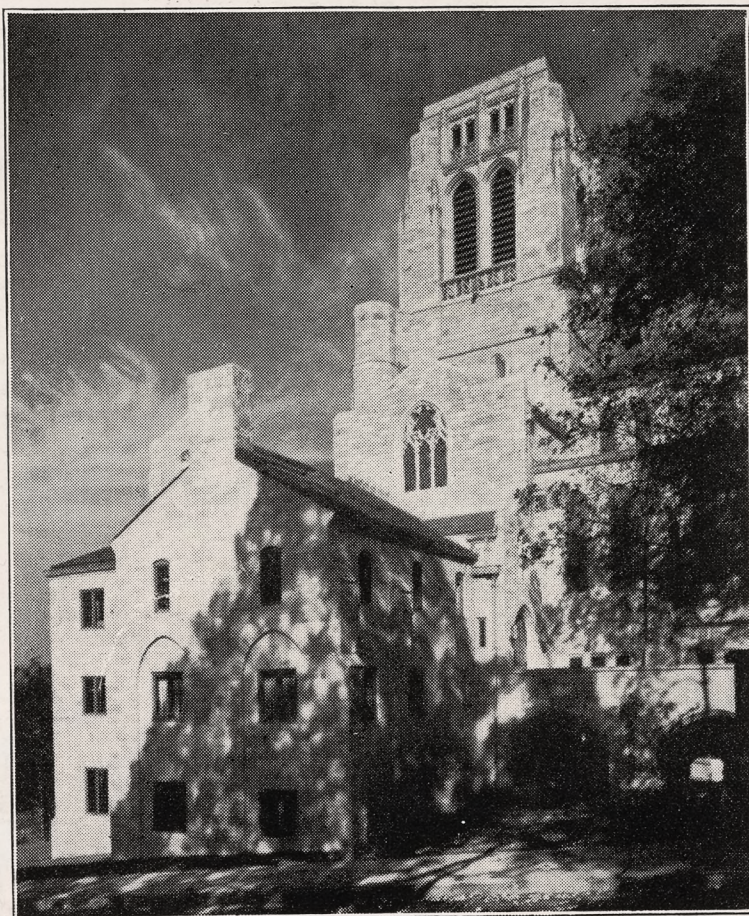


PRESENT DAY UNBELIEF—Shoemaker

The **WITNESS**

CHICAGO, ILL., JANUARY 2, 1930



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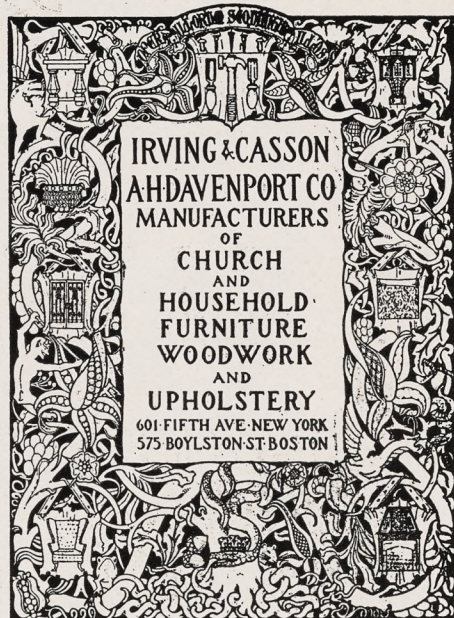
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PRESENT DAY UNBELIEF

By

SAMUEL M. SHOEMAKER, JR.

IT IS an easy flight down the moral hill from unbelief in a personal God to the free-hand morality of the present time. Yet we should have to be wilfully dogmatic and bigoted if we did not see the difficulty under which many of our young people are laboring today. They have had little bringing up in the ways of faith. They hear everything questioned on all sides of them. What religion they see is for the most part tame and uninspiring. The little they know of science, mostly from hearsay, seems to knock in the head the traditional scheme of morals. It is a difficult time in which a young person opens his eyes for the first time wide upon life.

And I want to take up the cudgels for the younger generation so far, that many of them have accepted these godless theories of life, and backed down to a bare humanism, because they have been intellectually reduced to it. They cannot proclaim their faith in another world because they have never had sufficient evidence of its reality. They believe that religious experience is interpretable in terms of psychology, and prayer is talking to oneself. Some of these people have left the old faith, not with bravado but with sorrow and a real sense of loss. They are not to be either blamed or pitied; in my judgment they are to be respected, and provided with another set of facts, peculiarly inaccessible to most persons today, the facts of present day religious experience.

IS THERE A GOD?

One would like to make a few replies to the modern unbelievers in answer to these questions. You may not have had sufficient evidence that God exists, but have you sufficient evidence to be sure that He does not? Your ultimate judgments about life cannot be made merely in accordance with modern thinking: they must also take account of ancient experience and interpretation. It is probable that the intuitions of our forbears was quite as good as ours: and in these final decisions about the worth and meaning of life, intuition is bound to play its part. When you rule out the re-

ligious hypothesis altogether, you make fools of some of the greatest thinkers as well as the greatest believers of history. Maybe we are not at a resting-place in our thinking as yet.

IS THE WORLD AN ACCIDENT?

When it comes to an interpretation of the universe, can we say for sure that we know it is a purely accidental machine? Are we sure that no conscious Creator is behind it, creating, sustaining, ordering it? We are small fragments of this material universe; are we certain that it is all a delusion that we feel the sense of purpose, sometimes fairly tingling in our blood? The line between an earnest disbeliever, and an honest believer is not so very wide, though it is very final in its demarcations of a man's destiny. Science tells us of facts, but it cannot tell us the meaning of facts; it deals with processes only, while the significance of life comes not from modes of development, but from origins and destinies.

ABOUT MORALS

And when it comes to morals, I am not convinced that the free-hand morality of today, with its emphasis on individual liberty and its disdain of social responsibility, has gotten us a bit farther on towards true liberty. One hears on all sides that *fear* is the root of all supernaturally-sanctioned morality, the fear of God or of social taboo. It is not the element of fear which inclines me to accept the traditional code of morals; it is the fact that they actually work better than the hit-or-miss morality of the moderns. I have seen nothing which works as well as spiritually sanctioned monogamy in the realm of marriage; nothing which so completely liberates the personality as control in the matter of sex; nothing which makes life so tolerable for oneself and one's companions as old-fashioned unselfishness; nothing which has in it so much international hope and so much personal potentiality as the old precept to love your enemies.

And having paid my respects to the sincerity of much of present-day unbelief, I am going to ask some

personal questions of it. Is it always sincere? Does it rest always upon honest intellectual convictions, or are those convictions alloyed with moral insincerity? Has it used the present occasion of intellectual civil war as an opportunity to free its instincts, long kept in bondage like slaves? Do you feel no subtle flattery of your intellectual powers when you rise up to your full height and declare your infidelity? Do you, in other words, find in the present intellectual unrest an excuse for getting your own way and giving rein to your cravings, so that you baptize with the holy name of reason what you know in your heart of hearts is folly? The ages have not been long in travail and at last brought forth a generation of impeccable honesty. Our minds are as much clouded by our desires as they ever were.

THE PAGAN

Modern unbelief is no longer secularized Christianity, it is definite paganism. Now the "paganus" was the villager, the dweller in a small town. And he is still the "small-town" type, reduced to a little world even though he live in London or New York, for the center of his world is bound to be himself. Paganism, twenty centuries ago, was a deeply sincere effort to know the truth about life, as sincere in its finest spirits as it was unsuccessful and tragic. Its adherents lifted up their heads as far as they could into the heavens, and finding no authentic avenue, and so being bounded by this world, they set about the discovery of all the intellectual truth they could find, and the creation of all the artistic beauty they could imagine. It was the best that could be had at the time, though there was always, as I feel, a sadness even at the heart of its gladness.

THEN CAME CHRIST

But then something happened. Down into historic time came the Son of Man, loving the fields and the sky as much as the pagans, loving the truth as much as the philosophers, but having in His possession a profounder clue to life. Modern paganism is insincere because it tries to turn back the hands of time, and pretend that we have had no Christ. One wants to remind those who think that the bottom has gone out of the Christian religion by the onslaught of modern intellectual paganism, that Jesus' moral grandeur remains unimpaired and unexplained except upon His own hypothesis of God; and that His life is a silent and withering judgment upon all His detractors and unbelievers. The world at large will give no widespread credence to these attempts at solving the riddle of existence until they produce a better Jesus dying on another cross.

We are told to show people the good, rather than command them to follow. Well, I take my stand. Jesus is my "good." He is "what I mean by truth. His career is what I call success." The thing to which He gave His life, the recreation of the inner lives of men and women through faith in God, was then and is now the most hopeful and hope-inspiring thing that can be done on the face of the earth. Whatever its feeling about philosophy and religion, this age is

furiously interested in how to live. I say that Jesus made a better fist of life than anybody else that ever lived. I say, moreover, that you believe so too, when you are honest with yourself. Jesus is for me "the good." But this "Good" points to God as His source, and our source, the source not only of our life but of the only safe way to live life if you are not going to make a mess of it.

Therefore I say to modern unbelievers, begin with Jesus where you can. Take His good life and try to make yours as much like it as you can. Above the fleeting generations, above the confusion of men's voices and the conflict of their purposes, He towers in unexampled moral magnificence. He seems to hold in Himself, revealing it only to His friends, a secret that unlocks the meaning of our existence. He goes on doing it for countless more people than He could ever touch in the days of His flesh. Begin with Him where you can. Take hold wherever you can. Call Him prophet, poet, philosopher, if you cannot begin calling Him God. And remember that He once answered richly a man who came to Him saying, "Lord, I believe. Help thou mine unbelief."

Hearts and Spades

By

CAPTAIN B. F. MOUNTFORD

Head of the American Church Army

IN THE recent Pastoral Letter to the Church of England, from the Archbishops of Canterbury and York, was this paragraph:—"We make our appeal to the Laity. Let them be willing to set their clergy free for more undistracted devotion to the Ministry of the Word and of Prayer. Let them be ready themselves to use whatever opportunities for common study may be offered in due course in their own parishes. *Let every parish be a School of Sacred Learning*, wherein groups of men and women, old and young, many or few, may together steadily and prayerfully think out the meaning of the Christian Faith."

Those suggestions are as timely for us over here, as in England. History is a succession of Divine Crusades, and the Forward work of the Church, and the Crusade of Christ can only be carried to ultimate victory when the whole Church of God sets herself resolutely to fulfill our Lord's wishes.

"Let every parish be a School of Sacred Learning." We might well make a beginning by trying to become familiar with Holy Writ. A generation is growing up around us sadly ignorant of the contents of Sacred Scripture, and we *Insiders* give but the minimum amount of time to even casual reading of the Word of God.

The only opportunity which many of our people now allow themselves of becoming acquainted with the Bible is by the public Worship which they attend. And from that public Worship, our modern tendencies are *crowding the Bible out*.

There was a time when Psalms and two Lessons were read, but now oftentimes it is one short Psalm and one short Lesson. The writer recently was in a diocese where in almost every Church the only Service of the day was the Mass.

Certainly in our Lord's Own Service we hear the Epistle and Gospel read—but it comes to this, that the whole sum of Bible Reading done by some of our people is a few verses heard read by the Priest (and oftentimes in an utterly unnatural voice) at one service once a week.

I am not belittling the Spiritual value of our Highest Service, but I make bold to say that too large a percentage of communicants are dangerously near to Spiritual starvation through neglect of Holy Scripture.

Before passing from this may I plead with such of our Layreaders and Clergy who happen to glance at "Hearts and Spades," to take much trouble to read the Bible in Public with sympathy and imagination. The splendour and infinite variety of this Book is too often made dim and dull by the meaningless monotone of the man at the Lectern. An attractive reader sends his hearers back to the Book.

The Bible is invaluable not only for conduct and morality, but also for English literature, and if we succeed in getting folk to know the Book, only as literature, we have accomplished something. Sir Arthur Quiller-Couch, lately devoted three of his most attractive lectures, on "The Art of Reading," to an earnest encouragement of return to the practice of our fathers in reading of the Bible. The Professor of Literature told his University audience that the Bible should be studied for its poetry and its wonderful language, as well as for its religion. He declared that in no literature known to him are short stories told with such "Sweet austerity of art," as in the Gospel parables. He said that the translation of Job was in rhythm far on its way to the insurpassable and that the Bible was necessary for study by all who would write English.

How great is the loss these United States are incurring by having little or no Bible reading for its young people!

The marvellous language of Isaiah made familiar in the days of adolescence is a Godsend for which we ought to say grace. Experience is that the splendour of his sentences frequently brings home the loftiness of his ideas. The truth is, that the Prophet Isaiah, the Apostle St. Paul, the Evangelist St. John are not only writers of astonishing literary power. They are also eminent among the Spiritual experts of humanity, and therefore they are, in their own sphere, chief among the great religious teachers of the world.

And for a civilized age to grow up unfamiliar with these master minds is to be deprived of the profoundest spiritual experiences of mankind.

Centuries ago Augustine said, "In Cicero and Plato I will meet with many things acutely said, and things that excite a certain warmth of emotion, but in none of them do I find these words, 'Come unto me, all ye that labour and are heavy laden, and I will give you rest.'"

A Brief Biography

HERE is a man who was born in an obscure village, the child of a peasant woman. He grew up in another obscure village. He worked in a carpenter shop until He was thirty, and then for three years He was an itinerant preacher. He never wrote a book. He never held an office. He never owned a home. He never had a family. He never went to college. He never travelled two hundred miles from the place where He was born. He never did one of the things that usually accompany greatness. He had no credentials but Himself. He had nothing to do with this world except the power of His divine manhood. While still a young man, the tide of popular opinion turned against Him. His friends ran away. One of them denied Him. He was turned over to His enemies. He went through the mockery of a trial. He was nailed upon a cross between two thieves. His executioners gambled for the only piece of property He had on earth while He was dying—and that was His coat. When He was dead He was taken down and laid in a borrowed grave through the pity of a friend.

Nineteen wide centuries have come and gone and today He is the centerpiece of the human race and the Leader of the column of progress.

I am far within the mark when I say that all the armies that ever marched, and all the navies that ever were built, and all the parliaments that ever sat, and all the kings that ever reigned, put together, have not affected the life of man upon this earth as powerfully as has that One solitary life.

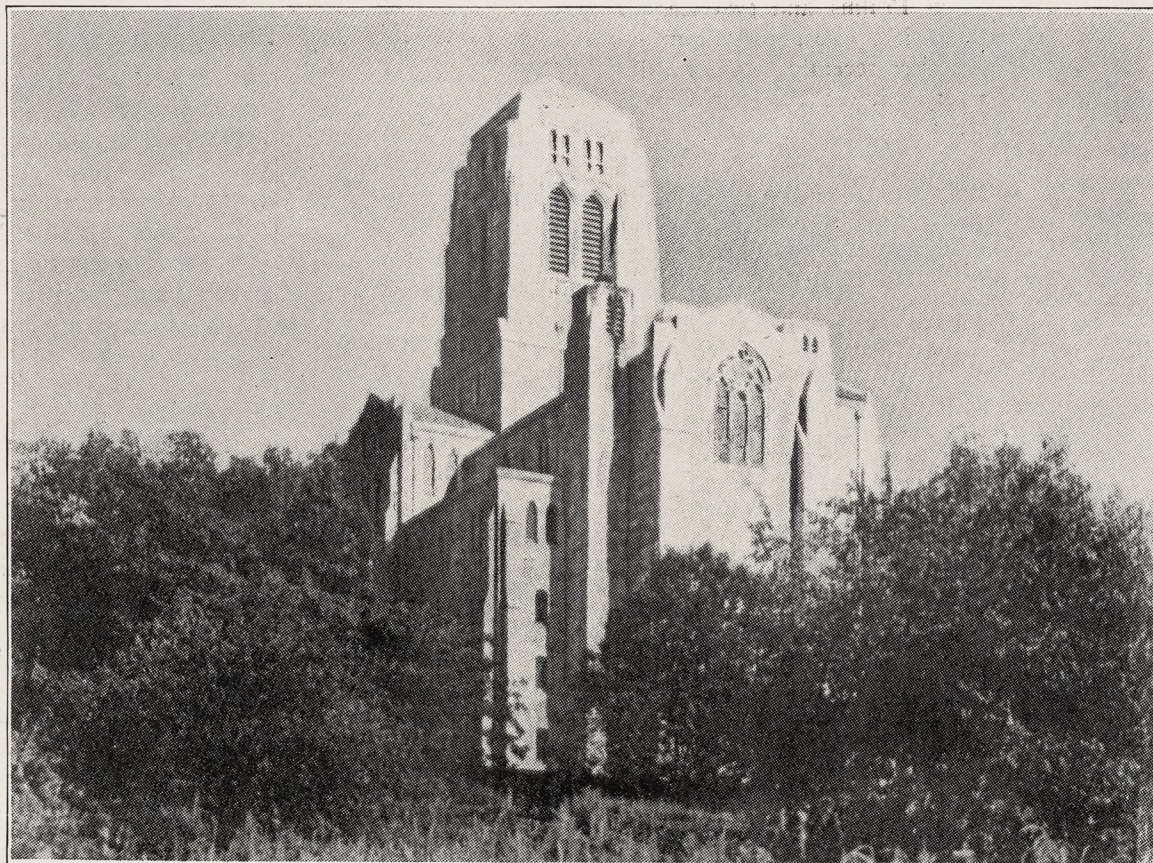
A Book Review

THE GREAT CONJECTURE, by Winifred Kirkland: Henry Holt and Co. \$1.25.

I would rather stand with Paul of Tarsus than with Henry Mencken because in all honesty Paul seems to me the bigger man. Yet up to that day when Paul thought he saw Jesus he was no bigger than a Mencknite. In this trenchant way Miss Kirkland explains Christ's visible influence and the enlargement of the personality of those who practice their faith. Her little book is really a self revelation of her own mystic experience of the Christ. By that we mean that she has made an honest and fearless experiment to see things and movements with the eyes of Jesus and to do things with the sympathetic heart of Jesus. In so doing Christ has become increasingly real to her.

This experience has been so rewarding and satisfying in her own life that she feels it her duty and privilege to persuade others to make a similar experiment. There is nothing mushy about her appeal. It is in reality a challenge to self scrutiny and a demand that we rigorously sift over all the data of life to one end; namely, Christian living.

Irvine Goddard.



THE NEW ST. PAUL'S, WINSTON-SALEM

An Article by

WILLIAM B. SPOFFORD

THERE is pictured in this issue a number of views of the beautiful new St. Paul's Church, Winston-Salem, North Carolina, completed in September and consecrated, which means I believe that it is free of debt, four weeks after the first service.

The Church building, designed by Cram and Ferguson of Boston, and built by Jacob and Youngs of New York City, stands on the site of the home of the late J. Cameron Buxton, first senior warden of the parish and for many years a lay leader in diocesan and general Church work. The walls of the building are faced with seam face granite from the Plymouth (Mass.) Quarries and the windows and doors are trimmed with Briar Hill (Ohio) sandstone. The edifice is about 150 feet long and 100 feet wide. A massive tower over the crossing rises 93 feet above the level of the street in front, and due to the slope of the ground the top of the tower is 130 feet from the grade in the rear of the building. Set on a hill in the western part of North Carolina's most populous city, the large structure with its high tower presents a beautiful composition of a thirteenth century Gothic Church

not only to the residents of Winston-Salem, but also to those who approach the city by highway and train.

Carving in keeping with the ecclesiastical tradition symbolized in the church was executed on the organ screen, choir stalls, Bishop's chair, sedilia, riddel posts, and credence table. In addition to the carving in the sanctuary, other parts of the church have been employed to bring out the significance of this part of the building, such as, a fine example of needlework in the dossal, riddel curtains, and frontals furnished by Pennell, Gibbs and Quiring of Boston, and the altar window which tells in stained glass the story of "The Passion of Our Lord." The altar from the old church has been placed in a side chapel and this likewise has been properly vested. The building also contains some fine ornamental iron work, made in the shops of J. D. Wilkins of Greensboro.

A four manual Skinner organ with nearly five thousand pipes ranging in length from a quarter of an inch to 32 feet has been given in memory of Nancy Margaret "Peggy" Lasater.

The beautiful woodwork throughout the church was done by the firm

of Smith and Rumery Company, architectural wood workers of Portland, Maine. The lighting fixtures were made by the firm which has added so much to the beauty of Episcopal Churches throughout the country, Irving & Casson-A. H. Davenport Company of Boston and New York. Both the woodwork and the lighting fixtures are well illustrated in the picture on the opposite page.

The Church has a seating capacity of approximately 800, including a choir of about sixty. Audiphones, temperature controls, and dimmers regulating the intensity of the light, the work of the Ever-Ready Electric Company, as well as other modern appliances have been used to make the mechanical features of the building as satisfying as possible. Three floors below the nave, as well as a wing extending from the south side of the church, provide for the usual parish house activities.

On the floor below is a large Sunday School Hall, class rooms, and a Ladies' Parlor. This story has direct exit to an intermediate ground level and access to the church above and the dining room below by broad stair-

(Continued on page 14)



ST. PAUL'S, WINSTON-SALEM

NEWS OF THE EPISCOPAL CHURCH

Edited by

WILLIAM B. SPOFFORD

THERE should be some report, certainly, of Christmas services but how can one do justice to them where there were so many. From all over the land stories come in of crowded churches, of choirs singing carols in hospital wards and old people's homes, of chimes sounding forth on Christmas Eve, in several instances picked up and broadcasted all over the land. And best of all perhaps stories of people doing things for others. Children bringing gifts to their churches to be distributed among those less fortunate than themselves. Yes Christmas does transform us, at least for a few days, in spite of what we may say about the commercializing of His birthday. Even New York subway crowds are good natured for a few days around December 25th which surely is ample evidence of the potency of the Christmas spirit.

* * *

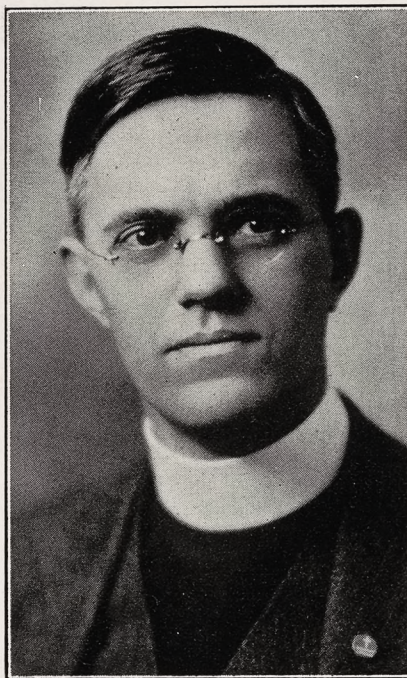
The annual meeting of the Woman's Auxiliary of the diocese of New York was held on St. John's Day, December 27th, at the Cathedral. There was a service in the morning, followed by luncheon and the annual meeting, when addresses were made by Bishop Manning and Dean Gates.

* * *

A business man in a southern city, who writes for a number of newspapers an unusual and usually humorous column, states in his extravagant style—behind which there is a very sober suggestion—that if he allows his payments to the Church to lapse for three or four Sundays, he begins to question the sincerity of the men in the front pews; if he lets his dues get three months behind, he finds fault with the preaching; and if he neglects his obligations as to owe on his pledge for a large part of the year, he begins to suspect that the preacher is a hypocrite and that there ought to be a change. This brings to mind the saying of an old deacon, "Preaching that ain't paid fur don't sound good."

* * *

Geneva, Switzerland, the great center of international life, will have a permanent memorial to Rt. Rev. Charles H. Brent, whose world outlook made him one of the foremost leaders in Christendom. On December 4, a marble tablet in his memory was dedicated in the English Church at Geneva. The fact that Lausanne, where Bishop Brent presided over the World Conference on Faith and Order and where he subsequently



REV. ROBERT E. GRIBBIN
Rector of Saint Paul's

died, is not far away, lends special significance to the memorial at Geneva.

* * *

Young People's Fellowship groups from Rome, Ilion, Sherburne, and from Trinity and Calvary, Utica, New York, recently met together as the guests of the Fellowship at Calvary. The Rev. Donald B. Aldrich of the Ascension, New York, was the attraction. The Rev. Jack Woessner and his wife brought four automobiles filled with young folks from Sherburne, nearly fifty miles away, over icy roads on the coldest night of the year.

* * *

Two memorial windows were dedicated last Sunday at Calvary Church, New York, Rev. S. M. Shoemaker, Jr., rector. One is a memorial to Mr. Charles Loring Brace, founder of the Children's Aid Society and depicts Christ blessing little children. The other is a memorial to Mr. Evert Wendell who devoted much of his time to work with boys so the window shows St. Christopher carrying the child Jesus.

* * *

Bishop Kinsolving, retired bishop of Brazil, died on December 18th at Forest Hills, Long Island. He was one of four pioneer missionaries who

established and built up the church work in that country.

* * *

The Province of the Northwest is apparently organized for work. News comes that nine committees have been set up dealing with all sorts of important matters, such as evangelism, church extension, religious education, social service, work among the deaf—they even have a department of publicity now, which means, I take it, that they propose to do things to tell the rest of us about.

* * *

Bishop Slattery confirmed 69 in Grace Church, Everett, Massachusetts, on December 13th, the largest class ever confirmed there. The rector, the Rev. William Henry Pettus, presented each member of the class a copy of the new Prayer Book.

* * *

The thirteen parishes on Staten Island, New York, have organized a Churchman's Association. A meeting is to be held on the 22nd of this month—dinner party—with Bishop Manning as the guest of honor.

* * *

The Rev. Floyd W. Tomkins of Philadelphia wants us to call attention to the very nice Church Missionary Calendar, issued annually by the Mission Study Class alumni in Philadelphia. "It is a very practical as well as instructive calendar and I am glad to indorse it heartily," he says. He also says that the price is fifty cents.

* * *

There was a meeting of the Advisory Council of the American Bible Society the other day, with Bishop Darlington of Harrisburg representing the Episcopal Church. There were representatives of 24 churches there and they discussed the budget for 1930 of \$1,340,090. That is a lot of money. Last year they distributed over eleven million volumes of the Scriptures in 182 languages.

* * *

Rev. Elmer B. Christie, for the past three years in charge of Okanogan County Missions, district of Spokane, has accepted a call to be the rector of Trinity Church, Hoquiam, Washington.

* * *

The Rev. S. B. McGlohon of Savannah, Ga., was the chairman of a committee of seven to disburse the funds raised by the city newspapers for poor relief.

* * *

Rev. Ralph E. Gentle of Rutherford-

ton, N. C., has accepted a call to Dickinson and Beach, North Dakota. Rev. Alfred T. Bennett-Haines, curate at Trinity Church, New York, has accepted the rectorship of St. George's, Bismarck, North Dakota.

* * *

The Rev. Julius A. Schaad, rector of St. Paul's, Augusta, Ga., has just concluded a most helpful mission at the Atonement, Augusta.

* * *

A new plate which marks the pew of Washington Irving was recently donated to Zion Church, Dobbs Ferry, N. Y., where this great American author was a worshipper and vestryman from 1837 to 1843.

* * *

The oldest altar in the diocese of New York is supposed to be the one still in use at St. Peter's Church, Westchester, which dates back to 1703.

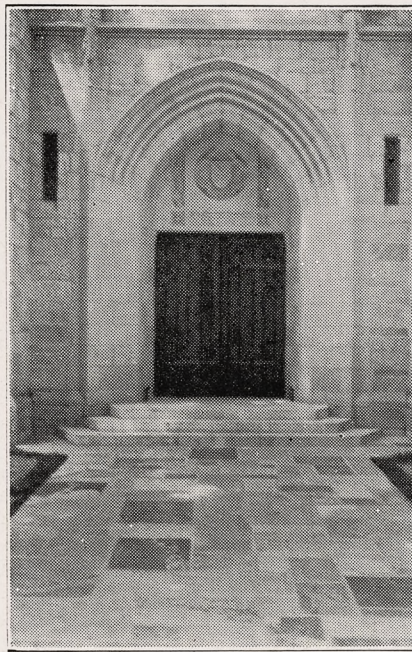
* * *

In offering to its professors a sabbatical year for study and travel (or a semi-sabbatical every three years) the Episcopal Theological School in Cambridge has not only been improving the instruction it offers but has been making a genuine contribution to the advance of American scholarship. As part of the fruit of Professor Hatch's work in the Near East during 1922-23, there will soon be published by Geuthner of Paris the first volume of the Publications of the American School of Oriental Research at Jerusalem. This book is entitled "The Greek Manuscripts of the New Testament at Mt. Sinai." It will contain seventy-eight facsimile pages of manuscript with elaborate descriptions of each—an exhaustive investigation of high value to New Testament scholars. It is dedicated to W. Rendel Harris, with whose aid the expedition was carried out. Within another year the second volume of the same series will be published—"The Greek Manuscripts of the New Testament in the Greek Patriarchal Library in Jerusalem," a similar collection of photographs and descriptions.

During his last sabbatical year (1928-29) Professor Hatch has collected the material for an "Album of Dated Syriac Manuscripts," which will comprise 150 photographs of all types of Syriac manuscripts, with annotations. Since most of these are earlier than the tenth century and together constitute by far the largest collection of such documents, their appearance is awaited with interest by scholars in Europe and America.

* * *

Grace Church, Providence, R. I., again this year conducted its noonday Christmas programs of music and meditation for shoppers and business men and women desiring spiritual refreshment. The theme of each serv-



THE DOORWAY
To Saint Paul's Church

ice was taken from one of the Christmas carols.

* * *

A special service last Sunday in Christ Church Cathedral, Hartford, marked the one-hundredth anniversary of the consecration of the edifice. Rev. Floyd Tomkins, rector from 1889 to 1891, was the anniversary preacher. Rev. S. R. Colladay is dean. The edifice was dedicated Dec. 23, 1829, by Bishop Hobart.

* * *

Bishop McConnell, president of the Federal Council of Churches of Christ in America, will be the speaker at the next meeting of the Greater Boston Federation of Churches, in the Church of the Redemption, Boston, January 21st.

* * *

Cannon Duesbery, chaplain and vicar of Wycliffe Hall, Oxford, England, and chaplain, fellow, and divinity lecturer and librarian of Corpus Christi College, Oxford, was the preacher at the 4 p. m. service in Emmanuel Church, Boston, last Sunday.

* * *

Work in Mexico takes time and patience and fair weather. On September 18 Bishop Creighton filed with the federal government the necessary application to permit the Rev. Ellsworth Collier to officiate for the foreign colony at Pachuca, and not until November 4 was the necessary permission received from the governor of the state. Five days later, final word was received from the federal office. Whereupon the Bishop went to the department of migration for official instructions to permit Mr. Collier to enter the country, then to

the treasury department for permission to enter his household goods free, then to the communication department to despatch the instructions to officials on the Border, and then to his own office to send word to Mr. Collier to start. He and his daughter arrived on December 2.

* * *

Nineteen Protestant religious bodies spent \$9,566,095 a year on relief and pension benefits for their ordained workers, according to the results of a survey of the Board of Ministerial Relief of the Disciples of Christ.

* * *

Rev. Charles J. Palmer, Lanesboro, Mass., completed last week a service of forty-nine years in the diocese of Western Massachusetts, and in the diocese of Massachusetts, before it was divided. He was ordained a deacon by Bishop Paddock in 1878 and was ordained a priest the following year by Bishop Potter.

* * *

The Diocese of Pennsylvania has received an anonymous gift of \$400,000 to build a church and parish house in Philadelphia or vicinity, of which \$100,000 is for endowment. The new structure will be located in Haverford township.

* * *

Since so very many of you responded to the appeal for the workers in Marion, North Carolina, I am sure you will forgive me if another brief paragraph is given to you. An organization called "Pioneer Youth," whose secretary is a clergyman, had been busy for weeks collecting toys—broken toys in many instances, but they were all carefully mended and sent to Marion. And the money that you sent and that others sent went there to buy really wholesome food. Those in charge tried to get the co-operation of some church but none would lend the use of their parish building. It looked for a time as though the "party" would have to be outdoors, but a hall was finally rented and a grand party given, under the direction of the Quakers, who are in Marion distributing relief to the workers. I was not there, I am sorry to say, but Mr. Bill Ross, who has done such fine work down there has written me that it was a really nice party, in spite of the suffering that the people have had to endure, and will have to continue to endure, I am afraid, through the winter. Then of course there were the shadows of their dead comrades. There are stories of real heroism to tell—I wish I had the ability to tell them. But those in charge of the relief work in Marion want you to know how much these simple people appreciate the help they have received from you all. It is really thrilling; clothing, and money too,

having come from Sunday Schools, Auxiliaries, Young People's Fellowships, and Churchmen and Churchwomen from all over the country. Nobody can tell me that the Church is a washout.

* * *

Radburn, N. J., the "model city" now being built as a suburb of New York, on the evening of December 12 was the scene of an installation of a minister which is believed to be without parallel in church history. Five denominations participated in inaugurating Rev. Deane Edwards into a pastoral office in which he is to serve equally all five of these bodies. The communions which share in the new enterprise are: Presbyterian, Episcopal, Methodist, Reformed and Congregational. Through their area of district organizations, they have each made an appropriation toward the minister's salary, with the understanding that he is to function in behalf of them all in a continuous survey of the religious interests of the new families as they move into town and in providing for worship and religious education until such time as the community reaches a size demanding more than one congregation.

The religious program for the new community is under the direction of the Radburn Council of Religion, which is made up of representatives of each of the co-operating communions, with additional representatives from the Federal Council of Churches, the Home Missions Council and the New Jersey Council of Churches, and representatives of the community itself. No church edifices have as yet been built, and it is agreed by the several denominations that they will not compete with each other in building, but will work out a co-operative plan for the occupation of the community when the present and prospective residents have had an opportunity to decide what type of churches they desire and need. Special provision is made for liturgical worship for such groups in the community as may desire it, while at the same time they join in the general co-operative plan.

The sermon at the installation

service was preached by Bishop Francis J. McConnell, President of the Federal Council of the Churches of Christ in America. The Chairman of the Radburn Council of Religion is Rev. Edwin S. Carson, one of the Episcopal representatives of the Diocese of Newark on the Council.

* * *

The St. Hilda Guild, at 131 East 47th Street, New York, is holding its annual exhibition from January 22nd to January 25, 1930 inclusive, from 10 o'clock in the morning until 6 o'clock in the evening.

The Guild has made many and varied articles for use in all churches such as sets of vestments, altar hangings, and banners, for use in Roman Catholic churches and Anglican churches; Altar frontals for many denominations including Lutheran churches, linen for the Communion table of Presbyterian churches; embroidered bookmarkers for the pulpit Bible used in many different churches.

This past year the work has been particularly interesting because the Guild has executed an unusual number of very handsome embroidered vestments — the embroidery being very lavish. The work is done entirely by hand, and the workers express in the fineness of their handiwork all the love and desire for perfection that the artisan of old attained, and in our time is so rare. Associated with the Guild are architects and artists available for conference concerning the building and adorning of churches and the providing of ornaments for all church regalia.

* * *

Significant resolutions have been passed in recent weeks by a number of Southern ecclesiastical bodies asking for a study of the entire textile industry by a commission of the Federal Government. The Western North Carolina Conference of the Methodist Episcopal Church, South, led off by requesting such a study. The Conference also went on record

as being against night work for women and in favor of a living wage, and condemned all violence and disorder which have accompanied recent industrial disturbances. The Conference also recommended the establishment of a Chair of Industrial Relations at Duke University, particularly for the education of theological students.

Other ecclesiastical bodies which are calling for a study of the textile industry by the Federal Government are our Synod of Sewanee and the Georgia Baptist Convention. The Min-

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isterial Association of the City of Greensboro, N. C., has urged the Federal Council of Churches, the National Catholic Welfare Conference and the Central Conference of American Rabbis to take action. The National Board of the Young Women's Christian Association has also recently asked for a study of the textile industry by the Federal Government. The Federal Council of Churches has been urging the same step as has also our own Church League for Industrial Democracy.

* * *

Here is a letter from the Rev. Henry F. Kloman, rector at Cumberland which contains a suggestion that I have placed in my file labelled "Good Idea."

"Next to the Bible I have always placed our Book of Common Prayer as the most valuable and helpful to humanity. What to do with the thousands of copies of this valuable book now displaced by the revised Prayer Book is a problem I have locally solved in a way that I believe can be of widespread value.

"After consultation with the heads of two Institutions a supply of old Prayer Books has been placed in each with a neat little card stating:—'For Free Distribution—Take One.'

"The two institutions are the County Jail and the County Home—or Poor House. The long and lonely period of confinement causes men to read most anything that comes to hand. There is great consolation, comfort and help in the Prayer Book. There is no thought or suggestion of making churchmen of the readers—only help for them.

"Why can not Clergymen or laymen having spiritual oversight of our Penitentiaries, Jails, Poor Houses, Seamen's Institutes, etc., etc., see that supplies of old Prayer Books are thus placed and reserve supplies kept for replacements? I find men in Jail reading them with real interest."

* * *

I am not quite sure just where in Alaska the village of Anvik is located, beyond the fact that it is a long ways north. The Rev. John W. Chapmen has been there as a missionary for an awful long time, I

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know that, something like thirty I believe. Here is a letter from him:

"Through the mission radio we hear plenty of amateurs in California and other western stations, and I have set up a long-wave receiver which brings in press dispatches as well as those from Holy Cross and other military stations in Alaska; so I can tell what is going on, far or near.

"On October 31st the mail man came up from Holy Cross. He reported that the ice was too thin to bear him, in places, so that he was obliged to get down and crawl on hands and knees, distributing his weight by the use of long poles. Of course we gave him a light pack and I presume that he reached Holy Cross in safety for I heard two telegrams, being sent from there which I sent down for transmission.

"The Roman Catholic Mission is to have an airplane of its own, with headquarters at Nulato.

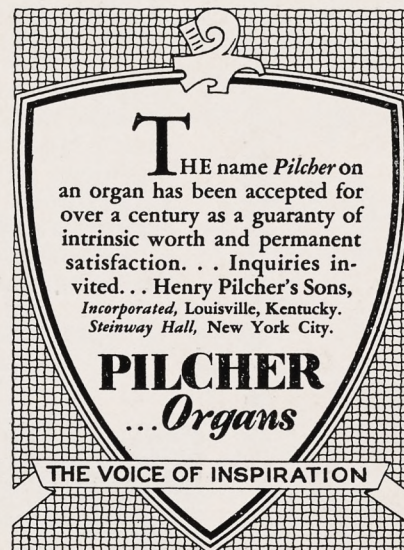
"As we enter the dark period of the winter we are better prepared for it than usual. The new Delco machine gives us an abundance of light. Our houses have been made rather more comfortable than last winter, and the Nenana coal is very much superior to the coal we used before. We have an abundance of coal and wood. A heater of greater capacity has been installed in the basement of the mission residence and the smaller one will be put at work elsewhere.

"On November 15th we heard by radio of Bishop Anderson's election as Presiding Bishop. We think that the choice is a very good one."

* * *

Speaking of young people Bishop Fiske has this to say:

"Have you ever stopped to think that Christianity was a 'youth movement'? Jesus Christ was but thirty



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years old when He began His public ministry, and His disciples probably ranged in age from eighteen to twenty-five. Peter could not have been over twenty-five at the time of his call, although he and most of the other apostles are pictured by the artists as being bearded gentlemen well toward the end of earthly activity. And then have you ever stopped to ask what is the matter with our modern Christianity, that its work is largely in the hands of those past middle life? Why cannot place and service be found for youth?"

* * *

Boston Church, Lincoln, has an imposing tower and now it is to have a remarkable roof. This roof had, for many years, been hidden above a wooden ceiling that was constructed and painted in such a way as to suggest stone vaulting. The ceiling has been removed and the ancient roof revealed and restored. The various bosses of the roof bear figures that are appropriate to Boston's geographical position and history. There are figures of hell-cats, mermaids, fish, a lifeboat and a wild swan. Perhaps the two most interesting things to American readers will be a representation of the Mayflower in which the Pilgrim Fathers from this district sailed, and an omnibus.

THE NEW ST. PAUL'S, WINSTON-SALEM

(Continued from page 6)

ways. Beside this ample dining room, on the lower level, are a completely equipped kitchen, kindergarten room, and several class rooms. At a still lower level, three stories below the church proper, is the heating plant, the heating and plumbing being the work of Reynolda, Inc., of Reynolda, N. C.

Though the parish is only a little over fifty years old, this is the third church building the congregation has erected, and twice the parish has consecrated its building within a very short time after its completion.

A pleasing feature of the consecration service was the presence of the venerable diocesan, Bishop Cheshire, who was ordained to the priesthood in the little frame building which housed the congregation in 1880. He consecrated the next building in 1910, thus performing the office twice for the same congregation.

The effort of the congregation made in building an attractive house of worship has already been rewarded by increased attendance at the services and by the presence of many visitors who go to the church on Sundays and during the week to view that which suggests the good and the true in an atmosphere of beauty.

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Illustrated on Page Seven of This Number

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