

The **WITNESS**

CHICAGO, ILL, SEPTEMBER 10, 1931

GENERAL CONVENTION

THE General Convention opens in Denver next Wednesday and is to be preceded by a meeting of the National Council. This triennial meeting of the Church is always an important event, colorful and inspiring. THE WITNESS hopes to be able to pass on to those unable to be in Denver something of the thrill of the Convention. There will be signed reports in forthcoming numbers by Bishop Johnson, Bishop Wilson, Eleanor Wilson and W. B. Spofford, in addition to news reports of the important events. We hope that many rectors will adopt THE WITNESS BUNDLE PLAN at least for the Convention period. It will be necessary for those who do plan to do so to have their orders in this week, in order to receive the first Convention Number. Wire or use Air Mail.

MESSAGE OF THE WEEK

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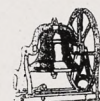
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WHY CHRISTIAN HEALING?

By

JOHN GAYNOR BANKS

ON THE title-page of "Memories and Vagaries" by Alex Munthe, author of "The Story of San Michele," we find these words:

"Chacun ne doit raconter que ce qu'il a vu lui-meme; de cette facon le monde connaitra la verite." By which the author simply means that everybody should relate what he has actually seen for himself and that in this way the world will know the truth. I think this is good advice and one can follow it without writing a whole book of memoirs or an autobiography.

I am interested in the enterprise of Christian Healing because of things I have seen.

St. John gives us the precise formula for convincing witness in the words: "That which we have heard, which we have seen with our eyes, which we have looked upon and our hands have handled of the Word of Life . . . that which we have seen and heard declare we unto you, that ye also may have fellowship with us." (I. John I. 1-3.)

Eleven years ago in my little parish on the Rio Grande in Texas I saw prayers offered for some of my flock and their ills took flight. I laid hands on a vestryman with severe pleurisy and he recovered the same day. Some months later his wife was afflicted with an obstinate haemorrhage which baffled the doctor's skill. Prayers were offered for her likewise and hands laid upon her in faith and she, too, recovered. The president of the diocesan woman's Auxiliary came to one of my meetings. Her eyesight was failing. She could see neither to read nor to write and had to have someone read to her and write all her letters. The ordinary electric light was painful to her. She wore dark glasses. The healing service she attended was not during a mission. There were perhaps fifty people present—not more. It happened to be in the little church at Uvalde during a Convocation meeting. Prayers were offered for her and hands were laid upon her in faith. She went home and found to her joy that her sight was restored to normal. She could read and write with ease and the bright light did not hurt her. Her first act was to thank God and write me a letter with her own hands full of rejoicing. These events,

incidental to a normal pastoral ministry perplexed me quite as much as they gratified me. I realized that here was a power working through me which I did not understand. I was certainly no better than hundreds of other parsons who failed to produce these results (or, more likely, did not try to produce them). The results were not invariable. It was quite true that I prayed for some who did *not* recover. It was not always the pious people who were healed. The thing intrigued me. I began to read my Bible with a new interest in the therapeutic records of the Gospels. I read a few books which threw light on the subject: "Body and Soul" by Dr. Percy Dearmer (now Canon of Westminster) which seems to me still the best book on this subject after the Bible; then books by Henry B. Wilson, Founder of the Society of The Nazarene, then Dean Bennett's book explaining M. Coue and applying his principles to the Christian technique; then D. B. Fitzgerald's "Law of Christian Healing" (now out of print); and I began to see that Faith-healing was not a hit or miss proposition. There was a law back of it. Conditions had to be satisfied—sometimes those conditions were physical and local and "healing faith" was not always a "religious" condition and hardly ever a matter of struggle and effort. Indeed struggle and effort usually inhibit faith. This elusive quality which we call healing faith seems to flourish best where there is a group of people who expect it to come without strain or stress or anxiety. Such a group is usually made up of buoyant souls animated by a spirit of eager expectancy. And this "eager expectancy" is of the very essence of faith—as you will quickly learn if you visit the clinic at Nancy, France. You really might learn precisely the same lesson by reading with quickened imagination the healing records of the four Gospels!

THEN James Moore Hickson visited this country. This article is not written to praise Mr. Hickson nor to criticize him. I am relating facts and throwing in one or two hypotheses deduced from those facts. I saw authentic "cures" at Mr. Hickson's services, es-

pecially at Galveston and San Antonio. But I was impressed much more with the reaction of his audiences than I was with the cures. I confess to being deeply impressed with those audiences. All that I have since heard by way of clever criticism whereby this work is discredited has not diminished my enthusiasm. I still see vividly those large churches filled with expectant crowds. It is not true that they were composed of mere wonder-seekers. Most of them were people of simple faith and most of them came with open minds. It was a marvelous opportunity for the Church and many responded to the demand thus created. Men like Bishop Manning of New York, then rector of Trinity Church, Dr. Abbott of Baltimore, now Bishop of Lexington, Dean Gresham of the Cathedral of San Francisco, the late Dean Johnston of the Cathedral in Atlanta, Dr. Phillips of Washington, who then resided in St. Louis—these all welcomed Mr. Hickson and did their utmost to use this tremendous wave of interest to the glory of God, to the arousing of genuine faith, and to the development in the Church of a sense of vocation.

If you ask me whether I would like another series of missions similar to those held ten years ago, I should answer in the negative. I have no love of crowds and I am frankly scared of mob psychology. Nevertheless I consider that Mr. Hickson's nation wide mission was the greatest object lesson our Church has ever had in the hunger and thirst of our people for real religion. Men and women want God and deep down in their hearts they believe that with God all things are possible. The courageous witness of one man with a large gift of faith like Mr. Hickson is sufficient to ignite the latent fires of devotion in millions of hearts. Why are we in the ministry so slow to avail ourselves of this fathomless deposit of faith?

DURING the past few years, those of us who are interested in this work have pursued our vocation slowly but persistently. The day of big Healing Missions has long gone by. Our method today is by teaching missions and classes of instruction. We are eager to know the truth about this whole subject. We want to listen to the best minds in the medical profession, but we are Christian enough to demand that the medical doctor shall not depreciate our faith in God. If we have read the Thirty-eighth Chapter of the Book of Ecclesiasticus on St. Luke's Day as the Prayer-book appoints, we have learned that the physician is appointed by God or at least exercises a divine gift. But we have also learned from the same Chapter that most of the ailments which the physician treats are due to sin which means the desecration of law. The physician of the future will teach us to keep the law and his radical treatment of disease will only be a last resort. We are learning this today from many quarters and the Life Abundant Society in our own Church bears splendid witness to the necessity for keeping God's law in such simple matters as diet and hygiene if we would be free to avail ourselves of the great benefits of spiritual health.

During these past ten years, I have seen wonderful things. I have seen a woman speechless for twelve years receive back her faculty of speech in answer to prayer and the laying on of my hands. I have seen another having lost the sight of one eye and having been certified by a specialist that it could not be restored, receive it back nevertheless in answer to the prayer of faith. I have not yet discovered the law that governs such cases as these, but I quite believe that if those of us who are interested are willing to pool our resources and learn the underlying principles we shall be given light on these cases. The gift of healing as I see it today is largely a gift of clear vision and of simple faith. When we say simple faith, we do not mean credulity but we mean a faith in the goodness of God unclouded by doubt and fear.

I do not see much progress possible if we merely dabble in this ministry and make long prayers for desperate cases. We must begin with the simpler cases near at hand doing what we can in love and humility, to help these people and in co-operation with understanding doctors and clergy. Agreement is an element in Christian Healing not sufficiently recognized. By agreement I mean the spirit of unanimity between those who minister to the sick. It is reflected in our Lord's promise:

"If two of you agree together as touching anything they shall ask on earth it shall be done for them of My Father in heaven." The spirit of truth will guide us into all truth and we shall indeed be foolish if we rush presumptuously into sick rooms and hospitals with a faith or enthusiasm untried and undisciplined.

MANY of us are looking today with great hope and expectation to the American Guild of Health which with commendable humility undertakes only a ministry of instruction and intercession. If you join this Guild, you join as a student not as a healer; your purpose is to learn the principles and they are well expressed in the handbook of the Guild "The Inner Chamber" by Franklyn Cole Sherman, and in the monthly magazine "Applied Religion." As I write this article, there is talk of a merger between this Guild and the older Society in the Church known as the Society of The Nazarene. I hope and pray that this merger may be achieved. The Society of The Nazarene has stressed more the definite work of healing with the laying on of hands and the use of the Sacraments. It has strenuously taught its adherents that healing belongs in the Church and that the clergy should practice it with faith and perseverance. Perhaps it has assumed too much and some of us think it needs the discipline of deep instruction in the principles that underlie this work. We believe those principles are implicit in Holy Scripture and that the same Spirit who inspired the writers of the Bible and gave power to the Apostles to demonstrate the truth in their lives will also instruct us today if we are willing and courageous.

The Society of The Nazarene also has its contribution to make. It is international; it has valuable records from the Mission field especially from the ex-

perience of such men as Sir William Willcocks of Cairo, Egypt, who for many years has done wonderful healing work among the Arabs. It has Guilds in many parts of this country and has developed a technique in the work of intercession. It has done good work in spreading the healing gospel and in circulating helpful books on this subject. No one can estimate the results which might follow if the best minds in this Society join forces with the best minds in the American Guild of Health. This is one of the objectives I hope for and pray for during General Convention this fall.

In conclusion, I would be lacking in honesty if I did not say frankly that those who engage upon this work must have the courage of their convictions. They must be willing themselves to be disciplined and to live a disciplined life. When our Lord said: "This sort cometh not how but by prayer and fasting," he was simply stating in the language of that day the principle that power emanates only from a disciplined life. We all believe in prayer; do we believe equally in the need for discipline? Discipline is the making of a disciple and Christian Healing will not be successfully practiced except by true disciples of the ministry.

AMONG THE NEW BOOKS

By

WILLIAM B. SPOFFORD

CLERGYMEN, doubtless, are familiar with the Anvil Dollar Library issued by Richard R. Smith, Inc., of New York. If not it will pay you to send to them for their list which includes not only many fine old titles but many new ones as well. One of the last of this series to arrive is "Constructive Citizenship" by the great L. P. Jacks of England. There you will find timely and interesting lectures on current matters. Your sermons will be the better for the reading of this book. Then too there is "Jesus or Christianity" by Kirby Page in the same dollar series, which is an exceedingly challenging treatise as are most of those that come from his fertile brain.

Harpers is bringing out a new book by Bernard Iddings Bell, the warden of our St. Stephen's College. It is called "Unfashionable Convictions" and is an attempt to present the necessary contribution of mysticism as a revealer of certain aspects of truth which cannot otherwise be arrived at. Dr. Bell, as all Church people know, is a shrewd observer of our modern scene and his pointed comments are pungent antidotes to smug complacencies and cherished illusions. It is a two dollar book.

One of the great living saints, less known than he deserves to be with the average run of folks, is Albert Schweitzer. New Testament scholars know him as a great critic; lovers of music know him as a first rate musician; few indeed know him as a heroic missionary. Yet it is this role that has made of him one of the most romantic figures in the religious world today. Twenty-five years ago he was shocking theologians with his famous book, "The Quest of the Historical Jesus," and delighting music-lovers with his monumental work on Johann Sebastian Bach. Then at the age of thirty or so—already a doctor of theology, a doctor of philosophy, and one of Europe's greatest organists—he gave up letters and art to become a doctor of medicine. He set out for Lambarene in West Equatorial Africa (in the Trader Horn country) and

with money got from books, lectures, organ recitals, and friends, built a hospital and became "our doctor" to the natives.

"The Forest Hospital at Lambarene," is Albert Schweitzer's story of his work at Lambarene since 1924. Here Africa speaks, and one of Europe's most gifted sons speaks for Africa. Here are mystery, adventure, stark tragedy, sly humor, deep understanding of the primitive mind, and a living preachment of the text, "He that is greatest among you shall be your servant."

This book, which surely ought to be a best-seller, is published by Henry Holt and Company and sells for \$2.00.

A book to be brought out in October which will be widely read is "Gandhi at Work" edited by his close friend C. F. Andrews, a clergyman of the English Church known to many of us. Mahatma Gandhi is the one outstanding figure in the East. This new story shows him at work, testing again and again his well known weapons of love and goodwill. It is a Macmillan book and is to sell at \$2.50.

Another Macmillan book that will be eagerly read by Churchmen is Archbishop Temple's "Christian Faith and Life," just from the presses and selling at \$1.50. The chapters of this volume were originally delivered as lectures at Oxford, and thoughtful laymen as well as clergymen will find stimulating ideas here.

Before mentioning any more of the new books, just a word about a very old book—the Prayer Book. Immediately after the completion of the revision the sales of the Prayer Book were enormous. But they were for the most part sales to churches rather than to individuals. The new Prayer Book is in the church but it is not as yet in the home. There should be one there. There are many fine editions, at prices ranging from a quarter of a dollar to as much as one wishes to pay. Send for one if there is none in your home.

Returning to the new books "Stormers of Heaven,"

by Solomon B. Freehof (Harpers: \$2.00) is a religious history made vivid in the stories of its greatest believers and its most vigorous antagonists. Jews, Christians, Makers of Creeds, Builders of Faiths, Free-thinkers, Atheists. All have stormed heaven. All have fought for what they believed to be true. Dr. Freehof picks what he thinks are the greatest of these. He analyzes them, explains them, evaluates them. He achieves a brilliant biography of religion. Spinoza, St. Francis, Hildebrand, Luther, Comte, Isaiah, Huxley, Moses, Nietzsche, Akhnaton and St. Augustine are a few of those whose personalities shine through these pages. You will find here an ingenious and captivating treatment of comparative religion.

Someone said that readers of Dr. Tittle's "The Foolishness of Preaching," would want more of his kind of "folly." Here it is. Apparently the author feels with Gilbert Chesterton that "we have found all the problems there are; it is now time we started to find some of the answers." In "We Need Religion" Dr. Tittle faces the real problems of our day and directs us to practical solutions. His solutions are hard ones, not to be found through any pious nostrums, but only through spiritual and social adventure.

Do we need religion? If so, what kind? And what kind of human incentives must we depend upon for a better social order? Can we be patriots and internationalists? What is spirituality? These are some of the questions Dr. Tittle answers. There is no evasion, no cheap optimism, no vagueness. To pitiless insight he adds a realistic faith in the possibilities for a society that responds to the challenge of Jesus. (Henry Holt: \$1.50).

"A Book of Prayers for Students" is a compilation of fine prayers gathered from all sorts of places, mostly in England. It is a book that will prove exceedingly useful to the parish priest and indispensable to the student worker. It is brought out by Richard R. Smith, Inc., and sells at \$1.25.

Dean Shailer Mathews, whose "The Atonement and the Social Process" was a really great book, is now bringing forth, through the Macmillan Company, another book destined to be as much discussed, "The Growth of the Idea of God," in which he traces the forces which brought about people's changed conceptions of God. Then there is another one of these symposia soon to appear, "Religious Realism," with important people of the college and theological world contributing their bits. Among them we find Professor Macintosh of Yale (a British subject); Professor Wieman of Chicago; Dr. Wright of Dartmouth; Professor George A. Coe of Union; Professor Niebuhr of Yale. It should contain valuable material and doubtless will, though this method of presenting a subject has not panned out too well in the past on this side of the Atlantic. It is a Macmillan book, now available at \$3.50. The Mathews book mentioned above is \$2.50.

A new book by E. Stanley Jones is always an event. Everyone read "Christ at the Round Table," and "Christ of the Indian Road." They sold in the hundreds of thousands—two of the greatest religious best sellers. Now his "The Christ of the Mount" in which

he interprets the sermon on the Mount, bringing its teachings up against present day problems, comes from the Abingdon Press. Like his other works it is a most challenging book; ideal for class room discussion. It sells at \$1.50.

Another book of considerable importance, judging by his previous works, is Canon Raven's "Jesus and the Gospel of Love," just published by Henry Holt. This work is a modern interpretation of the Christian religion written by one of the foremost apologists of the English Church. The price is \$3.

So much for the books at present on hand. The Fall season is just opening of course, with the announcements of other important works yet to come from the publishers, which we shall endeavor to hand on to you promptly.

The Church Press

An Editorial by

GEORGE PARKIN ATWATER

THE editor of *The Living Church*, one of our national weekly Church papers, announces that it may be necessary to suspend publication. This possibly should fill the Churchmen of this land with dismay. Whether or not we agree with the ideas and position of *The Living Church* it is a matter of general concern. The blight that has fallen upon one is likely to fall upon all. And a National Church without Church papers is a benighted Church, ignorant of the affairs of its own organization.

It is easy to criticize Church papers, but it is far easier to establish their value. Without Church papers we would have no means of knowing what the general Church is doing. The clergyman without a Church paper is insulated from the power that flows through the conduit of the press. And the laity are in a comatose condition, ecclesiastically, without a Church paper. Think of the condition of a community without a daily newspaper, or a magazine of any sort. It would be an ignorant, blinded, illiterate and witless community. And yet we think that we can propel a great Church without the power and inspiration of an enlightened and specialized press. An ignorant people is a spiritless people.

We blame the laity! That is our alibi. We say that they prefer the trash and rubbish that strew the newsstands. The layman is the goat upon whom we lay the blame. Poor laymen. They have to stand a lot of caustic comment. But we are fooling ourselves. We put forth this reason as a protective coloring. The blame, if there is any, is to be equally allotted to all concerned—the National Church, the clergy, the laity and the Church papers themselves.

Let us get down to facts. We have 1,267,016 communicants in our land. If one person in twenty-five would take one Church paper the total circulation would be more than 50,000 copies and every paper would have a chance to live. Could a clergyman in a

parish of 250 communicants secure ten subscribers? He could. Then why doesn't he? The National Council will not let him do so. The National Council and the dioceses have laid so heavy a burden upon the clergy to raise their quotas that the clergy do not dare to make a sufficient appeal for a lesser objective, outside the parish, for fear of exhausting their power of approach upon something other than the quota. Repeated appeals soon become impotent ones.

That is the plain blunt fact. Constant appealing is fruitless appealing. The clergy know this. So they let many things slide, including Church papers.

What is the remedy? I make this suggestion. Inasmuch as it is the Church papers that keep people informed as to the purposes for which their money is spent, and inasmuch as interest follows information, I propose that every gift to the quota of twenty-five dollars or more be considered to include a subscription to a Church weekly. The rector can say to such givers; "You are entitled to a Church paper for a year. Which one do you want?" He could then send on the subscription, deducted from the gift, and thus the giver would receive the information which might make him more liberal the next year.

Also in addition, let each subscription gained otherwise than above apply on the quota. If this Church believes in its own work, and in the power of the press to make it known, it will thus encourage rectors to support the Church papers. It is short sighted and stupid to let the Church press languish. Ecclesiastical myopia will never see the path to progress. So I repeat, *Let subscriptions to a Church paper apply on the Quota.* Church papers please copy.

Let's Know

By

BISHOP WILSON

EXARCH

ECCLESIASTICAL titles are sometimes confusing to us, partly because of their relationship to similar political titles and also because they are frequently derivatives of some language other than our own.

Take, for instance, the title "Exarch". It comes from a Greek word meaning "first in rank" and it has both a political and ecclesiastical background. When Constantine shifted the capitol of the Roman Empire to the city of Constantinople, he needed someone to represent his authority in Italy. In the course of time this official came to be known as the Exarch. Rome, which had enjoyed the not always pleasurable privilege of housing the emperor, was humiliated by having the seat of empire moved and then was further humiliated by having the emperor's representative set up his residence in the neighboring city of Ravenna. The Exarch of Ravenna came to be a political by-word.

In the early centuries the bishops of the great sees of Jerusalem, Antioch, Alexandria, Constantinople,

and Rome were known as Patriarchs, a title which is still current in the Eastern Church today. A bishop whose jurisdiction extended over a certain number of neighboring bishops was known as a Metropolitan—practically the same as what we call an Archbishop. The Archbishop of York, for instance, would be a Metropolitan. In fact, that is the proper title of the head of the Church in Greece today.

But under certain circumstances there was a desire to accord to some Metropolitan an added distinction—something more than is implied by an Archbishop but without encroaching on the unique rank of the historic Patriarchs. So the title of Exarch served the purpose. In the Roman Church this title fell into disuse, being replaced by such others as "Apostolic Vicar" or "Primate". But in Eastern Christendom the Exarch is one who holds a place between that of Metropolitan and Patriarch.

At the Council of Ephesus, in 431 A.D., the Church of Cyprus was declared to be autocephalous (ecclesiastically independent) and of course its head had to have some name to indicate it—so they called him the Exarch. When the Bulgarians set up their own national Church in 1870, they also called their Archbishop by the name of Exarch. His adherents in the mixed population of Macedonia are known as exarchists to distinguish them from the Greek Patriarchists.

In the year 1702 Peter the Great determined to seize control of the Church of Russia and deliberately abolished the office of Patriarch. For twenty years he put an Exarch at the head of the Church and then abolished him to form the Holy Synod as the directing body—a plan which was in operation until the revolution of a dozen years ago. At the beginning of the nineteenth century Russia absorbed the old independent Georgian Church, giving its Primate a seat on the Holy Synod and the title of Exarch which, I believe, he still holds today.

Rather involved, isn't it? Of course we have no such title in our Anglican Church, though the Archbishop of Canterbury might be said to occupy a place like that of an Exarch. However, such titles mean much to our Eastern Orthodox friends and in view of our growing relations with them we ought not to be altogether ignorant about them.

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SUMMER SCHOOL FOR SEMINARIANS HAS FINEST YEAR

By W. B. SPOFFORD

Dr. William S. Keller, practical-minded Cincinnati physician and Churchman, has brought to a close the ninth of the internships in applied religion which are held each summer under his expert guidance. It has always been the opinion of this man that the job of being a parson requires a training fully as exacting as that of a physician, who has to serve a long internship after taking his degree. Also as he sees the clergyman's job, it is to minister primarily to the sick members of society. So Dr. Bill, as he is called by his boys, won the cooperation of the social agencies of Cincinnati. Nine years ago three or four seminary students came to the city, lived in Dr. Keller's home in Glendale, and worked during the week in one of the social agencies. That was nine years ago. The school that has just come to an end for the summer of 1931 had an enrollment of twenty-five men representing ten seminaries. There were sixty men from fourteen seminaries who applied for membership. But the facilities are limited and the standards are high.

These twenty-five seminarians were not in Cincinnati to "observe" but to work. Each one of them was assigned a job—a court job, a penal institution, a correctional institution, a hospital, an asylum. There the men worked all summer, seeking to discover the social, biological and physiological factors that were the pre-disposing causes for the maladjusted individuals that passed before them.

In addition to this work, which of course is the important part of the training, there were a series of seminars, with various lecturers dealing with topics related to the problem of applying Christianity in a heathen world. Bishop Hobson of Southern Ohio started them off with a quiet day. Among the lecturers were Archdeacon Ware of Southern Ohio, the social service secretary of the diocese and Dr. Keller's right hand man in the running of this school; the Rev. Dr. McGregor of Western Theological Seminary; Mr. Charles P. Taft of Cincinnati; Dr. Isaac M. Rubinow, prominent Jewish leader; Mr. Charles Lee of the Y. M. C. A.; the Rev. Almon R. Pepper, social service secretary of Ohio; Bishop Paul Jones; Miss Mary Edna McChristie, an expert in the work of the domestic courts, and an officer of the Church League for Industrial Democracy.

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the men worked were the Associated Charities, the Ohio Humane Society, the Cincinnati Social Hygiene Society, the Department of Public Welfare, the Adult Probation Department, the General Hospital, the Children's Hospital, the Longview Hospital for the Mentally Ill, the Juvenile Court, the Legal Aid Society, St. Edmund's School for Boys and the City Mission.

Where did the men live? Believe it or not, eighteen of the twenty-five men lived in Dr. Keller's own home in Glendale, a suburb of Cincinnati. Not only did they sleep there but they ate two meals a day there also, all of which proves to the satisfaction of the most biased observer that Dr. Keller takes this summer chore of his very seriously indeed. Also the fact that Mrs. Keller allows her husband to make a college dormitory out of her lovely home proves either that the Doctor is a man with a very strong will, or that his wife is equally willing to sacrifice much for noble causes.

Old Emmanuel Church, Killingworth, Connecticut, attracted many people last Sunday who came to observe the Old Home Day. The service was in charge of the Rev. George Gilbert, who has been in charge there for twenty years. The Rev. W. C. Knowles, former rector, now in his 92nd year, attended the services.

The Rev. Crawford W. Brown has accepted a call to be the rector of the Redeemer, Elgin, Illinois.

PLANS COMPLETE FOR THE DINNERS OF THE PROVINCES

By FREDERIC M. LEE

Word has been received from Bishop Johnson of Colorado announcing that on account of the prohibitive cost, the plan to have Presiding Bishop Perry address eight provincial dinners by radio has been abandoned.

Among the guests whose acceptance of invitations to Mr. Wm. H. Crocker's dinner for the Pacific Province have been received, are former Presiding Bishop Gailor of Tennessee; former president of the province of the Pacific, Bishop Page of Michigan; former president of the House of Deputies, Bishop Mann of Pittsburgh; the Hon. George W. Wickersham, and other distinguished deputies, personal friends of Mr. Crocker,—and of course, all the bishops and delegates of the province. It is expected that Bishop Perry and Bishop Johnson will visit all the provincial dinners.

* * *

Of course the Bishop of Colorado must have his little joke. In commenting upon the preacher of the convention sermon, the Rt. Rev. Michael Furse of St. Alban's, a slogan is suggested, "Come to Pike's Peak and Hear Mike Speak."

* * *

Bishop Jenkins writes modestly in the "Desert Churchman":

"It has certainly been a gratifying experience in visiting Alaska to meet so many old friends, both native and white, though more have died than I like to believe. Particularly happy was I to find so many of my old school children grown up to lives of usefulness. The native priest was in my cure, etc., etc. And I found some scattered all along the Coast. These people gladden the heart of Bishop Rowe."

But the "Alaska Churchman" devotes three pages to the Bishop's stirring diary, and on another page gives a fine report of Bishop Jenkins' visit by the Rev. W. R. Macpherson, whilst the editor sagely remarks, "The Bishop gives no adequate idea of the enthusiasm and spiritual refreshment afforded Alaskans by his visit."

* * *

Archdeacon Noel Porter of California led the fourth annual laymen's conference at Menlo Park, September 5th, 6th, and 7th. Fellowship, worship, education and recreation. Laymen from other Dioceses were cordially welcomed.

BROTHERHOOD HAS FINE CONVENTION IN TENNESSEE

By GORDON REESE

Lack of fellowship between men and nations was declared responsible for present world conditions by the Rt. Rev. Herman Page, D.D., Bishop of Michigan, in the keynote address of the triennial convention of the Brotherhood of St. Andrew which opened August 27th, in Sewanee. More than 400 men and boys representing a majority of the dioceses of the church are in attendance.

"The great need of the world today is fellowship," said Bishop Page. "Lack of coordination or fellowship has been the basic cause of our world problems of the present time. This same principle holds true in the solution of our problem of family life.

"The Brotherhood of St. Andrew is essentially a fellowship. It has the Cross at the heart of it. It stands for giving and forgiving. It is the organization of the Church which can bring youth to a realization of his opportunities and responsibilities."

Separate sessions of the senior and advance junior divisions of the Brotherhood got under way Friday morning. At the junior section, the Rev. C. Leslie Glenn of Christ Church, Cambridge, Mass., told the group that youth has a duty to perform for the social order of things as well as himself. "The Kingdom can come here and now," he said, "Our responsibility is not only to be personally righteous. Rather it is to work for the whole social order." The business leaders of the nation must be consecrated to the planning of an economic order that shall be Christian, said the Rev. Mr. Glenn.

The Rev. Robert S. Lambert of Cincinnati, another of the leaders of the junior section, is emphasizing the need of "reality" on religious experience. He deplored the idea of snobishness in the Church.

The Rev. Mr. Glenn is taking the chaplain's service each morning for the Senior sections in the absence of Bishop Stevens of Los Angeles, Rev. Gordon Reese, Vicksburg, is Chaplain for the Advance Division.

In the senior section, three courses are offered each day on Personal Work. The leaders are: Mr. Wm. F. Pelham of Chicago; Capt. Earl Estabrook of the Church Army, and Mr. Alfred H. Lee of Charleston, Va. Mr. Pelham is stressing the importance of the spiritual as against the material. "Materialism does not lift humanity; Christianity does," he said. "In this age of selfishness, self interest and self-pity, great relief

will come to those who for the time being at least, will devote some thought to seeking things that are more enduring than the material. Every interruption of the forward movement toward the attainment of life's greatest possibilities is the history of man forgetting God and others and thinking only of self." Capt. Estabrook is discussing methods employed in Church Army personal work.

One of the outstanding features of the convention is Dean Wm. H. Nes' class on the psychology of religious experience. He has told his class that the destiny of man is not to be overwhelmed by evil; rather it is an adventure in faith. The external organization and mechanics of society are disintegrating, he declared. Peace begins in the heart; if it is not there, it cannot exist in the world externally. The world as a whole is hostile to religion at the present time.

"The present age," said Dean Nes, "is suffering from a general lack of knowledge of the usefulness of existence."

Modern scientific developments have added to the fundamental mysteries of life rather than solved them, the Rev. H. H. Lumpkin, Ph.D., of Madison, Wis., told his class. "We live in a world of mystery," he declared. "Religion and science are both shrouded in mystery. Both are working toward the same end—faith."

"If God, immortality, faith and the power and influence of Christ be but an illusion, then I want to know it," he asserted.

RELIEF FOR THE UNEMPLOYED GETS CHURCH ATTENTION

By W. B. SPOFFORD

Two Chicago Churchmen are leading in unemployment relief work in Illinois. Mr. Edward L. Ryerson, warden of St. James', Chicago, has accepted an appointment by Governor Emmerson to head-up efforts that are to be made by the state. Mr. Samuel Insull Jr., also a Churchman, is the chairman of the finance committee of the organization. The committee is seeking to raise \$8,800,000. The funds will be distributed through major charity organizations, including several Church institutions.

* * *

In this matter of unemployment relief it is time that someone had a word for the migratory worker. Almost the first thing done when a relief organization is set up is for the chairman to issue a statement that only those who can prove that their permanent home is in the city will be aided. Mr. Gifford has just issued such a statement for New York City and Mr. Ryerson immediately issued one for Chicago. It is obviously important that the funds be not dissipated upon the worthless. For that reason it is important to distinguish between bums, tramps and hoboes. A bum is one who stays in one place, but does not work. A tramp is one who moves from one part of the country to another, living the best he can without work. The hobo is

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the man, and the woman too I presume in these days of feminism, who moves about seeking work, and doing very necessary chores. It is the hobo for instance, who is counted upon to harvest the huge crops of the north-west; who picks the fruit; who works in the cannery; who fells the lumber and runs the logs. He is an important member of society, supplying as he does the necessary labor at just the right time of the year in various localities. The fact that he is compelled to move about in order to attend to his duties properly surely should not count against him in this matter of relief.

* * *

Bishop Brewster of Maine on August 22nd received into the Church, in accordance with the provisions of the canon on "the admission of ministers ordained by bishops not in communion with the Church," the Rev. Bartholomew Boven. Dr. Boven is a native of Majorca, receiving his academic and theological education in Rome, where he was ordained. He has been professor of canon law and philosophy at St. Francis' College, Loretto, Pa.

* * *

Memorial services for Otto Mears, a distinguished Colorado pioneer, a builder of railroads and highways, was held in St. John's, Silverton, Colorado, August 17th, Bishop Ingley officiating. Mr. Mears' greatest achievement was the building of the Million Dollar Highway—a road of 24 miles through a mountainous section of the Rockies.

* * *

St. Augustine's, Savannah, a colored congregation, held a home coming celebration the other Sunday. There were a number of well attended services and a fine pageant, put on by the young people of the parish.

* * *

The young people of the diocese of Chicago held their annual fall conference at Libertyville September 3rd through the 7th. Bishop Wilson of

Eau Claire was the head man, assisted by the Revs. John B. Hubbard, G. Carleton Story and J. M. Wheatley.

* * *

Chicago plans a series of parochial conferences on the Church Program in the fall, with the new field secretary of the National Council, the Rev. F. P. Houghton, leading.

* * *

More than 300 delegates from thirty nations assembled at Cambridge, England, on September 1st, at the opening of the eighth international conference of the World Alliance for International Friendship Through Churches. The Bishop of Ripon presided.

The Archbishop of Canterbury sent a message expressing his regret at being unable to attend, saying:

"The world's situation at present is sufficient proof of the value of the World Alliance. It is plain that as long as a spirit of jealousy, suspicion, mistrust and fear exists among nations, conventions, treaties and pacts, invaluable as they are, cannot of themselves create the sense of

security on which stable peace depends.

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is this but the spirit of Christ?"

Messages also were read from the King and Prime Minister MacDon-ald, the latter stating:

"I can conceive that you will be looking ahead to the momentous conference at Geneva in February of the disarmament conference, and I am sure that in the meantime your every endeavor will be directed toward supporting and assisting those who have been trusted at Geneva with such heavy responsibilities for the future of our civilization."

* * *

The diocese of Connecticut elected a Bishop Coadjutor yesterday, September 9th — sorry we haven't his name for you but of course this number of the paper was in the mails by that time. There are several leading candidates; the Rev. W. T. Hooper, the rector of St. John's, Hartford; the Rev. F. G. Budlong, the rector at Greenwich, Connecticut; the Rev. Elmore McKee, who was the chaplain at Yale until recently and is now the rector of St. Paul's, Buffalo. Then there is the Rev. Samuel S. Drury, the rector of St. Paul's School, Concord, N. H., who is the favorite of a lot of those having votes.

* * *

The chairmen for the various departments of the executive council of the diocese of West Missouri are as follows; missions, Rev. L. R. Anschutz; religious education, Rev. R. M. Trelease; social service, Rev. A. L. duDomaine; publicity, Rev. C. R. Tyner; finance, Mr. Arthur Clifford; field department, Rev. James P. DeWolfe; property, Mr. W. R. Jacques.

* * *

Bishop Roots has wired of the widespread distress in China due to the floods. On August 21st he cabled from Hankow: "St. Hilda's flooded."

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* * *

The Rev. E. P. Baker, rector of St. Lawrence's, Libertyville, Illinois, has accepted a call to St. John's, Lawrence, Massachusetts.

* * *

An oil painting of the late Bishop Spaulding of Colorado has been

given by his family to St. Luke's Hospital, Denver, founded by the bishop.

* * *

Rev. Charles E. Craik, Jr., formerly acting dean of the Cathedral at Lexington, has accepted a call to Grace Church, Hopkinsville, Kentucky.

* * *

Changes in Colorado: Rev. Albert Martyr from Grand Junction to St.

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Michael's, Denver; Rev. H. N. Cooper, graduate of Nashotah this year will have charge of the Arkansas Valley, with headquarters at La Junta; Rev. George B. Oakes, graduate this year of St. John's in charge of the Ascension, Salida.

* * *

Church Army is to stage a dinner at the Brown Palace Hotel, Denver, the evening of the 23rd. Speakers: Bishops Perry, Jett, Darst; Captains Mountford, Estabrook and others. Outside meetings are to be held by the Army on the streets of the city throughout the Convention.

* * *

St. Bartholomew's, Chicago, celebrated the sixtieth anniversary of the starting of Church work in the Englewood section of the city last week. The Rev. Irwin St. John Tucker was the special preacher.

* * *

The Church of Our Saviour, Chicago, announces the raising of over \$10,000 which is to be used to eliminate parish indebtedness.

* * *

Two Baltimore churches have new assistants; St. David's, Roland Park, has called the Rev. George B. Scriven from the diocese of Southern Florida, and the Church of St. Michael and All Angels has called the Rev. Robert C. Purrington from the diocese of Minnesota.

* * *

At least six special trains will be required to carry the party of Church people who will stop in Chicago, Sept. 14, on to Denver, according to a report this week by Mr. John D. Allen, chairman of local entertainment arrangements. Reservations for The Church Club party and the special trains continue coming in, Mr. Allen stated.

The special trains will leave the city over four lines late the afternoon of Sept. 14, following a day's program including a tour of the city, and complimentary luncheon at which the Bishop of St. Alban's, Mr. George W. Wichersham, Bishop Stewart and Governor Emmerson will speak.

* * *

Before a congregation of about 200, including a number of colored friends of the candidates, a class of eleven adults and young people were confirmed at the Church of the Cross, Bluffton, South Carolina, on August 16th. A class of eleven is not so big, but it is when you realize that the church has but nineteen communicants. The vicar is the Rev. Joseph Burton, but he gives the credit for this class to Nathaniel Peoples, lay-reader, a graduate of

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* * *

More than 1000 residents of Waterville, N. Y. formed a wide semicircle on the lawn of the Earl B. Putnam estate, on August 23rd for festal evensong, recital of sacred music and procession by choristers of the Cathedral of All Saints, Albany, assisted by former members of the male choir of Calvary Church, Utica. The event, conducted by Bishop Oldham of Albany, marked the conclusion of the boy choristers' summer session at the director's home on the slopes of Tassel Hill.

* * *

F. Neary Schilling, a leader in musical circles, completed 30 years of service in Christ Church, Oswego on July 26th, the occasion being marked by a special musical service at the time Bishop Fiske visited the parish for confirmation.

* * *

With the resignation of the Rev. Elwood D. Haines, the diocese of North Carolina is now without an executive secretary. The work of the office, until a new secretary can be secured, will be carried on by the various department chairmen of the executive council.

* * *

The meeting of the National Council and its departments is to be held in Denver on the 14th and 15th, just preceding General Convention. Bishop Perry, Presiding Bishop, writes: "May we share with General Convention the prayers of our people

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that both the Council and the Convention may be rightly guided in the important matters to come before them."

* * *

The Negro clergy of the south side of Chicago have organized what is known as the "Clericus" for the purpose of dealing with the critical conditions that have resulted from unemployment and from bad housing conditions. They plan an extensive program of relief in the Fall.

* * *

Here is another one of those warnings; this one from the Rev. Don Frank Fenn of Baltimore. Says he:

"I have been informed that a man, using the name of Charles Diggs, is going about the country asking "loans" from the clergy of our Church. He claims to be connected with the Church of St. Michael and All Angels, and gives his address as 2108 St. Paul Street, Baltimore. He is not connected with this Parish, nor, after careful investigation, is

he listed in any of the directories in Baltimore. We would like to warn the clergy of the Church against lending assistance to this man."

* * *

Grace Church, Wabasha, Minnesota, was honored recently by having the first diocesan visit of the new Bishop Coadjutor, Bishop Keeler. It was quite an event, with several visiting clergy and with an augmented choir. Bishop Keeler selected Wabasha for his first visitation because it was here that Bishop Whipple first bishop of the diocese, began his work. The river steamboat on which the young bishop was travelling (talking about Whipple now, not Keeler) docked for fuel so he went ashore and held services.

Noticing that a young couple in the congregation followed the service with a Prayer Book, Bishop Whipple, at the end of the service, expressed his delight at finding Churchmen in the place.

The young man said that the

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Bishop was mistaken. He was not a Churchman; indeed, he had never even been baptized. The Prayer Book had been given to him by the clergyman of his New England home, when he had started West to seek his fortune as a young lawyer.

"But why are you not baptized," asked the bishop. "You repeated the Apostles' Creed."

"Pride, Bishop, more local pride," was the reply. "We are a frontier town and not very long on morals, but I didn't want you to go away from here and say that there wasn't a man in the place who dared to stand up and say that he believed in God the Father Almighty."

Within six months the young lawyer and his wife and infant son were baptized, and he and his wife were confirmed. He eventually received a theological education, was graduated from Seabury Divinity School, and became a pioneer missionary in Minnesota and Wisconsin.

This young man whom Bishop Whipple met at Wabasha was Solomon Burleson. His five sons entered the ministry. One of them is the distinguished Bishop of South Dakota, the Rt. Rev. Hugh L. Burleson.

* * *

The Brotherhood will have an exhibit at the General Convention, together with other religious organizations. All attending Convention are invited to visit the exhibit.

* * *

The Rev. H. Waldo Manley, St. Peter's Elliott City, Maryland has accepted the rectorship of Esther Memorial Church, Congress Heights, Washington, D. C.

* * *

The evening of Friday, September 25, during General Convention, is to be devoted to mass meeting on the general subject of "The Spir-

itual Life of the Church." The program will be furnished jointly by the National Commission on Evangelism, the Church Army, The Daughters of the King, and the

Brotherhood of St. Andrew, the speaker for the Brotherhood being Mr. Courtenay Barber, of Chicago, Vice President and member of the National Council.

Services of Leading Churches

Cathedral of St. John the Divine New York

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Sunday Services: 8, 9:30, 11 A. M. and 4 P. M.
Daily: 7:30 and 10 A. M. and 5:00 P. M.

The Incarnation

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Rector

Rev. H. Percy Silver, S.T.D., LL.D.
Sundays: 8, 10 and 11 A. M.

Trinity Church, New York

Rev. Caleb R. Stetson, S.T.D.

Broadway and Wall St.

Sundays: 8, 9, 11, and 3:30.
Daily: 7:15, 12 and 3.

The Heavenly Rest and Beloved Disciple, New York

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Sundays: 8 and 11 A. M.
Holy Days: 7:30 and 11 A. M.

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2d Mass at 10

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.

Grace and St. Peter's Church Baltimore, Md.

(Park Avenue and Monument Street)

The Rev. Robert S. Chalmers

The Rev. Harold F. Hohly

Sundays:
8:00, 9:30 and 11:00 A. M.; 8:00 P. M.
Weekdays:—8:00 A. M.

Gethsemane, Minneapolis

Rev. Austin Pardue

4th Ave. South at 9th St.

Sundays: 7, 8, 9:30, 11:00 and 7:45.
Wed., Thurs., Fri. and Holy Days.

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: 10:30.

Grace Church, Chicago

(St. Luke's Hospital Chapel)

Rev. Robert Holmes

1450 Indiana Ave.

Sundays: 8, 11:00 and 7:45.
(Summer Evensong, 3:30).

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. Stephen's, Chicago

The Little Church at the End of the Road

3533 N. Albany Avenue

Rev. Irwin St. John Tucker
11 A. M. 4:30 P. M.

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Christ Church, Cincinnati

Rev. Frank H. Nelson

Rev. Bernard W. Hummel

Sundays: 8:45, 11 A. M. and 5 P. M.
Holy Days: Holy Communion, 10 A. M.

Church of the Advent, Boston

Mt. Vernon and Brimmer Sts.

Rev. Julian D. Hamlin

Summer Schedule

Sundays: Holy Communion 7:30 and 8:15 A. M.; Matins 10 A. M.; Sung Mass and Sermon 10:30 A. M.; Solemn Evensong and Sermon 7:00 P. M.

Week-days: Matins 7:15 A. M.; Mass 7:30. Evensong 5 P. M.; additional Mass Thursdays and Holy Days, 9:30 A. M.

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