



SAVING CHICAGO

MASS EVANGELISM is on trial in Chicago in a most favorable atmosphere for a thorough test of its value. Whether this form of evangelism is an aid or a hindrance to the deep and permanent growth of the Kingdom of God ought to be largely demonstrated here, thinks a writer in *The Christian Century* (Chicago). Under Dr. J. Wilbur Chapman and his singer, Mr. Alexander, Chicago is said to be interested as never before in a campaign of revival. It has been organized by the Laymen's Evangelistic Council in cooperation with the Federal Council of the Churches, a feature that "marks an advance over any former effort." Last year the Council held a series of meetings under the leadership of Gipsy Smith and immense crowds were present every night, with these results:

"Perhaps the gospel had never been preached in this city with greater winsomeness and power. Multitudes express their determination to live a better life. The names of hundreds were taken down upon cards to be distributed to the churches of their choice. Yet the total perceptible results, so far as the ministers and churches were able to gather them, were so meager and disappointing as to be the subject of almost universal comment and regret."

In order to give a further and more thorough test to evangelistic methods the campaign has this year been organized much more systematically, and is "carried on with an efficiency that leaves little to be desired." Months have been spent in the preparation. The Cook County Sunday-school Association took a religious census of Chicago by house-to-house visitation, and ascertained that there are 946,000 active church-members in the city and 300,000 residents who attend church irregularly without any established church connections. It is estimated that there are 1,000,000 persons who do not attend church, but who have a decided preference for some particular denomination. The Sunday-school attendance was shown to be 283,000. The working details of the present campaign are given as follows:

"Three great centers have been prepared for the South, West, and North Sides respectively. At each of these places Mr. Chapman and his helpers is conducting a two weeks' campaign."

"Mid-day services are held daily in a central theater in the loop district, and on certain days additional services are held for women at another theater."

"In connection with these central services, a body of eighty evangelists has been brought to Chicago from many States, and even from Europe. Fifty centers of simultaneous evangelistic effort have been organized throughout the city. In these centers local groups of churches are cooperating under the leadership of some one of the evangelists and his accompanying leader of song."

"These local centers average five churches each. A very general response has been made to the request of the Laymen's Evangelistic Council that all the Protestant evangelical churches shall cooperate."

"Many of these churches and their ministers believe implicitly in any form of evangelism, and are only too glad to undertake the work. Others—and these not a few—are doubtful as to the method and the results, but feel that any effort which can bring the churches into unity and activity ought to be tried out in the most earnest way. And for that reason they are putting their best efforts into the local campaigns."

"If evangelism of this sort can be effective in any circumstances in such a city as Chicago, it should prove so now. No effort is being spared, no expense has been saved, and no lack of earnest effort is perceptible."

"Dr. Chapman is a man of exceptional ability. His method is simple, direct, convincing. He is a manly man, devoid of rant, slang, emotionalism, or stage tricks. His appeal is direct but never prolonged. There is absolutely no coercion, begging, or brow-beating in his call to repentance and amendment of life."

"He depends much on the power of music and the spell of

two or three familiar hymns. But this is the only appeal to the emotions that he makes. Men who have grown suspicious and weary of the noisy and superficial methods that bring in multitudes whom the Church is powerless to retain, find everything to approve and nothing to condemn in Dr. Chapman's work."

"BOY SCOUTS" AND THE WAR SPIRIT

MANY of the highly organized institutional churches are confronted with a problem arising from the popularity of the Boy Scout movement. Shall the veiled influence of militarism, as this is seen by friends of peace, be encouraged by giving aid to this diversion of the young? *The Advocate of Peace* (Boston), the organ of the American Peace Society, writes in answer to many inquiries. The subject is not an easy one on which to give advice, it admits, "because there are so many features of the Scout program which commend themselves to all friends of boys; and, second, because there are several organizations calling themselves Boy Scouts which differ much in character." The movement, as it was started in England by Sir Baden-Powell, had, as its express purpose, the preparation of younger boys to become soldiers when older.

"Its purpose was distinctly militaristic, but in order to deceive the people and close their mouths about the military aim, a number of unobjectionable and even commendable features were put in, including many of the outdoor exercises which the boys are expected to perform. But these features did not blind the English pacifists to the fact that the central aim of the organization was to promote the militarizing of the English people and to open the way for universal conscription, just as were the rifle clubs and other similar things. The Scout movement was a distinct and cunning device of the military party."

"The friends of peace in England saw, however, that many of the features could be used in an opposite way, and so Peace Scouts have been organized, and we believe with considerable measure of success; just as were the Life-saving Brigades, which were created in order to counteract the evils of the Boys' Brigades."

The same objection seems to hold against the Boy Scout movement in this country, says this journal. Thus:

"It is distinctly militaristic in its purpose. It means to catch the boys and fill their minds with the love of military performances before they are old enough to discriminate, and thus to foster the war spirit in the nation and promote the further growth of the Navy and the Army."

"With the movement in this form peace-workers can, of course, have nothing to do, except to expose it and oppose it at every turn. Nothing could be more deadly and disastrous than to have a whole generation of boys brought up to feel that war is still the same necessary and supposedly glorious thing that it was held to be in the past. The more prominent the unobjectionable and valuable features may be, the more insidious and mischievous the movement is sure to become. Our friends should not be led astray by the fact that ministers of the gospel are approving the movement and assisting in creating Scout Troops. The boy problem in the churches is an extremely difficult one, and ministers often jump at the opportunity to introduce anything that seems to render its solution more easy. Many ministers did the same thing some two decades ago in regard to the Boys' Brigade movement, but most of them afterward discovered their error and were heartily ashamed of themselves. It will be so finally in this case, after, however, a lot of irreparable mischief has been done."

"Wherever the Scout movement is organized on a purely non-militaristic basis, with everything excluded that tends to cultivate the love of 'the pomp and circumstance' of war and through that the warlike spirit, with all that that means in perversion of the spirit of boys, there the friends of peace should lay hold and help wherever they are able to do so, or make a sincere effort to do something for the boys in directions which will attract and interest them, and at the same time lift and ennoble their spirits in truly Christian and humane ways."



HUGH LATIMER PREACHING BEFORE EDWARD VI.
Painting by Ernest Board.



KATHERINE OF ARAGON'S LAST APPEAL TO HENRY VIII.
Fresco by Frank O. Salisbury.

SCENES IN ENGLISH CHURCH HISTORY NOW DECORATING THE HOUSE OF PARLIAMENT.

RELIGIOUS ART FOR ENGLAND'S LAWMAKERS

THREE FINE panels depicting scenes in the history of the English Church have just been placed upon the walls of the House of Parliament. In this an American, Mr. E. A. Abbey, has had a hand, for to him was committed the supervision of the work and to some extent the choice of the artists who executed the pictures. The public spirit manifested in this undertaking may atone for Mr. Abbey's refusal to paint the coronation picture of George V., which we notice in another department. The subjects chosen deal with the Reformation period, and show events connected with the reigns of Henry VIII., Edward VI., and Mary. Sir Martin Conway has prepared notes on the panels which we quote from the *London Standard*. "The Breach with Rome" is his title for the dramatic event involving Henry VIII. and Katherine of Aragon. He writes:

"The diffusion of education among the people and the spirit of inquiry which permeated the atmosphere of England in the sixteenth century made reform of the Church inevitable. When people began to think and to criticize what was going on around them, the abuses in the Church and the conduct of a clergy, for the most part idle and depraved, could no longer be tolerated. But the Church might have reformed itself from within without breaking away from Rome.

"Had not Henry VIII.'s anger with the Pope for his refusal to grant him a divorce from Katherine of Aragon driven him to repudiate the authority of Rome and proclaim himself supreme head of the Church in England, the Reformation in

this country might never have taken the form it did. Henry VIII. was not a Protestant, but he wished to be as supreme in the Church as he was in the State, and to owe submission to no other man on earth. If the Pope interfered with his desires, the Pope had to go and leave the King to occupy that position in relation to his English subjects."

The Reformation triumphant in the preaching of Hugh Latimer before the youthful King Edward VI. is the subject treated by Mr. Ernest Board. If he achieves historical accuracy in his representation, there may be some who will wring from their own youthful experience sympathy for the young King's situation. The explanatory note reads:

"After Henry VIII.'s death the Protector Somerset's religious innovations went much further in the Protestant direction than the majority of Englishmen cared to go. They had been accustomed to hearing the Mass and the Latin hymns and prayers. Confession, penance, fasting, feasting, and extreme unction had, under Henry VIII., all gone on as before. Suddenly, in 1548, an English communion service took the place of the Mass and an English Book of Common Prayer was introduced. All the pictures and images went from the churches and the clergy were allowed to marry. The young Edward VI. was a much keener religious reformer than his father had been, but the effect of too sudden a change upon the people was extremely bad. Reverence for the old religious forms was destroyed, and as yet nothing had taken their place. The destruction of the monasteries meant for the moment the breakdown of any system of poor-relief, and education was sadly hampered; for, altho in many places new schools had been founded, the monastic schools had done excellent work, and were badly missed. The Protestant Latimer preached fervent sermons



MARY'S ENTRY INTO LONDON AFTER LADY JANE GREY'S EXECUTION.
Painted by Byam Shaw, R. I.