

# CALLING THE RICH TO REPENTANCE

## A Religious Crusade to Evangelize the Millionaire Community of Fifth Avenue, New York

**"COME to repentance!"**  
Through fashionable Fifth Avenue in New York city—the richest residential thoroughfare in the world—echoes this cry of the evangelist.  
"Confess your sins—confess and be saved!"

To the palatial homes of the Vanderbilts, the Astors, the Harrimans, Goulds, as well as to those less weighted with worldly treasures who live in that section of the city, the invitation is extended. In the splendid apartment houses and hotels—the St. Regis, the Savoy, the Plaza—hang announcements of evangelistic services, held in the Fifth Avenue Presbyterian Church, and the urgent invitation to come and repent is pressed upon all. And it is desired particularly that the rich shall come.

Already the harvest promises abundant returns. Services are conducted each Sunday evening. World-famous evangelists have pleaded with the congregations. Shortly "Gypsy" Smith, who is to come from England, will preach of the treasures of the life everlasting, and the note struck recently by the pastor, the Rev. Dr. J. Ross Stevenson, in his sermon, "Rich—In What?" will continue to ring in the ears of fashionable Fifth Avenue.

"We hope to see other churches follow this example and have evangelistic meetings in the biggest and wealthiest churches," declared John H. Converse, chairman of the evangelistic committee of the Presbyterian church. "Most important results for the welfare of the people must follow."

CONCEIVED in the mind of one of the wealthiest and most respected men in the United States, the idea of holding evangelistic services in the rich and fashionable quarters of the big cities is attracting widespread attention in all parts of the country.

About six years ago Mr. Converse, head of the great Baldwin Locomotive Works in Philadelphia, accepted the chairmanship of the evangelistic committee of the General Assembly of the Presbyterian Church, and in this capacity interested the Rev. Dr. Stevenson and his congregation in evangelistic methods of church work.

The Fifth Avenue Presbyterian Church is one of the oldest religious organizations in New York. The congregation is one of the wealthiest. It has long been considered one of the most exclusive in the country. Located at Fifty-fifth street and Fifth Avenue, it is in the heart of the fashionable residential section of the city. In the vicinity also are the great apartment houses that are the dwelling places of the very rich and in the intervening streets nearby are many apartments for college students.

A most fertile field for religious endeavor. "Here was a valuable property worth millions," recently declared Mr. Converse. "It seemed to Dr. Stevenson and his associates that it might be utilized to a greater extent than was the case. Only two Sunday services were held, one in the morning and one at 4 o'clock in the afternoon. Under his leadership the authorities of the church engaged the Rev. Edwin F. Hallenbeck, of Binghamton, N. Y., as associate pastor, and evangelistic services were begun on November 10."

At this first meeting the speakers included Dr. Stevenson, the Rev. Dr. John F. Carson, of Brooklyn, and Mr. Converse. Speaking of the importance of these services, Mr. Converse declared:

### IMPORTANT RESULTS EXPECTED

"It is hoped that when the great power and ample resources of such an important organization as this are exerted in the direction of evangelistic work in New York city, most important results for the welfare of the community and the upbuilding of the kingdom of heaven will result."

"I have no doubt other churches in New York and elsewhere will be led to follow this excellent example. Preaching of a distinctly evangelistic character, with the purpose of converting the unsaved, will stimulate Christian service. These churches are beautiful and offer a great opportunity to reach non-churchgoers."

"Do you think such services would have any effect on the business life of the people?" was asked.

"Certainly," he replied. "Take the recent financial crisis; it was caused by a lack of confidence which resulted from the financial transactions of men who did not value the golden rule."

"A church like the Fifth Avenue would naturally attract the better class of non-churchgoers, more so than a church in the slums, although no distinction is made. The trouble in business develops on crooked and irregular transactions and if the teachings of Christ were followed there would be a healthier state of affairs." And he added:

"It seems to me that there is a certain difference of appeal in the evangelist preacher, in the character of the service he conducts, that leads people to a confession of faith. The original—that is to say, the first—form of gospel preaching was like the present method of the evangelists. St. Paul was an evangelist, Christ was an evangelist. He preached by the roadside, from boats, from the hilltops. The Apostles, in their proselyting work, pursued the manner of the evangelist."

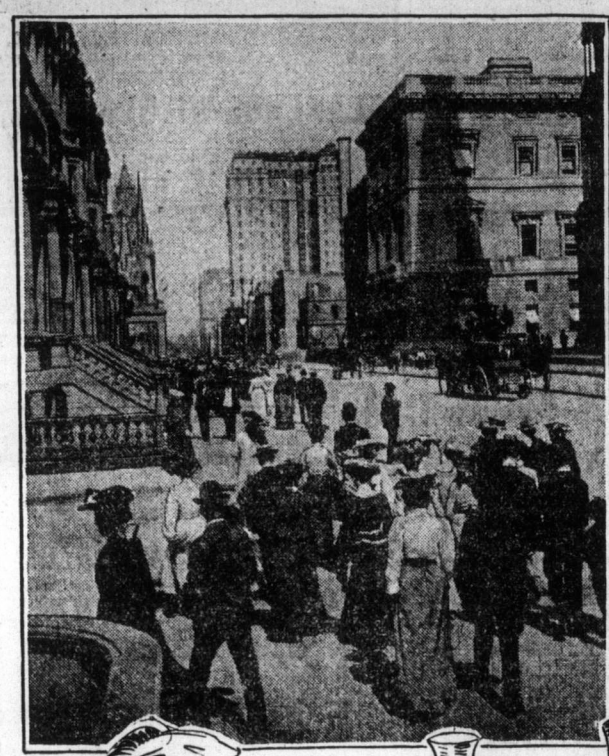
"Every man should make an open, public confession of his faith if he is in deep earnest—the rich as well as the poor. The Scriptures indorse it, all but demand it. I consider it one of the chief intentions of religious feeling."

Following the suggestions toward conducting evangelistic services, a committee of the session of the Fifth Avenue congregation was appointed about a year ago to devise a plan by which to utilize the church for more effective work in reaching the people living in the vicinity.

This committee consisted of Samuel Auchincloss, Edwin J. Gillies and Frederick A. Walls. When the plan was decided upon an invitation was extended to Dr. Hallenbeck to become associate pastor and take charge of the Sunday evening meetings.

Dr. Hallenbeck is eminently fitted for the work. It is declared, having conducted evangelistic services with Dr. J. Wilbur Chapman during campaigns in Pittsburg, Pa.; Louisville, Ky.; Newark, N. J.; Boston, Mass., and Detroit, Mich.

At the services distinctly evangelistic sermons are delivered. Appeals are made to the unsaved and at



Fifth Avenue, North of 50th Street, the Millionaire Section.

Rev. Hugh Black Conducts the Afternoon Meetings



John H. Converse, a Prominent Layman Aiding the Movement



doors. Three-fourths of the congregation are men. This is regarded as a sign of unusual interest in the campaign, as women usually predominate at religious meetings.

Although it is not officially stated, it is hinted that a special appeal may be made to New York's "Four Hundred."

"Will you work along the lines of the Rev. Dr. R. A. Torrey when he was in London?" was recently asked of one of the men in charge of the services.

It will be recalled that Dr. Torrey carried his evangelistic campaign into the inner circles of the "Upper Ten" and got a working committee among the peers and princesses.

"Possibly this may develop in New York," was the reply. "Who can tell?"

Even now the question of repentance is up to those millionaires and millionairesses who are not religious. The invitation has been offered. In a church in his own aristocratic section of the city the worldly capitalist may confess his wrongs and the dishonest banker give up the evil of his ways.

Will there be any such results?  
The day is ripe. New York has passed through a distressing panic, chiefly due, it is asserted, to dishonesty in business methods and the crookedness of big financial operations. Will the appeal of the evangelist reach the hearts of the men? Their homes are close at hand. As they ride by in their splendid automobiles on a Sunday evening the appeal must ring out as they pass.

There seems something significant and strikingly timely about these meetings. What if other churches along the avenue of millionaires should throw open their doors and issue the evangelistic appeal? What if the fashionable—and often careless—rich should hear and heed? Surely there would be, as Mr. Con-

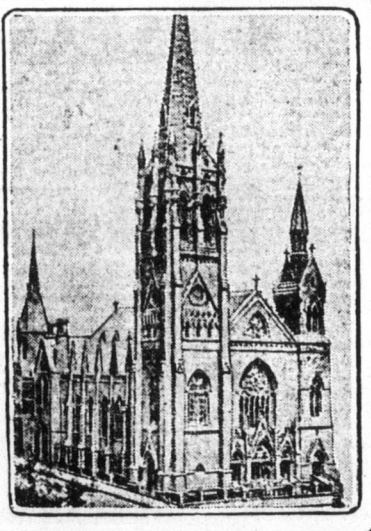
the after-meetings many have professed conversion.

A large chorus has been formed and before and after the sermons there float through the magnificent naves in rolling tones of sweet appeal the words of the "Glory Song," "Tell Mother I'll Be There," "The Old-Time Fire" and other famous revival hymns.

Already a large Bible class has resulted from the meetings. Scores of men have united to study the Bible and they meet each Sunday morning.

After the sermons personal appeals are made. A large corps of ushers has been especially trained in the work. They greet the people pleasantly, escort them to the seats with extreme politeness and show them every attention. "We want to show them they're not in an iceberg," says Dr. Hallenbeck, "even if they are in a Fifth Avenue church. We wish to be as cordial as possible."

Each Sunday night the church is crowded to the



Fifth Avenue Presbyterian Church, Headquarters of the Crusade.

verse says, a healthier state of affairs. One cannot but hope for the day when the golden rule will be applied in Wall street.

Of course, the sermons at the church are not directed to the rich any more than to the poor. No special inference is made that the services are for the rich, or that the rich need salvation particularly. The gospel is preached at the meetings; the invitation is issued to all who may come.

It is obvious, however, that the Fifth Avenue

Church will draw from the more prosperous classes of people. The history of the congregation dates back to 1808, when it was organized under the name of "The Presbyterian Church in Cedar Street." In 1834 it moved to Duane street, and in 1852 to the corner of Nineteenth street and Fifth Avenue.

The purchase of the property at Fifth Avenue and Nineteenth street gave rise to the change of the corporate name, which since that time has been the Fifth Avenue Presbyterian Church. The new church was dedicated on December 19, 1852. Although it was far beyond the business district and convenient to the best residence part of the city, the moving days of the Fifth Avenue Presbyterian Church were not over, and in April, 1872, it was decided to erect another and larger church.

A building committee was appointed, consisting of William Paton, R. L. Stuart, Robert Bunker, James Fraser, Harvey Fisk, John A. Stewart and Moses G. Baldwin, and it was under the direction of this committee that the present church at Fifth Avenue and Fifty-fifth street was completed.

### EXPOSITORY SERMONS FAVORED

At that time the Rev. Dr. John Hall, who had been called from Dublin in 1857, was the pastor of the church. The opening services were held on May 19, 1855. After the pews had been sold a debt remained; which was paid in June, 1857.

Since the organization of the church the ministers have been John B. Romeyn, Cyrus Mason, George Potts, James W. Alexander, Nathan L. Rice, John Hall, George T. Powers and Dr. Stevenson, who took charge in 1922.

The idea of introducing the evangelistic spirit into sermons came to Mr. Converse in a unique way. It originated in an address which he delivered to the students of Princeton. He felt that a new impetus was needed. What was it?

What sort of theme appealed to the bank president? What sort of topic appealed to the railroad director, the lawyer, the manufacturer?

From a list of his acquaintances Mr. Converse selected the names of a hundred representatives of business and industry, sending personal letters requesting them to tell him what sort of sermon they preferred. He sent the following form:

"I prefer, as a general rule, sermons of the class of classes indicated by check marks in the list appended."  
Expository  
Critical  
Guidance to Christian life  
Evangelistic—the call to the unconverted.

Opposite these suggestions the representative men of America marked a cross to acknowledge their preference. It was found that 83 per cent wished to hear expository sermons, and these, with others, to the total of 83 per cent, wished instructions in "guidance in Christian life."

As expository sermons—those based upon a chapter or part of a chapter of the Bible—and helpful sermons were voted for by the majority, they have been adopted in the Fifth Avenue Church. So successful are the Sunday evening meetings that Dr. Stevenson says it is probable that in the near future, the church will be opened every night.

A little while ago the handsome four-story brownstone house at the northeast corner of Seventy-ninth street and Madison Avenue—in the heart of New York's section of wealth and culture—was taken over by the Daughters of the Faith as headquarters for the propagation of the work of that Catholic organization.

The idea is that there the leading representative Catholic women may be brought into closer personal touch with each other and the social problems of the day, and with non-Catholic women who may be interested in plans for higher social ideals. A committee of members will be present upon certain days to receive and talk with all non-Catholic callers who may wish explanation of the doctrine of the church and the purposes of the Daughters of the Faith. During Lent there will be a series of talks upon topics of interest, and retreats for prospective Easter brides will be conducted.

### Some Curious Facts

A RAILWAY through the mountains north of the Adriatic sea, constructed by the Austrian government to build up the trade of Trieste, though only 130 miles long, has 673 bridges and viaducts. It also runs through forty-nine tunnels.

Lions, tigers and other beasts of prey at zoological gardens and menageries follow the example of mankind in eating by day and sleeping at night. In their native state these animals sleep away the hours of daylight and hunt for their food at night.

The cotton handkerchiefs provided for French soldiers have pointed upon them a number of sanitary precepts to be observed on the march and during a campaign, and are further decorated with medallions containing pictures of officers of all grades, the different uniforms being so distinctly portrayed that a French private can tell at once to what grade any officer he may see belongs.

Medical authorities have come to the conclusion that a disease which has long puzzled them is due to the prevalence of the "kissing habit." The fact was mentioned by Dr. W. Rushton in a lecture delivered under the auspices of the British Health Society. The jaw is at first affected by the disease—known as "alveolaritis"—a loosening of the teeth follows, and finally, although they may be perfectly sound, they fall out one by one. The victim is not a victim in the ordinary sense of the word, and outwardly there is no sign to betray his presence.

The large number of survivors required in Canada to lay out the farm lands of the western prairies for the tens of thousands of new settlers who are arriving every year has led the Dominion government to offer special inducements to young men to enter this profession. A candidate must spend three years in a Dominion land surveyor, one of these years being spent on a survey party, before the final examination. To assist candidates, however, the government has reserved after positions on survey parties to young men who have passed the preliminary examination, paying them at the rate of \$3 a day.

We may see something and have an idea of it, and yet have no feeling whatever associated with the idea. Suddenly the feeling of wanting it arises, and the muscles act to seize it.

The whole act is absolutely natural, normal. An intense emotional state, acting through the muscular and visceral systems, sets up ideas to realize itself.

A man furious at an insult buys a weapon in order to relieve the emotion. His emotion is simply an agent in satisfying the mental need of return to his equilibrium, just as the feeling of hunger leads to acts for the satisfying of the bodily need.

The so-called criminal or immoral act, Dr. Shaw declares, is often the normal act, and the so-called moral person may be simply one who, feeling strongly, is led by his education and his environment into other ways of relieving his brain hunger.

We are still very much in the dark as to the way in which nerve cells act, but this much seems clear, that they discharge in an explosive manner," the great London specialist declares.

"Whatever may ultimately prove to be the true nature of feeling, it seems to be associated in some way with what may be termed the tonical strain of the cell, so that a painful or joyous feeling may mean a condition similar to electric tension. Discharge through a motor tract is equivalent to a loss of the feeling to return to a condition of equilibrium.

"Some individuals, however strong their feelings, have only increased association motives, or ideas with feeling; others act at once and have no associated ideas. For some natures it is the right thing to kill, for others it is the right thing to steal. No other result is possible.

"When society gets hold of people who act in this way, it suppresses them for the time being or else it eliminates them. There are too many weeds to have any exotics, but the weed is still a natural product."

## The Murder Corpuscle in Men's Blood



A STEAM boiler exploding with terrific force, an electric dynamo discharging a blasting flash of concentrated fire—these are the pictures which the most recent theories of science present in the endeavor to throw upon the screen of the intelligence a highly magnified portrayal of a human nerve cell when its owner is impelled to commit murder.

Only when the nerve cell has given up its explosive power, only when the abnormal electrical tension has been relieved by some discharge of physical violence, is the criminal relieved of his discomfort.

The gratification of the impulse to slay, to relieve any passion by instant indulgence, in the latest dictum of science, is not abnormal—not in itself criminal. It is simply natural.

A murderer who strikes down his victim in the explosion of his wrath is regarded, in this light, as

the normal man. The virtuous and law-abiding citizen, who is able to bottle up his generated lightning and let them ooze out peaceably in the duly appointed courts of law is abnormal; the freak, fashioned by a civilization composed exclusively of freaks, barring only those who, if they are not in jail, ought to be.

DR. THOMAS CLAYE SHAW said it before an assemblage no less distinguished than the International Congress of Psychology at Amsterdam. He is a fellow of the Royal College of Physicians in London, and lecturer on psychological medicine at St. Bartholomew's Hospital there. And when Dr. Shaw speaks the world of science listens very attentively.

He prefaced his remarkable study of crime in its latest, most profound analysis with the declaration that a criminal act is a perfectly normal one as regards the mental process involved. It is generally normal, even when it is due to disease. The mental process then differs in no way from that of the normal state.

The motive, he admits, may be socially wrong, but the mental view of the end contemplated and the way of arriving at it are just the same as in other voluntary actions.

After all, it is not very long since men were in a savage state. In the gradual change through evolution

to a higher order of human affairs there must be throw-backs and reversions, failures and impossibilities. And all the time the machinery which is devised for accomplishing the evolution is itself an artificial one and imperfectly applied.

In the animal world, observes this prominent authority, we will note how one beast will kill simply in order to eat, and another will kill for the mere sake of killing. The blood lust runs down and down, from the sheep-killing dog that revels in the hot luxury of slaughter to the bluefish which, sated and gorged, continues to rend into fragments the school that flies before it.

A humane and considerate tiger is unthinkable. Man is of the nature of a wild beast, impulsive and liable to explode, but capable of being educated to an artificial restraint.

But the perfection of the restraint cannot be measured so very much better than we can measure the perfection of the education or the training we give to a wild beast. And the responsibility which necessarily devolves upon man, with the measure of his education or taming, can with difficulty be appraised.

Thus criminal types are but stages in evolution toward a rarely attainable perfection. In all actions involving the exercise of volition, the most important element is "feeling," which, when mixed with an idea, is called an "emotion."

There are ideas without feeling, and yet those very ideas in fraction of a second may have feeling reinforcing them.