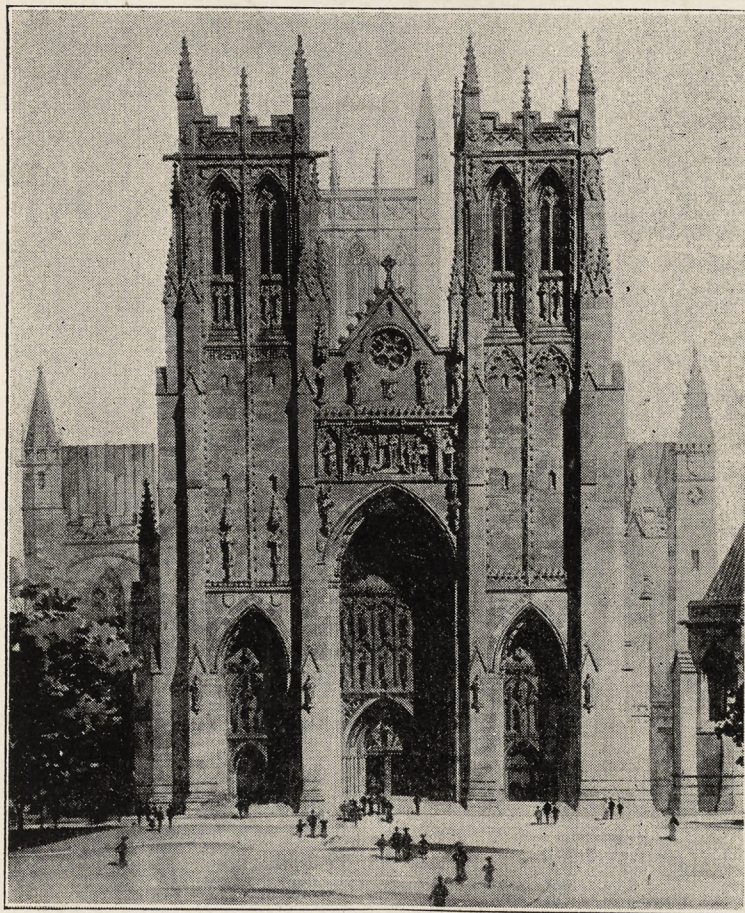


The **WITNESS**

CHICAGO, JUNE 25, 1925



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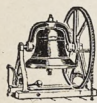
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THE NEXT STEP TOWARD UNITY

A General Convention Topic

By

THE REV. FLOYD TOMKINS, Jr.

Executive Secretary, Commission on Faith and Order

THE question of Christian Unity will come before the General Convention in the report of the Commission on Faith and Order—to give it its full title, the Joint Commission appointed to arrange for a World Conference of all Christian Communions on matters of Faith and Order. The Commission will be able, October, to report definitely as to the date of the World Conference; that is to be settled at a meeting of the Continuation Committee in Stockholm on August 15. It seems probable that the date selected will be 1927.

Although our Church launched this movement, it must be remembered that our Commission is no longer in charge of the arrangements, but is only one of 84 similar Commissions representing practically every major Christian communion throughout the world, in England, Europe, the Near East, India, China, Japan, Africa, and Australia, as well as the United States and Canada. Only the Roman Catholic Church and the Southern Baptists have declined to join in the conference. Our commission has, therefore, two things to report: The progress of the world-wide movement, and its own activities in enlisting the interest of our Church people at home.

ENCOURAGING SIGNS

A survey of the world-wide situation shows many encouraging signs. Christians of many names are learning to meet together and talk together about matters of common concern. This summer there is to be a great conference of practically all the Christian Communions that are in the Faith and Order Movement, only this meeting will discuss not differences of doctrine and discipline, but what we can do together to promote world-peace, better industrial relations and more Christian social con-

ditions. In England, official negotiations are still continuing on the basis of the Lambeth Appeal for Unity. In South India a "United Church" has been formed by several missions, and it has been holding earnest conferences with the Anglican Mission. In Egypt, they have at Helonan each year, meetings of representatives of the Orthodox, Anglican and various Protestant Churches. In China, a National Christian Council has been established. And nearer home, in Canada, the "United Church of Canada" came into being on June 10 of this year, the result of long preparation between the Methodist, Presbyterian and Congregational bodies. There can be no doubt that getting together is the order of the day, everywhere.

AT HOME

At home, too, our Commission has found a wide response to its appeal. Small conference groups are meeting in many cities, working for a better understanding of the whole problem of unity. And not to stretch the story too long, it will be enough to mention that the response to the Octave of Prayer for Unity, May 24 to 31, has so far exceeded anticipations as to necessitate two reprintings of the pamphlet of "Suggestions."

All this is encouraging, and shows that we are facing our problem in a new and favorable temper. But, of course, it does not solve the problem. Is Christian unity possible? We all want it, but—how are we to get it?

Our difficulty is not a lack of solutions, but a superabundance of them. It is a case of too many cooks.

There is the "Spiritual unity" advocate, who says "If we only will love each other and work together, nothing more is needed." And he triumphantly points for proof to the Baptist Churches who have no central

government of any kind. But, of course, that does not suit the Methodists, whose efficiently centralized administration is almost like that of Rome.

There is the advocate of Federation, who says "Let us each retain our independence, but let us create a Federal Council to act for us in matters of common interest." But that does not suit the Lutherans, to whom a right faith is the essential thing.

There is the Roman Catholic, who says "There is only one way to unity, by submission to the authority of the Pope." But Congregationalists and Eastern Orthodox alike object to that solution.

OUR PLAN

There is our own (to us) eminently reasonable plan which we set forth years ago in the Quadrilateral and repeated again in the Lambeth Appeal of 1920: the Bible, the Creeds, the Episcopate and the two Sacraments of the Gospel. But how can the Quakers accept our definition of the Sacraments, or the Disciples of Christ on Creeds—to say nothing about the Episcopate?

These are just a few of the many plans. And difficult as they are, they are all alike in this, that no one plan is acceptable to everybody.

The world conference proposal faces this fact frankly. It says, "We are at a dead lock in this game of trying to persuade everybody to accept our own plan. Let us try different tactics—let us outflank the entrenched positions, and begin by trying to find out just why we disagree and on what points. When we have diagnosed the disease it will be time enough to talk about remedies."

Of course this proposal has difficulties. How are we to discuss these difficult questions without getting into a fight? What is there to discuss that

we do not know already? Why waste time in talking about theories when what we need is united action?

But the answers to these objections are at hand if we want them. A discussion will not produce a fight if our object is to try to understand rather than to demolish the other man's position. There is a great deal in his position that we do not understand, just as we know that there is much in ours that he does not understand. A single hour's experiment will prove this. And as for theory vs. action, "Can two walk together except they be agreed?"

The real difficulty with the proposal is that it demands effort—hard mental effort. It is much easier to say "We are right and the rest are wrong, and that's that." Or to say (as is still easier) "What difference does it make what a man believes so long as he lives a good life?" The report of the World Conference Commission, appealing for this new and unfamiliar and arduous program, will certainly fail to satisfy those who want immediate results and those who dread the danger of any approach toward other Communions, alike. But it points a way for those who, in loyalty to their own faith, have confidence in the equal sincerity and intelligence of other Christians though they disagree with them in many points, and long for the day these disagreements shall cease to separate us. It is only a step towards unity, but it is the next step.

Cheerful Confidences

By George Parkin Atwater

GETTING TOGETHER

I RECENTLY returned from a journey to Olean, New York, where I went to preach to the semi-annual choir festival of the Churches of Olean, and Salamanca, of Smithport and Bradford (Penna.), and of the missions adjacent to Olean. It was a neighborhood gathering and included Churches in two dioceses.

St. Stephen's Church, Olean, is most attractively situated on a park. A very large and convenient parish house adjoins the Church. It is named Ashton Parish House in honor of the Rev. James W. Ashton, D. D., who became rector of St. Stephen's in 1883, and was made rector emeritus in 1914 and who still lives in Olean. The present rector is the Rev. C. C. Bentley and his curate is the Rev. Mr. Rutledge.

I was impressed with the idea that this is a very wide-awake parish. When I alighted from the Erie train after spending nearly a whole day in strolling eastward by that route and had been whisked to the parish house

Our Cover

On page eight of this issue is a news story about the visitors to the National Cathedral in Washington. A few weeks ago the cover pictured the completed part of the Cathedral, a very unusual photograph, taken at night. The picture on the cover this week is from the architect's drawing and shows one of the facades as it will appear when completed. Work on the Cathedral is going on continually, and it is hoped that nothing will prevent it going on to the completion of this national shrine.

in a swift automobile, I found that the ladies of St. Stephen's were just serving supper to more than one hundred assembled choristers representing the various parishes. I was impressed by the efficiency with which people were working—and by the cheerfulness that pervaded the place. Supper over, the choristers vested—and formed a long line outside the Church—awaiting the stroke of eight. It was an impressive sight in the waning light of a perfect May day. The service began promptly at eight o'clock, and was brief but earnest. The singing of the massed choirs was excellent and a large congregation must have felt the inspiration of the hour.

After the service I had a good visit at the pleasant rectory—and then went to bed haunted by the idea that at 6:30 I should have to board a westward looking Erie train and spend the greater part of a day thereon. But it was altogether an interesting experience.

Announcement was made that the choirs would assemble again on the evening of November 1, at one of the other parishes. Twice a year they would assemble. This is an excellent plan and one that might well be followed in other communities where a group of towns make such an assembly possible. People like to go to other places if there is any purpose in the journey. No matter what the nature of my own journey may be my little girl always makes a bid for an invitation. "Please take me with you." "I am going to the Diocesan Convention tomorrow Mary." "Please take me with you." "But you would not enjoy a Convention."

"Yes, I would. May I go." "Not this time, but some day there may be women delegates and you might be elected."

"How old must I be. I would like to go."

We all like to go somewhere else, on occasions. A semi-annual pil-

grimage might serve to keep a choir more devoted to its work. But don't forget to put a supper on the program.

Let's Know

By Rev. Frank E. Wilson

PECUSA

A FEW weeks ago our Managing Editor, who prepares those short paragraphs at the end of THE WITNESS, told of the various persons who registered as visitors in one day at the Cathedral of St. John the Divine in New York. After enumerating the Episcopalians, Presbyterians, Methodists, etc., he added one who signed himself as a "Pecusa" and advised any curious ones to ask me what that might be.

I have been wondering whether the Managing Editor was poking fun at this column or whether it was another case of "Homer nodding." Surely our readers who have had any experience with cross-word puzzles easily arranged the letters of that strange appearing word in the way which would make it intelligent—P. E. C. U. S. A. To be sure, says the Managing Editor—Protestant Episcopal Church in the United States of America.

Our name has been the subject of much comment and difference of opinion for a good many years past. Tiffany, in his history of the Protestant Episcopal Church, tells us that the name was first formally used to designate this Church by a meeting of clergy and laity in Maryland in 1780. The title was first used officially three years later in a "Declaration of Fundamental Rights and Liberties" issued by an assembly of clergy also in Maryland. When the first General Convention met in Philadelphia in 1785 the Constitution which was proposed bore this name as the official title of the Church. In 1789 the Convention met again in Philadelphia and adopted the Constitution with some modifications but still retaining "Protestant Episcopal" as the Church's name. It was in 1877, at the General Convention which met in Boston, that a resolution was introduced to change the name but it failed to receive any considerable support. Since that time the question has kept bobbing up with what appears to be an increasing desire for some sort of change. The chief reason advanced is that the word "Protestant" has undergone a certain deterioration in the development of American denominationalism and that it no longer represents the historical position of our Church. It is urged that we are commonly known as "the Episcopal

Church" and that the official title necessitates irritating explanations. The difficulty comes in, of course, in our inability to discuss the question purely on its merits and apart from our ingrained prejudices as to "protestant" and "catholic."

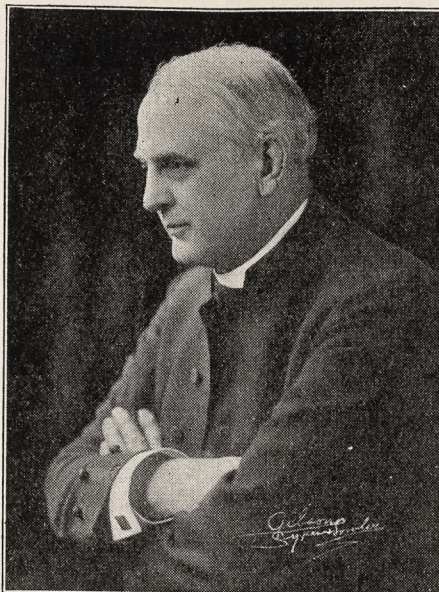
My mind runs back to the day, some seven years ago, when our Division found its first billet in southern France. A voice hailed me from an upper window as I walked about the village. It proved to be the local Roman Catholic cure who cordially invited me in. I knew a little French and he knew less English. First he asked if I was the American Chaplain and then by degrees I learned that influenza was reaping a sad harvest among his flock and he often had two or more burials a day but he was permitted to say only one Mass. Would I therefore help him out with an occasional Mass at the village church?

I started to tell the good man that I was a Protestant Episcopalian but I didn't know how to say it and I knew he would not understand it if I did. So I made a stab at "Church of England" in French and produced "Eglise Anglaise." Yes, yes — he replied—he quite understood that our language was English. I took a fresh start and blurted something about "Eglise d'Angleterre." Whereupon he assured me again that the people would not mind my English. Finally, in desperation I resorted to some atrocious fragments of Latin and boldly pronounced "Ecclesia Anglicana." How the atmosphere changed! Later I sent him a Roman Catholic chaplain who was kept fairly busy doing chores for the parish priest.

Preparing Men For A Special Job

By Esther Paul Jones

THE human mind is a curious thing in its registry of impressions, its perceptions and apperceptions—the linking up of certain emotions with certain thought—pictures. There is a vivid thought picture which never flashes across my mental retina without a painful, unnameable feeling of regret that will not be banished—because that picture spells for me that hopeless thing—failure. It creates the same painful sensation that the sight of a wrecked life, or a hopeless invalid arouses—that poignant regret. This picture is that of a pile of stones representing a half-built church, on the top of one of the highest and most beautiful of the Ozark ranges. We had come upon it on a vacation tramp through the



Bishop Anderson
Ill in a Chicago Hospital

mountains. On closer inspection, one sees that the walls of this church had once been laid and that its proportions and style were to be that of a Gothic chapel. Now a green moss clings on the piled stones, and the place reeks of forgetfulness and decay. There is over it the impalpable air of a lost cause or a forgotten grave.

This wreck of a church aroused in us a natural curiosity as to how it was started, and what became of the man who planned it and began it. We inquired of the people in the nearest farm house, and found that it had been started by a young, energetic *furriner* preacher, probably just out of the seminary, with lofty dreams of what he would do for the people. He came up to the Ozarks with "city ways" and city dreams, perhaps—and tried immediately to build a Gothic chapel for the simple mountain folk—to give them religion as he had found it in a city. He had no conception of their problems, had never known what it was actually to use his hands in real labor. He hired men to do the simplest kind of work. He failed either to win the confidence of those mountain people, or to build the church, and the memorial to his failure is that dismal pile of stones.

Somehow or other, that pile of stone typifies the failure of our Church to win the rural districts—a failure of which she has become aware. She has come to feel the consciousness of that "pile of stones" by the wayside in the Kingdom, and is seeking ways to use up those stones for the up-building of a live, vigorous Church that shall be a part and parcel—nay, a very blood and muscle of the life of the country.

Now in order to build, we must have trained workmen, capable of hard labor. To provide such workmen was the ideal upon which DuBose School was founded. It was to take men who had learned to labor in the great school of the world, experience, and who had been trained by that hard task—master, work—and teach and mold them in the ways and teachings of the Church—and then, to send them back to their people to tell the simple story and teachings of the Christ. The old DuBose gathered men who were willing to sacrifice and to do anything and everything. They came to a deserted ram-shackled old building, cleaned and repaired it, and thus made it habitable. They built fences and cleared land, cooked meals and washed dishes, and then studied whenever a chance permitted.

On the night of January 9, 1924, a fire swept away buildings, equipment, and everything. Immediately plans for a new DuBose were started, and within a year a splendid new fire-proof structure was built, and then equipped sufficiently to carry on the work of the school.

On March 20, the new DuBose was opened for the beginning of the 1925 session of the school, with an enrollment of thirty men representing twenty dioceses and one missionary district. After a service in the lovely little chapel and an address in which the dean, Dr. Logan, charged the student body to live up to the ideals of simplicity and sacrifice for which DuBose has come to stand, the faculty, students, and guests marched in solemn procession through the grounds to the new building, reciting the psalms as they went. When the main door was reached, Dr. Logan offered up a prayer, dedicating the life and work of the faculty and student body to the high purpose for which the school was founded.

Then the assembled crowd moved into the large dining-room (the gift of Mrs. Thomas J. Emery) to witness there the unveiling and acceptance of the portrait of the late Dr. W. P. DuBose, a gift of his children. This ended the ceremony of the first day in the new DuBose School.

On the second day, the men were told by Dr. Logan that there were two carloads of coal to be unloaded. In a few minutes, every man appeared in overalls, and set to work. New fences had to be built just about the time that the Rev. Middleton S. Barnwell came to the school to lecture to the boys on the National Program of the Church. Mr. Barnwell became so interested in the work of the men that he borrowed a pair of overalls and drove down locust posts with the rest of the men. So the Church at Work really works, and each day the men start out from the

broad portal of the building clad in overalls, actually to grapple with farm work, the problems of building, cleaning, laying roads, etc. The mornings are given to study, and the afternoons to work.

The new building with its long red-tiled roof, rounded arches, and black iron work brings one back to the days of the old Spanish missions, those broad arched buildings which in the early history of our country,

meant much in the way of teaching, simple living, hard work, and the broad spirit of Christian charity to all around, be they frontier settler, hunter, or Indian. So the new DuBose stands. May it bring the same spirit to the country. Christ lived and labored among the simple, hard working people of his day. So let us live and work that all men everywhere may feel and know the brotherhood that is in Jesus Christ.

QUESTIONS THAT I HAVE BEEN ASKED Shall We Join the Federal Council?

By

BISHOP JOHNSON

DO YOU think that the Episcopal Church should officially affiliate with the Federal Council of Churches?

The Federal Council of Churches operates at present through commissions, as follows:

1. On the Church and Social Service.
2. On International Justice and Good Will.
3. On Church and Race Relations.

With these commissions we are now co-operating through our Social Service Commission in a most satisfactory way.

The other commissions are:

4. On Evangelism.
5. On Councils of Churches.
6. On Christian Education.
7. On Temperance.
8. On Relations With Religious Bodies in Europe.
9. On Relations With France and Belgium.

The question at issue does not involve our co-operation in the first three, for we are already working harmoniously with these commissions. But it does involve our official relations with emotional revivals; with community churches, so called; with Christian teaching and with the propaganda against Roman Catholics in Roman Catholic countries.

Co-operation has such a strongly sentimental appeal to that section of Church people who look upon the corporate character of the Church as incidental, that it is very difficult for them to regard those who believe in the Holy Catholic Church as an essential article of the faith, and to understand the depth of conviction that is conscientiously opposed to any action which would tend to minimize the essential nature of the Church as an institution.

I do not want to abridge the personal liberty of those who wish to carry on Church work in individual

relation to the denominations.

I do not want to destroy the status quo of understanding and courteous relationship that now exists in many dioceses between the various denominations and ourselves. And above all I do not want to have the General Convention force us into a status with other religious bodies which is against the traditions of that body and most disturbing to many members of the Church.

It is very difficult to make those who flout an idea as absurd, to see how they may very easily force a situation on some of their brethren that will test their loyalty to the last degree.

The man who accepts the first article of the creed would find it difficult to fraternize with an official group who denied the existence of God. The man who accepts the second article of the creed would find it difficult to be forced into official relationship with Unitarians, no matter how excellent individually these Unitarians might be.

It would be difficult to conceive of the General Convention obligating the Church to make such alliances. But there are those in the Church to whom the clauses, "I believe in the Holy Ghost, the Holy Catholic Church," are just as vital to the integrity of God's purpose as the others. In other words, these words stand for a principle which they cannot compromise.

To a certain type of minds this position seems a purely academic one; but to another type, the corporate integrity of the Church is a vital question.

It is to me, and therefore I can appreciate those who feel as I do. It may be a weakness, but it is a weakness that is in the nature of a conviction.

I do not question that all baptized persons are members of the Church.

I do not question the devotion

and zeal of those who belong to other religious bodies.

I do not question that all who call upon the Lord Jesus are beloved of Him.

I do not question the good works done by these various denominations.

To me these claims are beside the point.

The point at issue is that of keeping "the unity of the spirit in the bonds of peace."

That seems to me the vital practical question before the Church today.

If federation is the unity contemplated by our Lord, then I am willing to substitute it for the solidarity of the Church.

But if the solidarity of the Church is the Master's will and intention, then I am loathe to accept any plan which weakens that sense of solidarity in the interest of some scheme for temporal benefits.

And to my mind there is no more insidious danger than that which is hidden under the phrases, "Federation of Churches," and "Community Churches," words which tend to satisfy the conscience without altering the fact.

If the Church is, as I believe, the Body of Christ, then I am loathe to take liberties with that body in the matter of compromising alliances.

I know that I am told that it will not effect any vital principle of the faith, but the very act of making an official connection is in the nature of setting aside a vital principle of the faith, to those who regard heresy and schism as contrary to the will of God, however attractive they may be to the will of man.

In other words, to achieve a very negligible benefit, it is proposed to do that which is going to wound many devout members of the Church—and to cause them to have great searchings of heart.

With some of us, it means an end to the courteous relations which have been possible, just because in extending a courtesy, one does not violate a principle.

This affiliation implies an appropriation of money out of the general funds raised by the Church, for if we go in at all, we must go in decently.

There are some who would not give a dollar or the harmless "one cent in a dollar" for this purpose.

This affiliation swallows all the crudities of all the denominations as being that which the Church officially sponsors or winks at.

This affiliation places the representatives of the Church in a position similar to that of one of our ministers in a local ministerial association, in which one must often accept, argue, or withdraw.

It destroys unity of action in our

own Church and imperils courteous relations now existing with the whole group.

It would seem to be imperative that those who would seek to form this alliance by a small majority should show sufficient reason for such imposition of the will of the majority on the sincere convictions of a minority who regard it with apprehension.

I do not believe that the game is worth the candle, for it will involve many serious complications.

Preacher, Pulpit and Pew

By E. P. Jots

The vicar of a London church was asked not long ago to preach a special sermon on temperance. After announcing this request, he continued: "There are only two drinks mentioned in the Book of Psalms. One is wine, that maketh glad the heart of man. The other is water, with which the wild asses quench their thirst. You can take your choice."

During revival meetings in a western city, placards giving notices of the various meetings, subjects, etc., were posted in conspicuous places. One day the following was displayed.

"Subject—Hell: Its Location and Its Absolute Certainty."

Thomas Jones, baritone, will sing: "Tell Mother I'll Be There."

As the new preacher of the colored Baptist church was passing one morning he leaned over the fence to admire Sam Hill's flowers.

"Sam," he said, "I understand you have a white poppy."

Sam became indignant, "N-o, sah," he said emphatically, "you been hearing 'bout Samuel Johnson. My daddy's black as de ace o' spades."

Dr. Grenfell after amputating the limb of a Roman Catholic patient wrote an appeal for a wooden leg to enable the man to move about. This was published in The Congregationalist and read by a Baptist woman whose husband, a Methodist, who had worn a wooden leg, had just died. So the Methodist leg given by a Baptist woman in answer to a Congregationalist appeal is now being used as a perfectly good interdenominational understanding.

Here is good advice:

Stop! And let the train go by—
It hardly takes a minute;
Your car starts out again, intact,
And better still—you're in it.



World Conference Preliminary Meeting, Geneva, Switzerland, 1920. Bishop Brent in center, Mr. Robt. H. Gardiner at his left. This group includes men from Italy, Greece, Switzerland, Germany, England, Japan, Australia and the United States: representing these Christian bodies—Greek Orthodox, Old Catholics, Church of England, in Australia, American Episcopal, Nippon Sei Kokwai, German Evangelical, Waldensian, English Methodist and American Disciples.

CONFERENCE OF STUDENTS AT RACINE

College chaplains and students from all over the country met at Racine from the 18th to the 24th to consider matters of importance to the young people of the Church. It was a triennial meeting of the National Student Council. Matters of general policy were discussed and much time was given to a discussion of the student's questionnaire, which was sent out by the national office earlier in the year. It seemed to be the opinion of those present that the questionnaire has not aroused much enthusiasm among the students, and several student chaplains reported that they have tried to interest their groups in it without results.

Bishop Johnson of Colorado gave a characteristic address on the opening night of the conference. Other leaders were Dr. George Craig Stewart of Evanston, Bishop Griswold of Chicago, Dr. Sturgis of the Department of Missions, New York, and Rev. Paul Micou, the secretary of student work. The conference drew up a memorial which will be presented to the General Convention on the matter of Church Work in Colleges.

ORDINATIONS IN CONNECTICUT

Rt. Rev. Chauncey B. Brewster, Bishop of Connecticut, ordained four candidates to the diaconate in Holy Trinity, Middletown, Connecticut, Saturday, May 30.

Rev. Dr. F. F. German, rector of the Church of the Holy Trinity, presented the candidates. They were Samuel A. Budde of Middletown, Nelson M. Burroughs of New Haven, G.

Clarence Lund of East Berlin and Harold Renfrew of New York. Mr. Budde is a graduate of Wesleyan University and studied at the Berkeley Divinity School before going to Virginia Theological Seminary, where he graduates this year. He will begin his ministry at Trinity Church in Hartford under the Rev. Raymond Cunningham. Rev. Harold J. Edwards, Redding Ridge, and Emanuel Church in Weston, Connecticut, preached the sermon. The music consisted of several hymns, a sung Litany, and the creed Sanctus and Agnus Dei by Gounod. The service was an impressive one.

The Witness Fund

Each year there are those among our readers who send in a little extra money with their own subscriptions. This money goes into a Fund which is used to take care of the subscriptions of those, many of them clergy, who feel unable to pay for it themselves. Gifts to this Fund are acknowledged in the paper. We wish to thank the following subscribers for helping with the 1925 Fund:

Lois Robbins	\$ 1.00
In Memory of Robert Clarke.....	1.00
W. A. Hodge	5.00
Miss Maurice	6.00
Mrs. Flower	6.00
Miss Pattee	2.00
Two Invalids	1.50
H. M. Booth	1.50
Mrs. E. M. Latcham	10.00
Mrs. E. S. Murphy.....	3.00
Dr. N. A. Pennoyer	3.00
Miss H. Pfeff	1.00
Mrs. W. H. Aydlett.....	1.00
Mr. H. Waterman	3.00
Miss H. E. Blakiston	1.00
Miss Alice Cooper.....	1.00
Total for 1925	\$121.00

Eastern News Letter New Witness Feature

Fundamentalists Swamp Our New
Correspondent With Objections
to His Sermon

NEW FEATURE

By Rev. H. P. Almon Abbott

I HAVE been asked to write an Eastern Letter each week for THE WITNESS. Amazing! To imagine for one moment that a sufficiency of news calling for comment ever transpires in the east, the effete east! I am told that I can say what I like and that the Responsible Parties will do nothing to me! Carte blanche in the realms of news and opinion! It is an opportunity that few mortals have ever possessed. Certainly a privilege that nobody has ever been permitted to frutify! For, editors, managing editors, together with princes, are not to be relied upon. Should I say anything that MY Managing Editor did not approve of—pish, I would return once more to the ranks of the obscure and unknown.

*"What is this world's delight?
Lightning that mocks the night.
Brief, e'en as bright."*

Now, a News Letter from the East, so far as THE WITNESS is concerned, is sorely needed. For, Church people are under the impression that THE WITNESS is a mid-western and western periodical; whereas, the greatest circulation of the paper is in the east. It is imperative, therefore, that some very "Wise Man From the East" should by his weekly outpourings defend the east, and, at the same time, tend to correct this erroneous opinion which has traveled broadcast. Here, then, you have the very wise man, and his initial outpouring!

You see, I know that I am wise, for I am not a Fundamentalist. I am wise enough not to be one. And, thereby hangs a tale. We have Fundamentalists in the east. The real, downright variety. The sort of Fundamentalists that they have in Tennessee, and that speaks volumes, nay, libraries!

Within the past fortnight I have received seven anonymous letters from Fundamentalists, one anonymous postcard, and one scurrilous letter from a Fundamentalist who has the decency to sign his name to the communication. This in itself must betoken the fact that all Fundamentalists are not cowards and blackguards! For, though a man be an idiot or knave if he has the common politeness and average courage to sign his name to any ream of foolishness he is deserving of consideration.

I knew, of course, that there were

Fundamentalists in the east, as well as in the north, west and south. But, my recent experience has made conviction doubly sure. For, I have received a bombardment from Fundamentalists. There are more Fundamentalists in the east than there are members of the Klu Klux Klan. All the Fundamentalists have not, as yet, associated themselves with the Mystic Knights. I am not saying anything against the worthy K. K. K.; but, I am suggesting dreadful things about the Fundamentalists. They are a nightmare, and there is nothing of the Fiery Cross in their shriveled minds, and dormant souls.

Fundamentalists, Fundamentalists! And, the east is full of them. God endow the east with light, and ever more light. The incoming tide, and Canute advising the waters to recede! How astounding it all is, and how unutterably pitiful. And, what patience we need in the east, as elsewhere! "Are you a twice-born man"? Do you know that you are taking away the crutches upon which believers walk?" (An acknowledgment of lameness, you see!) "You say that the Fundamentalists believe in the verbal inspiration of the Old Testament, even to the commas and full stops. Well, why not? If you had ever been in business (and, by the way, I have) you would have found, especially in long telegrams, that commas and periods were very essential in making up large contracts. The Lord himself speaks of jots and tittles." And, so on, and so forth. And all because I preached recently upon "Making Idols of the Past," during which I said:

"In the Old Testament we have man seeking after God, if haply he may find Him. There is an evolution of thought, even as there is an evolution of morality, from Genesis to Malachi. God gets out of each generation the conception of Himself of which that generation under His guidance is capable. In Genesis we have an account of creation, of the universe and of man, that comes down to us from some of the old Babylonian Saga. A pictorial representation that appealed to the childhood of the more or less civilized race, and which presents the essential features in sufficient visualization for our children today. The Old Testament is not a book, it is a library of books. It covers thousands of years. It was written by different men. These men often put into the mouth of God their highest conception of what they thought, under the limitations of their up to date understanding, God would have said under certain conditions, individual and national. Some of these sayings, some of

(Continued on page 14)

Thousands Visit The National Cathedral

Two Hundred Thousand Pilgrims in
One Year Make Washington
Cathedral a National Shrine

MAKE GIFTS

THAT Washington Cathedral, although only one-eighth completed, is becoming one of the nation's most popular shrines, is indicated by an announcement from the National Cathedral Foundation that nearly 200,000 pilgrims visited in the last twelve months the Bethlehem Chapel in the crypt where the tombs of President Woodrow Wilson and Admiral George Dewey are located.

By actual count of the vergers, the number of visitors entering the chapel from Easter Sunday, 1924, to Easter Sunday, 1925, was 189,425. This total does not include other thousands who attended the great open air services on Mount Saint Alban during the summer season or who inspected recent construction work, the historic trees planted in the Bishop's House garden and other attractions within the Cathedral Close of nearly seventy acres, without seeking admittance to the chapel. The monthly total of visitors reached its highest point during April of this year, when 35,000 people passed through the Bethlehem Chapel and the curator's office which has been erected to offer hospitality to tourists from all over the United States and the world.

In comparison with the 200,000 visitors to the Gothic edifice slowly arising on the highest hill in the District of Columbia, the figures for the Corcoran Art Gallery for the last calendar year show 177,240 visitors. Within the last two years the cathedral has come to rank in national interest with such familiar and well-beloved shrines as the Washington monument with its 350,000 visitors and Mount Vernon with more than 300,000 visitors in a year.

Since the curator's office was opened last September, more than 150,000 people have visited the cathedral. In this number were representatives of forty foreign countries, including India, Arabia, Iceland, Norway, Sweden, England, Japan, Czecho-Slovakia, Australia and China.

The visitors were informed that great progress in completing the cathedral is scheduled to be made in the next five years. Many of them made subscriptions for blocks of limestone to be placed in the cathedral fabric as their personal contributions.

England Laughing At American Science

Prayer Book Revision Is Stirring
Things in the Church of
England

EVOLUTION

By Rev. A. Manby Lloyd

THE attempt of Bishop Knox and party to secure conformity to the Book of Common Prayer (1662) and certain 6th century gramophone records known as the 39 Articles, is aided and abetted by a school of High Churchmen, who desire the Sarum to supersede the Roman use.

Amid all these charges of disloyalty Canon Lacey, as usual, exposes the shallow sophistry of those who speak of "loyalty to the Church of England."

Loyalty, he says, must be whole-hearted. A divided loyalty is no loyalty at all. Therefore the object of it must be whole and entire. But the Church of England is not a whole; it is a part of the whole Church of Christ. . . . What he owes to the Church at large, to the C. of E., to his immediate superior in that Church, is not loyalty, but obedience. He can obey when he is not able to feel in the least degree loyal; for obedience is an action, loyalty is an attitude of mind.

He has always resented talk about "loyalty to the Prayer-book," for the P. B. is not a thing whole or entire in itself; it is an incident in the general liturgical system of the whole Church, and its imposition is an incident in the lawful administration of the Church. "I owe loyalty to the kingdom of England, as lawfully constituted; but I do not owe loyalty, though I may owe obedience, to some possibly foolish ordinance of one of the constituted authorities of the kingdom."

The town of Dayton—"way down in Tennessee"—as the Guardian humorously puts it, is causing gaiety among the nations, but we are grateful to it for bringing Mr. Chesterton into the fray. He has been inundated with letters and cuttings, not one of which seems to be written with any knowledge of the difference between evolution and natural selection. It appears to be a conflict between people denouncing a wicked Darwin who invented evolution, and people belauding a noble Mr. Darwin who discovered evolution. Many people from Lucretius to Lamarck discussed evolution before Darwin was born. Many will continue to discuss it after Darwinism is discredited. Yet the Americans on either side seem to say to all types of transformist thought:

"You believe in E.; you believe that animal varieties were produced by natural selection, or the survival of the fittest for certain changing conditions." They might just as well say to all of us who are Christians: "You believe in Creation; you believe, as the Digger Indians do, that the Great Spirit made the sun and moon out of two halves of a banana," or any other mythological story of Creation that may exist among certain savages. Natural Selection is one special story of how Evolution might have taken place, as the other is one special story of how Creation might have taken place—but probably did not.

But, (says G. K. C.) this confusion about an elementary distinction is all the more curious, when people are undertaking a heresy-hunt, with tests for orthodoxy. If ever the Evolutionists start a persecution on their side (compare compulsory education) he hopes they will not identify the Creation of the Christian with the Creation of the Red Indian, as many of the Fundamentalists in America seem to identify the particular theory of the Origin of Species with the hundred and one vague evolutionary suggestions about the origin of the world.

Nobody is eager for martyrdom, but if we were about to be vivisected by wild men of science unless we forswore the idea of the Creation, it would make a good deal of difference whether we were called upon to forswear creation as understood by St. Augustine, or merely asked to forswear the creation of the sun and moon out of a banana. But the modern world has produced two very queer and unexpected things: (1) a sudden panic of persecution in what were once considered unlikely quarters; such as American democracy and English Liberalism; (2) an extraordinary doubt and mystery about what the persecution is all about.

CHURCH ARMY IS IN CONNECTICUT

Many of the principal cities of Connecticut have been visited the past week by members of the Church Army of England, now on a three months' pilgrimage through New York State and New England. There are twenty-four men in the party, all laymen and veterans of the World War. Preaching as they go, these modern crusaders march through the country, accepting what hospitality is offered them, or sleeping, as did the followers of St. Francis, wherever night may find them. In each community they hold open-air services during the week and occupy local pulpits on Sundays. All on this "witness pilgrimage" have taken their vows "to demonstrate to a wistful world the joy of Christian service."

News Paragraphs of The American Church

Pennsylvania Parish Celebrates An
Anniversary—Summer Schools
Under Way

MUCH BUILDING

THEY had a great time celebrating the 100th anniversary of Christ Church, Meadville, Pa., where the Rev. W. P. Kemper is rector. June 2nd marked the 100th anniversary of General LaFayette's visit to Meadville. This was also the day that the first vestry received a parish charter from the governor, and the new parish was received into the diocese. Among the speakers, during the three days' celebration, were Bishop Ward, Mr. John Dick, who read a history of the parish, the Rev. John Henry Hopkins of Chicago, the grandson of Bishop Hopkins who planted the parish, and the Rev. G. A. Carstensen, the oldest living rector.

* * *

Readers of this column have seen much in it about the Rev. H. P. Alman Abbott, the rector of Grace and St. Peter's, Baltimore. He is in charge of a parish of over a thousand and communicants—a parish that is noted for its recognition of extra-parochial obligations. It is doubtful if there is a parish in America that has a finer record in the Nation-Wide Campaign and the Japanese Reconstruction Fund. All of which testifies to the ability of the rector. It is with a great deal of pleasure, therefore, that we are able to announce Dr. Abbott as an addition to our group of editors. He has very kindly consented to write a news letter each week—a news letter which will relate the important Church events, with whatever comment he cares to make.

* * *

I don't know whether or not I have printed this item before. Anyway it bears repeating. The entire Easter offering of All Saints', Atlanta, amounting to over \$4000, was sent to the Nation Wide Campaign.

* * *

Couple of southern parishes are raising money for parish houses . . . Christ Church, Macon, and Trinity, Columbus. Both plan buildings to cost \$50,000.

* * *

Social service workers of the diocese of New York met at the Church of the Transfiguration early in the month for a devotional service, followed by a supper. Prof. Cline of the General Seminary led the devotions and the address at the supper meeting was delivered by Miss Knight-



THE NEW DUBOSE SCHOOL

Bruce of the Industrial Christian Fellowship of the English Church, who is giving a course at the Berkeley Divinity School, and is lecturing for the Church League for Industrial Democracy.

* * *

Bishop Huston, the new bishop of Olympia, is to confirm a large class at Trinity Church, Tacoma, Washington, the last Sunday of the month. He is the guest at a reception the following evening on the church lawn.

* * *

The delegates to the General Convention from the diocese of Virginia are: Rev. Messrs. Berryman Green, R. M. Brydon, W. D. Smith and W. H. Burkhardt. Laymen: John S. Bryan, Rosewell Page, R. Carter Scott, Robert Beverly.

* * *

A conference of nearly 100 clergymen was held on June 8th at the National Cathedral in Washington. It is the beginning of the College of Preaching, about which much was said in the Church papers a year ago. The plan is to train men to be evangelists, taking their places on the street, in auto camps, in theatres and wherever the opportunity is offered. Bishop Rhinelander was the chaplain

Washington Cathedral

A Witness for Christ in the Capital of the Nation

THE CHAPTER appeals to Churchmen throughout the country for gifts, large and small, to continue the work of building now proceeding, and to maintain its work, Missionary, Education, Charitable, for the benefit of the whole Church.

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and director of the conference. Among the lecturers were Dean Foscroke of the General Seminary, the Rev. F. S. Fleming of Chicago, the Rev. A. J. Gammack of Fitchburg, Massachusetts, and the Rev. M. W. Sutton of New York.

* * *

Thanks Offering in the diocese of Michigan has reached \$11,000, which is the largest sum ever gathered for it. The women hope to make their quota of \$15,000 by October.

* * *

Here is a new one. Automobile traffic was so heavy through Thompsonville, Connecticut, last Sunday, that a woman resident living across a

main street from the church she is in the habit of attending abandoned her plan to attend after vainly trying to get across the street through the automobile procession. Add that to the list of favorite excuses.

* * *

The Ven. J. G. Widdifield has resigned as archdeacon of Detroit to accept the rectorship of St. Paul's, Greenfield, Michigan.

* * *

The Rev. W. R. Campbell, in charge of St. John's, Erie, has accepted a call to the rectorship of St. Paul's, Jackson, Michigan.

* * *

Rev. J. Stanley Light, Cambridge, has been chosen to succeed the late Rev. George Heffion in charge of the silent mission at St. John's Church, Bridgeport, Conn.

* * *

Trinity Church, Bridgeport, Conn., is without a rector. Rev. F. B. Roseboro having resigned, to become children's pastor of St. Paul's Church, Brooklyn, N. Y. For ten years Mr. Roseboro was chaplain to undergraduates at Yale. He served as curate at the Bridgeport church until the resignation of its rector, Rev. Henry Whitehead, last spring. Since then he has been acting as rector.

* * *

The Young People's Service League of the diocese of New York held their annual conference at Miss Mason's School at Tarrytown on June 6th and 7th. Among the speakers

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Boys are entering Hobart, St. Stephen's, Swarthmore, Princeton, Wisconsin, and Kenyon this coming Fall.

Boys were enrolled this last year from Illinois, Iowa, Indiana, Connecticut, Pennsylvania, Ohio, Tennessee, Louisiana, New York, Minnesota, Wisconsin, North Dakota, Colorado, California, Cuba, and Porto Rico.

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were Acting Dean Pritchard, the Rev. Franklin J. Clark, secretary of the National Council, the Rev. P. G. Favour, rector at New Rochelle, Mr. William Leidt, assistant to Dr. Sturgis, and Miss Sarah Cadoo, director of religious education at Grace Church, New York.

Building to the tune of \$75,000 is planned for Christ Church, Macon, Georgia, where the Rev. Oliver J. Hart is rector. Fully a third of the amount has already been raised.

Summer conference for the diocese of Los Angeles will be held at the Harvard School from June 29th to July 4th. The faculty consists of Bishop Stevens, the Rev. A. G. H. Bode, formerly professor of music at Wyoming University, Dr. Mariam Van Waters, referee of the Juvenile Court, Los Angeles, and the author of *Youth in Conflict*, Miss Florence Newbold of New York, Miss Mabel Lee Cooper, and others.

Camp Tomochichi, the camp of the young people's society of the diocese of Georgia, opened on June 20th with a registration of forty-five. The faculty included the bishop of the diocese, the Rev. W. A. Jonnard, Miss Emma Twiggs, Mr. Frank Smith, the Rev. D. C. Wright, the Rev. Robb White, the Rev. E. W. Halleck and Mrs. W. J. Cranston. On Sunday the entire camp went on a pilgrimage to Christ Church, the old colonial parish at Frederica.

There was a large attendance at the conference on the call of the ministry, which was held at Porter Academy, Charleston, South Carolina, from June 10-14. It was the first time that such a conference has been held in the south.

The seventh bishop from the left, in the photograph printed on the cover of the issue of June 11th seems to be in doubt. A lady who signs herself Betty Ashley, who may be either the wife, daughter, sister or mother of the Rev. E. A. Ashley, archdeacon of Niobrara, South Dakota, says that he is Bishop Fox. Last week we said it was Bishop Roberts. Anyway she gets a copy of *The Way of Life* by Bishop Johnson. Mean-

while someone will please put me straight on it.

Ordained to the priesthood in Christ Cathedral, Salina, Kansas, the Rev. S. L. Smith, by Bishop Mize. Presented by Dean Bonell of St. John's College, and the sermon preached by the Rev. James P. DeWolfe of Kansas City.

A beautiful hanging rood has been installed in St. Luke's, Evanston. It is reported to be the most beautiful one in existence, with the possible exception of those in Westminster Cathedral, London, and the Cathedral at Louvain.

Mr. Franklin, treasurer of the National Council, reports that the payments for May slipped a bit. On the first of the month we were \$12,000 ahead of last year. At the end of the month we were only \$400 ahead, despite a budget for the year that calls for \$195,000 more. Twenty-one dioceses and districts are in the 100 per cent class, as against thirteen at this time last year. Mr. Franklin then adds: "Some dioceses are withholding funds that belong to the General Church, What's the trouble? This is a bad example to your par-

ishes." Sometime somebody is going to write an interesting little tale about the amount of money that has come to dioceses as a result of the N. W. C. that most of us love to "crab." Figures are dull but I am not so sure but figures of percentages to the dioceses from the Campaign would make an interesting tale if run in a parallel column with the percentage that each diocese sends to "281." Who benefits most through the Campaign, the National Church or the diocese?

A Eugenics Society has been organized in this country with a large number of clergymen on its advisory council. Among the Episcopalians on it are: Bishop Lawrence, Governor Gifford Pinchot of Pennsylvania, the Rev. Charles N. Lathrop, secretary of the social service department of the National Council, Bishop Parsons, and the Rev. G. E. Shieler.

The Eugenics Society holds the

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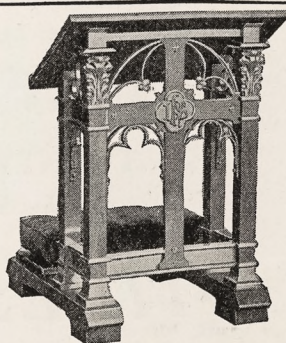
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well rounded view of eugenics. It has nothing to do with the so called birth control movement. It recognizes of course that we do not want to see this country filled with descendants of feeble minded and criminals. We do want to see it filled with the descendants of the best human stock that exists. Through the Committee on Co-operation with Clergymen, it will bring to the attention of the churches the message of eugenics. No class of our population is more important for the maintenance of the increase of population among the strong, intelligent, useful, conscientious people than the church going people. The executive committee of the national committee met for organization on Thursday, June 4th

It is rather nasty to point to the mistakes of others but here is one that is too good to keep. I have a letter before me, written by one of the executives of the National Council who has been on the Council job for a considerable length of time. It is dated May 28th. It is addressed to the Rt. Rev. John Hazen White, South Bend, Indiana, and calls his attention to a valuable Church worker who recently moved into his diocese as a worker at the parish at Centralia, Illinois. Bishop John Hazen White was buried in March, and when alive he had nothing to do with the parish at Centralia, which is in the diocese of Springfield. I know people in this part of the country who contend that executives at "281" know nothing of the Church outside of a radius of one hundred miles of the Church Mission House. Thus I cater to their prejudices by printing this bit.

City clergy do not do well in country parishes, according to Canon Robinson of Winchester, England. He thinks that before accepting them for such work the Bishop's chaplains

should examine them to determine whether or not they know oats from barley.

Premier MacKenzie King of Canada is "in bad" with anti-Roman organizations in his country for allowing parliament to sit on Victoria Day, and giving it a holiday on Ascension Day. They say he is dominated by the Roman Catholic hierarchy. He took the time to give them a patient answer. A less cultured man would doubtless have retorted: "raspberries."

The following men will represent the Episcopal Church at the World Conference to be held in August in Stockholm: Bishop Perry, Bishop Brent, Bishop Darlington, Bishop Oldham, Bishop Rogers, the Rev. W. C. Emhardt, the Rev. Norman Nash, the Rev. Floyd W. Tomkins, Jr., Mr. Ralph W. Brown, and the Hon. John D. Prince.

Of the twenty men graduating this spring from the Virginia Theological Seminary six expect to go to the mission field, two to China, one to Japan, two to Liberia, and one to Alaska.

Many improvements made in St. Bartholomew's, Chicago, the Rev. Howard R. Brinker, rector. New altar in the chapel with many new furnishings, with still more to come.

A little advertisement. Evolution is to the front because of the trial of the schoolmaster in Tennessee.

Many people are apt to be upset by it. Evolution: A Witness to God, by the Rev. George Craig Stewart, rector of St. Luke's, Evanston, will keep them straight. It is a series of lectures which he delivered to the students of several American universities. In sells ordinarily for thirty-five cents. During these summer months we will sent it to all that order it, in any quantity, for twenty cents a copy, postpaid.

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Park Ave. and Monument St.

Rector: H. P. Almon Abbott, M.A., D.D.

Sundays:

8 A. M.—Holy Communion.

11 A. M.—Morning Prayer and Sermon.

(First Sunday in each month)

Holy Communion).

3 P. M.—Baptisms.

8 P. M.—Evening Prayer and Sermon.

CHICAGO

Grace

St. Luke's Hospital Chapel

1416 Indiana Avenue

(Until New Church Is Built)

Rev. Wm. Otis Waters, S.T.D., Rector

Sunday Services: 8 and 11 A. M., 7:30 P. M.

St. Paul's

Dorchester Ave. and Fiftieth St.

Rev. George H. Thomas, Rector.

Sundays at 8, 9:30 and 11 A. M. and

7:45 P. M.

Holy Days at 10 A. M.

The Atonement

5749 Kenmore Avenue

Rev. Frederic S. Fleming, Rector.

Sundays: 7:30, 9:30, 11 A. M.; 5 P. M.

Daily: 7:30, 9:00 and 5:30.

(Fridays—10:30 additional).

St. Chrysostom's

1424 North Dearborn Parkway

Rev. Norman Hutton, S. T. D., Rector.

Sundays: 8, 9:30, 11 and 4:30 P. M.

Tuesdays at 10 A. M.; Thursdays at 8 P. M.

EVANSTON

St. Luke's

Rev. G. C. Stewart, D. D., Rector

Sundays: 7:30, 8:15, 11:00 and 4:30.

Daily: 7:30 and 5:00.

All sittings free and unassigned.

From Chicago, get off at Main Street, one block east and one north.

BOSTON

Trinity

Copley Square

Rev. Henry K. Sherrill, Rector.

Sundays: 8, Holy Communion; 9:30,

Church School; 11, Morning Prayer and

Sermon (first Sunday of month, Holy

Communion and Sermon); 4, Service and

Address; 5:30, Young Peoples Fellowship;

7:30, Service and Address.

Wednesdays and Holy Days: 12:10, Holy

Communion.

ATLANTIC CITY

The Ascension

Pacific and Kentucky Avenues

Rev. H. Eugene Allston Durell, M. A.

Sundays: 7:30, Eucharist; 10:30, Matins;

12:00, Eucharist; 8:00, Evensong.

Daily: 7:30, Eucharist; 10:30, Matins,

Monday, Tuesday, Saturday; Litany, Wed-

nesday, Friday; Eucharist, Thursday and

Holy Days.

NEW YORK

Cathedral of St. John the Divine

Sunday Services: 8, 10:15 and 11 a. m.;

4 p. m.

Week-day Services: 7:30 and 10 a. m.;

5 p. m. (Choral except Mondays and

Saturdays).

The Incarnation

Madison Avenue at 35th Street

Rev. H. Percy Silver, S.T.D., Rector.

Sundays: 8 and 11 a. m.

Trinity

Broadway and Wall Street

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

Sundays: 7:30, 9:00, 11:30 and 3:30.

Daily: 7:15, 12:00 and 4:45.

Church of the Heavenly Rest and Chapel Beloved Disciple

Rev. Henry Darlington, D. D., Rector.

Sundays: 8, 10, 11 A. M. and 4:30 P. M.

Saints' Days: Holy Communion, 11 A. M.

BUFFALO

St. Paul's Cathedral

Rev. Charles A. Jessup, D.D., Rector.

Sundays: 8 and 11 A. M., 4 and 8 P. M.

Daily: 8 and 12 A. M.

Holy Days and Thursdays: 11 A. M.

CINCINNATI

St. Paul's Cathedral

Corner Seventh and Plum

Very Rev. Edgar Jones, Ph.D., Dean

Sundays: 7:30, 11 A. M., and 7:45 P. M.

Week Days: 7:30 A. M.

Holy Days and Wednesdays, 10 A. M.

Christ Church

Rev. Frank H. Nelson and Rev. C. Russell

Moodey, Clergy.

Sundays: 8:45 and 11 A. M. and 7:45

P. M.

Daily: 12:10 P. M.

Saints' Days: Holy Communion, 10 A. M.

DALLAS

St. Matthew's Cathedral

Very Rev. Robert S. Chalmers, Dean.

Rev. B. L. Smith, Associate Priest.

Sundays: 8 and 10:45 A. M. and 7:45 P.

M.

Daily Services: 7:30, 9:30 and 5:30.

PHILADELPHIA

St. Jame's Church

22nd and Walnut Streets

Rev. John Mockridge, Rector.

Sundays: 8 and 11 A. M., 8 P. M.

Week days: 7:30 and 9 A. M., 6 P. M.

Thursdays and Holy Days: 10 A. M.

MINNEAPOLIS

St. Mark's

Oak Grove St. and Hennepin Ave.

Rev. Phillips Endicott Osgood, D. D.,

Rector.

Rev. Hanford Livingston Russell, Asst.

Sunday Services: Holy Communion,

8 A. M.; Bible Class, 10 A. M.; Morning

Service and Church School, 11 A. M.; Com-

munity Service, 4 P. M.; Young People's

Fellowship, 5:30 P. M.

Gethsemane

4th Avenue South, at 9th Street.

Rev. Don Frank Fenn, B. D., Rector.

Sundays: 8 and 11 A. M., 7:45 P. M.

Wednesdays, Thursdays and Holy

Days.

ALBANY

All Saints Cathedral

Very Rev. Charles C. Williams Carver,

B. D., Dean.

Sundays: 7:30, 9:45, 11:00 and 4 P. M.

Week Days: 7:30, 9:00 and 5:30. Even-

song, Wednesdays and Fridays, the Lit-

any, 9:30; Thursdays and Holy Days,

Eucharist, 11 A. M.

DENVER

St. John's Cathedral

14th Ave., Washington and Clarkson.

Very Rev. D. B. Dagwell, Dean.

Rev. Jonathan Watson, D. D., Assistant.

Sunday Services: 7:30, 11:00 A. M.,

7:30 P. M.; Church School, 9:30 A. M.;

Young People's Society, 6:00 P. M.

MILWAUKEE

All Saints Cathedral

Cor. Juneau Ave. and Marshall St.

Very Rev. C. S. Hutchinson, D. D., Dean.

Sundays: 7:30, 11:00, 7:30.

Week Days: 7:00 and 5:00.

Holy Days: 9:30.

St. Paul's

Cor. Marshall and Knapp Streets

Rev. Holmes Whitmore, Rector

Sundays: 8:00, 9:30, 11:00, 4:30.

Saints' Days and Tuesdays, 9:30 a. m.

Wells-Downer Cars to Marshall Street

St. Mark's

Hackett Ave. and Bellevue Place.

Rev. E. Reginald Williams, Rector.

Sundays 8:00, 9:30, 11:00 and 7:00.

Gamma Kappa Delta Club 6:00 p. m.

Sheldon B. Foote, Mus. Bac., F.A.G.O.,

Choirmaster.

Wells-Downer Cars to Bellevue Place.

AUGUSTA, MAINE

St. Mark's

Rev. Stuart B. Purves, D.D., Rector

Sundays: 7:30, 10:30, and 7:30 p. m.

Daily: 8:30 a. m.

The Church attended by summer visitors within a radius of 50 miles.

EASTERN NEWS LETTER

(Continued from page 8.)

these doings, were most ungodly, as, for instance, the commendation of Jael—"Blessed among women." God was supposedly commending murder! God was identified with the cause of His people, and, presumably, He approved, or, even, inspired, some of the devilish things that His people did! It was all natural. For, the Old Testament is man seeking after God.

In the New Testament, we have God answering the search of man through the revelation of His name and nature in the person of His beloved Son, Jesus Christ. The New Testament stands, therefore, on an entirely different foundation than the Old Testament. It is beyond criticism. It is *God's Book*. It is not a *search*. It is *the revelation*. There is all the difference between the O. T. and the N. T. that there is between classic and gothic architecture. In the O. T. we have *aspiration*, man groping, in ever-increasing light, towards God. In the N. T. we have "The Word made flesh"—*the tower; God come to man*, bringing Life and immortality to light through the Gospel.

Thank God we have no Fundamentalist controversy in the Episcopal Church. We are aware of the human element in the Old Testament. We are aware of the preponderance of the divine element in the New Testament. Our unfortunate controversy has been about the Person of Jesus. The method of His entrance into the world, etc. Questions that in all reverence we had far better leave unconsidered. As for me, as I have many times told you, I believe in the Virgin Birth.

In this Fundamentalist controversy there seems to be little opportunity for the operation of the specific function of God, the Holy Ghost. Jesus said, "He is the Spirit of Truth. He will lead you into all truth." But, apparently, the Fundamentalist has been led into all truth, and long ago. I cannot evade the belief that, unconsciously to himself, the Fundamentalist believes that God is dead. He has performed His wonders of olden time; but, not today!"

Yesterday, Sunday, June 14th, I prayed for the State of Tennessee! It seemed to me the right sort of thing to do, for, "It is not Scopes who is on trial; it is the State of Tennessee." And, think of the feelings of the intelligent people of that state in the medieval farce which has brought them into the public eye! To be made the laughing stock of all sister states, north and south!

And all this as an Eastern Letter! Simply because the personal exploitation of a current attitude and absurd-

ity more or less prevailing at this hour in the east is, perchance, more forceful than a news letter pure and simple, or a news letter containing the current fact with comments here and there! After all, my managing editor may deem the whole concoction worthy of the waste paper basket! As I intimated before, nice as they are—one must not expect too much of managing editors, for they have their own editorial skin to think about!

Next week, an article by Mr. Willard Warner on Layman's work in the Church.

DANGER IN CHINA

Bishop Gilman, in a cable from Hankow received by the Department of Missions on June 12, says that the situation is serious and that the women and children among the missionaries have been ordered to this port, that is, Hankow. The cable does not say by whom they have been called in, whether by Chinese or foreign authorities or by the bishop himself. Dr. Wood assumes it is a measure for safety and believes that no lives were in danger.

The Church Life Insurance Corporation Again Makes Insurance Cheaper

The Directors of the Church Life Insurance Corporation, on May 26, ordered a refund of a little more than \$3 on each thousand dollars of insurance which had been in force more than a year. In 1924 the refund was \$2.

The rates for life insurance were already at the cost figure. That is, they are the mathematical cost of carrying insurance without any loading for agents or any other expenses, — exactly the same rates as the United States Government charges on its converted war risks. Now come these refunds, due mainly to the exceptional character of the policy-holders.

The insurance is only open to clergymen and their families, and to Lay-Workers and office holders of the Episcopal Church and their families. To these, if needing insurance, it would appear to offer opportunities deserving attention.

Information only by letter addressed to

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MODERN EQUIPMENT

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Now I Can Tell You the Secret of My Popularity

How often one's life is changed by a chance phrase! On a Sunday night not more than four months ago, I walked home from church with a friend. He was popular while I was "an outsider." He could always entertain a crowd, while I remained one of the audience. He was invited everywhere, while I stayed at home. I secretly envied him.

I thought he was a genius—endowed by God with the gift for music. How mistaken I was! My amazement increased as I listened to his story. I saw an opportunity. That very night I wrote to David Kemp. The fast-flying weeks that followed were a revelation to me. Although I had no apparent ear for music, I quickly mastered what I had always thought was genius in my friend. Soon I began to be invited to parties. And I was always called upon to do my share of the entertaining.

My oft-praised ability to play music has found me new friends—has given me hours of pleasure—made me popular. I only wonder why I didn't begin sooner. But music can be easily mastered by a man or woman of any age—just as I learned by this fascinating method.



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