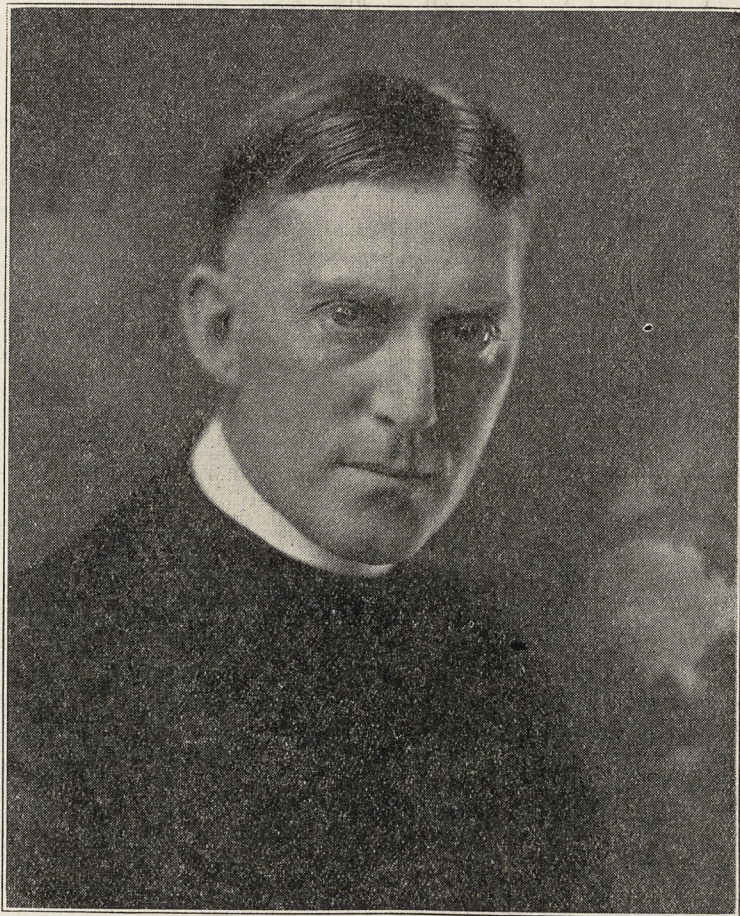


The **WITNESS**

CHICAGO, AUGUST 13, 1925



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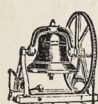
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JOINING THE FEDERAL COUNCIL

A GENERAL CONVENTION TOPIC

By

RT. REV. CHARLES FISKE, D. D.

MY SUBJECT is the proposal which is to be made again at General Convention to associate this Church with the Federal Council of the Churches of Christ in America. Behind the effort to carry us into this federation are some very good men, notably one bishop whom we all admire and love, whose opinion carries great weight in the House of Bishops. Nevertheless I am against the proposal. Let me state my objections frankly and without mincing matters.

IT IS PROTESTANT

In the first place, I do not like the federation, because it is Protestant. When I say that, I do not mean, of course, that I dislike Protestant ministers or members of Protestant denominations. Many of them are splendid people; some of them I feel honored to number among my friends. When I say that I do not like the Federal Council of the Churches of Christ because it is Protestant, I mean that the very fact of its protestantism is a prophecy of its failure as a step towards real union. Protestantism does not make up more than one-third of the Christian population of the world and to line up this one-third and leave out the other two-thirds makes for dis-unity rather than for unity.

Of course we begin this discussion with the clear understanding that the Episcopal Church is not Protestant in the ordinary sense of the word. We are Protestant, in that centuries ago we registered our protest along with other protesting bodies against certain errors of faith, certain accretions of belief, and certain superstitions in practice which had crept into the Church. But in popular usage, the word Protestant now means anti-Catholic.

I am not that; nor is the Episcopal Church. Ours is a Catholic Church with a mission to Protestantism. Almost all of its internal disorders and discomforts are due to the fact that it has this peculiar mission and that such a mission, in our present surroundings, carries with it great responsibilities and obligations accompanied, as opportunities always are, by grave dangers.

ENDANGER OUR POSITION

Because I believe that this is a Catholic Church with a peculiar mission to Protestants, I feel that any alliance with Pan-Protestantism which separates us from the great Catholic communions and identifies us completely with all Protestant communions of whatever shade of belief, would be a betrayal of our trust, would do actual harm where our purpose is to help and would hopelessly compromise our real position. We have sympathetic associations with both the Catholic world and the Protestant world, real appreciation of the virtues of both, have endeavored to assimilate the truths for which they stand, and, if we are true to our convictions, can do more for the cause of Church unity by consistent teaching of the essentials of faith than through any Protestant alliance. Such an alliance would amount, practically, to a declaration that we are Protestants of the same type as all the rest of the Protestant world and that we have nothing to distinguish us from others except a somewhat finicky desire for a worship that is dignified and in good taste.

STRENGTH OF CHURCH

The real strength and influence of this Church lies in its faithful adherence to Catholic truth and practice. If you will read history, you

will see that Catholic revivals in the Church have always meant renewal of life. Periods of unrestrained Protestant influence have been deadening beyond the power of words to express. We have always done more for others as we have been true to ourselves. We can do little or nothing for anybody if we are merely to be a weak, amiable people without backbone; afraid to commit ourselves to the things for which we really stand; most of all, fearful of speaking out loud about things over which everybody knows that we and those around us differ.

ANOTHER OBJECTION

Affiliation with the Federal Council of Churches means official co-operation with all Protestant bodies represented in the Council in the work of evangelization and in missionary work abroad, often in Roman Catholic countries where the missionaries are as zealous in attacking Catholic Christianity as in planting their own type. It means affiliation with local and state councils of Churches. It means co-operation in Christian education and temperance reform, with all the excesses of legislation for which the latter is responsible. It means a common programme for relations with European Churches and especially French and Belgian Churches.

All these things are now a part of the definite work of the Council through its commissions. In none of them can we join as a Church, in a corporate capacity, working on the lines already laid down or likely to be settled in the future. If we commit to any representatives the power to determine the Church's attitude on some of these questions, we shall run the risk of splitting the Church itself. There are num-

erous clergy and faithful laymen who will not consent to remain in a Church which identifies itself with local federation, delimiting of territory, recommending our people to worship elsewhere, attacking Roman Catholics, pursuing any further a mad career of puritanical legislation, or forming entanglements in ecclesiastical alliances abroad which may undo the patient work of those who for decades have been working for a better understanding with liberal Catholics.

MUST BE HONEST

It is time that we began to understand that the true path to Christian unity does not lie through a wilderness of make-believe. The best approach to unity is through firmer convictions, honestly held and as honestly explained, together with earnest and prayerful effort to understand the convictions of others. We shall never get unity by deliberately concealing convictions. Instead, we shall soon discover that our intellectual dishonesty has left us with no worth-while convictions to express.

If associating ourselves with the Federal Council meant only a step by which we could come into closer contact with the life and work of the great Protestant communions, no one could object to the move. Through the Department of Social Service we are already so associated with the Council. This proposal means more; it means **identifying** ourselves with the Council, and it can mean nothing but that, however many explanatory resolutions we may pass telling the world and the Council that we are joining in a different way.

That is not the way towards unity. Unity cannot be hastened by rising with the cheer leader and singing in chorus, "Now! Everybody get together!"

EXAMPLES

We have had a striking example of the practical results of "get together" plans of reunion in the recent career of a New York preacher who has brought about a tragic cleavage in one denomination and is now disrupting another. I speak of it because it is a practical, concrete example of what many people mean by church unity. He is a man whose sincerity, ability, honesty of purpose, and piety need not be questioned. Many admire him for his prophetic powers and have paid glad tribute to his devotional spirit, his insight into the processes of the modern mind, and his singular ability to reach the hearts and consciences of youth. We are sorry that controversy is turning his opponents into bitterness of antagon-

Our Cover

Edward Makin Cross, the Bishop of Spokane, was born in Philadelphia in 1880. He graduated from the Philadelphia Divinity School in 1908, and immediately took up his work in the mission field at Sturgis, South Dakota. In 1910 he became the rector of St. Peter's, Sheridan, Wyoming, where he remained until 1916 when he was called to be the rector of the Church of St. John the Evangelist at St. Paul, Minnesota. He was consecrated Bishop of Spokane a year ago.

ism; we are even more sorry to see its inevitable effect upon himself.

Allowing all that his admirers say about his splendid gifts—and gladly making the acknowledgment because many of us have joined in their admiration—what kind of a church will his new church be? It will be a separate organization loose and unattached and as such held together only by affection for him and gratitude for what he has done in meeting the intellectual problems of the present age. It will be just one more congregation added to the hundreds that have broken away from the unity of corporate Christianity.

LOOSE MEMBERSHIP

Membership in this church will be open to all, whether baptized by immersion, by pouring or sprinkling, or not baptized in any way. Membership can be retained by those who desire Holy Communion and those who reject it; by those who wish to use wine in celebrating the Lord's Supper and by those who think Christ would have used unfermented grape juice, "had He known how great the drink evil would become." (Sic). Some will still believe in an infallible Book and some will have rejected the doctrine so completely as to have no belief in any special revelation. Some will accept Jesus Christ as God and some will say He was a man. Some will believe in His bodily resurrection and some will say that "His spirit still survives." Some will believe that we have a reliable report of His teaching; others will declare that it has been colored and changed in the record. Some will believe only in "the spirit and purpose of Jesus," while others who worship Him as deity will be praying to Him in the ambiguous language that satisfies the rest.

CANNOT LAST

I am not discussing now, the question of who is right and who is

wrong about these things. I am merely saying that a union patched up out of such discordant elements cannot be lasting. And I am also insisting that those who favor that sort of a union inevitably end in the assumption that nothing can really matter if we want to serve Christ. I don't believe that. I believe that the real trouble with the world today is loss of strong faith in Christ's divine authority and that with this has come the loss of any real incentive to follow His way of life. We shall never really serve Him unless we really believe in Him.

I cannot see how those like myself could long be content with a nebulous faith and practice like this. To go the way of Pan-Protestantism would be the first step on the road that leads to this cave of negations. Therefore I am against joining the Federal Council of the Churches of Christ. If one congregation and one preacher reach so tragic a conclusion through liberality, falsely so called, how can there be hope of better results on a large scale, practiced by churches, not congregations?

SOCIAL SERVICE

Yes, but someone will say that I misunderstand the proposal and am tilting against windmills of my own erection. Someone will say that the Federation is not a Christian unity scheme but simply a friendly association for uniting all denominations in Christian work and service, especially for service of a community character and for such work as will unite Christian people in state, national and world welfare movements.

We have seen that it may mean much more; but, if that is all it does mean, again I say that we are already represented as far as we need to be through the Social Service Department of the National Council. Even were its work purely social, I should not be greatly enamored of it. I doubt the wisdom of corporate action by the churches on social, industrial and economic questions. The men who make decisions on these matters can never really represent their constituency and inevitably they commit their churches to programmes which have never received the support of that constituency. Christian citizens should exert every possible influence to mould the policy of the state or nation and purify the government of their own cities. They exert this influence as individuals or groups of individuals. There is no other way in which they can properly exert it with any degree of success, certainly not as actually representing the church membership of their different denominations.

Consider the objects for which the Federal Council is now working through its commissions on social service, on international justice and good will, and on race relations. Our Social Service Department is cooperating with these commissions. It is doing all that possibly can be done for these several causes. Neither the General Convention nor any committee chosen to represent it could properly authorize larger co-operation than we have now.

DIFFER ON METHOD

This is because practically all moral problems have their moral side and their practical side. Essentially, the issue is moral; but the programme through which morality is to be applied to public questions is practical. On the morals of the question, we may all agree; on the methods of practical solution we may rightly differ.

It is difficult to make enthusiastic persons see this clearly; but perhaps an example (even though it be one about which there have been bitter differences of opinion) will illustrate the point. When the controversy over the League of Nations was in progress, thousands of us felt that the leaders of the Senate were betraying the real ideals of America in preventing the acceptance of the Treaty of Peace. We were not merely justified in expressing our convictions, we were under a moral obligation to do all in our power to support Mr. Wilson and the Treaty. As a Christian citizen I spoke my mind emphatically; but as a member of the House of Bishops I had no authority to vote for a resolution urging the Senate to accept the Peace Treaty. As representing others, I had no commission to advance the treaty; as an individual I gladly signed a petition favorable to it.

Nor had the deputies to the General Convention or to a Diocesan Convention any authority to vote for any resolution endorsing the League or advocating the Treaty. We must always distinguish between moral principles and their practical application in any programme of reform, political, industrial or social. Though it is hard to know just where to draw the line, nevertheless we must try to make the distinction.

Probably the majority of the 28,000 communicants in my own diocese were opposed to President Wilson. They were Republicans and they voted with glad acclaim for the estimable Mr. Harding. I was convinced in my own mind of their political obtuseness; but what authority had I to send any resolution on the subject in their name? All I could do was to speak out my per-



Rev. R. Bland Mitchell
Will Be Heard at New Orleans

sonal convictions and I did so at some risk to my own popularity in this particular section of the Empire State. It happened, as it usually happens, that I was honored for standing by my convictions, though probably I was supposed to be as obtuse as I believed the other people to be. Good men like George Wharton Pepper (among the laity) and Bishop Lawrence (among the clergy) may have known more about the subject than I did, may have been just as anxious for America to fulfill its world destiny so far as honor summoned her to a world task, and yet they differed from me as to the actual means by which what we both desired could be brought about. By what authority could the House of Bishops legislate on the matter on behalf of a Church of which Mr. Pepper and thousands of others like him were faithful communicants, with any real claim to speak for its membership?

MANY THINGS DISAPPROVED

If the whole House of Bishops cannot represent the Church in enunciating programmes for the embodiment of moral principles, certainly no office representatives in a council of churches should be allowed to represent us. As a matter of fact, many things have been done by the Council which have aroused serious disapproval. In any federation of churches, our own communion will be a relatively small group. Certainly we have no desire to be recorded as approving all the propagandist movements of religious

America. With regard to many of these programmes, the Protestant communions and our own people are as widely apart as the poles.

I know, to be sure, that we may be allowed to enter the Federal Council "with reservations," and to continue to act "with reservations" after we get in. Once in, that fact will be overlooked by the mass of people. Once in, we shall receive credit (or discredit) for everything that the Federation does, whether we have expressed our reservations or not. May I be pardoned for saying it; but once in, we may easily be made the victims of shrewd political manipulators in at least two ecclesiastical organizations who know every kind of ecclesiastical politics, from the common or garden variety, up, down and across.

MEANING OF FEDERATION

For these and many other reasons, I refuse to be hypnotized. The General Convention may succumb. Only the laity saved us three years ago. Let us hope they will again stand firm.

The argument from the Catholic viewpoint may not appeal to them. One would suppose that it might have weight, because in our own communion we have had a remarkable illustration of the fascination of a false liberality and those of the laity to whom I have spoken have not expressed themselves as pleased with it. I refer, of course, to the ease with which certain members of the Commission on the Ministry succumbed to the suggestion of closing our weak village churches, giving occasional sacramental services and meanwhile advising attendance at neighboring houses of worship. How any real Churchman, who knew anything about village or rural work, could have joined in such a suggestion is a mystery. Probably most of the Commission knew little or nothing of the problem of the small church. I know a lot about it, and I know that there cannot be found anywhere a more faithful and devout people than the members of such congregations. They put the city people to shame. They love their Church, work for it, sacrifice for it, stand by it often at a loss of social prestige and business profit. The drift from the country to the village, from the village to the town, from the town to the city, brings many of them eventually to large city parishes and often they form the backbone of its strength. Let any city rector count the number of his people who are city born and those who are country born. Let him estimate their relative value to the parish. Let him picture what

the parish would be without these men and women from the country, superior in love and loyalty as they usually are. Then let him ask whether his parish can afford to vote for delimiting territory, closing churches, bidding our people go elsewhere, in a few instances inviting others to come to us, only to have them absolutely refuse or to have the parson wish they had done so! Let him ask whether he wants to dry up the springs that flow to his own parish.

This is what the Federation means, somewhere along the road, even if there be no sign posts at the first turn declaring the fact. That is why I do not like the Federation. It is ungracious to go in unless we are willing to "play the game." It is not ungracious to say "No" politely and just as politely state the reasons for the refusal. But we Episcopalians are an amiable folk; we hate to say no, whatever the circumstance in which we may be placed.

Here and now, or later, we shall have to decide whether we are going to be Catholics, or Protestants, or neither; whether we are going to be Catholic enough to help the Protestants to whom we have a real mission; or whether we are going to be Protestant enough to kill the Episcopal Church forever; whether we are going to be so rampageously Catholic with a K (and an R) as to amuse everybody all around, and eventually be split into two companies.

I said that the argument for a true Catholicity might not appeal to the laity. I am sure that the other argument will—the argument that even if the Federation is for social work only it is more than likely to pledge us to policies of which most of the members of the Church do not approve. Perhaps the laity are as weary of the activities of some social reformers as I am and the consideration of this second point may somehow show them the danger of the present proposals. I hope and pray that it may.

NOTICE

The Clergy and Parishes in the vicinity of New Orleans desiring the assistance of the Committee on Ministerial Supply in securing preachers on the Sundays during the General Convention, are asked to communicate with the Rev. A. R. Berkeley, Saluda, North Carolina, as soon as possible.

The assignments for the New Orleans Churches have been completed, and many appointments made for nearby parishes.

QUESTIONS THAT I HAVE BEEN ASKED

By

BISHOP JOHNSON

WHY SOCIAL CLUBS FOR CHURCHES?

A READER of The Witness writes to ask why the churches of a certain large city are turned into social clubs so that those who are seeking the grace of God in their lives hunt in vain for a single church in which the grace of God has pre-eminence over human culture?

This stricture seems to us rather severe and indicates a censorious attitude toward the Church because of the limitations of Church people, of which I cannot approve.

The Master never found fault with the Temple, which was His Father's house, and he used it constantly for spiritual purposes, even though the priests and Pharisees were perverting it to their own glorification. There is no question, however, in my own mind that there is a sound basis for criticism in these words, not of the Church but of Church leaders.

It is a subtle and insidious danger which has pervaded the Church ever since the Georgian period, when the Church was more or less dominated by that earthborn trinity of dullness, snobbishness and arrogance which proceeds from the disproportion given to mere wealth in a materialistic world.

It is so easy to change the Church from a house of refuge for sinners, the poor and the discouraged into an ethical cultural society for the respectable, the prosperous and the self-satisfied that one scarcely realizes the transition until it has been accomplished.

Indeed there are parishes in which the attitude of clergy and people is that social culture is a near-religion which is the permissible substitute for the too intoxicating spirit of Christian fraternity, which has in it too great a percentage of vulgarity for their consumption. (Vulgarity is from "vulgus," meaning the crowd.)

It is so easy to feel the pagan Platonic philosophy slightly diluted with a dash of Christian ethics as a modern substitute for the comradeship of the Gospel, that it deceives even the very elect and deludes even those who have taken Holy Orders.

Clergymen, after all, are nothing more than theological students who have been ordained, and there is nothing inspiring in the average theological seminary, which is far more concerned with the intellectual qualifications in spiritual philosophy than in providing their students with enough tribulation that

they may overcome the natural worldliness of us all.

They are rather apt to emerge into a conscious sense of their own rectitude; a blind confidence in their academic philosophy; and scarcely a speaking acquaintance with the conflicts of life.

They are often like the rich young man in the Gospel, quite loveable but ignorant of self-sacrifice.

They graduate into a competitive race for clerical promotion in which vestries composed of influential laymen award the prizes on the ground of certain social accomplishments rather than spiritual victories, and they grow to learn that ecclesiastical tailors and social conventions are very important items in their spiritual promotion.

There is a lack of hardness in the process which lulls them into a sense of security by which they persuade themselves that the rules of social convention are on the same plane as the Ten Commandments, and much more practical than the Sermon on the Mount. It is a line of least resistance which furnishes us with gentlemanly spiritual guides rather than courageous spiritual leaders. All of this does not mean that one can take too seriously the censorship implied in this criticism, for no one is excused from his or her duty because someone else is failing in his. The grace of God is not dependent upon the character of clergy or congregations and can be obtained from secularized clergy ministering to selfish congregations, if the one involved is more intent on confessing his own sins than those of others.

The Church is the Body of Christ and is never made inoperative by the conduct of His servants. If we are really seeking for the grace of God we can find it wherever He has promised it; but it is true that the leaders of the Church, both prominent rectors and influential laymen, need to learn that Christ never will balance His accounts on the basis of how many are gathered together, nor how much they give, nor how correctly they follow social conventions; but rather how they use these assets to comfort the discouraged, to cheer the forsaken, to draw in the penitent, to preach the Gospel to the poor.

After all, a large rich church which pays its rector a large salary, has a pretentious income and includes the most prominent citizens

in the community among its parishioners, will be in a bad way at the conclusion of business if it has been outdone by a group of Irish workmen and foreign domestics.

I am afraid their social eclat will profit them nothing, but rather that they will have proven themselves most unprofitable servants in a spiritual way.

Of course the Master never held a brief against good manners, but rather approved them, but on the other hand, He never intended that good manners should be a substitute for personal kindness to His own children, for He chooses to identify Himself with the least and not with the most cultured of our kind.

A big rich church is not necessarily a spiritual power; it may be merely hopelessly fat.

Christ had perfect manners, but He was not satisfied to be merely a gentleman; He was a gentleman who showed His gentleness by His service to His inferiors.

Cheerful Confidences

By George Parkin Atwater

ONLY A MILLION

THE National Church is about a million dollars in debt.

That does not seem so enormous when we read the statistics of the Church. We have about one million communicants. The National Church could clear off that debt by passing the hat and having every member put in one dollar.

But of more consequence than clearing the debt is the discovery of the cause of the debt.

I am fairly familiar, as an outsider, with a corporation that does an annual business of about one hundred million dollars. In a recent year they made little or no profit on their annual business. I discovered that the officers of that corporation, while disturbed at the lack of profits, were tremendously concerned with the reasons for that unfortunate outcome of a year's work. They set to work not primarily to do more business, but to correct the conditions in the operation of their corporation, which caused the profitless year.

So the Church should analyze the conditions.

We all agree that the National Church is carrying on a great work. To curtail its work is not only to lose opportunity, but to lose the value of work, and of investment in its operation and material structure. The total loss would be far in excess of the economy effected by curtailment.

The National officers would say,

no doubt, that the debt was incurred because the various dioceses did not pay their assigned quotas. That is no doubt true. The work of the National Church is dependent upon the ability of each and every diocese to raise the full 100 per cent of its diocesan objective each year.

If any diocese fails to raise its full objective, that failure is ultimately registered on the books of the National Church, and emerges as debt on the National Church.

What is wrong with the system? In my opinion the weak spot is the system of percentages. The National Church receives a fixed percentage of the amount raised by each diocese.

Let us see how this operates.

The national budget is, for example, \$4,500,000. From the diocese of X is expected \$50,000. Unless the National Church gets \$50,000 from the diocese of X the National Church will incur a debt equal to X's failure to reach \$50,000.

Now what does the diocese of X do? It says, "We will give you 50 per cent of what we are able to raise in the annual campaign."

That means that the diocese must raise \$100,000 in cash if it is to pay the National Church \$50,000. If the diocese succeeds in raising only \$80,000, then the National Church gets \$40,000 and (unless it has a surplus somewhere) it incurs a debt of \$10,000.

If the rate of 50 per cent were uniform throughout the Church (and it is not) this division of proceeds presupposes the assumption that the objects for which each diocese expends \$50,000 are of equal importance with the objects for which the National Church expends \$50,000. I have no means of knowing if this is true.

The remedy for the recurring debt of the National Church seems to be clear. The National Church should reduce its budget to the lowest possible figure consistent with conserving work already undertaken. The amount set up in this budget should be apportioned among the diocese. **The full amount of that apportionment falling upon any diocese should be paid in full to the National Church from the proceeds of the campaign, before any amount is used for diocesan purposes.**

The National Church would then have no debt. It would depend on legacies, on special gifts, and on an annual increasing apportionment, to enlarge its work.

If the National apportionment were wisely and fairly made the dioceses would not suffer in the long run. The dioceses would examine the National budget with more care, because each diocese would have to

pay a certain portion of it in full. Today the dioceses have only a remote concern for the national budget, because they are not compelled to pay in full.

Likewise the diocese would exercise very great care with its own budget. Under the present system there is the possibility of the diocese setting up an elaborate budget program in order to justify its claim for its percentage of the amount raised.

Under the present system the National Church and the dioceses are in competition with each other. They should be put into co-operation with each other.

The Rev. W. T. Hooper, rector of St. John's Church, Hartford, Conn., is on a six weeks' trip to Europe.

Preacher, Pulpit and Pew

By E. P. Jots

The world is full o' ruts, my boy,

Some shaller and some deep;
An' every rut is full of folks as
High as they can heap.

Each one that's growlin' in th' ditch
Is growlin' at his fate,
An' wishin' he had got his chance
Befor' it was too late.

They lay it all on some one else, or
Say 'twas just their luck—
They never once consider that 'twas
Caused by lack o' pluck.

But here's the word o' one that's
lived

Clean through, from soup to nuts:
The Lord don't send no derricks
'round

T' hist folks out o' ruts.

A Suggestion

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Dr. Abbott Finds Boy Preacher in the East

Eastern Editor Thinks That Episcopal Parsons Can Learn Much About Preaching from Others

USE MORE ILLUSTRATIONS

By Rev. H. P. Almon Abbott

I have always told my people to attend any church of any denomination in the summer, rather than stay away from divine worship because there does not happen to be an Episcopal Church within walking or motoring distance. Last Sunday, I followed my own advice. I went to a Baptist Church in the evening, having officiated in my own little summer church some four miles away in the morning. I am glad I went!

The sermon was on "Traffic Signals," and it was delivered by a young man, still in the seminary, twenty-four years of age! It was "heart stuff" without a doubt, and it discovered its hearers "just where they were." It discovered me, and that is saying much—for a preacher is the hardest person in the world to be affected for righteousness by any sermon, and I am no exception to the rule!

The red light: danger. The yellow light: caution. The green light: go ahead. There you have the three points, the skeleton of the discourse, and, simple as simple could be. God's red lights, as recorded in His Holy Word, such as "Cease from Evil," "Whatsoever a man soweth, etc.," "Now is the accepted time, now is the day of salvation." God's yellow lights as recorded in His Holy Word; all the BEWARES of Scripture. And, as you know, their name is legion. There are too many to quote. God's green lights, to be found in the Old and New Testaments: all the "goes," all the "strives," all the "forward marches," and all the affirmative counsellings. We must "stop," we must "beware;" but, eventually, we must go ahead. No life gets anywhere until it MOVES somewhere. Simple? Aye, simple to a degree. But, not too simple to help a sophisticated minister of Christ, and many more beside.

Work it out for yourself, Mr. Parson, and, then, preach it and see whether or not the sermon is more appreciated than the intellectual essays with which, perchance, you have recently been befogging your congregation. Something concrete, you see, related to life—the abstract conspicuous by its entire absence. Heart throbs in it. Warning in it,

and God knows how much all of us need that! And salvation in it. Why, I feel sure that were I to preach it as I heard it to my own congregation, we would have converts to Christianity lining the chancel steps! And, that would be a truly remarkable thing in any Episcopal Church!

Here are some of the stories that went to illustrate the several points. The sort of stories, of course, that it would be impossible to relate from an Episcopal pulpit; but, homely stories that reached the risibilities, and through the risibilities the enduring consciousness of the kind of people who were present at the service.

"I do not know what it means to 'be lost'; but, I know that you may be lost. I rather imagine that we are lost at the beginning, not at the end—certainly not at the end if we accept Christ. A friend of mine in a motor car the other day was trying to find a friend of his whose house was off the beaten track, somewhere in the woods. He motored and motored, and eventually he came to a sign on a fence, evidently painted by someone with a misplaced sense of humor, which read as follows: 'When you reach here you are lost.' But, as a matter of fact, my friend had been lost a long time before that—when he left the highway.

"I do not know what it means to be lost; but, I believe that any one of us may be lost. I get dressed some morning. I put on and button my vest. There are so many buttons, so many button holes. When I reach the end of the buttons, I discover that there is one button hole remaining! What is the matter? I am lost, so far as buttoning the vest is concerned. I go back and find that I made a mistake at the very beginning. I placed the second button in the first button hole! I was lost long before I had come to the last button."

"Beware of hypocrisy." One of the yellow lights. The hypocrite is not only the man who pretends to be better than he is. The hypocrite is, also, the man who pretends to be worse than he is. For instance: One of our professors in the seminary delighted in rising up in every prayer meeting and calling himself, 'A miserable worm of the dust.' He always said it with such unctuous fervor that some of us came to the conclusion that he did not altogether mean what he said. On the street one day, therefore, we saw the old hypocrite and called out, 'Hello! You old miserable worm of the dust!' I tell you we would be running still, had the professor been a younger man than he was."

All honor to these men, Baptists,
(Continued on page 14)

Christians Gather From Far Corners

Stockholm Conference Gets Under Way With Large Attendance of American Churchmen

FULL PROGRAM

The Stockholm Conference, officially the Church Conference on Christian Life and Work, opens next week. It is sure to be a great conference regardless of whether or not definite action is taken, for the attendance is large, and the personnel the finest. There is a large representation registered from England, while 150 Americans are enrolled, including representatives of all the Protestant churches with the exception of the Southern Baptists. The Episcopal Church is to be represented by Bishop Brent, Bishop Perry, Rev. Floyd W. Tomkins, Jr., Rev. Prof. Norman Nash, representing the Church League for Industrial Democracy, and the Rev. Horace Fort, secretary of the Berkeley Divinity School. Following is a general outline of the program:

- 1.—The Church's obligation in view of God's purpose for the world.
- 2.—The Church and economic and industrial problems.
- 3.—The Church and social and moral problems.
- 4.—The Church and international relations.
- 5.—The Church and Christian education.
- 6.—Methods of cooperative and federative efforts by the Christian communions.

The conference will try to secure a fuller unity of spirit and action throughout Christendom in giving effect to the social implications of the Gospel. Before it actually opens, special commissions will be set up to investigate the reports already sent from various national groups, and out of them will be formulated definite findings to be submitted to the conference for discussion and agreement. It should be distinctly understood that the conference will not concern itself with faith and order. Many difficulties are in the way of finding a general expression that will apply equally to conditions operating in different parts of the world, but it will be a great gain to get together and face common problems, to create an atmosphere of cooperation and to recognize that the one solution of the world's ills is to be found in the application of principles which the Church is the custodian.

Christian Education An English Problem

English Churchmen Discuss the Report of the Education Commission at Their Assembly

EXTREMISTS ACTIVE

By Rev. A. Manby Lloyd

The Church Assembly has been considering the Report of the Education Commission and the Bishop of Wakefield moved that the Commission be permitted to consider the report at a later date, pending certain proposals likely to emanate from local authorities, particularly in Lancashire. Several speakers suggested that enthusiasm for Church schools and the denominational principle was fast rising, while Lady Eve said it was better to have a bad class-room and a Church teacher than a good class-room and a teacher who did not hold the faith.

The Bishop of Manchester said that the Church schools were an asset they could bargain with and if they could get good terms they might go on to consider the religious instruction of children in non-Church schools.

Dr. Geraldine Hodgson asked whether anyone could imagine St. Athanasius and Arius sitting down together to make a provided syllabus. There was nothing to keep Arius out, and that was enough to knock the bottom out of Church schools. The end of education was character, and character could not be built upon indefiniteness and "slop."

Lord High Cecil wanted nothing that was contrary to the interests of Nonconformists. He did not object to the Bishop of Liverpool's amiability toward them, but in dealing with Parliament and the Board of Education a temperate and judicious firmness was far more valuable than amiability. They were not to "sing small" when they sent back the report, not to water the wine, but to see that it was the pure juice of the grape.

* * *

While the modern Anglicans are moving heaven and earth to get rid of the "extremists" who have adopted "Benediction" or services of "Adoration," the latter are by no means inclined to alter their tactics or to keep silent. Snobbery is rampant in the Church of England and the easiest way to kill a movement is to suggest it originates from non-graduates and slum priests.

The moderates will be disabused as time goes on: Meanwhile Fr. Whit-

by, of St. Mary's, Graham Street, the mecca of the "swell" Anglo-Catholics, wrote to the *Church Times* to say the arguments against the cultus of the Blessed Sacrament are based on a false assumption, viz, that any "use" is being made of the Blessed Sacrament in that service which has unfortunately come to be called "Devotions." It is essentially, he says, the rendering of worship to our Lord present in this Mystery and what they demand is the liberty to give and not the right to receive something. Anyone grasping this simple distinction will understand why they are unable to make acts of self-sacrifice in the matter.

While the Catholic extremists are lying low and abiding their time, knowing that no power on earth can shift them and persecution can only assist them, the "Orange" extremists have raised the already high temperature by several degrees. At the great Orange Demonstration at Liverpool they denounced a friend of mine, the Rev. J. J. R. Armitage, who might truthfully be described as a mild kind of Tory evangelical, as a "Jesuit in disguise." Nothing more ludicrous has been seen for years than the spectacle of Brother Walker and other prominent leaders tearing off the once loved collars and regalia and solemnly trampling them in the dust.

STUDENT CENTRE FOR IOWA STATE

Individuals and parishes in the Diocese of Iowa have given \$7000 for the rebuilding and furnishing of a Student Center at the State University of Iowa, located at Iowa City. Trinity Parish of Iowa City gave approximately two-thirds of this sum.

The new house will be dedicated by the Rt. Rev. Theodore N. Morrison, D. D., Bishop of the Diocese of Iowa, on September 27th and turned over to the parish for its own work and work with students. The house will be the headquarters of the Morrison Club which is the Iowa City unit of the National Student Council.

The house, as at present completed, is the first unit in plans for building a large guild hall, chapel, and enlargement of the Church. It is also planned to brick veneer the entire group of buildings.

Henry Calmeise is a negro boy in Cincinnati who heard a cry for help as he was passing along by a creek, the other day, and diving in, rescued a white boy whose body was caught in the mud under twelve feet of water. Calmeise is a member of St. Andrew's Church, Cincinnati.

League of Nations the Leading Topic

Chatauqua Conference on International Relations Is Considered a Successful Start

TO BE HELD ANNUALLY

The first Chatauqua Conference on International Relations from a Christian point of view came to a close on July 25th. Those sponsoring the conference feel satisfied that a good beginning has been made and plan now to hold a similar conference annually. The idea is to discuss much the same matters that come before the Williamstown Conference, but to discuss them frankly from a Christian point of view.

Most everything that was said at the Chatauqua meeting has been said before, and by the same people. For instance, Mr. George W. Wickerman, who is always introduced as a former Attorney General of the United States, spoke long and hard for the League of Nations. He has done it before, though perhaps never more eloquently.

Bishop F. J. McConnell, Methodist bishop of Pittsburgh pleaded for a better understanding of our neighbors in the south.

Mr. James G. McDonald, president of the Foreign Policy Association, told the conference all about the League of Nations at work. Then Count Michimasa Soyeshima of Japan spoke on the opium problem, and stressed the necessity of a just settlement of the China situation if the world is to remain at peace.

John Jesudason Cornelius, a British Indian and professor at Lucknow University said that the east was determined to maintain their own civilization without the interference of the west. Then they let Mr. McDonald plead for the League of Nations again. Finally Stanley High, who has traveled extensively in Russia as a representative of the Methodist Church, told the group that it was time to recognize Russia, "which is not as bad as it is painted."

ORDAIN METHODIST PASTOR

In Trinity Church, Toledo, on Sunday, July 26th James Roy Colby was ordained Deacon by the Rt. Rev. William A. Leonard, D. D., Bishop of Ohio. Preacher, Rev. B. Z. Staumbaugh; Presenter, Rev. A. J. J. Gruetter.

Mr. Colby was formerly a Methodist minister. He is curate in Trinity Church, Toledo.

News Paragraphs of the American Church

**Diocese of Georgia Meets its Quota
for Both General and Diocesan
Work for First Half**

SPECIAL PREACHERS

In a financial statement issued last week by the diocese of Georgia, showing the receipts from the canvass to June 1st, four parishes and fifteen missions are showed to have met the minimum due on their pledges, and some on their entire quota. The total amount received to June first was a bit over ten thousand dollars, an amount greater than the minimum amount of the budget quota for both the General Church and their diocese.

Bishop Lines dedicated the new St. Agnes Church, East Orange, New Jersey, in June, the occasion also marking the seventh anniversary of the rectorship of Rev. W. W. S. Hohnschild. Within the past year the parish has also built a new rectory.

The diocese of Springfield has four boys in Brotherhood camps this summer. The diocese has also sent Miss Nellie Smith, who recently came to the diocese from Kansas, and who is a trained worker in religious education to the Sewanee Conference.

Bishop Roots of China was the preacher last Sunday at Grace Church, New York. Bishop Cook of

Delaware preached at the Cathedral boys in Brotherhood camps this summer. The diocese has also sent Miss Nellie Smith, who recently came to the diocese from Kansas, and who is of St. John the Divine.

Rev. Milo Gates of the Chapel of the Intercession, New York, was the preacher last Sunday at Trinity Church, Boston.

Full program at Taylor Hall. Young girls are meeting there now. From the 18th to the 25th of this month the women of the choir of the church of the Ascension, Chicago, have their vacation there. The last four days of the month there is to be a conference of leaders of young people. The first week of September the young people of Chicago have their annual conference there, and this is to be followed by a conference of laymen.

The Rev. George Frazier Miller, rector of St. Augustine's, Brooklyn, New York, a congregation of colored people, is leading a revolt against the presidency of Dr. Stanley Durkee at Howard University. Mr. Miller is the president of the alumni association. The chief complain against Dr. Durkee is that he has militarized the institution. A year ago there was a strike of the undergraduates as a protest against his methods.

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The Rev. Herbert Lewis-Jones, Priest-in-charge of St. Thomas' Church, Farmingdale, Long Island, has accepted a call to become rector of St. John's Church, Bayonne, New Jersey, succeeding the Rev. Robert F. Lau, D. D., who has been appointed to the Foreign-born Department of the National Council. Address after Sept. 1st, St. John's Church, Bayonne, New Jersey.

Christ Church, Eau Claire, Wisconsin, has just purchased the house adjoining the rectory. It was bought as a protection to the Church property. The parish now owns four out of the five lots in the block.

Second annual conference of the Girls' Friendly in Iowa was held at Lake Okoboji, July 18th-25th. There were 121 present. Miss May Case Marsh, national secretary was the leader. Bishop Morrison, Bishop Longley, four rectors, and Mrs. L. A. Jones, the diocesan president of

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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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the Woman's Auxiliary, were present during the meetings.

* * *

Very successful summer conference in Los Angeles. Bishop Sanford's conferences with the clergy, and the course by the Rev. C. Rankin Barnes and Miss Florence Newbold on Young People's Problems were among the most popular courses. The lectures by Miss Miriam Van Water on Social Service were very well attended and aroused much interest. The course by Bishop Stevens on Art was the most largely attended course in the conference. There were about 200 in attendance.

* * *

It is probable that the consecration of the Rev. Ernest M. Stires as Bishop Coadjutor of Long Island will not take place until after the General Convention. November 24th has been mentioned as a date.

* * *

The Rev. Samuel A. B. Mercer of Toronto, Canada, is preaching this month at Trinity Church, New York.

* * *

St. George's, Englewood, Colo., opened less than two years ago, has been very successful. A monthly sum is being put aside for clearing the indebtedness on the building, new pews have been installed, and new paving and grading carried out. A new reed organ has been bought, fitted with a noiseless motor; a parish monthly will be started in September, and the parish is easily meeting all its diocesan and national assessments. The organist, nine-year-old Ernest Wood, Jr., recently played on the municipal organ in San Francisco. The Rev. George H. Holoran is in charge of the work.

* * *

On the fifty-third anniversary of his birth, Monday, Bishop Davies of the Episcopal diocese of Western Massachusetts was given a dinner at the Holiday House of the Girls'

Friendly Society in the town of Washington. Fifteen rectors of Berkshire churches and a large number of women and girls of the diocese were present, also Bishop Roots of Hankow, China, who spoke on the work in his diocese. The Rev. Arthur L. Kinsolving, Amherst, also spoke. A birthday cake was sent by St. Stephen's parish, Pittsfield. On behalf of the rectors of Berkshire parishes, the Rev. Charles J. Palmer, Lanesboro, presented Bishop Davies with three recent works on theology.

* * *

By the will of the late ex-Senator Frederick F. Fuessenich, Torrington, Conn., Trinity Church of that city has received a bequest of \$3000.

* * *

St. Mark's Church, Washington, D. C., the Rev. William H. Pettus, rector, plans to lay the cornerstone of a new \$40,000 addition to the parish house on St. Mark's Day, 1926.

* * *

The cornerstone of the church, Rochester, N. H., was laid July 17 with appropriate ceremonies. The new church building will replace the old chapel, which has been moved to the rear of the church lot. The ceremonies were opened by a celebration of the Holy Communion, at 9 a. m., by Archdeacon Arthur M. Dunstan. The cornerstone was laid at 4 p. m. by Bishop Parker, of New Hampshire, assisted by Archdeacon Dunstan, each giving an address.

* * *

Mrs. Hugh Bancroft, the donor of the carillon in St. Stephen's Church, Cohasset, has arranged with Kamiel Lefevere to cancel his engagement at Malines and Bruges during August. He will remain in Cohasset and will give a recital every Sunday afternoon and every Tuesday evening during the month. The evening concerts will be given at the same hour

as heretofore, from 8:30 to 9:30, but the August Sunday afternoon recitals will be from 3 to 4 instead of from 12:30 to 1:30.

* * *

The secular papers have a tremendous advantage over those of us who are trying to get out interesting religious papers. They can stir people with accounts of horse races, baseball games, prize fights; they have murders and suicides and divorces. All of those stirring events which we say should not be printed, but which most of us read. And, of course, elections, which are always exciting and thrilling.

Now, one of the big eastern dailies is turning to church elections to furnish the thrills by telling the world who is apt to be the next presiding bishop. We can't even do that without being charged with "playing politics" . . . tough life, this of getting out a Church paper. The eastern daily tells you that there are four likely men, Bishops Perry, of Rhode Island; Brent, of Western New York; Kinsolving, of Brazil, and Parsons, of California. The paper then tells you about each one, who "low," who is "high," who can preach well and who can't; how much the job pays and where the elected bishop is apt to live. It is really a shame that we can't let our imagination run riot like that. We wouldn't name

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* * *

Old, historic Calvary Episcopal Church at Fletcher, close to Asheville, N. C., is soon to be entirely re-decorated. Beautiful electric fixtures have been installed in the church, a new heating plant is to be placed before the autumn and a fund for a \$6,000 pipe organ with electric chimes and harp accompaniment is

about to be started. The Rev. Clarence Stuart McClellan, Jr., is rector of this church. Congregations numbering from 500 to 1,000 persons are in attendance at the special services held in this church, when the Jewish rabbi, Roman Catholic priest and ministers of various Protestant denominations take part in services designed for community interests. The Church school has shown a remarkable growth, the regular congregations on Sunday mornings are increasing in attendance and interest and the various parish organizations are active and carrying on the programs of this old shrine with great enthusiasm and interest. Preparations are now under way at this church for the "Bill Nye" celebration, August 23-25. Nye is buried

in the churchyard and was for many years a member of this church.

* * *

Lloyd Robert Fowzer, M. D., has been secured for missionary work in Liberia. It is a great step forward for the Liberian Mission to have Dr. Fowzer appointed, after a long period of helplessness due to their having no physician. He will institute medical work among the two million inhabitants of Liberia, with the hope of penetrating from time to time into the regions away from the coast, among the forty tribes of natives, who have practically no opportunity for medical help.

It is Bishop Overs' plan to make the general headquarters at St. Timothy's Hospital, Cape Mount, but to provide for itinerant work on the part of the doctor and nurses to Monrovia, Cape Palmas, and especially the interior parts of the Liberian Republic.

Dr. Fowzer is a resident of Manawa, Wisconsin, a member of Trinity Parish, Oshkosh, Wisconsin, a graduate of the Chicago School of Medicine and Surgery, who has seen army service and been in private practice in his home city.

He sailed the 27th of June from New York for England, where he plans to take a special course in tropical medicine. He was to sail for Liberia thereafter, with headquarters at St. Timothy's Hospital, Cape Mount.

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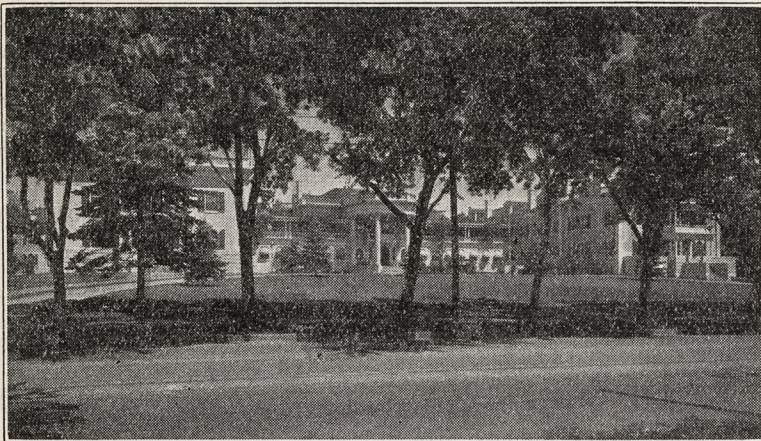
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Sundays at 8, 11 and 4.

Daily at 8, 11 and 4.

BALTIMORE

Grace and St. Peter's

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).

8 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, Wednesday, 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, 9:30 and 11 A. 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.

ST. PAUL

Church of St. John the Evangelist

Portland Ave. and Kent Street

Rev. F. D. Butler, B. D., Rector

SUNDAY SERVICES

8:00 A. M. Holy Communion.

11:00 A. M. Morning Prayer and Sermon. (First Sunday in each month Holy Communion).

ALL WELCOME

MINNEAPOLIS

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. Evensong, Wednesdays and Fridays, the Litany, 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.

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Hackett Ave. and Bellevue Place.

Rev. E. Reginald Williams, Rector.

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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.

FINDS BOY PREACHER

(Continued from page 8)

Congregationalists, Methodists, and all the rest of them, who are speaking the language of the people, who are translating the sublime into the speech of "the daily round, the common task." We have MUCH to learn from them. They apparently appreciate the carpentership of their Lord, and the carpentership of many of His followers.

And, all this from a man twenty-four years old, a man not, as yet, ordained, and a man who is preaching on Sundays and working on weekdays during the summer that he may pay his way through the

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seminary that is to prepare him to preach the Gospel of Christ! BRAVO! May the men in our own seminaries take notice. For, it was all extemporaneous, and devoid of sophomoric hesitancy.

The Rev. Garth Sibbald, Rockford, Illinois, is spending the month of August in Colorado.

MEMORIAL

At a meeting of the Rector, Wardens, and Vestry of Trinity Episcopal Church, Fort Wayne, Indiana, held on Tuesday, June 9, 1925, being the first meeting after the death of Mr. Joseph Slater, for many years Senior Warden of Trinity Church, the Rev. Louis N. Rocca, was appointed to prepare the following resolutions:

WHEREAS: It has pleased Almighty God to take unto Himself the soul of our departed brother and friend, Joseph Slater, Therefore be it resolved:

FIRST: Trinity Church owes much to his faithful and untiring efforts and interest in all phases of parochial and Diocesan work. As a Vestryman for upward of thirty years, and as Senior Warden over a long period, he was an inspiring example to his fellow-members of the congregation of Trinity Church. Always cheerful and kindly, he endeared himself to the hearts of all, gaining hosts of friends among all types and classes. His devotion to his Church was most notably exemplified by the fact that ill health alone prevented his attendance at Divine Services. For forty years, he had been present at every Easter Service. His memory will long remain enshrined with gratitude in the hearts of the members of Trinity Parish where he will be greatly missed.

SECOND: That we extend to his family our sincerest sympathy in their irreparable loss, with assurances of our prayers that God may comfort and sustain them.

THIRD: That these resolutions be sent to the Church papers, be spread on the records of Trinity Parish, and after proper engrossment be sent to the widow.

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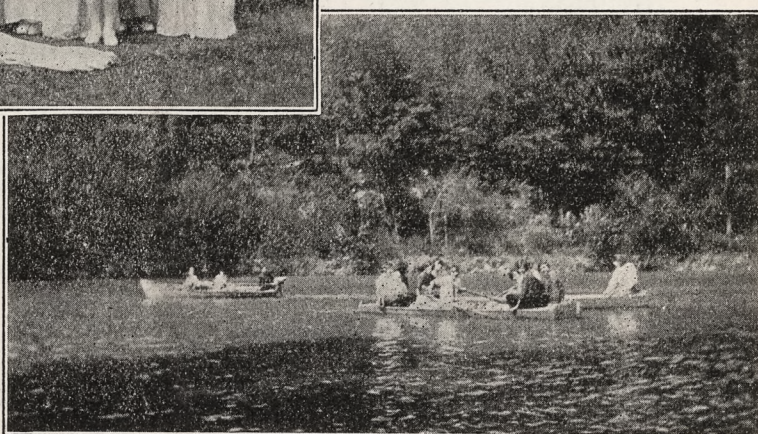
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