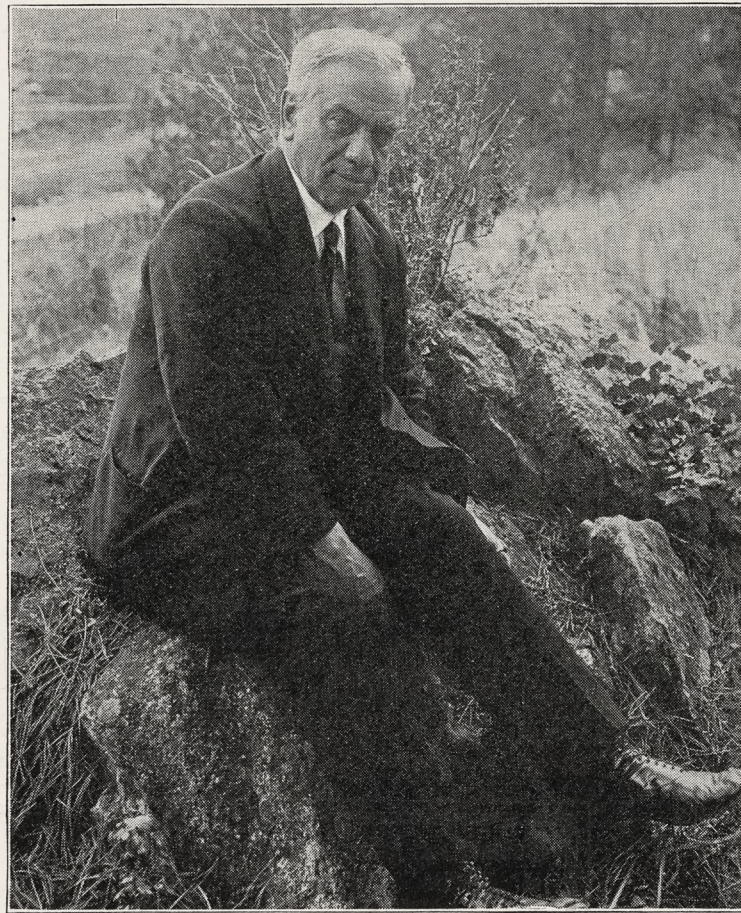


The **WITNESS**

CHICAGO, JULY 7, 1927



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THE PLACE OF REPENTANCE

In the Christian Religion

BY CANON JAMES ADDERLEY

NOW I come to something much more serious than what I have written about before. The Clergy, the Church and the Bible I could believe in without letting them interfere very much with my private life. In fact, the parsons, at first, were, as I have said, just jolly good fellows who gave us lads a good time. The Church, even when I came to believe in it as the institution whose object it was to reform society, was not, at first, an institution for reforming myself. The Bible was a wonderful piece of literature, but not meant to be taken very seriously when it came to making John Manson a good man. These were all instruments of religion, but they were not religion itself. Some words of my favorite, Charles Kingsley made an impression on me. "God will only reform society on condition of our reforming every man his own self; while the devil is quite ready to help us mend the laws without ever starting such an impertinent and personal request as that a man should mend himself."

Nor indeed was I brought to repentance by the thought of death or hell. I do not say that the idea that I might "go west" in the war had no effect on me. It certainly had, but, if anything, it was rather to make me reckless and defiant. It seemed to me a bit cowardly just to take up with God because you might have to meet Him suddenly, and if He caught you unprepared He might send you to hell. There were some parsons who preached to us at the Base before going to the front who tried to frighten us in that kind of way. They called it the "Gospel," and told us that the Gospel meant "Good News." I could not see it. Nor was I impressed by being told stories of men who had got

converted just in time before they went over the top.

This sort of "fire-escape religion" never appealed to me. The more I read the words of Jesus about God as our Father, the less I could believe that He was the kind of tyrant who dodged people and whom we were expected to try and dodge in our turn if we wanted to avoid hell. As I look back on it all I am rather glad that I came to repentance when my fighting days were over and sudden death was no immediate danger.

I had many talks with another of my favorite padres. This man was an awfully good sort. He never seemed to be worrying about my soul's welfare in the future. He was just a friend who wanted to make me happy all round. He never introduced religion to me as some others did as a sort of bribery business. You know what I mean. He did not give me cigarettes and then after a talk about Fritz and the weather, tell me that there was a special service he wanted me to come to, and then empty the whole bag of tricks over me about confirmation and confession. I cannot say how he did it. I can only say how I came to do something very serious myself. I think what moved me most was when he told me his own history. He said quite frankly that he had become a parson because his mother wanted him to be one, and not because he was particularly religious. He had been a long time in East London, and had seen a lot that had made him very sad, but he had also seen much that had made him very happy. He had seen men and women, boys and girls, he told me, who were living splendid lives as Church members. They had found a tremendous help in religion. They could fight their temptations, and get

great help from prayer and sacraments. But all this had come first of all from their repentance. He felt when he met these people that their religion meant a great deal more to them than his meant to him. He told me that he thought it all over, and prayed to God about it, and found that he himself had never really put away his past sins, and was not really doing his best to keep away from what is bad.

When he talked like this he was not preaching to me, yet his story was the best sermon I had ever heard. He was just simply telling me the truth about himself, and how he had made his repentance and become a different man. He said that his work as a parson was twenty times more successful now that he felt that his own religion was a real thing.

I never forgot that story so humbly told me by one whom I looked upon as a saint. I argued with myself. If a man like him needed repentance, much more did I. Much as I was getting to love the Church and the Bible, I felt there was something more I wanted, and that was repentance. Was I sorry for my sins? Did I really want to put them away? NO!

Now I am not going to write down all that happened. It is much too private for the public to read. Nor would it do any good because one man repents in one way and another in another way. It is enough to say that I looked into my past life. When I did this slowly and seriously I remembered a lot that I had forgotten but which I had never before honestly acknowledged to myself or God or anyone else as wrong. Things I used to do at school; things I was doing every day. I remembered old quarrels, old hatreds, old thefts, old lies, all sorts of shameful things. I put

them all away and found out what it meant to be washed in the Blood of Jesus and forgiven by my Father in heaven. I do not say that I have never done anything wrong since. Of

course I have. But it is quite different now. I know when I do wrong. I know what my temptations and dangers and weaknesses are. I know how to get God's forgiveness again and

again. I am a new man. That is the biggest use I have found for religion.

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INSTITUTIONS OF NEGRO EDUCATION

Immediate Conditions and Needs

BY GEORGE FOSTER PEABODY

A SPECIAL challenge just made through me is the particular occasion for my writing this for your publication. My friend, Julius Rosenwald, of Chicago, to whom I had not spoken of the matter, writes me he will give the last \$10,000 as soon as the remaining \$90,000 is completed, to secure the \$100,000 offered by the General Board. Mr. Rosenwald knows, as not more than two or three men in the U. S. do, the need for such work as the Fort Valley School is doing in preparing teachers for the public schools of the South and also knows as few men do, the quality of the work done by the different schools of our Church Institute for Negroes. He is a trustee of Tuskegee Institute, to whose recent campaign for funds he gave largely, and secured additional sums from Chicago thereby. Mr. Rosenwald has, through one of the wisest funds ever established, procured and supervised the building of over 3,400 Rosenwald public schools for Negroes throughout all the southern states. These schools cost about twelve million dollars, of which he provided about one-fourth. Negroes and whites of the South individually gave a less sum, and, by reason of the incentives thus given and their knowledge of the wisdom, efficiency, and economy shown in the construction of these school buildings, the public funds of the South contributed more than one-half—probably many years in advance of what they would otherwise have given, with the result that schools were provided probably fifty per cent better than otherwise.

This action of an eminent Jew emphasizes the quality and importance of the constructive work being carried on through the American Church for Negroes, organized in 1905 under the presidency of Bishop Greer with the cooperation of the then Board of Missions of our Episcopal Church.

The purpose was to coordinate, make more efficient, more fully known to the Church, and thereby secure the necessary increased funds for the work being carried on by industrial high schools in southern di-

ceses under the direction of trustees from the dioceses, St. Paul's in Virginia and St. Augustine's in North Carolina being the most prominent, and Bishop Tucker and Bishop Cheshire being actively interested in the work as presidents of the boards of trustees. The charter was granted by Virginia, thus emphasizing the complete cooperation of the South, which was poverty-stricken following the Civil War, and the North, through members of the Church, which was one throughout the whole country. This was the endeavor to have a worthwhile part in the more complete restoration of the Union through the prayers, gifts, and work of northern and southern men and women.

The chief end in developing these vocational secondary schools was to provide capable and religious teachers for the Negro public schools throughout the South. Aid to this end is peculiarly fitting and an obligation as well upon northern citizens. The public school supported by local and state taxation can be no more efficient than the wealth of its own section will provide. Therefore the dire poverty of the South following the devastation of the war, and the wiping out of a great part of its supposed wealth by the freeing of the Negro slaves, prevented its soon attaining even partial efficiency in its schools, even for the whites, who control government. The many schools and colleges like Hampton, Spelman, Fisk, and others, started by northern friends of the Negro, emphasized the interest immediately shown; but, as the generation thus interested passed, the newer interests of the coming generation precluded the starting of more such schools to provide for the increasing population.

Cooperation of the white people of the South with further educational assistance from the North became of first importance as prosperity gradually developed again in the South. This called for a basis of permanent association of northern and southern life in any such cooperative effort in order to produce permanent results.

Only Church organizations provide any such basis. The lines of sectional division were obliterated following the end of the Civil War in only two organizations extending throughout the country—the Roman Catholic Church and the Protestant Episcopal Church. This manifestly offered unique opportunity to our Church, and, with the Christian conscience, opportunity means obligation. The Roman Catholic Church is now very much alive to this opportunity and is actively developing schools along the lines of the Armstrong-Hampton idea—education for life, through training of the hand, the head, and the heart into cooperative activity reaching into community life.

Our part of the Church Catholic found the results of the Church Institute's supervisory assistance of the schools and its unified presentation to the Church of incalculable value, and the note of expansion was promptly brought to the front. The business prostration of twenty years ago, following so closely the organization of the Institute, precluded successful effort to secure immediately the larger sums needed to increase the work of the schools already in existence and to aid the bishops of our various dioceses in the South to establish additional schools of the same character; but our progress has been steady. Through the initiation of the Institute, under its two directors, the Rev. Samuel H. Bishop, succeeded by the Rev. Dr. Robert W. Patton, a Virginian, schools already established with important properties and investments aggregating hundreds of thousands of dollars have become associated with some dioceses; the Fort Valley School in the Black Belt of Georgia, and the Voorhees School in South Carolina, being two of the most important, with large property interests, now keeping step with the progress of our Church Institute for Negroes.

In connection with efforts now being made on behalf of particular schools, for funds immediately needed, I ask space at this time more fully to inform the members of our

Church generally, and especially those who have ample capital funds from which they can draw immediately for pressing needs. It is probably true that the members of our Church with small incomes, that compel living in most simple manner, give continually a good percentage of such income, and restrict their own desires for more luxurious living in consequence of their feeling of the sense of brotherhood and the necessity for the carrying on of the work of the Lord through their Church affiliation.

The General Education Board, the most important organization yet developed for study of and assistance to educational effort in the United States, has observed during the years the progress of the schools in affiliation with our Church Institute. It finds them so useful that it has appropriated of its funds to hasten their enlargement and improvement, that they might more effectively do the work which this board of educational knowledge realizes is of first importance to the future development of the people of the United States as a whole. This board gave largely to aid in the important new building recently erected at our St. Augustine's School in Raleigh, North Carolina.

It has now offered one-third of \$100,000 to our St. Paul's School in Virginia, payable when the whole sum is raised, and, in response to such appeal, the Church people of Richmond recently subscribed nearly \$20,000 toward this fund—a splendid evidence of the interest of the people on the ground, who know the value of the work done during these forty years past under the leadership of Archdeacon Russell, a Hampton student, who felt the Lord's call to establish this school without waiting to graduate, though General Armstrong urged that he should wait another year. The work of this school has been a large factor in raising the moral level in Lawrenceville and Brunswick county, so that for the last generation the prisons have been most of the time empty—testimony which is incontrovertible from every point of view respecting the Christian character of the work of the school.

Our school at Fort Valley is under the direction of a rare Christian man—H. A. Hunt, principal—whose wife, also, I personally know to be rarely consecrated to the Lord's service. The influence of this school during the twenty years of their leadership had radiated for fifty miles in a community reconstruction that has been economic, intellectual, and spiritual to an extraordinary degree. The Carnegie Corporation gave \$25,000 to build a library for this school. A member of the Baptist Church has

recently built the trade school building at similar cost, as a memorial. The General Education Board has given special study to the work of this school, which it considers not second in importance to any work in Georgia, the strategic center of the South. It gave not long since \$25,000 toward the rebuilding of the academic hall, destroyed by fire.

The General Board considers the work of this school of such vital moment that it has now, in addition, offered \$100,000 for the program of enlargement urgently called for to take care of the hundreds of students, provided we will raise \$100,000 additional to match this sum. This will make a total fund of about \$375,000 for expansion within the past few years. One member of the diocese of Atlanta, the Bishop of which is president of its board of trustees, has recently subscribed \$5,000 toward the completion of this fund, which is about half way to the mark at present.

I submit to the Christian men and women of our branch of His Church, who are entrusted with large aggregations of the wealth of this country, consideration of the varied forces which I find illustrated in the challenge from this Hebrew citizen. Surely there should be a dozen men and women glad at once upon reading this to match Mr. Rosenwald's \$10,000, and not only complete this fund, but carry it over the top. Fort Valley can use, with the utmost efficiency and good results for the Church and the country, much more than half a million dollars at this time. I speak with assurance, as I was a trustee of Fort Valley when Mr. Hunt was asked to leave beautiful home surroundings for his little family at a university in North Carolina to go into a dismal and, at that time, almost hopeless Black Belt region.

Hampton and Tuskegee raised jointly seven millions recently for endowment of two schools. Our Institute now includes ten, with our divinity school, and we should have twenty-five as soon as possible.

About Books

By the Rev. C. L. Street
A MAN OF LITTLE FAITH. Reginald Wright Kauffman. The Penn. Publishing Co., Philadelphia. Price \$2.00.

A Man of Little Faith is a tale of clerical life based chiefly on the usual gossip that gathers about a good natured bachelor parson, who ultimately marries the richest widow in his parish.

John Felton is the son of a patrician mother and a dreamy ne'er-do-well father. The family resources

are too slim to send John to a college of medicine which he would have preferred. But since he had the facile gift of speech, the ministry seemed to be the next best thing and within the range of the family income. So he studies for the ministry and is finally ordained to the Priesthood in a church where the rectorship is vacant.

Why he is ordained in this particular parish, instead of the little inconspicuous mission at the further end of the diocese, was of course to suit the convenience of an overfed and apoplectic bishop. Bishop Meeker cared more about the customary adulations and flatteries of a well organized parish than he did about depriving his candidate of the joy of being ordained in his own mission and in the presence of his poor and now widowed mother.

Further, it also enabled the vestry of this particular parish to find a man without looking for him. The vestry promptly elected John, not because he had any particular qualifications for the parish, but because he was amiable and good to look at and it was the easiest thing to do. There are vestries like that. So John begins a career as rector of St. John's Doncaster, with more religion in his heels than in his head.

We witness the rise and gradual decline of a parish whose rector is not what you would call intellectually dishonest, but intellectually lazy. His breezy, good-natured tolerance of everything and everybody due to intellectual torpor, is contrasted with the forbidding inflexibility of Father Dinwiddie, a neighboring rector of a High Church Parish. When finally failure is staring him in the face and he is on the verge of resigning his cure, he is reinforced by a wealthy widow, Celeste Litchfield, who has transferred her allegiance from Father Dinwiddie to John. Celeste had always had Episcopal ambitions, and because of her generous benefactions to the bishop and the diocese, she was now able to assure John at their wedding and in the hour of his defeat, that the bishop would make him his coadjutor.

There are many true and searching things about our Church in this book, just as there are some that are merely gossip—there are still limitations to a bishop's power, and no one knows it better than a bishop himself—yet it is a good story, interesting, at times illuminating, and one that should give every devoted churchman pause.

Reporting all 1927 apportionments and convocation assessments paid and overpaid, the district of Kohala, Hawaii, remarks, "We like to get all our dues met before planning for the needs of the parish."

Let's Know

SLAVES

By Rev. Frank E. Wilson

IN THE early Middle Ages the people known as the Slavs lived an indolent, harmless life in eastern Europe. They were a peasant people, loosely knit together, and became an easy prey to their rapacious neighbors. It was something of a piratical habit to descend upon them, carry them off, and sell them into bondage. They became so numerous as bond-servants throughout Europe that the word "slave" was derived from "Slav" and has remained with us ever since. In spite of everything they multiplied rapidly and gave their language to their masters; which accounts for the large number of Slavonic dialects in eastern Europe today.

Their Christian history is associated with the names of two brothers, Cyril and Methodius, who had acquired some valuable missionary experience in the Crimea where Jews, Christians, and Mohammedans were about at a stand-off.

Radislav, king of Moravia, had heard of their work and asked that they might be sent to teach his people. When they arrived, they pursued a policy quite different from the usual custom of the times. Greek and Latin missionaries were accustomed to introduce their respective languages for religious use, but these two missionary brothers settled down to learn Slavonic. They not only preached to the Slavs in their own tongue, but they developed a Slavonic alphabet and used a Slavonic liturgy for public worship. Their success was so striking that word of it reached Rome. Pope Nicholas I. thereupon sent for them to explain themselves. Cyril died in Rome but Methodius was made archbishop of the Moravians and returned to resume his labors.

This did not please the Germans, who had an historic feud with the Moravians and did not wish to see an independent Church jurisdiction established in Moravia. They raised a great to-do about this Slavonic liturgy, saying that as the superscription on the Cross had been written only in Hebrew, Greek, and Latin, therefore Christ should be worshipped only in one of those three languages. Methodius argued his case at Rome to such good effect that the Pope confirmed him in his use of Slavonic on the grounds that the Holy Scriptures say "Praise the Lord, all ye nations," signifying that all languages were meant to be used in glorifying God. So the Slavonic liturgy came into use and Slavic peoples down to the present time still

offer their worship in that old language in which the missionary labors of Cyril and Methodius have become sanctified.

From Moravia, Christianity spread into Bohemia. It is also possible that this same Methodius may have been the one who had much to do with the conversion of Bulgaria. For the Bulgarian king had sent for a painter to decorate the interior of his palace, asking for some stimulating pictures of a perilous nature. A monk came to do the work but his ideas of perils were of an unexpected kind. He painted such a terrifying representation of the Last Judgment that the king was converted and drew his people after him. Legend identifies this monk as Methodius, though the identification is dubious.

*Young Peoples Column**By Rev. W. A. Jonnard*

THE newspapers recently commented on a pretty Kentucky school girl who writes breezy poems and draws sketches of beautiful flappers, all of which adorn the pages of several leading southern college magazines, and which are reprinted in many magazines and newspapers. She has never written for money nor termed it professional, "preferring instead," as one reporter puts it, "to aid the collegiate editors with their brain children, and to keep young."

The name of this young genius is Ruth Wilson, and she is strong in her faith in the modern girl, it would seem. The poem of which she is most proud, and the one that has caused the greatest sensation, is reproduced here under the title she gave it, "We Strive to Please." It is a commentary on modern ideals which challenges.

Suppose we rouge, suppose we dance,
Suppose we smoke and swear,
Suppose we wear our dresses short
And bob our golden hair.

Suppose we stay out late at night,
Drink cocktails, wine and gin,
And do the Charleston with the gang
Till slipper soles are thin.

Suppose we let you kiss us
In a parked car late at night,
And do a lot of petting
That we know is not quite right.

Well, we thought you wanted petting
And we thought you wanted punch,
So we did the naughty nice things
Just to be one of the bunch.

But don't you know, oh boys o'mine,
We'd get as big a thrill
Out of watching clouds go rolling by
While perched upon a hill.

With daffodils and daisies
A-growing at our feet,
And learn from lips of one we love,
That life is very sweet.

We'd even wear the crinolines
Our Grandmothers used to wear,
Read poems from old Tennyson
And plays from Moliere.

If we thought you wanted romance,
We'd give you what you crave,
But if you yearn for burlesque
Then we have to dance and rave.

For we simply strive to please you
In the best way that we know,
For you are e'er the audience
And we the actors of the show.

*Preacher, Pulpit and Pew**By E. P. Jots*

"I hope you are not afraid of microbes," said the banker as he cashed the minister's check with soiled bills.

"Don't worry," said the young man, "a microbe couldn't live on a preacher's salary."

* * *

In a Sunday school situated in one of the suburbs there was a slight disturbance one day among the smaller pupils.

A small boy had slapped a little girl. The teacher was quick to rebuke the youngster.

"Jackson," she said, "no gentleman would strike a lady."

The boy was all ready with his reply. It was: "Well, no lady would tickle a gentleman."

* * *

Teacher: "Willie, can you name a city in Alaska?"

Willie: "No, m'm."

"Correct."

* * *

The railroad official invited the stern citizen to communicate his troubles.

"I want you to give orders," demanded the visitor, "that the engineer of the express which passes through Elm Grove at 11:55 be restrained from blowing his whistle Sunday mornings."

"Impossible!" exclaimed the official. "What prompts you to make such a ridiculous request?"

"Well, you see," explained the citizen in an undertone, "our pastor preaches until he hears the whistle blow, and that express was 20 minutes late last Sunday."

A letter was sent out the other day from a New York financial firm to the Rt. Rev. Philander Chase, D. D., Trinity Cathedral, Cleveland. Bishop Chase consecrated that church in 1829; he died in 1852.

NEWS FROM THE PACIFIC DIOCESES

In Brief Paragraphs

Edited by

BISHOP W. B. STEVENS

THE clergy of Eastern Oregon are a practical group. Under Archdeacon Creasey four of the clergy have done the necessary carpentry to provide additional accommodations for the summer school of the district. On the last day of May there were already seventy-two registrations.

* * *

Commencement exercises of the Bishop's School for Girls and the Harvard School, Los Angeles, were held on the 14th and the 17th of June, respectively. The address at LaJolla was given by Professor J. Hudson Ballard of Occidental College, and at the Harvard School by President James A. Blaisdell of Pomona College. It was the first time Bishop Johnson had ever been absent from the graduation exercises of the Bishop's School and the first time since its connection with the Church that the Harvard School had been without his presence. Baccalaureate services were held the previous Sunday, Dean Beal of St. Paul's Cathedral, Los Angeles, preaching at LaJolla and the Bishop Coadjutor at the Harvard School.

* * *

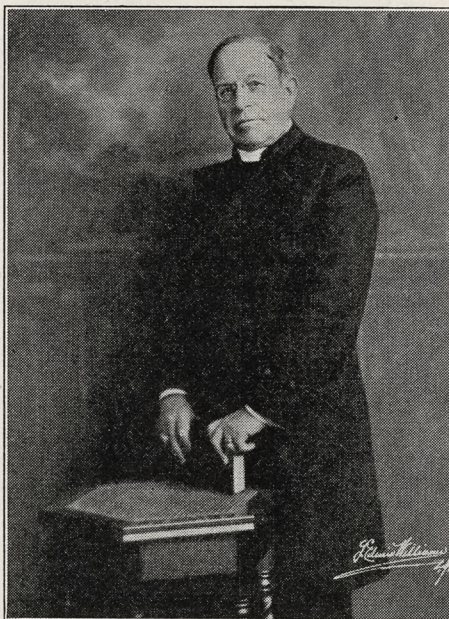
The Church in the District of Eastern Oregon has lost a valued friend and the state of Oregon a distinguished jurist in the death of Judge Gilbert W. Phelps, whose burial was held in the Church of the Redeemer, Pendleton, in May.

* * *

The Rev. Allen Jacobs, who has been chosen dean of the Pro-Cathedral at Reno, Nevada, brings to that important post a large experience both in the East and in the West. He has been rector of parishes in Rhode Island, Massachusetts, Iowa and Oklahoma and at the time of his election was in charge of the church at Logan, Utah. Dean Jacobs is a graduate of Harvard and the Cambridge Seminary.

* * *

The work of the English Speaking Union has been of great value in a number of western cities. It is difficult to understand how so gross a misconception of its purpose as that of Mr. Charles Edward Russell's is possible. In the April "Century" Mr. Russell wrote an article on "The Nordic Goes a Saber Rattling," in which he charges the English Speak-



BISHOP JOHNSON
Diocesan of Los Angeles

ing Union with being a disrupting force. No answer could be more effective than the expressed desire of the Union on the Pacific slope to make the organization a unifying force among people of all races, with the English language an instrument, not a shibboleth.

* * *

A new parish house is nearing completion at St. Clement's, Berkeley. This is the first unit in an entirely new plant. The Rev. Lindley Miller is the rector.

* * *

The Church Congress, meeting in San Francisco, has already been reported in this paper, leaving me nothing to add except that it was a most enthusiastic gathering, well attended, with the front pages of the daily papers devoted to its deliberations.

* * *

One of the outstanding figures in the field of rural church work is a Roman Catholic priest of Eugene, Oregon, the Rev. Edwin O'Hara. Father O'Hara is the head of the National Commission on rural work of the Roman Church, a position given him in recognition of his unique work in original research in this field. His survey of rural conditions in Lane

County, Oregon, has become a model. He has also devised a system of correspondence instruction in religious education which is in use throughout the diocese of which he is a priest. Father O'Hara is to give a course in the summer school of the Diocese of Oregon, a splendid tribute to the organizers of the school.

* * *

The death of Col. George S. Patton has removed a prominent figure from the life of Southern California. Col. Patton was an old resident of San Gabriel and the uncle of the Rev. Robert Patton, director of the American Church Institute for Negroes. He was a member of the Church of Our Savior, a trustee of the California Institute of Technology and of the Huntington Library.

* * *

The clergy of the Province of the Pacific are still commenting on the unique gifts of Bishop Moulton of Utah as a presiding officer. At the clergy dinner held at the Synod at Seattle the Bishop was responsible for an evening of fellowship which for good humor and real wit was a record breaker. Archbishop De Pen-cier who was present as a guest and speaker testified that he had seen nothing like it since he was a freshman in college. And apparently the archbishop enjoyed it quite as much as he did freshmen dinners.

* * *

An unusual distinction has come to a California clergyman, the Rev. William J. Hatter of Escondido who has been sent by the Rotary Club of his community as a delegate to the International Rotary Club convention in Brussels. This will be the first visit of Mr. Hatter to his birthplace in England since his coming to Canada a number of years ago to study at St. John's College, Winnipeg.

* * *

The Young People's Handbook of the diocese of Minnesota has just reached my desk. It is a convenient little manual with general suggestions for organization and programs and a summary of correct parliamentary procedure. The book has a foreword by Bishop McElwain and was edited by the Rev. Charles B. Scovil, student chaplain at the University of Minnesota.

NEWS PARAGRAPHS FROM ENGLAND

Can the Church Withstand Materialism?

Edited by

A MANBY LLOYD

The Bishop of Durham (Dr. Henson), preaching in Durham Cathedral, urged that among the rank and file of English churchmen there should be a genuine tolerance based upon St. Paul's appeal for mutual forbearance. The theologian's appeal, he said, was echoed with menacing emphasis by statesmen and social students.

* * *

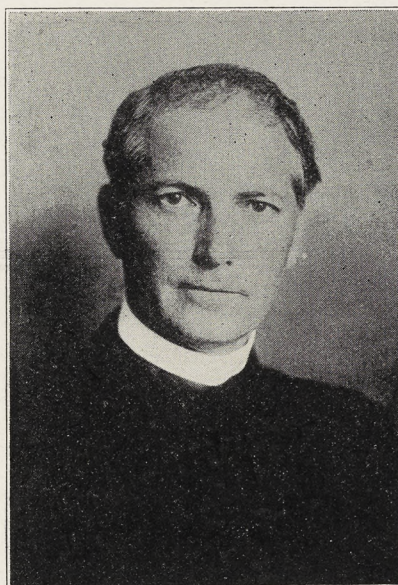
"Look at the situation in which we stand," Dr. Henson continued. "See how the forces of social disintegration are beating more and more fiercely against the weakened fabric of civilization. Christendom is like a city in the rich valley of the Mississippi, threatened by a vast and gathering flood which is only held back by embankments which are yielding one after another to its relentless and unrelaxing pressure. Of all embankments which in the course of centuries have been set up by the faith and energy of mankind, the Christian church is the most venerable and the most effective against it. Now the whole stream of materialistic anarchy is pressing, is it able to resist the strain?"

* * *

"It is appalling to think that a football player is worth five or six thousand pounds, while other men are contributing their life-blood to the nation at 40s or 50s a week—less if they happen to be vicars," said the Rev. J. M. F. Dumphreys, vicar of St. Philip's, Camberwell, at a special service of the United Family League. "What," he declared, "would our forefathers have said about these sartorial monstrosities who represent our modern youth, with their imported foreign ideas in regard to girls and chewing gum? There is a premium today on gush and giggle. Down the Old Kentroad you will find the mother doing the dirty work while the daughter goes out dressed in what is called the 'latest.' We have got to get back to the old dignified English character."

* * *

Bands from London and towns in Surrey, Kent, Essex, and Hampshire took part in the final day's competitions at Brighton Musical Festival. Six challenge cups were offered, and these were won as follows: Brighton Corporation Carnival Cup, Grays (Essex) Temperance Silver Band; Brighton Herald Cup, Hythe Town



REV. ROBERT PATTON
Director of Negro Work

Band; Lawson Cup, Tottenham Garage Band; Fry Cup, Etchingham and Robertbridge Band; Cohen Cup, Brighton Police Band; *Mid-Sussex Times* Cup, Londonroad P. S. A. Band, Brighton.

Lieutenant Manuel Bilton, who judged the military band, said the improvement in tone since last year's festival was very marked. The advance made by working men's bands in recent years was wonderful.

Giving his awards in the senior ladies' elocution class, Mr. St. John Ervine described the movements of the competitors as ungainly, and traced them to the "abominable" dancing of the present day. Every girl who came up, he said, showed signs of these ugly, ungraceful dances. "If you will learn to do some of the dances your grandfather did," he declared, "you will become much more graceful. When next you are in London go to see Miss Lily Elsie in 'The Blue Train.' She performs a waltz movement that is so beautiful that it will destroy the desire ever to see jazz movement again. If any of you are addicted to charlestoning, get rid of a very bad habit." Mr. Ervine also advised the competitors to get rid of the ministerial note in their voices. "We have nearly abolished it in the pulpit," he said, "and we don't want it in the pew."

Some of the American tourists now in England who have happened to visit Stratford-on-Avon and Warwick on a Sunday have been disappointed at finding such centres of attraction as Shakespeare's birthplace, New Place, Anne Hathaway's cottage, and Warwick Castle closed on that day.

One of the tourists told a reporter: "We have come thousands of miles to see these places, which are of more than local or national interest. In Paris there are no closed doors, and in London one may move about freely and make the most of one's time on Sundays in museums, art galleries, and the like."

Opinion in Stratford-on-Avon is divided on the question of Sunday opening. The trustees and guardians of the birthplace considered this question about two years ago, when a resolution in favour of opening was defeated by a small majority.

At the annual meeting last month the chairman of the trustees, Mr. A. D. Flower, said that more leisurely inspections of the birthplace might be possible if it were open on seven days a week during the summer. He announced that he would reopen the question at a future meeting. The trustees do not meet again until October.

Mr. F. C. Wellstood, secretary and librarian of the birthplace, said yesterday: "There never has been Sunday opening, and it is only in recent times, with the enormous increase in the number of visitors on Sunday, that the question has arisen. All the guide-books make it quite clear that the properties associated with Shakespeare's memory are closed on Sunday."

Canon W. G. Melville, the vicar of Stratford-on-Avon, said: "My rule that people shall not be admitted to the church on Sundays except during service time is going to be continued. If people want to see the church they can do so by saying prayers there and using the church for the object for which it was built, which was not for burying William Shakespeare."

"I have a letter signed by all the Nonconformist ministers, and have no doubt I can obtain the signature of the Roman Catholic priest, protesting against Sunday opening of the birthplace property. If necessary, we shall take the town's poll on the question."

NEWS OF THE EPISCOPAL CHURCH

In Brief Paragraphs

Edited By

WILLIAM B. SPOFFORD

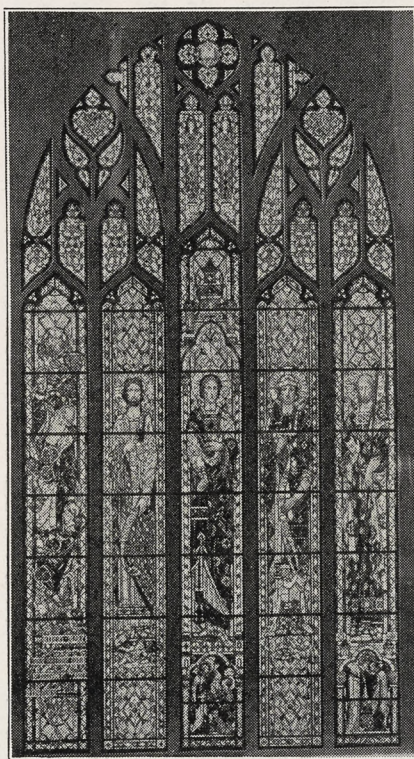
MY GAME of books—the three books you would retain if you were forever to be deprived of all others—is apparently too strenuous for a summer pastime. In any case I put the question to a number of distinguished faculty members of the Concord Conference fully expecting to have a nice snappy paragraph to lead off with this week. All I could get out of the bunch was Green's *History of the English People* and Calvin's *Institutes of Religion*, the selection of Dean Ludlow, formerly of Grace Cathedral, Topeka, now the secretary of adult religious education. And even this courageous man turned me down on the third book, though with the remark that any WITNESS readers who took his selections seriously would find their time well occupied with the history by Green, which is a set and not a volume.

* * *

I had an evening recently with a young man who has just finished work at Columbia University. We discussed ethics for a couple of hours, but not once did he use the words "right," "wrong," "moral" or "immoral." Rather, he talked of doing things that were "beautiful"; of doing things that were "intelligent," and of "experimenting to find out," insisting always that the other words, so frequently used by clergymen, were meaningless. I did my best to hold up my end but I must admit that he made me feel like an old fogey in spite of the fact that we are not so far apart in years. Something has happened to mental attitudes during the last ten years, and the Church, if it is to be on the job, should set to work to find out what.

* * *

The window, illustrated on this page is one of a series illustrating the Christian virtues, recently installed in St. Thomas's, New York. It was designed by the artist, Nicola D'Ascenzo of Philadelphia, to typify "Faith." The window is an excellent example of the middle period of Gothic art in stained glass, and being a five lancet window contains five standing figures, St. Thomas, Cornelius the centurian, Nathaniel, Zaccheus, and Bartimeus, all outstanding characters having great faith. Below the figures are the predallas typical of this period illus-



MEMORIAL WINDOW
In St. Thomas's, New York

trating related subjects or incidents in the lives of the characters shown in the upper portions of the lancets. The upper or tracery portion of the window as well as the background in the main part of the window is treated with a rich all-over pattern of gresaille decoration, studded with symbols and angelic figures of praise, recalling the magnificent cathedral windows of the late 13th and the early 14th centuries. The window is over thirty feet high, containing thousands of pieces of brilliantly colored antique glass, and is a striking example of the present-day revival of this beautiful craft of the middle ages.

In the center lancet, St. Thomas the Apostle holding an architect's T-square, St. Thomas having been recognized as the patron of architects and builders. Below St. Thomas in the lower level of the window is a precella depicting the incident when Our Lord revealed himself to St. Thomas and St. Thomas at last convinced, exclaims "my Lord and my God." Next to St. Thomas on

the left is Nathaniel, "an Israelite indeed in whom there is no guile." Nathaniel holds a scroll on which one reads this legend "and prayed to God always." Next to St. Thomas on the right is Cornelius the centurion holding a sword as the symbol of his calling, and a ribbon on which is written his question of fealty. "What is it, Lord?" On the extreme left panel is shown Zaccheus holding fast to a great vine or tree waiting to see Our Lord pass by, with the legend beneath, "Zaccheus make haste and come down, for today I abide at thy house."

In the extreme right lancet of this window we find blind Bartimeus holding a long staff in his hand, as he gropes his way through the highway. Below him is a precella depicting the familiar story of Christ healing the blind.

* * *

A group of Girl Reserves were meeting at Stratford University on the day when one of the Y. W. C. A. secretaries sailed to China. By her they sent the following message: "The Girl Reserves of Northern California send their love to the girls of China. Tell them we think of them as of ourselves!"

* * *

Regardless of what we may think of the opinions expressed by the Rev. Henry Lewis of Ann Arbor, Michigan, on the attitude of college students on matters of sex, do we not owe him a vote of thanks for again bringing into the open a vital problem? Mr. Lewis has been as close to a large group of college students as any priest of the Church, having for a number of years been the student chaplain at the University of Michigan. Basing his opinion upon this experience he can say: "I have dealt with several thousand young college students at Ann Arbor. Their problems are moral—all moral—and while their aims are all right they are badly confused by present conditions. Promiscuity among the girls is increasingly great. We must find a solution for it and be broad-minded in our efforts toward finding such a solution." What philosophy of life is the basis for their conduct, is it correct, and from whom do these young students get it? Are not these the questions to be tackled, and is anything good accomplished by setting

up a howl when some person is brave enough to point out the facts? And one of these facts seems to be that we are fast coming to have a single standard of morality—and a mighty low one. If one of the jobs of the Church is to protect the home, then the more facts we can secure, and the more brains we can put to work on the problem, the better.

* * *

Forty-eight percent of the 3,891 families who came to the New York Charity Organization Society last year did not require material relief but guidance out of a maze of difficulties before a financial crash should come. The growth in the preventive side of the Society's work should save tax payers in later years from the necessity of supporting so many chronic cases in our city's institutions and prisons.

* * *

The discriminating eye will find an inadvertent joke in The Spirit of Missions for June. "The Rev. Jonathan

Ask Me Another

The following questions and their answers, on another page, are supplied by Elaine Krambles of Chicago, to whom a copy of Bishop Johnson's *Cushioned Pews* has been sent.

1. Who was the great law giver?
2. Where and what is St. Stephen's College?
3. Who is known as the Young People's Bishop?
4. During the first seven years of David's reign, what was the capitol?
5. Which bishop was chosen as the preacher at the commencement this year at the Virginia Seminary?
6. Why is Exodus known as the Book of Redemption?
7. Where in the Bible is our week of seven days established?
8. What is a tabernacle as the word is used in the Old Testament?
9. What in Biblical language is the meaning of barbarous?
10. What are the idyls of the Old and New Testament?

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Odell was inducted. . . . He had served as a surgeon in the army and continued the practice of medicine after he assumed the duties of the rectorship. During this period a large addition was made to the original burying ground."

* * *

1927 is the 25th year of the work of the American Church in the Hawaiian Islands, and the 65th year since work was begun there by the Church of England, which in 1862 sent out Bishop Staley. Bishop La-Mothe hopes the year may be marked by paying off the mortgage on the Bishop's House, which is to be used for parish and diocesan purposes.

* * *

The Cuban Mission San Juan, Baruranao, fifteen miles from Havana, blown down in the hurricane last fall, has been rebuilt and was consecrated in the spring. The Church has been at work here for twenty years. The priest in charge, Rev. Ricardo Barrios, a native Cuban, drew the plans for the new chapel, made the altar and font, and the altar cross of beaten brass. He is also in charge of Calvario Mission at Jesus del Monte, a suburb of Havana, where there are great possibilities for expansion, both of the Church and the school, which are in the midst of a crowded population of poor people.

* * *

Thirteen books by the Bishop of London, given by a Churchwoman to the Church of the Messiah, Gonzales,

Texas, form the nucleus of what it is hoped may become a lending library for the clergy and laity of the Diocese of West Texas.

* * *

A Negro woman, Mrs. Laura Titus, who died recently in Norfolk, Va., left her estate of about \$20,000 chiefly for religious, charitable and educational projects, the bequests including \$500 to her parish, Grace Church, \$500 to St. Paul's School,

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The Rector will be glad to make appointments at various centers during the summer. A visit to the school would be of value. The Chicago Office is Room 1411, Tower Building, Wednesdays, 10 a. m. to 1 p. m. Address the School for literature and information.

ENROLLMENT:

Last year boys came from Ohio, Michigan, Illinois, Minnesota, Florida, Louisiana, Montana, Colorado, Wisconsin, Indiana, Pennsylvania, Iowa and Alaska.

Lawrenceville, and property to be used for a clinic for sick children and babies. She had been known for many years for her charitable work. "Just so you live, just so you die," says the old Negro song.

* * *

In addition to their regular work the Woman's Auxiliary of Trinity Church, Wethersfield, Conn., found time during last summer to knit nineteen sweaters for the Seamen's Church Institute, to be presented to seamen on Christmas Day.

* * *

"Church Unity is no longer a distant vision but an immediate and urgent necessity," said Bishop Charles H. Brent of Buffalo before sailing today on the Aquitania on his way to Lausanne, Switzerland, where he will preside at the World Conference on Faith and Order. This Conference, which will bring together religious leaders from all over the world, will be in session from August 3 to August 21.

"All the Christian churches are looking forward to this meeting with the greatest interest," said Bishop Brent, "as a step toward greater unity. The Lausanne Conference is the most representative religious assembly that has been held since the

division of the Church, centuries ago. The spirit of all our preparatory meetings has been one of harmony and frankness. I believe the era of church controversy is over. We are living in an era of church cooperation.

"Five hundred representatives of nearly one hundred nation-wide churches, in all parts of the world, from Norway to New Zealand, will assemble at Lausanne. While church unity is the subject and aim of their meeting, discussion and recommendation, rather than legislation, are the means through which the leaders in all denominations hope to advance the aims of inter-church harmony. English, French and German will be the official languages of the Conference, with interpreters and translators on hand to make mutual understanding easier.

"The vitality of Christianity is being sapped by its inner dissensions. A kingdom divided against itself will never have the power to win the world to God.

"To the older generation it may not be a matter of the gravest concern how many branches of the church claim to have the truth in their keeping. But to the boys and girls now growing up it is vitally im-

portant, though they may not know it. Behind their youthful scepticism is a real hunger for enduring truth and beauty. How can we show them what we believe to be the goal of their search unless we unite on a common viewpoint of righteousness and morality?"

* * *

The motion picture industry, feeling that it is apt to arouse international ill-will, are to refrain in the future from depicting the typical Mexican as a two-gun, mustachioed villain, and the mass of Mexicans as revolutionists and bandits.

* * *

A new church for St. Peter's, Talladega, Alabama, the Rev. Joseph H. Harvey, rector, has been started. It is to be constructed of Indiana Limestone, and is to be an impressive building, modern in every respect.

* * *

The congregation of St. Andrew's, New York, the Rev. Albert E. Ribourg, rector, is being asked to contribute toward a fund of \$30,000 which is the cash payment for a church property which a Russian congregation that has been worshipping in St. Andrew's for the past four years. The congregation, organized under the name, "The Russian Orth-



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odox Church of Christ Our Saviour" has grown to 500 members. The property to be purchased is the Congregational Pilgrim Church at a price of \$145,000.

* * *

A new organ, said to be the finest in America, is to be installed in the Church of the Ascension, Mount Vernon, New York.

* * *

The 99th commencement of Kenyon College opened on June 18th and was carried through with all the usual colorful dignity. The unique feature was the ceremony in celebration of the 100th anniversary of the laying of the cornerstone of Old Kenyon. There were 26 men in the graduating class, in addition to the graduates of Bexley Hall. Honorary degrees were conferred upon Frank M. Marchant; C. Sturges Ball of the Bexley faculty; Henry G. Dalton of Cleveland, a trustee; Col. T. A. Johnstone, head of Kemper Academy; George J. Peet of New York; Rev. Royal Hunt Balcomb, for his remarkable work in Wyoming, and the Rev. Jon R. Stalker of Massillon. Both Bishop Leonard and Bishop Rogers attended the commencement.

* * *

On the Sunday nearest Empire Day, a splendid demonstration of international goodwill was given in an evening service at St. Paul's Cathedral, Detroit. The British flag was carried in procession with the flags of America and of the Church. The large congregation sang with great gusto, "The Maple Leaf" and "O Canada." The Rev. Alan P. Shattford, of the Church of St. James the Apostle, Montreal, preached a great non-militaristic sermon on "The Sword of the Lord and of Gideon," which he explained would be more correctly rendered "The Lord and Gideon." The combination suggested was a great cause and a great personality. At the close of the sermon a huge Union Jack was displayed at

the chancel steps, and "Rule Britannia" was sung with a heartiness that brought tears to the eyes of many an old Britisher. Then the American flag was presented, and the "Star-Spangled Banner" sung with even more than usual enthusiasm.

* * *

The Church of the Holly Spirit, Lake Forest, Illinois, the Rev. Herbert William Prince, rector, celebrated its 25th anniversary as a Parish on Whitsunday, June 5th. At the 11 o'clock service the rector celebrated and the sermon was preached by the Rev. Albert Glenn Richards, rector of Emmanuel Church, Athens, Georgia, and former rector of the parish. The choir, augmented by a number of former members, sang a beautiful service. After the service, a lunch was served by the Choir-mothers, in the parish house. The rector presented a beautiful leather brief case to Mr. Arthur Ranous, who was celebrating 25 years of service in the choir. This gift was from the members of the choir. A very interesting and amusing speech was made by Mr. S. E. Gruenstein, Editor of

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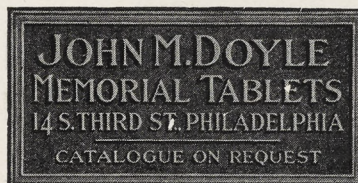
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ning, at 8 o'clock, Bishop Anderson confirmed a class and preached. Large congregations were present at both services and the number of communions made at the 11 o'clock service was the largest ever made at a single service in the history of the Parish.

* * *

There are five missions in the vicinity of Glacier National Park in Montana. All have Church buildings and are under the care of a lay missionary who cannot administer the sacraments. Should any priest of the Church, including Glacier Park in his vacation trip, feel that he could give a service to one of these places, will he kindly write to Richard R. Price, Whitefish, Montana, who will be glad to give details?

* * *

The Rev. Edgar vanWright Edwards, late of Granteville, S. C., was instituted, June 9 by Bishop McDowell as rector of Trinity Church, Atmore, Alabama. Assisting in the service was the Rev. Joseph R. Walker, his predecessor. In the procession were the Protestant pastors of the city, one of whom made an address on behalf of the Christian congregations represented, quite in the spirit of the Lausanne Conference.

* * *

The Y. P. S. L. Camp of the Diocese of Alabama was held June 7-14 at Battles on the east shore of Mobile Bay. The camp was under the direction of the Rev. R. A. Kirchhoffer of Mobile, with the Rev. J. W. Heyes of Eufaula as chaplain. About 100 young people and their counselors enjoyed the week of study, fellowship, recreation and worship. Dio-

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cesan officers of the Y. P. S. L. for the coming year were elected: president, Allen Bartlett, Church of the Advent, Birmingham; vice-president, Catherine Nelson, Church of the Ascension, Montgomery; secretary, Delia Gould, St. Andrew's, Birmingham; treasurer, Robert Morefield, St. Mary's, Birmingham.

* * *

From the San Juan Hospital at Farmington, New Mexico, the Rev. Charles W. Baker writes of the fascinating mission chapel:

"The altar is of antique Verde marble; on the top of the altar there is a cerestone of New Mexican marble, and the rest of the top as well

as the retable is finished with a mosaic of Pueblo pottery, taken from the ruins of the Pueblo villages thereabouts. Some of the pieces are gathered off the desert about the Hospital, where there was a village in the dim past. The pottery pieces have the conventional designs of the Pueblo pottery, in black and white, and red and black. It makes a very beautiful finish to the altar. The rugs are of Navajo make, given by grateful patients of the Hospital. The walls of the Chapel are finished in a light brown, with a tan color above and in the chancel. Near the door there is a font of caenstone, in which many Indians have been baptized,

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Dean, Francis S. White, D.D.
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Grace and St. Peter's, Baltimore.

Rev. H. P. Almon Abbott, D.D.
Sunday, 8, 11, 3 (Baptisms) and 8.
Holy Communion, 1st Sunday of month.

Grace Church, Chicago.

Rev. Robert Holmes
St. Luke's Hospital Chapel until new church is built.
Sundays: 7, 10:30 and 7:45.

St. Paul's, Chicago.

Rev. George H. Thomas
Dorchester Ave. at Fiftieth St.
Sundays: 8, 9:30, 11 and 7:45.
Holy Days at 10 A. M.

The Atonement, Chicago.

Rev. Alfred Newbery
5749 Kenmore Avenue
Sundays: 7:30, 9:30, 11 and 5.
Daily: 7:30, 9 and 5:30. Also Friday, 10:30.

St. Chrysostom's, Chicago.

Rev. Norman Hutton, S.T.D.
Rev. Taylor Willis
Sunday, 8, 10 and 11 a. m.
Sunday, 4 p. m. Carillon Recital.

St. Luke's, Evanston.

Rev. George C. Stewart, D.D.
Sunday, 7:30, 8:15, 11 and 4:30.
Daily, 7:30 and 5. From Chicago, off at Main, one block east and one north.

Trinity Church, Boston.

Rev. Henry K. Sherrill
Sunday, 8, 9:30, 11, 4, and 5:30.
Young People's Fellowship, 7:30.
Wednesdays and Holy Days, Holy Communion, 12:10.

The Ascension, Atlantic City.

Rev. H. Eugene A. Durell, M.A.
Pacific and Kentucky Aves.
Sundays, 7:30, 10:30, 12, 8.
Daily, 7:30 and 10:30.

Christ Church, Cincinnati.

Rev. F. H. Nelson and Rev. W. C. Herrick
Sundays, 8:45, 11, and 7:45. Daily, 12:10.
Holy Days, Holy Communion, 10.

St. Matthew's Cathedral, Dallas.

Dean Chalmers and Rev. R. F. Murphy
Sunday, 8, 9:45, 10:45, and 7:45.
Daily, 7, 9:30, and 5:30.

St. Luke's, Atlanta.

Rev. N. R. High Moor
Sundays, 7:30, 11 and 5.
Church School, 9:30.

There is space here for two

NOTICES OF CHURCH SERVICES

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and it is hoped many more will be in the years to come."

The Mission hopes to have a "Good Shepherd" window, appropriate for these Indian shepherds of the desert; also a cross of beaten silver made by Navajo silversmiths for the altar.

"If it were not that the Chapel is a memorial," Mr. Baker says, "I should feel we had no right to use so much money in making it beautiful when we need so many things. But it is wonderful to have such a beautiful chapel to show the Indians, that they may realize how much we honor and reverence our God. We find it far more difficult to reach these Indians than those in northwestern California, that is, with the Christian religion."

* * *

This is from the editorial office of the China Y. W. C. A. in Shanghai, written by a westerner.

"Some of the things which we seem to see, out here, for you:

"First, that no matter what splits and shifts the government, no matter what alarming 'incidents' may occupy the immediate foreground, the major process in this Revolution, the quickening of the people, goes steadily on, and will not be stopped. There is about it a sense of destiny,—such as must attend all those great events that set the freedom of the common people of the world some appreciable steps ahead. Like innumerable other hopeful souls, we may, during the phenomenal northern drive of the Nationalists, have been deluded in the matter of time. It may well take another fifty years or so to complete this Revolution, instead of the fifty months that for a time seemed possible. But we saw the look that came on certain Chinese faces the day the first Nationalist flags were flown on these streets. Whatever elative place national spirit may come to have in the developing internationalism of the world, we have seen it here kindling an ardor and a devotion that cannot but be gain to this great and hitherto so localized people.

"Secondly, we see something of how literally and terribly true it is that Christianity has not so much failed as never been tried. We see the vulnerable spots of the world's poor attempt at it, thus far, exposed to attack under the rude circumstance of revolution here. And considering our own western representations of Christianity alone, we see day by day more plainly, that to the pragmatic Chinese people it must show itself as a way of living that works, before it can impart that other centrally essential thing,—a mystical relationship; therefore that Christianity must be applied to the satisfactory solution of the problems of armament, treaties, and the like if western

Services

Cathedral of St. John the Divine, New York.

Amsterdam Ave. and 111th St.
Sunday Services: 8, 8:45 (French) 9:30, 11 A. M. and 4 P. M.

The Incarnation, New York.

Madison Ave. at 35th St.
Rev. H. Percy Silver, S.T.D.
Sundays, 8 and 11 a. m.

Trinity Church, New York.

Rev. Caleb R. Stetson, S.T.D.
Broadway and Wall St.
Sunday, 7:30, 9, 11, and 3:30.
Daily, 7:15, 12, and 4:45.

The Heavenly Rest and Beloved Disciple, New York.

Rev. Henry Darlington, D.D.
Sunday, 8, 11, and 8. Church School, 9:30.
Holy Days and Thursdays, 7:30 and 11.

St. James, New York.

Rev. Frank Warfield Crowder, D.D.
Madison Ave. at 71st St.
Sundays, 8, 11, and 4.

Grace Church, New York.

Rev. W. Russell Bowie, D.D.
Broadway at 10th St.
Sundays, 8, 11, 4, and 8.
Daily, 12:30, except Saturday.
Holy Days and Thursdays, Holy Communion, 12.

St. Paul's Cathedral, Buffalo.

Rev. Charles A. Jessup, D.D.
Sunday, 8, 9:30, 11 A. M.

Gethsemane, Minneapolis.

Rev. Don Frank Fenn, B.D.
4th Ave. South at 9th St.
Sundays, 8, 11, and 7:45.
Wednesdays, Thursdays, and Holy Days.

St. John's Cathedral, Denver.

Very Rev. B. D. Dagwell
Rev. Wallace Bristor
Rev. H. Watts
Sundays 7:30, 11, and 5.
Church School, 9:30.

All Saints' Cathedral, Milwaukee.

Dean Hutchinson
Juneau Ave. and Marshall St.
Sundays, 7:30, 11, and 7:30.
Daily 7 and 5.
Holy Days, 9:30.

St. Paul's, Milwaukee.

Rev. Holmes Whitmore
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Christians are any longer to come here to give.

"But thirdly and last, there appears more clearly than ever before, a better thing than that the West should continue in the attitude of a giver only, and that is, that the day of that generous, beautiful but unilateral relationship is over. Seen at close range, this experience of China's Revolution with its implications for Christianity is revealing in a few startling months,—packed full of attack, propaganda, and other forces that play up in a strong light what had been dimly seen for years,—how desperately true it is that the Christian enterprise is no longer to be the attempt to extend the religion of Jesus from one land to another, but a joint attempt, participated in by all nationalities on exactly the same footing, to extend His spirit from one area of life to another. This is, of course, no new thing to say, but as seen and felt from this vantage-point, there is urgency now, about our realizing it to the full."

Answers

1. Moses.
2. Annandale, New York. A Church college.
3. Bishop Juhan of Florida.
4. Hebron.
5. Bishop Darst of East Carolina.
6. It records the redemption out of Egyptian bondage of the descendants of Abraham.
7. Exodus 23, verse 12.
8. A tent.
9. Strange.
10. Ruth of the Old Testament, Philomon of the New.

Clerical Changes

ALDWORTH, Rev. E. L., resigns as assistant of the Messiah, Detroit, to accept the rectorship of St. Peter's, Hillsdale, Michigan.

APELHOF, Rev. Gilbert, graduate this June of the Virginia Seminary, has accepted an appointment as missionary-in-charge of St. Luke's, Ferndale, Michigan.

BELT, Rev. Robert J., formerly of Clairton, Pa., is temporarily in charge of St. James' Mansfield, Penna.

DAY, Rev. John, resigns as dean of the cathedral at Oklahoma City to accept the deanship at Topeka, Kansas.

GAST, Rev. Stuart F., recently ordained deacon, has been placed in charge of St. Luke's, Mechanicsburg, Penna., with charge of work at New Market, Enola and Harrisburg.

HANSON, Rev. Alexander B., Jr., ordained deacon June 19th by Bishop McDowell of Alabama, has become the assistant at Christ Church, Mobile, Alabama.

HUBBARD, Rev. Russell S., graduate this June of the Virginia Seminary, has accepted a curacy at St. John's, Waterbury, Connecticut.

MUNDAY, Rev. Thomas G., resigns as rector of St. John's, Albany, Alabama, to accept the rectorship of St. Mark's, Troy, Alabama.

RANDALL, Rev. R. E., has resigned as rector of St. Mark's, Marine City, Michigan, to take up evangelistic work in England.

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