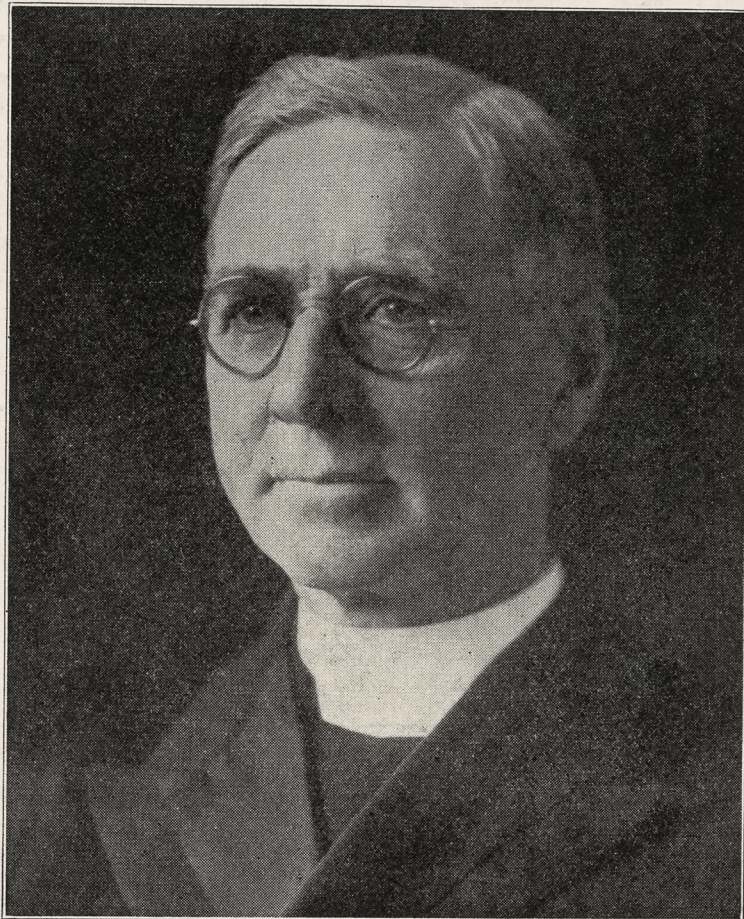


WHAT THINK YE OF CHRIST?—JOHNSON

# *The* **WITNESS**

CHICAGO, AUGUST 30, 1928



REV. W. S. HOWARD

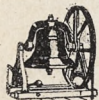


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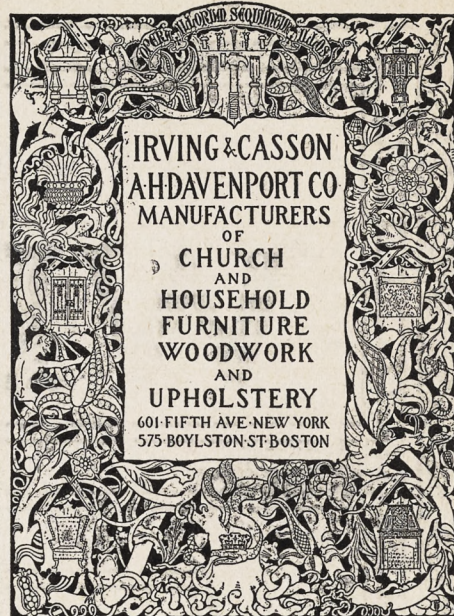


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## WHAT THINK YE OF CHRIST

*We Deal with Persons, not Concepts*

By

BISHOP JOHNSON

IN evaluating the Christian life one should put first things first and then the secondary things will find their proper place.

The first great commandment as laid down by the Master is that we shall love God but in order to do so we must know God in the way that He has chosen to reveal Himself to us. It is His gospel, not ours.

These two propositions are elementary, and they go together.

There are two kinds of people whose religion fails to motivate—First those who say that it makes no difference what we believe so long as we do what is right, and secondly those who think that so long as they have an orthodox faith, they need not concern themselves with loving those whose faith differs from theirs.

As a matter of fact, if we study the Gospels carefully we shall find that two things are essential to the Master's Mission. First that men should know God through Him and secondly that this knowledge should cause them to love God through Him. Given a person who has this attitude of mind, then God's peace through Christ will be sufficient for him.

But there is no evidence in the Gospels that the power of God through Christ operated under any other conditions. "He that hath seen me," Christ says, "hath seen the Father," and also "If God were your Father you would love me."

The two must go together, first the perception of God through Christ and secondly the affectionate reaction of the pure in heart to this perception.

Christ came to reveal God's love to man and those who would profit by such revelation are those who find

in Christ, all that they need to find in God.

So we discover that these two things go together as a rule, namely, that those who are indifferent to the person of Christ are not animated by love to do very much but philosophize.

Christ never encouraged men to think that a correct philosophy was identical with living the Christian life.

Religion is a more personal affair than philosophy which usually deals with concepts rather than with persons.

After observing people for forty years, I find that the habit of self sacrifice is developed through love of a person rather than through logical syllogisms. Some of you may have read recently in one of the magazines of a Chinese proverb which says that "you can cure people of licentiousness but not of logicity."

It is such a subtle temptation to substitute logical thinking for benevolent action. St. Paul strikes this note when he asks "that Christ may dwell in your hearts by faith, that ye, being rooted and grounded in love, may be able to comprehend," condemning those who imagine Christ may dwell in their heads by faith and that being rooted and grounded in logic, they will be able to comprehend. A person without love is as deaf to the message of Christ as an ear without any appreciation of harmony is deaf to a symphony concert.

It is a scientific age and from that standpoint most wonderful, but mere science is powerless to produce friendship, to create the atmosphere of a home or to appreciate religion. Life is something more than a mental en-

gine; it is also a personal relationship which is outside the realm of mere mental processes.

And yet religion has its own sphere of intellectual activity. It is folly to say that we can love Christ without knowing Him as He is, for my attitude to Christ would be entirely different if I regarded Him merely as a good man. I could revere Him and love Him as a man, it is true, but I could not worship Him as the image of the Father without being an idolater and subject to the reactions of idolatry.

It is just here that the Christian religion has been effective or ineffective.

Time is the real test of values and no group of people which has denied divine honor to Christ has ever been able to awaken the enthusiasm of self sacrifice and devotion."

It is because men believe that the word of Christ is the power of God that they have gone out into the world to lift men out of superstition and degradation. The moment that you secularize the Christ, just that moment you lose the mysterious power which has persisted in bearing witness to Him.

It is only when men lost their own comfort and cupidity by reason of their devotion to the person of Christ, that they become effective forces in a barbaric world.

It is the love of Christ constraining them that has prompted men to regard their own lives as not dear unto themselves. You may deny divine honors to Jesus Christ and still manifest a form of culture that is admired by men, but you may not deny



His Lordship and become a living force to overcome the power of worldliness.

Men are always interpreting the purposes of God in terms of temporal culture. Christ interpreted the purpose of God in terms of eternal life. Manifestly the two viewpoints are as different as that of students, one of whom interprets a college career in terms of convivial, athletic or so-

cial distinction, and the other regards a college education in terms of his ultimate profession or vocation. We rightly interpret Christ's message only as we catch His vision of what we are in the world for.

To say either that we can believe as we please so long as we do what is right, or to say that we can do as we please so long as we believe what is right is to miss the mark, not right-

ly dividing the word of truth, for the head and the heart must work together in order to fulfill the Gospel of Christ.

He offers us an opportunity to grow into the measure of the stature of His fulness. If we accept the standard we must fulfill the conditions in order to comprehend with all saints what is the length and breadth and height and depth of His gospel.

## THE LABOR SUNDAY MESSAGE

*Issued by the Federal Council of Churches*

*(Prepared by the Commission on the Church and Social Service, of the Federal Council of the Churches of Christ in America, for use on Labor Sunday, September 2, 1928.)*

**D**REAMS of a better social order can no longer be dismissed as the objectives of sentimentalists. Science appears upon the scene as the handmaid of religion. For science has already accomplished the impossible. By its knowledge of law it has subdued the natural order to the will of man. Man flies, he speaks through space, he draws electric power from the sky. By the aid of science we now do those things which previous generations put down as the foolish dreams of impractical men. There is every reason to believe that science can now adopt social ideals as specifications of a great task to be accomplished for humanity and proceed by the scientific method to assist in evolving a new industrial order which shall be increasingly characterized by righteousness and peace.

A score of years ago the churches of this country expressed the ideals of religion in their bearing on social and industrial relations. The abolition of child labor; protective regulations for women in industry; the abatement and prevention of poverty; the protection of the worker from dangerous machinery and occupational diseases and the hardship of enforced unemployment; suitable provision for old age; the right of employes and employers alike to organize; adequate means of arbitration and conciliation in industrial disputes; the gradual and reasonable reduction of hours of labor to the lowest practicable point; a living wage as a minimum in every industry and the highest wage that each industry can afford; a new emphasis upon the application of Christian principles to the acquisition and use of property; and the most equitable division of the product of industry that can ultimately be devised—these

are the industrial ideals for which the churches stand.

Certain phases of the industrial problem press for immediate attention. The past year has seen a serious condition of unemployment. The situation has been not less but more challenging because of a condition of prosperity for many while a very large number of men were out of work. The Department of Labor has estimated that there were nearly two million fewer persons employed in January of this year than in January, 1925. Since the so-called normal unemployment is not less than one million, this government estimate means that at least three million workers must have been unemployed during the past winter. Such a condition is economically unsound and intolerable from the point of view of Christian brotherhood. Let the forces of religion vigorously renew their efforts so to inspire our technicians, and so to impress upon industrial leaders and when necessary upon government the demand for solutions for unemployment, that wise and effective measures may be worked out to remove this evil from our economic life.

The coincidence of unemployment and the rapidly advancing productive power of the nation due to the increased use of machinery, new power resources, scientific management, and the growing efficiency of labor suggest the possibility of a further shortening of hours and of a five-day week in certain industries. Churches and social agencies must be prepared to do their part in providing for the increasing leisure time for all as hours of work are shortened. We have learned to view with confidence the ability of the workers, if opportunities are provided, to make good use of their leisure time as any other social group.

It is of basic importance in the approach, not only to these problems of hours and unemployment, but to

all matters which touch intimately the lives of the workers, that the right of collective bargaining shall be recognized as fundamental. Representation of all the people concerned in a common undertaking, which is the American principle of government, is the only sound and scientific method of adjusting labor relations and of working out permanent solutions of industrial problems. We view with satisfaction the forward-looking offers of the American Federation of Labor and other unions to co-operate with management in an effort to eliminate waste from industry, to increase production and to promote efficiency in the service of the public. An engineering approach to industrial problems by the labor unions in practical co-operation with management holds a significant promise of orderly and constructive progress.

It must not be forgotten that the churches are also employers of labor and that as such they are under the moral obligations as other employers to operate on Christian principles in their relations with those whom they employ. Indeed, they are under greater obligations because of the position they assume as teachers of ethics and religion. The churches must ask themselves not only whether the salaries of ministers, missionaries and church workers are fixed on a brotherly basis, but also whether, in the business enterprises of their boards and publication agencies, conditions of employment, wages, hours and control are in accord with an enlightened Christian conscience. Some labor leaders have not been interested in the liberal pronouncements of the churches because of evasions by the churches themselves of the practical issues involved. A prominent church official has said: "I am about ready to ask my communion either to practice some of its liberal pronouncements or to repeal them."



We, therefore, urge both the religious and secular forces of the nation to renew their faith in the social ideals of the churches as practicable objectives for American life. We

suggest to all concerned in industry that they approach the solution of labor problems in a more scientific and co-operative spirit, assured of the possibility of hitherto unattain-

able social progress. We call upon capital, labor and the public to move forward with good will, courage and intelligence into a new and better day.

## WHAT DO YOU BELIEVE?

### *We Need to Get Down to Fundamentals*

By

IRWIN ST. JOHN TUCKER

"What do you believe?" I was asked, by a fellow copy-reader, in a sudden pause in the seething maelstrom of news of suicides, and deaths by fire and wrecks, and divorces, and presidential vetoes and senatorial debates. He leaned across the desk and asked me casually: "What is your favorite religion? What do you think of Buddhism?" It seemed he had studied a little of the religions of the East and was fascinated. Two or three other men chimed in, about the relative merits of Islam, and Shintoism, and Taoism. The question was of absorbing interest.

Some months ago I was talking to a mission priest who had taken charge of a small church in the diocese of Chicago. We spoke of the discouragements of pastoral work—as railroad men bewail the fate that made the railroad men, and as clerks and real estate men and insurance men recount the pitfalls of their own professions, when they meet. After a reference to the lack of faith in the people, I asked him "Well, now, honestly, what do you believe?" And he replied, "Well, now, I'll tell you; I believe in colored vestments."

#### LACK OF RELIGION

And he was right. I could discover in him no trace of actual, living religion, of belief in God, or the Holy Ghost, or Christ. His religion centered about colored vestments. He spoke of the "type of service he liked"—something between "St. Mary the Virgin's and the Transfiguration," I believe he expressed it. That was his creed; "I believe in Colored Vestments."

To say that this was blasphemy, or idolatry, is to dignify and ennoble it. It takes brains to blaspheme. There was no more in the faith of such a man than in the natural response of a baby to brightly colored cloth. He grasps at anything brightly colored because of its attractiveness. There are men who will die for a colored cloth which happens to be the flag of their hotly beleaguered cause. But I could not discover in this partic-

ular man anything deeper or more profound than the hoarse shouting of a ward hanger—on for the label of his party, for the reason that it is his meal ticket.

#### "DOES IT PAY?"

What do you believe? The rector of a large city parish said "There is a Mid-Western psychology. People have but one question to ask on any subject—'Does it Pay?' They ask it of politics, of business, of art, of anything—does it pay?"

The Christian religion must be prepared to meet that test. Haggai said: "Prove me now herewith, if I will not open the doors of heaven and pour down plenty upon you!" What is our religion? Does it Pay? We must be prepared. Not only to state our faith, but to demonstrate that it is worth while, with infinitely more than the sacrifice it entails.

It is found, you say in the Creeds. All right. The Creed states that Jesus Christ "ascended into heaven, and sitteth upon the right hand of God the Father Almighty; from thence he shall come to judge the quick and the dead."

When you say that, what do you mean? Is the physical body of Jesus Christ sitting in a chair on the right hand of another chair in which sits God the Father, and with the Holy Ghost sitting in the left hand chair, like the president and secretary and treasurer of a lodge meeting? In what part of this vastness is The Triple Throne? If so, where? The telescope shows us universe beyond universe lost in the depths of space, so hugely separated that the distances may be measured only by millions of light years.

If Christ "rose from the dead and ascended into heaven" means that Christ's physical body arose, where is it now? And if it means a spiritual body, what became of the physical body? We are told that the Church is the body of Christ; that the Bread and wine in Holy Communion are the body and blood of Christ; that the body of Christ sitteth on the right hand of God.

What do we mean when we say these things?

We must mean something, or else we are mumbling gibberish. Keen eyed and clear thoughted young men and women who spend their waking hours in studying the mysteries of the universe by severest rules of scientific logic are not going to be told "You mustn't ask about such things!" They promptly reply "Oh, bunk!" and they are right.

#### THE JOB

The church exists to carry God to the people, the people to God, and for no other reason. If it cannot establish that contact, it is obtaining money under false pretenses. Millions given for the erecting of huge cathedrals are merely establishing huge cancers, unless in that cathedral hums the dynamo of power that electrifies and illuminates souls.

Textbooks are necessary to safeguard knowledge; but they are not knowledge. Suppose an electrician mistakes his book of rules for the electric current itself. What happens to his lights? Suppose an architectural student mistakes his tables of strains and tensions, his history of architectural styles, for the actual structure he is supposed to build; can one dwell in its pages? This tendency is constant. It is not confined to theology. Long periods occurred in which artists instead of studying the human figure from the human beings around them, studies only pictures painted by other artists. The curse of dry rot fastens on writers, who, instead of studying human life, study books about human life, on Botanists who study books about botany instead of studying the living plant, on priests who study formulas instead of studying human souls.

#### AGE OF DRY ROT

We have been living in such an age of dry rot. We are living in such an age. We are beginning to break out of it. At Berkeley seminary every summer theological students spend their vacations working in factories, to study human nature in



the raw. At General Seminary, the students are put in control of an actual parish, which they operate themselves. But the hideous system of education which hands out predigested information as a grocer hands out packages of predigested breakfast food, has not yet yielded in the department of theology.

At one conference of students at Berkeley, the Dean asked a student who had spent the summer in a factory, "What is the big question, as you see it, after this experience?" The student delivered a lengthy and very thoughtful discourse, advancing the thesis that the biggest question in the world was the solution of the industrial crisis. The Dean cut him short with: "You are wrong. The biggest question in the world is 'Is there a God?'"

Millions deny it. Millions who think

they believe in God deny the fact, even in affirming the belief, for they construct a tiny little God, a ridiculous God, a God in whom even an educated child could not, with the best will in the world, bring himself to believe. We have so emphasized the peculiarities of our particular denomination that when we meet other men of God we instinctively shrink back from them. Once when I had been working in the Seamen's Institute in New York, and I had come aghast, upon something of that elemental evil which existed in the murderous system of sea-slavery, against which the Institute warred. I was telling a fellow seminarian about the work which the Presbyterian Seamen's mission had done to break the grip of that devilish thing. He said, "Oh, are those heretics butting in?"

I could hardly believe my ears. I tried to explain that in this desperate battle, one did not think of a rescuer in the hour of mortal peril as a heretic. He said, "Well, didn't St. Paul pronounce against heretics the curse *Anathema Maranatha*, the most awful curse that can be spoken? And aren't Presbyterians heretics?"

What can you say to a brain like that, you ask? This man's brain was of high grade. He was a graduate of Yale, and was then taking a master's degree at Columbia. But he had been filled full of gaseous words by a poison-brained professor of church history.

Throw away the Prayerbook—discover Prayer! Throw away the Creeds—discover Faith! Prayer will lead us back to the Prayer book; faith will lead us onward to the Creeds.

## CANONICAL EXAMINATIONS

### *The Work of the Commission On the Ministry*

By

REV. W. L. DEVRIES

THE Commission on the Ministry has just issued a pamphlet (to be had for the asking from the General Department of Religious Education, 281 Fourth Ave., New York City), which contains systematic methods of procedure for diocesan boards of examining chaplains, and constitutes an endeavor to attain business-like system in the conduct of the canonical examination of men seeking holy orders. This program for the operation of boards of examining chaplains provides for the due organization of such boards, for the elections and terms of officers, for the careful keeping of records, for the convening of meetings, for definite methods in the preparation of questions by individual examiners and adoption by the board as a whole, and for the reaching of decisions in regard to the proficiency of each individual examined. It seeks to do away with all haphazard examinations and to safeguard both the candidate and the Church in testing the educational and theological equipment of our clergy.

Under our Canon Law no authority in the church can set forth and prescribe such rules for universal use but the hope is that these rules, drawn up by experienced men and based on the procedure obtaining in many dioceses all over the land, will be widely adopted by diocesan boards, with the approval of the bishop in each case, and so procure harmony of

method along with due adjustment to local conditions.

The need of such adjustment is duly recognized by the Commission on the Ministry and endeavor has been made in the provisions of these recommended rules to provide for local conditions and temporary contingencies. For instance, in dioceses or missionary districts of great area, it is of course very difficult for boards and candidates to get together. One missionary bishop whose district covers a large section of the map, to get a man ordained for a remote field had to ask for the resignations both of his Council of Advice and of the board of examining chaplains, then assembled three of his presbyters at one point together with the candidate, and had them act in turn as examining chaplains and Council of Advice and so got the man through in due canonical form, together with adequate testing of his fitness and learning. For such emergencies one section of these new rules provides that by unanimous vote and with the approval of the bishop a board may suspend any of the rules for the duration of any one meeting, provided the canons of the General Convention are in no way contravened.

Furthermore a bare majority of the board is sufficient to pass a man so that the whole board does not have to gather at one distant point. Examinations may be written, and at a meeting of the board questions may

therefore be drawn up for papers to be written elsewhere and later under the direction of one or two members of the board. A decision on results may be reached through correspondence and the candidates' testimonials signed without a formal session of the board, provided it bears a majority of the signatures of the examining chaplains of the diocese or district.

For the oversight of studies it is provided that under the terms of Canon 3, Section 1, a member of the board, under appointment of the bishop, may supervise the studies of a candidate and report to the bishop and board his progress. Thus presbyters in remote corners of great territorial areas may conduct a great deal of the work of preparing men for the ministry in consultation with the bishop and board of examining chaplains.

This set of rules completes for the time being the work of the Commission on the Ministry in behalf of high standards and thoroughness in training and admitting men to the sacred ministry. Its other publications in behalf of this have long been in general circulation; i. e., *The Guide for Candidates*, published by the Morehouse Company; *The Syllabus of Theological Studies and Examinations*, and *The List of Theological Text Books*, published by the National Council, and given to applicants by the General Department of Religious Education, without charge.



## Cheerful Confidences

By George Parkin Atwater

### AT SEA

ONE of the most exciting experiences of a trip abroad is the ride to the ship. As the taxi begins its journey the travellers realize that at last the trip has actually begun. It is too late to turn back to see if anything has been left behind. My little daughter fairly chuckled with joy as we turned off our familiar street and whirled over the Brooklyn Bridge. Europe seemed just around the corner. Arriving at the pier we found every facility to speed us and our baggage easily over the gang plank. At last we had boarded the great ship and were inspecting our cozy staterooms. Then we went on deck where for an hour we visited with a group of devoted friends who had come to see us off. The whistle blows, an officers calls "All visitors ashore," and we momentarily expect the ship to move off. Our friends gather on the pier, and shout messages and farewells. Finally we observe that we are moving. The sturdy tugs are pulling and pushing the ship into the Hudson River. The ship veers away from the pier.

We are off to Europe.

It is an impressive ride down the river and through the harbor, past the Statue of Liberty, through the narrows and so out to sea. We wander about the deck, and sit for a few minutes in the steamer chairs, look into the various rooms, and get lost in the passages.

Now the bugle blows and that is lunch. Then comes the inevitable debate as to whether one should eat lightly or otherwise upon going to sea. Each one of our party does what he thinks best and leaves the result to Neptune.

We are on the White Star liner "Cedric", a fine old ship, not an ocean grayhound, but steady and commodious. I crossed on this ship in 1906, my first voyage. It is exactly as I remember it, except the arrangement of the tables in the dining saloon.

One is impressed with the courtesy and affability of the officers and crew of an ocean liner. It is very pleasant to received cordial and polite treatment from the officers, and from the stewards. It adds to the pleasure of the journey.

We sailed on a Saturday. On Sunday the purser read the Church of England service in the dining saloon. There were many present. A glance into my travel diary told me that on this exact date, July 29, in the year 1906, I read the service at the same spot. I mentioned this to the purser after the service and he summed up a whole volume of in-

### ON THE COVER

WALTER S. HOWARD observed last year his fifteenth anniversary as rector of Christ Church, St. Paul. During his rectorship the membership has more than doubled and the financial receipts are now about three times greater. His work has been notable for the large number of boys and young men who have come into Church membership. The number of confirmations in the past fifteen years is greater than in the previous sixty years of Christ Church. Two active Boy Scout troops are maintained. A vested Male Choir of sixty voices is notable for the excellence of the music and an auxiliary choir of girls, women and men is also very efficient. The property has been put in excellent condition and a fine thirty-stop modern pipe organ has also been installed in his rectorship.

terest, enthusiasm, sympathy, and concern in the one word, spoken as only an English man can pronounce it: "Extraordinary."

He then explained that the purser now read the services and they did not ask travelling parsons. I replied in kind: "Quite all right, old chap."

They permit smoking all over the ship except in the dining saloon. This applies to the men also.

After a day or two the extreme novelty of the ship wears off and one settles to some sort of routine. Except for eating and sleeping we have nothing to do until a week from today. It is quite different from sitting in an office, with mail pouring in, and the door bell and the telephone ringing—and a score of noises from the street crashing in one's ears.

The only fly in the ointment so far is the perpetual meeting of a conversational club which is held on deck just outside the windows of my stateroom. The "Marathon dancing" of which we hear occasionally, seems only shadow boxing compared with the endurance of two men and three women who have a life membership in this conversational club. It does not seem possible that five human beings could produce so much chatter all day long. It wouldn't be so bad if they talked one at a time, but the rule of the game is that only one shall be quiet at any given moment. The composite result: a sort of cross section of what I hear, is this:

"If Al Smith should be elected—the baby would not have the croup—in any church worthy of the name—until the Volsted act is repealed—and Macy's have a sale of white goods—with a small portion of pimento—

especially as father and mother believe absolutely the story of Adam and Eve—and the farmers—go to the Tower of London—and that's my opinion."

So it goes all day.

"An ounce of traveling is worth a pound of reading," said Fred T. Winter. "Some time back I thought that one of the oddest facade appointments was that of the ten commandments on the front of the courthouse in Jonesboro, Tenn., the first capital of that state, then known as Franklin. But last summer while motoring through the country in England I noted a card full of buttons attached to the front door of a church in a small village. Upon inquiry I was told that is was a scheme of the vicar of the congregation employed to shame the members thereof who had placed pearl buttons in the collection plate. The buttons upon being picked out from the box were fastened to the card and placed in full view of those leaving after the service. It was most assuredly an original device, but only a partially effective one, I was informed."

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# THE CHURCH AT SEWANEE

## *The Order of the Sangreal Is Started*

By

IRWIN ST. JOHN TUCKER

OFF the hot stuffy train at a little station called Cowan, full of cinders and valley dust. Then into a waiting car and up, up, up along a wonderful highway hewn into the winding, curving side of a great plateau. It is part of the main line of the Dixie Highway.—Turns and breaks in the wall of trees opened out before us great purple distances, growing wider and cooler as we mounted. Then we flashed through a little mountain town, down a wide road . . . . then . . . Sewanee!

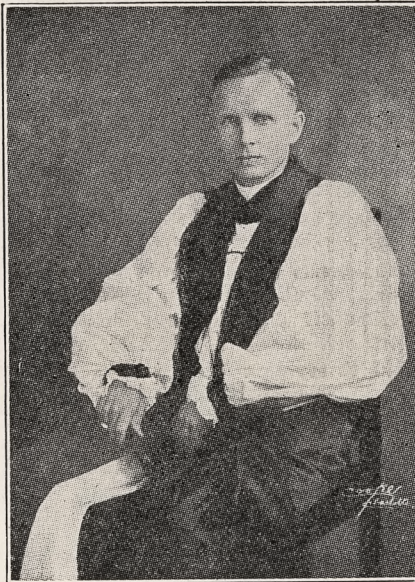
Atop a broad plateau in the Tennessee Cumberlands, edged on every side by cliffs dropping down a sheer thousand feet and more, stands the University of the South, conceived by the Southern Church in a great uplifting of souls just three years before the Civil War broke with a roar of fire and fury that devastated the land.

Even the cornerstone was dynamited by Federal soldiers. Nothing was left. After the war slowly, painfully the great dream began to take shape again. Little by little, against overwhelming odds, with only shacks to teach in and only faith to live by, the Dream came true.

In the center of its nine-thousand-acre domain stands the University. Its tower of rich brown limestone, hewn from the mountain almost beneath its own foundations, is thickly embowered in imperial domes of white oak and walnut trees.

At one extreme of the plateau stands the DuBose Training school for clergy, its new Spanish tower looking out calmly across smiling valleys spread a quarter of a mile below. For a circuit of some thirty miles around are little missions among the coves, manned and officered by students from DuBose and from St. Lukes, the theological department of the University.

A little further this way you find St. Andrew's monastery of the Order of the Holy Cross, with its school for mountain boys, set in a grove of cedars. Near the University is the Hodgson Memorial Hospital, where seventeen mountain babies were born while we were at the Conference. Then comes the University itself, staunchly upholding the ideal of a small college built for culture, as against the predominant drift of monster mills of education built for athletics and show. Then, a little be-



BISHOP PENICK  
*Joins Order of the Sangreal*

yond, is the Military Academy for younger boys. And far off on its own broad domain is the convent of the Sisters of St. Mary, with their mission school of St. Mary-on-the-Mountain for the girls of the cabin-dwellers of the hills.

All over the plateau breathes the spirit of the Episcopal church, sole and exclusive, as it breathes nowhere else in this broad land. There is no competition. The Church stands alone on that purple-misted mountain top.

To it, as to a holy mountain, the fifteen households of the Church making up the Province of Sewanee resort for counsel and prayer. It was no fanciful gesture that made the south-east adopt, instead of a meaningless number, the name "Province of Sewanee." For that mountain is the home of the soul of the Church in the south; and by result thereof, nowhere else in the Church is there so heartwhole a unity.

Flags of the ten states included in the Province of Sewanee hang in the uncompleted Chapel of All Saints, together with a torn battle flag of the Confederacy and an equally torn flag of the Union. In the altar stone is set a fragment from the monastery of St. Columba on the Island of Iona, dating from five hundred years after Christ. It was in this chapel, glorious in its incompleteness and yet more

glorious in its intent, that the Order of the Sangreal was brought to the Province of Sewanee.

A bishop conferred the First and Seventh degrees—Bishop Edwin A. Penick coadjutor of the diocese of North Carolina; one of the youngest, but withal one of the strongest members of the House of Bishops. Two hundred delegates to the Adult Division of the Summer Conference had heard the objects of the Order outlined in a gathering under the white oak trees, while fireflies flashed and glowed in the velvet darkness, shimmering the glitter of the electric lights; and where the warm splendor of the southern stars hung close overhead.

It was late at night when the pilgrims—about seventy—gathered outside the twin side door of the West End of the Chapel—which when completed will be much larger than many a cathedral. It was an imposing ceremonial, for there were two leaders, and four Elder Pilgrims, and a master of the Degree and a Bishop, who by virtue of his office is a Master of the Ninth Degree.

From the procession in the darkness up that broad, majestic aisle on to the final handclasp and the injunction "Let us keep the light of the gospel shining forever in our hearts" the ceremonial grew every moment in tense beauty.

I watched as well as I could how the new pilgrims took it. You who have made the pilgrimage elsewhere may have noted it too; but at Sewanee, when hand met hand, eye also looked into eye, and I think there were tears in all of them. And then when the pilgrims marched out, two by two, into the night that had become more glorious with a spiritual radiance to which all eyes had been unsealed, quite instinctively and naturally they all clasped hands as they went out, singing.

The Order is not a matter of book-keeping and credits. It is a spiritual obligation. As one thinks it over, it becomes clear that we have taken no obligation other than that already laid upon us at our baptism; but how much clearer and more beautiful the Order makes the Way, and how much more joyous the pilgrimage has become!

The plateau on which Sewanee stands is already consecrated, and has been for more than the lifetime of a generation, to the Quest for the Sangreal, which is the truth of God.



# NEWS OF THE EPISCOPAL CHURCH

Edited by

WILLIAM B. SPOFFORD

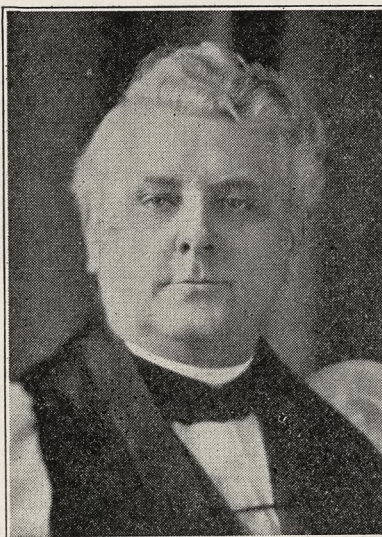
WE HAVE sent out a questionnaire to all of the delegates to the coming General Convention, and to all the Bishops, which should furnish material for an interesting article or two in our Pre-Convention numbers. They are being asked what they consider the greatest matter to come before the Convention; whether or not they feel the Episcopal Church should become a member of the Federal Council of Churches; whether or not they feel the Church should take a position on the 18th amendment to the Constitution. Then, too, we hope to be able to tell you the name of the youngest member of the Convention; the oldest, the average age; the vocations of the laymen (number of lawyers, doctors, farmers, etc.); whether there are more "highs" than "lows," etc., etc. And in the questionnaire there is a little space for comments from delegates on any matters they consider important.

We are to issue seven General Convention numbers; two before Convention; four covering the Convention period and a final summary number. There will be many churches that will want to adopt the BUNDLE PLAN during this period. Under this arrangement ten or more copies are sent to one address and the papers are sold at the church on Sunday at a nickle a copy. The papers are paid for at the end of the period at the rate of \$2.80 for a bundle of ten for the seven weeks, \$7 for 25 copies a week and \$13 for 50 copies a week. Ten per cent can be deducted from these prices if cash comes with the order. Convention time is drawing near so that we will appreciate it very much indeed if those desiring bundles will place orders as soon as possible.

I might add that the paper is to have a staff of five in Washington, Bishop Johnson, Dr. Frank Wilson, Dr. George P. Atwater, the Honorable George W. Wickersham and myself. Between us I am sure we will be able to present you with all of the important news of the Convention.

\* \* \*

The Church Temperance Society is again on the front pages of the newspapers with the story that the great majority of the clergy of the Episcopal Church are opposed to the 18th amendment and favor a modification of it—a vote of about three to one. One wonders just how these figures are arrived at. I am a clergyman of the Church and yet I have never received one of the questionnaires of the society, though the newspaper ac-



BISHOP TYLER

*"We live at too fast a pace"*

counts reads as though all of the clergy were invited to express an opinion. Are there others who were neglected or was it just an error due possibly to my wanderings of the summer?

\* \* \*

On the opposite page is an account of a trip made to the Sewanee Conference by the Rev. Irwin St. John Tucker; however possibly I may be able to dig up a bit more news of that conference which is always one of the finest. It meets for nearly a month and brings to the south each year a number of the outstanding leaders of the Church. In the School of the Prophets, started originally for the clergy but to which the women have now been admitted, the lecturers were Dean William H. Nes, the Rev. William H. Milton and the Rev. Prof. C. B. Wilmer. In social service the Rev. H. W. Storr, the Rev. Don Frank Fenn of Minneapolis and Miss Jeanette Zeigler of Dallas gave courses. Missions was presided over by the Rev. W. J. Loring-Clark, with Dr. John W. Wood, secretary to the department of missions of the National Council as star lecturer. Mrs. Marcelline Adams of Pittsburgh was also a member of the Missions faculty giving a course for women. Evangelism was handled by Dr. Milton, Dr. L. W. Glazebrook, Dr. Loring Clark and the head of the Brotherhood of St. Andrew, Leon C. Palmer. In Religious Education the Rev. Dr. Gardiner Tucker was the dean, with courses

by a large number of experts. The attendance of the adult conference was the largest in the history of these summer meetings and the division for young people, which followed, was also well attended, with a registration of over 200.

\* \* \*

High living with the accompanying desire for further high life is the national diseases of the American people and constitutes a serious menace to the future welfare of the nation, according to the Right Rev. John Poyntz Tyler, Bishop of North Dakota, who preached at the Cathedral of St. John the Divine.

Congestion of the population in the great cities, with a corresponding barrenness in the rural regions, is another threatening condition in the United States today, said Bishop Tyler.

"Most of the great civilization in history have been carried to destruction by congestion in the great cities," he continued. "The cities of any country are not known to be manufacturers of a high and noble type of life.

"As the rural regions of the great countries of the past have been depopulated, their civilizations have declined. Such a development is occurring in America today.

"It does not take a great deal of statesmanship to establish a new church in New York City. But in the raw young States of the West, the establishment of new churches requires a considerable amount of statesmanship, judgment and vision. The achievements of the Protestant faiths in these regions have been real ones."

Referring to the liquor situation in the West and especially in North Dakota, Bishop Tyler asserted that prohibition had been in effect there for forty-four years and that conditions today were splendid.

"The statement that prohibition doesn't prohibit is false," he further said, "It depends entirely upon where prohibition is functioning. It certainly prohibits in North Dakota and has for forty-four years.

"The phase of the situation that puzzles me most greatly is how many of the finest of our citizens, people who have received all education and culture have to offer, can defy our laws and join with those who seek nullification."

\* \* \*

Pittsburgh is a great place for outdoor services during the summer.



This year seven of the churches of the city have united in holding outdoor services at Calvary Church, the beautiful stone outdoor pulpit of the church being used. The various pastors in charge conduct the services just as they see fit; on one Sunday an Episcopalian will be in charge, vested. The following week a Presbyterian will appear in the pulpit in a light summer sack suit; some use a Prayer Book, others not. The fellowship among those attending the services has been unusually fine, and the attendance has been greater than it could have possibly been if all of the churches had services in their several churches.

\* \* \*

Union Seminary, New York, is a great place for clergymen to spend their vacations. Lectures are given by the members of its famous faculty. About 350 clergymen attended the sessions this summer.

\* \* \*

The Rev. Loyal Graham has resigned as rector of St. Mark's, Fall River, and accepted a call to the rectory of Christ Church, Stamford, Connecticut, the oldest Episcopal Church in the diocese.

\* \* \*

Bishop Demby, the negro suffragan bishop for Arkansas and the Southwest Province, went into Kansas recently and spent eight days at St. Augustine's, Wichita, a negro mission without a residential priest. The immediate result of his visit is shown in larger congregations, reorganization of Woman's Auxiliary and Church school, more activity among guild members and vestrymen, the licensing of three lay readers, and the establishment of services under their care every Sunday afternoon.

\* \* \*

This by the Rt. Rev. Frederick B. Howden, preaching the other Sunday in the Cathedral of St. John the Divine in New York:

"The Christian religion is unique among all the religions of the world by reason of its appeal being only commensurate with humanity's needs. Other religions there have been, and still are—Buddhism, Mohammedan-

ism, Shintoism, and all the rest of them—but the fact remains that these other religions have been more or less confined to a certain sphere. There are no such things as barriers of climate, or of nationality. A national Christianity would be an absurdity in language. An international Christianity would be impossible because the Christian religion never has recognized any distinctions, which would set up any demarcations in the human race, so far as its appeal is concerned. Christianity's appeal is catholic; it satisfied four fundamental desires of the human race: the need for relief from the consciousness of sin, for a satisfactory standard of righteousness, for sympathy in sorrow, and for an assurance of eternal life."

\* \* \*

In an endeavor to repeal the law which legalizes prize fighting in California, 140,000 signatures have been secured to place the law upon the ballot at the coming November elec-

tion. This work has been accomplished under the leadership of the California State church federation, of which Rev. F. M. Larkin is executive secretary.

\* \* \*

"Students are interested in religion," declares Chaplain Raymond C. Knox of Columbia University, "because there is an increasing recognition of the place of worship in life. It is necessary to cultivate the inner, spiritual life in order to have poise and mastery in this age of increasing

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distractions and demands." How comprehensive the endeavor to meet this need may be seen by Columbia's summer courses this year: "Religious Themes in English and American Literature," by L. W. Crawford, professor of religious education in the George Peabody school for teachers; "The Ancient Orient" and "The Roman Empire—Government, Religion and Life," by Prof. A. T. Olmstead, curator of the University of Illinois oriental museum. Other courses for religious and social workers are offered in co-operation with Union theological seminary. Prof. Harrison E. Elliott of Union directs a course in group thinking and one also for Y. W. and Y. M. C. A. secretaries on "An Educational Approach to Christian Association Work." A Roman Catholic point of view is presented by Rev. J. Elliott Ross, lecturer on religious education, Teacher's college, in a course on "Problems of Religion." Many speakers are provided in the frequent public evening lectures on religious topics of a broadening aspect. Chaplain Knox reports that between 200 and 300 students attend 8 o'clock daily chapel in St. Paul's on the campus. On Wednesday morning the chaplain gives a series of addresses on "The Parables of Jesus." He declares his

belief that modern historical study is "breaking the bondage of the old literalism" and that the questions of Bible interpretation add to the zest of their religious interest. "Young men and women desire to see what the significance of religion is in this day of scientific thought and experience. Religion should address itself to an understanding of the great problems of our industrial life and of international and interracial relations."

\* \* \*

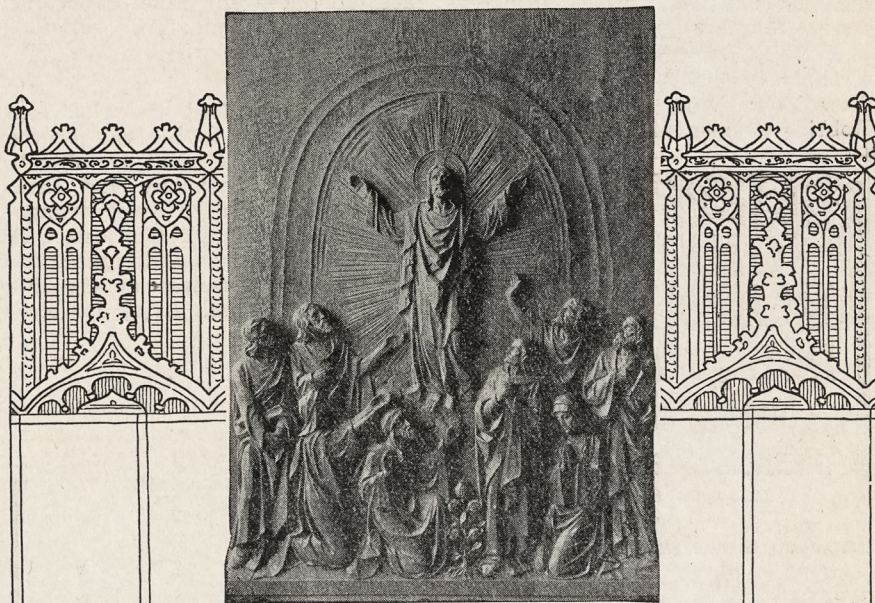
Work of razing the old parish

house at St. Peter's Church, Auburn, N. Y., was begun on July 2. The new parish house which will cost at least \$90,000, will be of gray limestone in harmony with the church.

There is on hand in the building fund \$53,000, with more expected in October.

\* \* \*

Writing on July 20th, Bishop Rowe informs the Department of Missions that after consulting with Deaconess Bedell during his recent visit in Alaska, they decided that it was advisable to close St. Andrew's



Carved Panel, The Ascension, in Reredos, St. Joseph's Episcopal Church, Detroit, Mich.

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Mission, Stephen's Village, and to transfer the Deaconess, the children, the native helper, Henry Moses, and the buildings to Tanana. The reasons for this decision are given by the Bishop as follows: "The Indians at Stephen's Village were moving away. In any case the work there was emphasized for the children. The hospital building at Tanana will be so remodeled as to be a training school for such children as Deaconess Bedell can care for with the funds from annual pledges made to her."

The log buildings at Stephen's Village will be torn down and rafted to Tanana.

\* \* \*

In a recent sermon preached at the Cathedral of St. John the Divine, New York, Dean Howard Chandler Robbins commended both the republi-

can and democratic candidates for president, saying that he thought their nomination was "a sign of a general moral regeneration for the country."

\* \* \*

At the request of the Advisory Board of the Church Army, the Rev. J. Wilson Sutton, vicar of Trinity Chapel, New York, and the Rev. Frank Cox, rector of Ascension Memorial Church, New York, have joined that Board. These gentlemen with the Rev. F. W. Fitts, rector of St. John's, Roxbury Crossing, Mass., and Rev. Charles K. Gilbert, secretary to the Diocese of New York, have also become members of the Church Army Candidates Selection Committee.

Captain Mountford reports all men fully booked up to the end of the year, and many Missions are already arranged for Epiphany and Lent, 1929. Where Church Army evangelists cannot be supplied, priests will, in certain cases, be sent to preach two having put themselves at the disposal of the Church Army for occasional Missions.

The problem of ministering to the students of Cornell University are to be considered by a special committee

appointed by Bishop Fiske. Last year there were close to 600 Episcopalians studying at the University.

The student pastor at Cornell, the Rev. Frank Lambert, in his annual report, touches upon some of the difficulties involved and it is to suggest ways of meeting these that the committee will work.

Among other things Mr. Lambert said: "There are two obvious difficulties which arise in student work, to establish contacts between young people in new surroundings with their Church and then to maintain those contacts. A system has been developed at Cornell during the last two years whereby immediate contacts may be made between newly registered students and their Church. Its use this year met with better results than before. The system includes first of all a letter from me to the students as soon as their addresses are known. This letter gives them information about St. John's Church, its location, services, etc., and encloses an invitation to a reception for freshmen given by the rector, vestry, and people of the parish. This letter is followed immediately by a personal call from an older student who explains the work among our group and invites the new student to share in it. In addition to these immediate contacts, during the fall each student receives an invitation to dine at my home.

"Other personal contacts are made by calling on the students in their rooms, fraternity houses, and in the infirmary. Many students call upon me in my office on the campus voluntarily and frequently by appointment.

"After the first contacts are made the greater difficulty of maintaining them arises. A service is held every Sunday at 9 a. m., conducted by myself and generally known as 'the student service.' This service consists of the celebration of the Holy Communion and an address. To keep the students loyal to their Church and faithful in their worship is the chief end of the student work, so the attendance at the 9 o'clock service is regarded as a gauge of the effective-

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ness of the work as a whole. In the course of this year 862 students have attended the 9 o'clock service, being an average attendance of thirty-six for twenty-four services. This average compares unfavorably with that of last year which was forty-eight. The fact that there was no Easter Day service this year accounts for some of this attendance decrease; however, there seems to be no clear reason for all of it.

"The student service is followed by a student breakfast. The object of the breakfast is to give an opportunity for social intercourse among our students. Four dances in the course of the year have a similar purpose.

"In college circles at present religion appears to be under suspicion. The divided Church, with fundamentalists here and liberals there, but adds fuel to the flame of that suspicion. As I view that suspicion on the one hand, and on the other see the peculiar genius of our communion, I become impatient to see shrines built where young men and women assemble in large numbers that they may learn to worship in the beauty of holiness. Preaching, no doubt, serves for edification, but it is not the only way into the Holy of Holies. There must be foundations on which to build, such foundations which can be laid only through worship. It is one of the special graces of our Church to emphasize the importance and meaning of worship."

\* \* \*

Bishop Perry of Rhode Island has returned to his diocese after a summer abroad.

\* \* \*

Requests have come from the rectors in a number of University towns that we urge readers of the paper to notify them of any young people of

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the Church who are entering colleges this fall. The list of the chaplains in universities, or the names of rectors in college towns, is to be found in the Living Church Annual. If you have no copy we will be very glad to supply you with the name of the clergyman to whom you should send this information. It is of course important; young people are too often lost to the Church during college days.

\* \* \*

Bishop Temple of Manchester, England, who has recently been appointed Archbishop of York, wrote discriminatingly in *The Pilgrim*, the quarterly review of Christian politics and religion, of which he is editor, on certain modern newspaper tendencies and the way to deal with them: "Dealing with the widespread alarm at the present tendency of the press to exploit the lower emotions of mankind and to pander to the mob's desire for sensation, the bishop points out that here, as with other social evils, proposed remedies may be worse than the disease; 'for, while the evils are obvious, they may prove to be part of the price of freedom, and the freedom of the press is one of the most precious parts of liberty.' Righteousness



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## Services

### Cathedral of St. John the Divine, New York

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11 A. M. and 4 P. M.  
Daily: 7:30 and 10 A. M. and 5:00 P. M.

### The Incarnation, New York

Madison Ave. at 35th St.  
Rev. H. Percy Silver, S.T.D., Rector  
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 Disciples, New York

67 East 89th Street  
Rev. Henry Darlington, D.D.  
Sundays: 8 and 11 A. M.

### Grace Church, Brooklyn Heights Hicks St., near Remsen, Brooklyn, N. Y.

Rev. George P. Atwater, D.D.  
Sundays: 8:00 A. M., 11 A. M., 4:30  
P. M.  
Church School: 9:45 A. M.

### 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 Thursday, Holy Com-  
munion, 12.

### All Saints' Church, New York

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Rev. Harrison Rockwell, B.D.  
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### Church of St. Mary the Virgin, New York

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Week-day Masses, 7, 8, Thurs., 7, 9:30.

### Gethsemane, Minneapolis

Rev. Don Frank Fenn, B.D.  
4th Ave. South at 9th St.  
Sunday: 7, 8, 9:30, 11 and 7:45.  
Wed., Thurs., Fri., and Holy Days.

### All Saints' Cathedral, Milwaukee

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

### St. Paul's, Milwaukee

Rev. Holmes Whitmore  
Knapp and Marshall Streets  
Sundays, 8, 9:30, 11, and 4:30.  
Holy Days and Tuesdays, 9:30.  
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### St. Mark's, Milwaukee

Rev. E. Reginald Williams  
Sundays, 8, 9:30 and 11.  
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### St. James, Philadelphia

Rev. John Mockridge  
22nd and Walnut Sts.  
Sundays, 8, 11, and 8.  
Daily, 7:30, 9, and 6.  
Holy Days and Thursdays, 10.

the achievement of making righteous-  
ness readable, while the task of his  
business manager on the same occa-  
sion was described as 'to make read-  
able righteousness remunerative.' While there is a strong case for the  
hearing of some parts of divorce and  
other sensational cases in secret,  
broadly speaking publicity is desir-  
able as being the best guarantee of  
substantial justice and part of the  
proper penalty of wrong doing, but  
such news should be given in a cold,  
matter-of-fact way. Dr. Temple has  
never read the account of any divorce  
suit or murder trial (though in fiction  
he adores detective stories) and has  
found no difficulty in avoiding them,  
despite the screaming headlines and  
obtrusive pictures. He advises that  
every suitable occasion should be  
seized to show by some form of pro-  
test what decent-minded citizens think  
of the outrages perpetrated by some  
journals. He says: "The editor who  
arranges for or tolerates the inter-  
viewing by a member of his staff of  
the wife of a murderer awaiting  
trial seems to me to stand on a  
slightly lower level than the keeper  
of a brothel.' The scantiness of the  
British Labor press is partly ex-  
plained by the fact that capitalists  
do not care to advertise in a paper  
which aims at undermining capi-  
talism, and that the bulk of its read-  
ers are people of small purchasing  
power. Dr. Temple urges people to  
read papers whose views are opposed  
to their own. "No reasonable Chris-  
tian, he says, could for long read the  
Morning Post without being cured of  
Toryism, or the Daily Herald with-  
out being alienated from Labor. In  
the same way a narrow 'Catholicism'  
can be safely cured by a dose of the  
Church Times, and 'Protestantism' is  
rapidly imperilled by a perusal of  
the English Churchman.

\* \* \*

The Honorable Walter B. Jones,  
judge in Alabama, and a prominent  
Episcopalian, took a crack at parsons  
mixing in politics in his charge to  
the grand jury last week. He de-  
clared himself unequivocally against  
any effort of the churches to take  
part in the present presidential cam-  
paign.

"May we hope that the churches  
of our country will not surrender the  
gospel for a political platform, and  
that the Lord's house will not be con-  
verted into a political meeting hall,"  
the jurist said.

"Religion and politics have never  
mixed together with any good to  
either; and, if the preachers and  
churches of this country as such,  
take part in the present political  
campaign (I care not on what side)  
immeasurable harm will be done the  
cause of religion, and thousands of  
good men and women will be driven-

## Services

### St. Paul's Cathedral, Buffalo

Rev. Charles A. Jessup, D. D.  
Sundays, 8, 9:30 and 11 A. M.  
Weekdays, 8 A. M. and Noonday.  
Holy Days and Thursday, 11 A. M.

### Trinity Cathedral, Cleveland

Dean, Francis S. White, D. D.  
Sunday, 8, 11 and 4. Daily, 8, 11 and 4.

### 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 5:00 P. M.  
Holy Days at 10 A. M.

### The Atonement, Chicago

Rev. Alfred Newberry  
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.

### The Ascension, Atlantic City

Rev. H. Eugene A. Durell, M.A.  
Pacific and Kentucky Aves.  
Sundays, 7:30, 10:30, 12 and 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.  
Daily, 7, 9:30, and 5:30.

### St. Matthew's Cathedral, Dallas

Very Rev. R. S. Chalmers, Dean  
Rev. E. Caldwell Lewis  
Rev. Charles James Kinsolving  
Sunday, 8, 9:30, 11:00 and 7:45.  
Week days, 10 A. M.

### Christ Church, Eau Claire, Wis.

Rev. Frank E. Wilson, S.T.D.  
Sundays: 8, 9:30, and 11:00 A. M.  
Holy Days: 10:00 A. M.

### St. Mark's, Berkeley, California

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from their spiritual homes by the lash of political autocracy."

\* \* \*

"The human body, as science tells us, may be worth seventy-nine cents and may be squeezed as various chemicals into a row of bottles, but the human soul is both priceless and unlimited by any kind of bonds," the Rev. Julius A. Schaad, rector of St. Paul's Church at Augusta, Ga., asserted in a sermon at the Church of the Ascension, New York.

"When science transforms the human body into chemicals worth seventy-nine cents, it does not and cannot consider the human soul," he continued. "But it is the mind, the will, the heart, imagination, idealism—and all else that go to make up the soul—that transforms us into a human being with a soul that is the finest thing in creation."

It is because of the human soul that men can have visions, love their fellow beings, make unselfish sacrifices and are brave and loyal men, the preacher declared. These attributes make men superior to all other forms of life, he said, adding that they could best be developed by religious devotion.

"The gift of devotion is a good and precious gift which we ought to cultivate and be very thankful for if we have it and a thing which we ought all to try to acquire," he said. "The reading of the Bible intelligently is one good way of acquiring it. But the Bible should not be read in terms of logic. It is a book of allegory in which Christ teaches us by parables woven around human beings the reality of spiritual truths."

\* \* \*

The useful little News Bulletin of the Foreign Policy Association (18

### ST. STEPHEN'S COLLEGE (Columbia University)

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East 41st St., New York), in its issue of August 10th has this to say about China:

It is perhaps premature to surrender yet to very much optimism concerning Nationalist China, but the successful efforts of the past two months encourage a belief that a period of peace and orderly reconstruction is ahead.

As an example of the new trend, one may turn to the programs outlined by the National Education Conference and the National Economic Conference recently concluded; to the activity of the Rehabilitation Committee which converting the swollen armies into "labor battalions" for building roads and repairing torn railways. Announcement has been made that the Chinese Government is intending to take on its own shoulders the \$54,000,000 project for the construction of the Canton-Hankow Railway, for years a bone of contention among those foreign powers which have claimed exclusive monopolistic privileges in this railway region. Furthermore, the Nationalists are taking over an increasing measure of the administrative control of the Salt Gabelle, the Postal Service and the Maritime Customs Service—formerly administered in all their most important posts by foreigners.

One might cite other instances of the beginning of a more hopeful period, and certainly they would make

more refreshing reading than the overworked theme of military intrigue still so strongly emphasized in the dispatches of our leading newspapers. It is unfortunate that one must wait for the mails to bring real information of a constructive sort from China.

Dean Israel Noe of St. Mary's Cathedral, Memphis, Tennessee, has just finished an unusual mission at Grace Church, Carrollton, Mississippi. It was held in a tent that seated over 2000 people and the crowds could not be taken care of.

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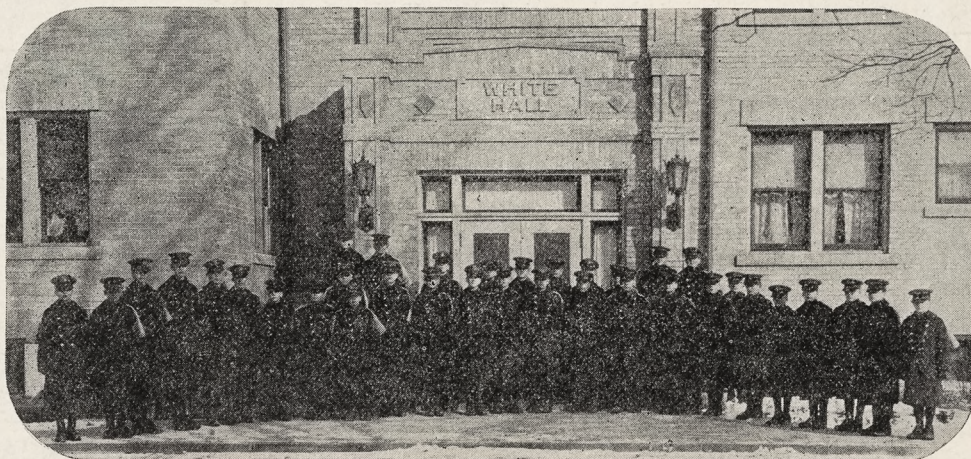
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