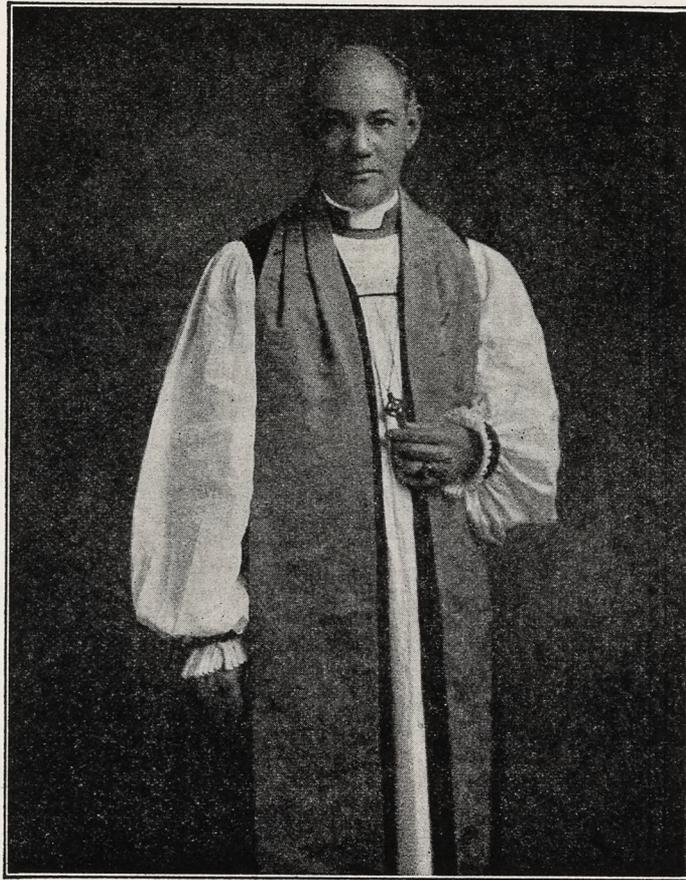


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CHICAGO, ILL., JULY 11, 1929



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## CHURCH MUSIC

By

FRANCIS A. MACKAY

*Organist of St. Paul's Cathedral, Detroit.*

THE subject of Church Music has caused more discussion and argument than almost any other form. Possibly this may be because where religion enters, people are necessarily brought into the discussion who may not be musicians and who still may have, or may find, something to say about the music; for example, clergymen, vestries, and music committees. Also, it often happens that church music bears a direct personal relationship to the interpretation of religion to laymen; with the result that many a religious battle has been fought by the people of a congregation, over the way in which the organist played the hymns, too fast or too slow, or too loud or too soft; or selected the anthem; or trained the choir; or even wore his necktie.

There are, however, certain matters regarding church music upon which all can agree. The first is that of leadership. Without doubt, the director of the choir must himself be a qualified conductor. There must be outstanding voices in the four parts of the choir; and the choir must act as leaders of the congregation in the singing. It is the duty of the choirmaster to train his leaders to hold the morale of the choir on a high level, and to train his choir to feel and believe that the music rendered in the Church is an act of worship, not only on its own part, but also on the part of the people.

The people can sing and should be encouraged to sing the hymns and perhaps certain of the chants. They cannot, however, join in the anthems. Therefore the choir must be made to realize that the singing which they do without the congregation, whether the spirit be one of prayer, of praise, of thanksgiving, of sorrow, or of joy, is done *for the congregation* as well as for themselves. It is only this inward consecration of spirit on the part of the choir which will bring about the really fine singing of Church music.

The choir master should use great care in the selection of suitable music throughout the Church year.

At Christmas and at Easter, of course, every organist may reasonably be expected to select proper anthems and other music. But the appalling ignorance and carelessness displayed through the year by some Church organists is a great discredit to the profession. Every Church organist should spend considerable time in a study of the Church Year, in learning the spiritual significance of its seasons, and in familiarizing himself with their beautiful symbolism and meaning. In this way he will be most admirably fitted to choose music which will add to the impression which should be made upon the congregation, instead of detracting their attention by some entirely irrelevant anthem or solo, as is often the case. The organist can make or mar the entire effect of the service by failing to confer frequently with the clergyman as to the topics of his sermon; for example, after a particularly fine sermon on "Peace" one Sunday morning, a clergyman was embarrassed, as he made the announcement that the choir would sing as the offertory a setting of "The Son of God Goes Forth to War." The Church service should be dignified, unified and beautiful, and the organist has a tremendous part to play in making it so.

"The Passion of Our Lord," by Bach, is perhaps the best example of spiritual devotion as displayed in Church music. You are familiar with the nobility and grandeur of this wonderful work, and you do not wonder that large audiences sit spellbound through its great length; awed into complete silence and meditation; but I do not know whether you realize that the choirs who sing it are so impressed with the beauty of the music and text that its rendition, difficult as it is, becomes a very precious personal religious experience, and that they profit exceedingly, spiritually, thereby.

As a perfect example, by the way, of the choirmaster and organist who intelligently selects Church music, we may point to John Sebastian Bach; who, during the time he was organist at St. Thomas' Church,

Leipsic, the last twenty-seven years of his life, found so little Church music to his satisfaction that he composed practically every piece of music sung by his choir, as each occasion arose. For this reason he has bequeathed to us a great heritage of sacred music. Naturally we of the present day, with the myriad duties that come to us to be performed, living in this fast and hectic age, cannot hope to emulate this great master; but there is so much, in the Church music of Bach and others that has come down to us, that is lovely and appropriate and really musical, that there is no excuse for not making use of it.

Last of all, the leader himself must thoroughly believe in the beauty and integrity of the ideals which Church music seeks to set forth. The association of all that is fine and beautiful in Church music with the life of the person who dwells so close to it, cannot help making its impression. Surely no one would be

ashamed to say that he is trying, in however small a way, to grow better; and no organist worthy of bringing his gifts to the House of God, would deny that he receives a very real and personal opportunity for worship in endeavoring to keep his music on as high a level as possible. No organist can be successful in Church music unless he keeps constantly before himself the reminder that even his best is not too good.

The success of an organist and choirmaster may be measured by the part which he actually takes in the production of inspiring Church music, and by the ennobling influence which this production has upon his own personality. The failure of an organist and choirmaster is his lack of realization of his responsibility to his choir and to the people, to make possible their participation in the best that he can bring to them of the great music of the Church.

## HINDRANCE TO REAL RELIGION

By

REV. S. M. SHOEMAKER, JR.

I BELIEVE that the deepest reason why we forfeit our possibility of possessing the richness of that life with God lies in the sin of our own lives. "Your iniquities have separated between you and your God, and your sins have hid His face from you." It is a harsh diagnosis, less popular than ever in our age, and always distasteful to human-kind. And yet it is the diagnosis which demands a major operation and effects a cure.

If the Christian view of life is true, the right course for man is righteousness which he cannot attain by himself but only by the helping hand of grace: the good life, while it is hard for him, and impossible if he is unaided, is also the *natural* life, the life to which he rightfully belongs. But the claims of sin defy all this, and set up an opposition within himself; so that his personality, instead of being a marching army composed of all his powers and talents, turns into a battle-field where is being fought a civil war, between one side of him and the other. Modern psychology can call this "conflict," but it is the same old division which religion saw there ages ago and called sin.

Then, sin multiplies. Give it but a favoring climate, and it will increase, like germs. It automatically collects more sin to defend itself. That is why sin almost always travels in groups. Psychology has shown us beyond dispute that while our memories may throw them off, our inner nature records without favoritism all of our sins, small as well as large. That is why it matters that we should not give in to the smallest indulgences really recognized as sin.

There is such a thing as honest doubt, if you can find a wholly honest doubter. Can you find a man

whose mind is wholly unclouded by any selfish bias or unreasonable prejudice? I should hate to have to produce a man free from some kind of bias. And our instincts are so strong, the desire to have our own way in the world is so insistent, that these forces lend their weight in that invisible warfare which we all conduct against the rigors of our conscience and the implications of religious faith. In these dark chambers, doubt is manufactured. It is the pure in heart who see God. It is the man who is willing to do His will who knows the doctrine. How many of us can honestly say that our failure to touch the higher possibilities of the spiritual life is not complicated by some kind of unwillingness?

Lastly, sin kills. It kills aspiration, because after a time the moral struggle itself puts off its garments of dignity and worth, and assumes the shabby rags of unimportance: the good life grows distant and chimerical, and we settle down to sin. It kills hope about ourselves, and we begin to accept that which once we hated and fought in ourselves. Sin always costs somebody else, as well as ourselves, and in the case of those who love us, that cost is almost a living crucifixion. It is not that any of us can ever get where the love of God will not forage and seek for us: but we can by protracted and stubborn disobedience make it infinitely harder for ourselves to turn and begin against the steep ascent; and when we are at the bottom of that hill, with no heart left to climb it again and will so enfeebled that we scarcely dare to look back once more upon where we came from, we are in what I mean by hell. Whether they can ultimately kill their own souls or not is a specu-

lative point, but it is not speculative to remember that what we are doing now is making for eternal life, or eternal death, in our souls. "The wages of sin is death." And there is no danger that those wages will soon be reduced.

If sin were a fate, instead of a problem, we would better keep our minds off it entirely. But is it morbid to go to a doctor if you are really sick, or to a psychiatrist if your mind is sick? Does not our age, of all ages, know that it is the truth which sets us free, never the evasion of the truth? It surely is not morbid, but its very opposite, to begin by facing the facts. The old-fashioned conviction of sin, at its best, was only a very healthy estimate of one's condition in the sight of God. A return to it would do more to restore our present perspective than anything else that could possibly happen to us. Facing sin as a fact is not the end of the process: the end of the process is the forgiveness of it, and the riddance of it, which comes through our Lord Jesus Christ.

Sin generally has an excusing and explanatory name for itself which makes it appear more good than evil. We are wilful, dogmatic people: but we say of ourselves that we are strong and positive. The greatest harm which modern psychology has done, amidst much good, has come from its guileless labels written across human selfishness. The power of any personality to right itself after wrong lies just here, that it will not fool itself into calling sin by any other name. Bad enough to sin, but there is still hope for a man's moral fundamentals when he will not lie to himself. The highest attitude towards sin which you can take is that sin offends God: but do not be afraid to let your imagination dwell also upon the sheer utilitarian folly of sin which is keeping you from the best life possible for you. If you want to be quits with sin, confess it to any person involved in it and hurt by it: or else find a Christian you can trust, and open your heart.

## Five Deans

REVIEW OF SIDNEY DARK'S BOOK

By

BISHOP JOHNSON

SIDNEY DARK'S biography of five eccentric Deans of the English Church is a most readable book which was seemingly written for the purpose of furnishing a setting in which to discuss the present Dean of St. Paul's.

Colet, Doune, Swift, Stanley and Inge are five characters who are worth studying and none the less so because they were permitted to function in the only branch of Christendom in which they could have happened.

The writer is an admirer of Rome, tolerant of the possibilities of the Anglican Church, contemptuous

of America and a critic of anything and everything that has a Protestant bias.

He is too partisan to write history; too dogmatic to discriminate between the faith and the practice of the Church and too intelligent to be dull.

I think one finds the premise of his deductions on page 160 where he says that "no society, secular or religious, can permanently exist if it be made up of men *who differ on matters of fundamental importance*," a statement which subsequently implies that the writer's statement of fundamental importance is to be the basis of such judgment.

Of course, Great Britain and the United States are societies while it is true that they are not eternal kingdoms. Yet they are made up of elements which are decidedly antithetical. Of course, political parties are "committing suicide" when they are composed of antithetical parts, but the Church of the Living God is not a party, nor does it necessarily have to assume the mechanical uniformity of the Roman Church to be the instrument of Divine Grace, and yet Mr. Dark asserts that it is quite impossible to think of a "Catholic Christianity which would not in its essence be Roman." (page 239.)

One wonders just what the fundamental things are which limits the Catholic Church, so that it cannot include a wide divergence of opinion. Personally I believe that these things of fundamental importance are, after all, the facts of our Lord's life, and not a theory about these facts; the sacraments of our Lord and not a theory about those sacraments; the ministry as Christ appointed it and not a theory about the ministry, and that men may differ about the theory without necessarily separating themselves from the body of Christ, so that even if they build with hay or stubble, they shall be saved, even though as by fire.

In Mr. Dark's comments about the United States (pages 217-218) he shows a tendency to dogmatize on insufficient evidence which is a fault common in a certain type of English journalist. One ought to make a long and careful examination of the United States to assert, "It is refreshing to be reminded (by Dean Inge) that the American government seriously contemplated taking action against the allies at the beginning of the Great War and that if Great Britain is ever attacked by a European power that it is probable that the United States will leave us to our fate."

There is a lack of generous appreciation in the fact that the United States went into the war in spite of the fact that we had an enormous population that were socially connected with the Central Powers, or traditionally hostile to Russia, or were afflicted with what he calls, "the Irish brooding hatred which many Englishmen find it hard to understand." The miracle is that we went in at all with this constituency.

It may be true that America lacks high ideals, but the English are not the ones to make such statements so soon after we stood shoulder to shoulder in blood relationship.

It may be that we didn't save a drowning man and,

perhaps, he wouldn't have drowned if we had looked the other way, but the fact that we came to the rescue would seem to preclude the unkindly fling by which Mr. Dark demonstrates his tendency to despise those who offend his taste.

It gives one the conviction that the writer is better at preparing briefs than writing history, which should conceal animosities and be more than fair to those who are offensive.

If all Englishmen have Mr. Dark's contempt for America, without adequate personal investigation, it would certainly require a maximum amount of Christian altruism if America did concern itself with England's fate; and yet I believe that America as a whole is conscious of a blood relationship to England which in an emergency would force the obligation to stand shoulder to shoulder with her in spite of the fact that like near relations, we usually quarrel with one another.

Being contemptuous of our polyglot nation seems to me to be an amateurish gesture for one who writes biography and discredits his fairness.

## Cheerful Confidences

By

GEORGE PARKIN ATWATER

DO THINGS WELL

THE EPISCOPAL CHURCH has even a greater responsibility toward the nation, than the effort to extend its missions geographically in every part of our land. "Missions" is such a sacred word to many persons, that almost any kind of effort that may creep under its broad mantle, is supported with a kind of reverent awe, as if it were an apostolic venture.

In consequence, any suggestion that seems to imply that a mission is not a sacred stewardship, and a divinely ordained responsibility, meets at once with the answer that the one making the suggestion has not faith that God will prosper work done in His name even though but two or three are gathered together.

Nevertheless, our Church must carefully weigh its responsibility toward its work. There is far less blame to be attached to a refusal to give support to an ill-considered project, than to the waste of money and time in trying to achieve the hasty and valueless project.

Everyone of the world's enterprises worth the name, has certain standards which must be maintained. Every ship which sails the seas, must be inspected regularly. And every business has its inspector who watches with eagle eye its product.

A producing business may weather almost any kind of a storm better than that aroused by a decline in the quality of its product.

A manufacturer of food-stuffs once told me that it was discovered that a small amount of broken glass had once fallen into a huge container, from which many packages had been made up ready for shipment.

They traced every package and destroyed the entire contents of that container. One family discovering broken glass in a package of food could do more harm to the firm than the cost of the whole batch. Likewise the officers were moved by the humanitarian considerations. That glass might injure some customer.

Our Church needs above all things to improve the quality of its work. It means that we must reform and improve methods and facilities in every way. We cannot afford to be showing to the world so many inferior products. The Church will expand more rapidly when its work is of the best type than it will by any strenuous efforts to propel an insufficient and meagre effort.

The effort to improve might well begin with the training of the clergy. It should extend to religious education. It should include supervision of buildings. And above all, it should aim at conservation of man-power.

We have many a parish whose rector is wearing himself to shreds because he has not a sufficient staff of workers. The parish possibly has buildings and equipment. It has facilities sufficient for twice as many members. It would seem logical that the parish would be urged to produce to capacity, so that the full value of the investment be realized upon. It is my conviction that by proper distribution of man-power and resources, many parishes could increase their membership and their human contacts in service, so that the results would be far greater than the results of scattered effort.

A limited number of efforts, well undertaken, and thoroughly sustained, will in time expand so that the ideal of a comprehensive geographical stewardship will be realized. But the forester, who takes only five or six hacks at every tree in the woodland, will never have a wood-pile.

## Notes on Worship

By

IRWIN ST. JOHN TUCKER

GOD'S PRESENCE

A RECORD of psychological progression is contained in the opening sentences. They describe the experience undergone by every soul seeking and finding God. The Prayer Book states first the fundamental fact of the Real Presence of God in His Temple, there to answer those who knock and to give to those who ask.

The natural consequence of finding God is described in the second sentence. "I was glad when they said unto me We will go into the House of the Lord."

Were you? Or is going to church a distasteful burden? If so, you never found God there. The gladness resulting from that discovery is a piercing content; a smiling sense that all is well.

I received a letter last week which makes this experience beautifully clear.

"It was only about eight years ago," this letter

reads, "that I really began to live, as it seems to me now. As the result of a certain experience I was fighting what seemed to be a losing battle with myself. As a result I looked up the Church. The priest I found there prepared me for confession, gave me some books to read and suggested others,—the beginning of a wide acquaintance with such books as I did not know existed—and has helped me with such counsel as I needed from time to time. I have had a hard fight and a good deal of trouble. In spite of troubles and failures, I had never dreamed that there could be such joy in life as I have found in the practice of the Catholic faith in our Church. When things have gone badly I have gone in and knelt before the Tabernacle, and before I left I have been able to offer to God that particular trouble, and to go back and help some one who needed it. I am still a long way from living in God's presence as I wish I might, but the attempt opens up all the time new experience, and life seems so different from what it used to. To me the Blessed Sacrament seems to be at the heart of it all."

Here is one who has experienced the vivid truth of the saying "I was glad when they said unto me We will go into the House of the Lord." Once having knocked at that door and found the Indweller waiting, it is forever-after home.

It is true that God is present everywhere. It is true that we can lift up our hearts to Him on the street, at work, on a train, or in the recesses of our own rooms. Yet it is certainly also true that we can find Him more easily, more satisfactorily, in His own House, in the presence of the tokens of His love.

The Church teaches with all her force the truth of the Real Presence. What she denies is the Unreal Absence: that God is ever out when we call.

## Heroes of the Faith

DR. D. W. TORRANCE

THE first Christian doctor to carry his mission of healing and teaching to the Lake of Galilee was Dr. D. W. Torrance who went to the Holy Land in 1884 after passing medical examinations in Glasgow. He remained there until 1921 when a breakdown compelled him to give up his self-sacrificing work. For years there was no more welcome sight along the shores of the lake than the doctor's vessel, *The Clyde*, the scenes reminding him, as he often stated, of the stories connected with the healing ministry of Jesus, since thousands came to the shore to seek his help. And as he ministered to their suffering he had an opportunity to tell them of the healing power of Jesus and as result converted thousands to Christianity. The story of his life is filled with sadness as well as the joy and blessing of service. His greatest blow was the death of his wife of cholera during a plague which carried off thousands in spite of the untiring labors of Dr. Torrance and his assistants. He had been out

all day treating patients and upon returning was greeted by his wife who said: "David, I think I must have got it." He carried her to her room where she died after a day of suffering.

On one occasion on a desert journey he found war going on between two tribes. When it became known that "Trance" was in the vicinity, hostilities ceased, and members of both parties visited his tent for treatment and medicine. Side by side they sat, also, and listened to the Gospel of Peace.

## Book Reviews

By

IRVINE GODDARD

WHO IS THEN THIS MAN? by *Melanie Marnes, E. P. Dutton & Co.* \$2.50.

His name is Wonderful. This would seem to be the dominant point of view of the author of this most tender and devout appreciation of our Lord's life. How could it be otherwise with the haunting loveliness of the impression left upon the Winding Sheet of Turin ever before her eyes. With a deftness of literary and artistic skill she transmits the impression to the reader. He is the world's wonder and the miracle of mystery, this is the almost ecstatic yet profoundly reverent exclamation and conclusion of this genuinely pious and erudite scholar. Can any good thing come out of the country where the soils and the souls are equally stony and barren, where religion had degenerated into a pompous pusillanimity? Yes indeed. Behold the figure of Jesus Christ, the eternal admiration of mankind.

\* \* \*

THE IMITATION OF CHRIST. Edited by *Albert Hyma. The Century Co.* \$2.50.

Here is a new translation of the recently discovered manuscript of the Imitation. It is the original document word for word in its entirety. All lovers of the Imitation and the lovers yet to be, will be grateful to Albert Hyma for his informing and authoritative introduction and painstaking translation. The publishers also come in for a word of praise. It is an exceptionally well printed and beautifully bound volume.

\* \* \*

IMPORTANT TO ME by *Margaret Slattery. The Pilgrim Press.* \$1.00.

A class discussion book that is really worth while and should be provocative of real exchange of opinion. Margaret Slattery is a keen observer of our modern American youth and is a perfect genius in her understanding of its needs, interests and problems. In a threefold way she emphasizes and aptly illustrates the importance of a healthy body, a well disciplined mind and a courageous and fearless spirit. She has also something very original and helpful to say about the choice of friend and experiencing religion.

## NEWS OF THE EPISCOPAL CHURCH

Edited by

WILLIAM B. SPOFFORD

WE WANT to thank very much the many readers who took the trouble to answer the questions that appeared in this space last week. They are still coming in so that we hope to have several hundred of them upon which to base an opinion or two. If you meant to answer and did not, won't you now please? Then a bit later perhaps you will enjoy reading a column or two of comments and suggestions that have come to us.

\* \* \*

You may be surprised to learn it but the motion picture is today one of the greatest deterrents of crime in the United States. That is, it is if we can take the word of Colonel Jason S. Joy for it. The fact that the Colonel is on the pay-roll of Will H. Hays, czar of the movies, may cause you to cross your fingers as you read of the results of the "scientific investigation" into the question which he conducted. But here are the facts he hands out with the urgent request that we pass it on to the good Church people of the country. In a third of the pictures shown there is no villain and no crime. In 17% of the pictures shown last year the villain was killed, while in 33% the villain was captured and left securely fast in the confines of a prison; in 4.4% the villain reformed, while in the remaining cases physical punishment was administered by the hero." All of which proves to the satisfaction of the Colonel and Mr. Hays that the movies is a nice place to spend an evening with your children.

\* \*

There was a dandy attendance at the Cass Lake conference, June 23-28th. It was an affair of the diocese of Duluth but folks attended from other dioceses to take the courses given by Bishop Bennett, Dean Good, and the other experts.

\* \* \*

Bishop and Mrs. James D. Morrison celebrated their 60th wedding anniversary the other day. Bishop Morrison, the retired bishop of Duluth, is now living in New York state.

\* \* \*

Here is a bit taken from the Cincinnati Post, relative to a little job that is being done in that city again this summer by Churchman Dr. W. S. Keller.

"It seems that salvation that saves only the souls of dues-paying church members is going out of date. And



DR. B. I. BELL

*Talks to Y. M. C. A. Boys*

it is selfish religion that prepares heaven only for those who belong.

"To Cincinnati have come 17 students who are preparing for the ministry in various theological seminaries, for the purpose of learning how to bring down something of heaven to the earth.

"Instead of going to the churches, they will go to such places as the workhouse, the jail, the hospitals, the tenement houses. There they will learn that men get no satisfaction from the promise of a heaven in the stars when their souls are heavy with the miseries of the earth. Men in slums will ask them: 'Can your hell be worse than this?' Men in poverty will ask them: 'How can religion prepare a gorgeous heaven in the skies for us when it does not know even how to make a bit of heaven on the earth?'

"So these young men will discover that religion misses its call when it is content to serve the silk-hatted members at the altars of churches; that men have faith only in religion that serves mankind to the end that men may be set on the way of a lovelier destiny; that sin is not the work of the devil, but springs from hunger, from environment and from ignorance; that it is the function of ministers to help to build a more

just and beautiful world, to serve man and thru man, God.

"For these purposes the 17 embryonic ministers have been brought to Cincinnati under the auspices of the school for social service that was founded by Dr. W. S. Keller of Cincinnati, an Episcopalian, who thinks religion should have to do more with this earth."

\* \* \*

The Rev. Thomas Lacey of the Redeemer, Brooklyn, is a great friend of the foreign born and is for ever taking part in services and celebrations that are a part of their national customs. The other Sunday he went to Hackensack, N. J., and marched in a procession from the Italian church of St. Anthony of Padua. There was a band and a life-size image of St. Anthony was born on the shoulders of the worshippers. Dr. Lacey was not only there himself; he took along a couple of carloads of parishioners.

\* \* \*

Bishop Thomas of South Carolina was the preacher at the commencement of St. Mary's School, Raleigh, N. C., and Dr. F. P. Graines, president of Lake Forest College delivered the commencement address. Twenty-six young ladies graduated from this famous school which has been in session now for eighty-seven years.

\* \* \*

They have a bit of competition at the young people's conference down in Louisiana. The model program counts 25%, duty day in camp another 25%, and the service record of work done in five fields of service 50%. This year the first award went to St. James Church, Alexandria with a ranking of 93%, St. Paul's, New Orleans was second with 87% and St. Matthew's, Houma was third with 85%.

\* \* \*

Convocation in South Dakota, June 16-19, held at Sioux Falls. Opened with a service in the cathedral, the Rev. C. E. Snowden, secretary of the field department preaching. Later during the sessions there was a dinner with Dr. Snowden, Dr. Robert Patton of the Church Institute for Negroes and Mr. Walter Stover of Watertown, S. D., as speakers.

\* \* \*

A most enthusiastic and successful session of the summer school of the district of Arizona was held in Prescott from June 11 to June 21. There

were over 60 registrations, more than doubling the number of last year. The outstanding feature was the large number of young people. Under the leadership of Mr. Walter McPherson they formed an organization which stressed attendance at the worship and classes of the school as well as in the social festivities, as a result of which the young people gained a large proportion of the 50 N. A. T. A. credits which were issued. This remarkable proportion of five-sixths of the registration working for credits was another outstanding feature.

A great deal of the success of the school was due to the personality of Miss Mabel Lee Cooper who gave three courses every morning, and a half-hour of story telling in the evening, as well as superintending the staging of two interesting pageants.

Other members of the faculty were the Rev. Francis T. Brown of Flagstaff, Rev. W. E. Cox of Bisbee, Rev. Alfred Nicholls of Prescott and Dean Lane of Phoenix. Bishop Mitchell acted as Chaplain of the school.

\* \* \*

Agnosticism is the first step in finding the truth of religion. So Dr. Bernard I. Bell, warden of St. Stephen's College of Columbia University, told preparatory school boys and masters gathered at the Y. M. C. A. conference, held last week at Blairstown, N. J.

"On this tiny bit of star dust," the speaker said, "whirling around this sun of insignificant size, are we human beings, each so small as to be unnoticeable to an aviator a mile or more in the air. Shall we think that with our tiny brains we can unravel the mysteries of Him who made the whole vast cosmos?"

"Out of the past comes a faith and from it a certain conviction about reality and about life and its meaning. What is the dominant principle, the heart and center, of this ancient religion?"

The first step, said Dr. Bell, is to think critically, deeply on the relation of man and his environment. The next is to understand how God needed to "shunt his power through a resistance box" to be humanly acceptable. And the final step is to try to be as like the Master as possible.

"Do you want to know reality in terms of babyhood? Go to Bethlehem. As a young man setting out on his labors? The baptism at Jordan. As a Workman? The carpenter shop. As a teacher? The mount. As a man tempted? The wilderness. As one in sorrow? The weeping over Jerusalem. As one in bitter loneliness? Gethsemane. As one in pain? The cross.

"Christ is the glass through which



REV. ALFRED NEWBERY  
A Leader at Evergreen

we see God. He is the resistance box through which the eternal forces pass so that they touch us but do not consume us.

"Some day it flashes over us that the saints of all the ages have not been fools and that the Christian church has not been uttering the arrogant nonsense that many clever people say it has."

\* \* \*

A year or so ago the College of Preachers in Washington was given \$350,000 anonymously, and the building now being constructed is the result. It is now revealed that the donor was Mr. Alexander Smith Cochran of Yonkers, N. Y., who died recently. Mr. Cochran also at that time, gave a sum for an endowment which is to bring an annual income of \$50,000, and in his will he leaves the college an additional million dollars.

\* \* \*

Rev. Garrett R. Stearly and Mrs. Stearly of the staff of Calvary Church, New York, have sailed on an evangelical journey to South Africa with the Rev. Frank Buchman.

\* \* \*

New bell, made by the Meneely Bell Foundry, has been presented to St. Gerald's Memorial Chapel, Harrisburg, Pa., by Mme. Marius de Brabant. The chapel and parish house are memorials to her son.

\* \* \*

Archdeacon Atkins was the host of the York County Ministerial association (Penna.) for their final meeting. They took a motor trip to Harrisburg where the 70 present were

entertained at St. Stephen's church and listened to addresses on Unity by the Rev. Oscar Treder and Bishop Darlington. Then they went to the bishop's house where they were entertained by Bishop and Mrs. Darlington.

\* \* \*

The new deanery of Trinity Cathedral, Phoenix, Ariz., has been completed and is now occupied by Dean Lane. The building cost \$21,000. Now they are planning for the Bishop Atwood House as a part of the cathedral plant, about \$50,000 already having been subscribed.

\* \* \*

All Saints' Church, Attleboro, has a motor corps of some twenty-five members whose duty is to convey to church services members who otherwise would be unable to attend. Rev. Alwin E. Worman is rector.

\* \* \*

A conference on the Kingdom of Christ was held last week-end at Adelynrood, the retreat house of the Society of the Companions of the Holy Cross at South Byfield, Massachusetts. The opening address was given by Miss Emily Morgan; Miss M. De C. Ward spoke on "The Christian Message in the Light of Race Conflict" and Miss Edith Williams spoke on Industrialism in Asia and Africa. The discussion periods were led by Miss Vida D. Scudder.

\* \* \*

Christ Church, Ansonia, Conn., will become the recipient of half of the estate of Albert L. Johnson, late of that city, valued at \$150,000, when certain life-use provisions for relatives made in his will are carried out. Rev. George A. Barrow is rector.

\* \* \*

It is remarkable how one scientist after another is abandoning the mechanistic explanation of physical phenomena and tracing everything in the universe back to a non-material or spiritual origin. Sir J. Ambrose Fleming, president of the Philosophical Society of Great Britain and a pioneer in wireless communication, in a recent lecture in London, on nature and the supernatural, said there is no prior argument against the happenings of miracles or so-called supernatural events. When we could ourselves, by special electro-magnetic actions, make a heavy metal ring float in the air, were we entitled to say that the story of Elisha causing an iron ax-head to float on water was untrue, because we do not understand how it could have been done? Sir Ambrose went on to say there was no adequate explanation of the sudden rise and growth of the Christian Church apart from the super-natural events which preceded and accom-

panied it. The more the whole of the statements as to the incidents of the Crucifixion were considered and compared, the more utterly improbable did it seem that they should have been the result of human imagination as regards their supernatural character. He declared there is nothing more certain than that the Christian Church was built up not simply on an advocacy of Christ's ethical teaching, but on an unbreakable testimony of eye witnesses to the supernatural event of the Resurrection. In conclusion, Sir Ambrose Fleming said that the attempt to eliminate or explain away the supernatural elements in the written Word of God or to ignore or deny the supernatural attributes and powers of the Incarnate Word of God deprives them of all life-giving power or potency to cure the death-producing ailments of human nature. Anyone who would deal fairly with the history of the present and the past could hardly fail to admit that apart from supernatural gifts and grace the future held no assuring promise of a final conquest over the spiritual and material ills to which our flesh is heir.

\* \* \*

The 7th annual report of the Church Charity Foundation of Long Island diocese has just been issued. This diocesan charity is believed to be unique in its scope, including in a single corporation a general hospital of 232 beds, a school of nursing with provision for 102 pupil nurses, a home for the aged caring for 78, cottages for 40 orphan children, and a home for the blind with a capacity of 18. The total expense of main-

taining these departments for 1928 was \$247,742.92, and the total receipts from patients and beneficiaries was \$103,027.29. The difference was nearly made up by income of \$132,975.46 from invested endowments, and donations of \$6,985.27; the actual deficit being but \$4,561.00. A large sum of money was paid in during the year towards building the new St. John's Hospital, and the dedication of the new Hospital was the outstanding event of the year. Endowment capital was increased during the year by \$63,047.21, and now amounts to \$2,580,283.52.

The story of the beginning of this great charity, in 1851, by a few people with faith and vision but little financial means, ought to be of interest to those who need encouragement to make a beginning in faith and trust.

\* \* \*

The rector and people of St. Joseph's Church, Queens Village, N. Y., ought to be feeling proud and grateful for the success that has attended their joint efforts to build up their church. In the past twelve months 97 persons have been confirmed in two classes, and 152 communicants have been discovered and induced to bring letters of transfer to this parish. An increase of 249 communicant members in a single year is certainly a fine result, and indicates the character of work that has been done in "visitation evangelism."

\* \* \*

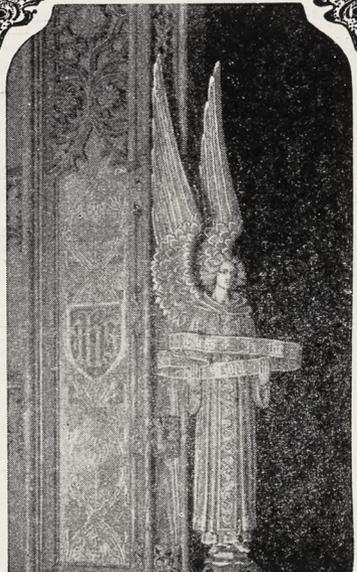
The Church of the Resurrection, Richmond Hill, N. Y., intends to choose twelve men to be Associate Vestrymen, and to set them to work

under the lead of the rector, with definite tasks related to the educational, social service, and evangelistic work of the parish, and also in ushering, publicity work, etc. The vestry will retain its proper function of care of property and of finances, and will welcome the assistance of the new body in the activities of the parish.

\* \* \*

Early Christian art has damaged our image of a virile Jesus by portraying him as a pale, anemic Christ, the Rev. Karl Reiland said in his sermon at St. George's, New York, last Sunday.

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Dr. Reiland asserted that Jesus was not presenting a subject detached from human life. "Religion is the life a man lives," Dr. Reiland said. "If a man declares he is an atheist or an agnostic, then that is his religion."

The early Christians renounced the world, and many of the hymns sung in the churches today are concerned only with the life to come, the pastor continued. Missionaries, he said, try to clear the ground in foreign fields of all the old gods and temples in order to present the new Christian ideals.

"But Jesus was no iconoclast," he declared. "He wanted life to be human and beautiful. He didn't come to take things away from us, our pleasures, our golf clubs or our baseball. He was himself fond of the good things of life and enjoyed his food and his drink.

"Jesus was presenting a point of view, a way of life, as did also the Greek philosophers in their schools, where they discussed love, friendship and the presence of a power or influence dominant in the universe. One had one point of view, another a different one. Jesus came and said, 'I am the way of life.'

"Jesus was neither weak nor re-

mote. He lived a strong and powerful human life. God, He said, was not found in the desert, where was lawless individualism, nor yet in the secret chambers of the heart, from which the scholastic emerged with his doctrines, but in whatever matches human experience, without regard for race or color. As a light shines from one end of heaven to another, so light flashes from one to another of those who are the children of God.

"What does any one care about my creed or the bishop's creed," he went on. "When there are tears, pain and sorrow, sympathy, compassion and

the clasp of hands make us known as brothers. Jesus wanted to give us this picture.

"To get the most out of our jobs, our homes and our life, we must put the most into it, and Jesus came to fill the incomplete things of this world, to make perfect the imperfect. He showed a way of life which would fill the yearning desires of the heart. He came not to destroy, but to fulfill."

\* \* \*

Bishop Thomas in order to make up the required amount of \$2400, to be cut from the Brazil budget for 1929 has taken the following steps:



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The appropriation for his traveling expenses is reduced. This means less travel by the Bishop or drawing on his own pocket for the difference.

He has given up office help and will write his own letters by hand. It means the heavy accumulation of mail when he is off on a long visitation.

Some needed repairs on buildings will have to go over for another year, with almost certain increased cost then.

The Bishop gives up \$700 on account of house rent and will do his best to provide for himself and family.

The running expenses of several missions will be cut down with consequent loss to the work.

The Bishop and one of his missionaries have given up aid in the education of children.

\* \* \*

The Girls' Friendly Society of Trinity Cathedral, Phoenix, Ariz., opened their new Holiday House in the mountains at Prescott recently. It is a gift of the Hassayampa Mountain Club—that is the land, while the house was built by money raised by Dean Lane.

There are seven groups of the G. F. S. at Trinity Cathedral which will be expanded to nine next year and there will be members of the different groups in residence at various times during the Summer, each group being assigned a definite period. The use of the building is also open to members from all the parishes and missions of the District of

Arizona, as well as from the Cathedral.

\* \* \*

The stand of Professor Douglas C. MacIntosh of Yale, to whom citizenship was refused because of his stand on war, was upheld by the Rev. W. Russell Bowie in his sermon at Grace Church, New York.

"Patriotism in the United States in this year of 1929," he said, "means loyalty to a country which has signed the Kellogg treaties renouncing war. If patriotism was ever supposed to mean blind obedience to governments which, in their relations with each other, acknowledged no standards except those of bandits and robber-barons, that time is past, and the sooner our public opinion expresses that fact the better. Yet on the basis of the Supreme Court decision denying citizenship to Mme. Rosika Schwimmer because she personally renounced all participation in war comes another decision by a Federal District Court, denying citizenship to a distinguished professor of Yale University, Professor Douglas C. MacIntosh, because he is unwilling to commit himself in advance to bear

arms in any and every war, even a war which he might regard as morally unjustifiable. Professor MacIntosh served in the World War, both with the Canadian and the American armies. He pledges himself to give, under all conditions, his 'whole-hearted service to the country,' but he reserves the liberty of his conscience not to support military force in a war which he might believe to be morally wrong. 'I will not promise,' he says, 'that I would support the government in a war in violation of the so-called Kellogg Pact, for instance,' and he asks why such a government should seek to go to war unless it had back of it the moral support of at least the great majority of its thoughtful and conscientious citizens.

"There are hundreds of ministers of religion in this country, and I am

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one of them, who take exactly the position of Professor MacIntosh. Some of us saw service in the Great War. We love this country, and we are loyal to its great destiny among the nations of the world. Not as a contrast to that, but in consequence of it, I, for one, feel as Professor MacIntosh does, that it is not the part of patriotism to pledge that one will take part hereafter in every and any war that one's country might enter."

\* \* \*

At the sunset service of the summer conference at Charleston, West Virginia, the Rev. Christopher P. Sparling, rector of the Church of the Prince of Peace, Baltimore, Md., made an address on "Teaching Through the Eye." In this address he explained first of all how he had used St. Paul's account of the Christian's Armour, by having the separate pieces of the armour put on a boy one at a time with an explanation of their significance. He then explained how he taught the subject of the Holy Communion visually. A small table was placed at the chancel steps, and arranged as a little altar. A full explanation was given of the meaning and use of the linens, bringing out the idea of the Holy Communion as a memorial. The nature and use of the sacred vessels was defined. The Holy Communion as a means of grace was described by the use of the bread and wine. To illustrate the three-fold Ministry—three boys were supplied by the local parish. As the first boy was vested in a diminutive set of bishop's robes, each piece was described. Then with the "little bishop" present, the duties of the Episcopate were exemplified in the laying on of hands in confirmation and ordination. The second boy was (as it were) made deacon, and then raised to the priesthood. The use of the stole in the various offices, was referred to. The third boy was then made deacon, and there were present the three orders of the ministry. At the children's services during Lent, as practical demonstrations of this and other subjects, they were very largely attended by adults, who appreciated this opportunity of learning more about their Church.

\* \* \*

The annual clergy conference of the diocese of Long Island is to be held at Easthampton, September 25-27 and is to be followed by a layman's conference the following two days at the same place. At the conference Bishop Stires and other leaders will lead in discussion of diocesan problems.

\* \* \*

Dr. Easton of the General Seminary and Professor Benson of New York University are to give courses

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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

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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 Newbery  
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### St. Chrysostom's, Chicago

Rev. John Crippen Evans  
Locum Tenens  
Sunday, 8, 9:30 and 11 A. M.  
Sunday, 4 P. M. Carillon Recital.  
Holy Days, 7:30 A. M.

### St. Luke's, Evanston

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### Christ Church, Cincinnati

Rev. Frank H. Nelson  
Rev. Bernard W. Hummel  
Sundays, 8:45, 11 A. M. and 7:45 P. M.  
Holy Days, Holy Communion 10 A. M.

### St. Matthew's Cathedral, Dallas

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

### Christ Church Cathedral,

#### Eau Claire, Wisconsin

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Holy Days: 10:00 A. M.

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\* \* \*

As a result of their study of "The New Africa" women of Trinity Church, Tulsa, Oklahoma, are keeping two African youths in school for one year, and are also continuing their help of negro work in the missionary district.

\* \* \*

St. Thomas's, Denver, is fast getting to be one of the art show places of the city. The church is of Spanish architecture, the nave alone being complete at the present time, but the transepts and sanctuary are to be added this summer. It is being developed along strictly Spanish lines, the choir instead of being in the chancel is to be in the cora, or centre of the transepts. The floors are to be of Spanish tile and the pews, sand blasted, will give the effect of age. No stained glass, but instead splendid paintings over the altars in the church and the side chapels. The Rev. W. McMurdo Brown is the rector.

\* \* \*

The Commission on the Ministry has instructed its secretary to give to the Church Press the following statement, which embodies a resolution passed at the meeting of the Commission in Wilmington, Delaware:

There exists today a distinct necessity to challenge young men with the fullest implications of the Christian life by reaffirming the Church's belief that every man is called of God to some honorable work in the world.

The task of recruiting for the ministry is part of this larger problem of helping men discover their vocations.

There exists in the Church a need for more young men of promise to offer themselves for the ministry, in order that the bishops may select from a larger number of candidates only those men who seem clearly to give evidence of greatest usefulness.

Many forces in the Church are waiting for some direction as to the steps to be taken to recruit for the ministry more effectively.

Our studies and investigations have yielded no very startling information except the necessity for immediate action.

The Commission on the Ministry begs leave to offer the following suggestions:

That every means of writing and speaking be used by this Commission and others concerned to arouse the entire Church to the sense of its serious shortage of suitable men for meeting its present opportunity.

That those who can, use all possible personal and official influence

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Holy Communion: Wednesdays and Holy Days, 10 A. M.

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to have outstanding clergymen placed in effective positions at college centers, since at this point occurs the greatest loss in prospective vocations.

That the clergy use more extensively the opportunity afforded by Ember seasons to win the enthusiastic support of Christian families for their sons going into the ministry.

That it be generally recognized that our Seminaries are graduate schools of Christian faith and life, welcoming all who come with an earnest purpose, and helping men discover vocations as Students and that such men be not necessarily required to become candidates or postulants before admission.

That the Seminaries actively engage in the work of recruiting for the ministry with their faculties and especially their students, by interchange of visits to nearby colleges, and by whatever other means will make seminary life less mysterious.

That efforts be made in the Church's work with young people to reach that large proportion of them that are not included in the official membership of the various existing organizations.

That those who can be so used, cooperate more with the efforts of the headmasters of our Church schools to present the ministry to their boys, and that greater opportunity be given the headmasters to follow up the work of their schools through continued contacts with their old boys at college.

That wider use be made of suggested biography and other literature to be distributed with imagination to prospective candidates.

That the bishops and the other clergy give support and leadership to the conferences of the Student Christian Movement for the purpose of reaching through them the idealistic undergraduates gathered each June at Northfield, Mass., Eagles Mere, Pa., Lake Geneva, Wis., Hollister, Mo., Estes Park, Colo., Asilomar, Cal., Seabeck, Wash., and other places.

That the Conference for college men over New Year's, 1930, and for school boys in June, 1930, to be called by Dr. Drury at St. Paul's School, be enthusiastically backed, and that similar conferences be established as a regular procedure throughout the Church.

That efforts be made to multiply contacts between clergy and students out of touch with the Church. That clergymen give their time in preaching and pastoral visiting in colleges and invite students to visit them and see from the inside something of the attractiveness of the ministry.

That diocesan and provincial Commissions on the Ministry be ap-

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pointed to further the work of recruiting through these means and other means.

\* \* \*

Two new missionaries are to go to Japan from the Diocese of Nebraska. One comes from Rawlins, Wyoming, and one from Lead, South Dakota, but both are recruits from the University Church, Lincoln, Nebraska, and one was confirmed there. The Rev. L. W. McMillin is student rector.

\* \* \*

The Christian Herald, rabidly dry, recently ran an article by a young college girl in which she stated that there was practically no drinking in colleges these days, on the part of the girls at any rate. Says she: "For every girl who may upon occasion become drunk at a fraternity dance there are between fifty and seventy-five who have never touched liquor." Mind you, she says drunk and not drinks. And the Christian Herald runs the article to show that all is well in colleges. It will make us all think back to our own college days I suppose. In my day, fifteen years ago, with no prohibition laws to hamper us, there was plenty of stag drinking, but even the men did not get drunk at dances, few of them drank at all when there were any girls around, while no girl took a drink, much less get drunk. If the report of this young lady is an accurate one then it seems certain that we have slipped back under prohibition rather than advanced.

\* \* \*

Two hundred and three American Indian Girls were the guests of the Bishop's Guild of Los Angeles on a day's outing recently to Catalina Island.

Just before the boat docked at the Island, Mrs. Covell, chairman of the Bishop's Guild, assembled the girls in the bow of the ship for noon-day prayer. There was a short address by the Rev. David R. Covell, prayers were said by the Rev. Anthony Dexter and benediction by the Rev. Douglas Stuart.

The Bishop's Guild is interested in the Indian problem of California and this party is one of a series of parties that the Guild gives annually for Indian girls.

The Bishop's Guild is an organization of Church Women of the Diocese interested in the various social activities of the Church. It maintains a Clothing Bureau and Salvage Station where needy people are clothed and where those who can afford it may purchase good clothing at moderate prices. The profit accrued goes to Bishop Stevens for Diocesan charities. In 1928 \$1200 were given to the Bishop.

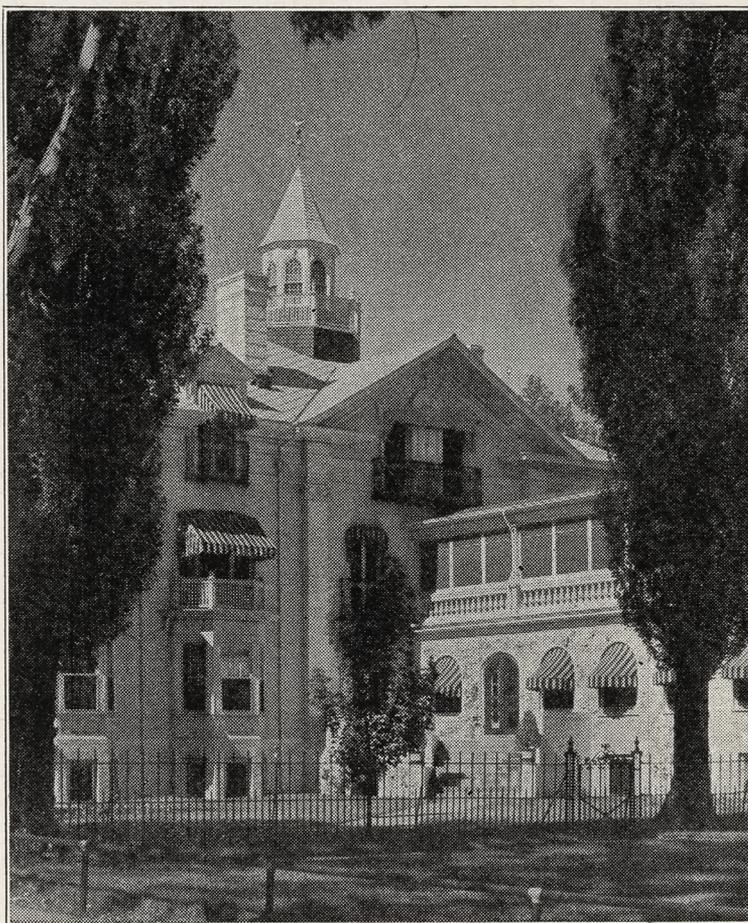
At present the Guild has, in addition to its regular work and charities, pledged itself to earn \$2000

for the Bishop Johnson Memorial Altar which is to be placed in the new Church in Westwood.

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