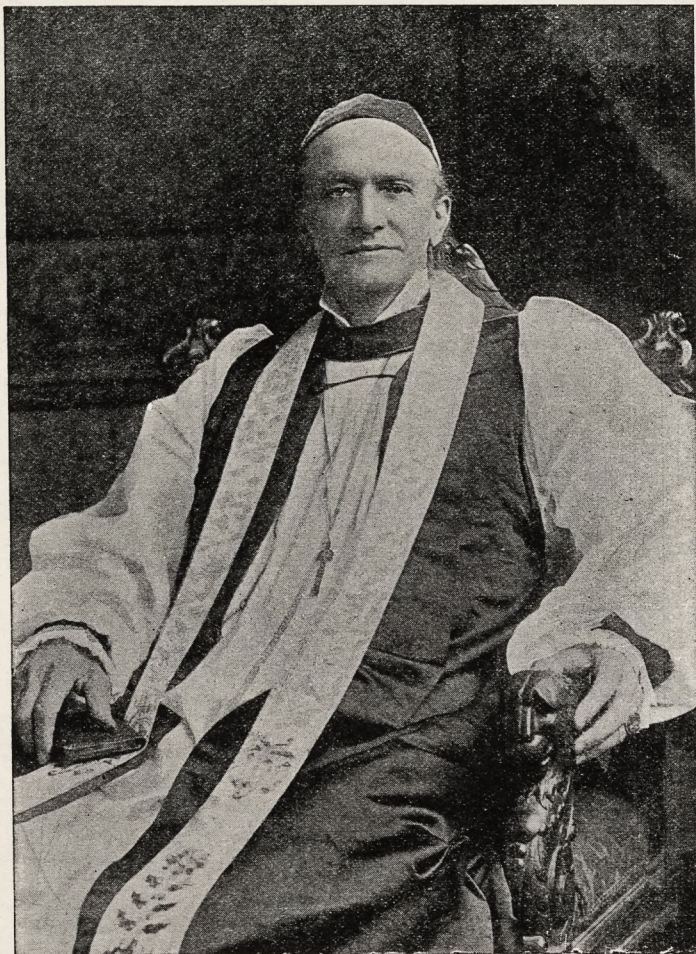


The **WITNESS**

CHICAGO, ILL., SEPTEMBER 12, 1929



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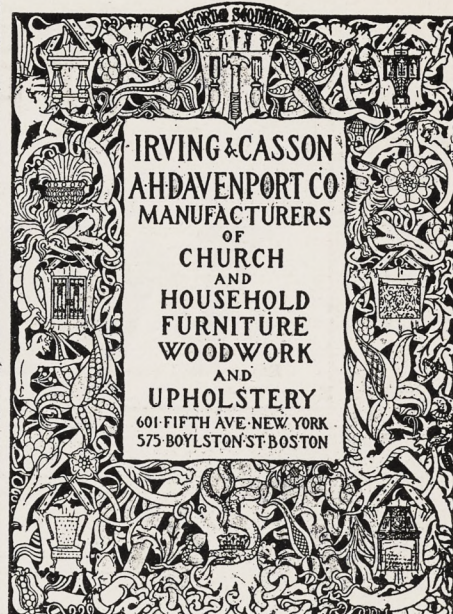
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THE SECTARIAN SPIRIT

An Editorial by

BISHOP JOHNSON

THE PHARISEE who was strictly orthodox was just as much a sectarian as the Sadducee who was the modernist of his day.

It is true that "salvation was of the Jews" and in their doctrine of the Resurrection our Lord defended the Pharisees against their Sadducean opponents who denied the Resurrection, but that didn't prevent Him from telling the Pharisees what He thought of them. Our Lord drew a sharp distinction between being right and being righteous, and that distinction still holds true.

Belonging to the Church and holding the faith delivered to us is one thing and using that faith to the glory of God is quite another thing. The Samaritan who "worshipped he knew not what" might be all wrong in his theology, but quite a man in spite of his error, and the Pharisee might be all right in his theology and a cad in the application of his orthodoxy.

There are certain characteristics of the sectarian soul which may or may not be connected with a right belief, but are the same under any label. You do not change the soul of a man merely by the fact that he has a correct belief. He may pervert his faith in such a way as to make the truth repulsive.

The world is full of narrow souls who are accusing one another of error and yet are themselves incapable of using the truth effectively. The Roman Catholic and the Protestant, the Fundamentalist and the Modernist, the Sacramentalist and the Evangelist may each of them be right or wrong in what they hold, but they may still be more right or wrong in the way they hold it.

One grows rather tired of pacifists who are quarrelsome; of prohibitionists who are intemperate; of socialists who have no contact with any poor except the contentions. We have several acquaintances who are full of socialistic theories, who never come in intimate contact with the little fellow who is growing up in the slums.

Each of these groups may be so intent on their theories that they forget entirely the human equation

in the promulgation of that theory, and fancy that argumentation is benevolence.

The Master did not minimize the value of the Hebrew religion but on the other hand He fully realized that a true religion in the hands of a sectarian spirit was far worse than an erroneous faith in the hands of a Catholic minded man.

Who was neighbor to him who fell among thieves? Was it the priest or the Levite who passed by on the other side or the heretic who went where he was?

A boy grows up and by the circumstances of his life he may be a Roman Catholic, Protestant or Jew. That is one factor in his destiny. Then comes the question, how does he utilize the portion of truth that he has inherited? What is the test?

It would seem that God presides over two distinct realms which are intimately related to one another and yet different. These realms are described in the Gospels as "The Kingdom of this world" and "the Kingdom of Heaven," and they are so different that an intimate friendship with one is enmity toward the other. While God is the King of Kings and Lord of Lords there is a very real sense in which the Prince of this world is in rebellion with God.

If there is war on earth I know no reason why there should not have been war in heaven. This may sound fanciful to those who confine the reactions of life to the world, but if there can be rebellion against goodness here, why not there? In a very real sense our world of personality is out of joint. I am willing to leave the reason for this to philosophers, but the fact is obvious, regardless of the reason.

And so the Kingdom of Heaven is a Kingdom of its own, separate from the kingdoms of this world. It is the characteristic of a Kingdom that it is something bigger than a party. It includes and harmonizes all parties unless it be overthrown. It expects that its citizens shall be familiar with its constitution, its laws and its ideals. It does not however control the thoughts of its citizens but rather uses their differences to promote its welfare. Thus the United States of

America is a much more efficient republic when it has two or three strong parties than when it is dominated by one party which is strongly entrenched. Everybody but the rabid parizan will appreciate this. A one party government eventually becomes arrogant, narrow and unfair. This is not prophesy but history. Parties are so conscious of their own rectitude that they are willing often to secede from the government rather than concede the decision to it. This happened in the Civil War. The Southern democracy had been in the saddle so long that it was unwilling to turn over the government to the opposition for fear of consequences.

The Church started out as the Kingdom of God on earth but its unity was destroyed by the unreasonable prejudices and fears of various parties, and so we have a feudal system in the Church today of innumerable little duchies in which petty princes dispense infallible rule, and in which each party claims to be the sole inheritor of the Kingdom.

The Pope, Luther, Calvin, Knox, Wesley each had a great deal of truth in which they believed, and each insisted that they represented all truth—so much so that Luther, Calvin and Zwingli were as far from each other as each was from the Pope. It is not that any of these men were any of them entirely mistaken, but that each of them insisted that they represented the entire truth and that the other was wholly wrong. So they substituted party government for the Kingdom.

Every once in awhile somebody arises with a new idea and because he cannot learn that the whole is greater than any of its parts he attempts to squeeze the whole truth into the little compartment in which he dwells.

There is no idea of that give and take which is characteristic of the Kingdom, which purposely is not an absolute monarchy but a constitutional one. The Church of the General Councils was democratic and not despotic in its economy.

The sectarian spirit can be judged by its fruits. Do men gather grapes of thorns? They do not.

Whenever you find prejudice instead of reason, regimentation instead of liberty, dogmatic assertion instead of charity, you have a sect no matter how pretentious the sect may be.

And whenever you find that all your sympathies are with one group and your complexes against another one you may be pretty sure that you are sectarian in your conception of serving God.

If the Gospels teach us anything it is that pettiness in religion is even more offensive to God than error. God can forgive our error but even He cannot alter the reactions of a narrow soul.

On the other hand some souls are broad at the expense of depth. I am sure it is just as bad to be shallow as it is to be narrow. You do not solve the problem of narrowness by eliminating creeds and banishing ecclesiastical organization. That is merely to create a vacuum.

To believe firmly and to love sincerely is a difficult task.

Let's Know

By

BISHOP WILSON

THE LITANY

HERE comes the question which was mislaid during the ghastly process of removing my household goods from one residence to another a few weeks ago. Many thanks to the lady for sending it in again.

"Who wrote the Litany as it appears in our Book of Common Prayer? Did Henry VIII have anything to do with same, besides having it used in English?"

The Litany is a growth. The form in which it entered the Prayer Book was prepared by Archbishop Cramner. All that Henry VIII had to do with it was to ask Cramner to prepare it.

One can scarcely say that Cramner wrote the Litany for it dates back in substance to very early days. The name is a Greek word meaning earnest supplication and the idea goes back to the early Greek Church. As far back as the third century a responsive form of intercessory prayer was used in the East. This appears to have been adapted to what was the later usage of a Litany by St. Chrysostom toward the end of the fourth century. It seems that part of the Arian propaganda consisted of imposing processions through the public streets of Constantinople singing heretical theology. In order to counteract their influence St. Chrysostom organized still more imposing processions of the orthodox and gave them a Litany to sing on the march. The idea and the name were both taken over in the West where they were used especially in times of great danger or affliction. In the fifth century the Bishop of Vienne made use of them at a time when earthquakes, fire, and wild beasts had been ravaging his diocese.

When St. Augustine led his monks to Canterbury in 597 A. D. they sang a Litany as they approached King Ethelbert. Thereafter the Litany was in frequent use in England, substantially in the same form as we have it today. In fact many portions of our present Office date back to the third and fourth century forms. Gradually the outdoor processional feature was abandoned and the service was sung inside the Church edifice.

As early as the ninth century the service was translated into English and was always very popular with the people. It was in 1544 that Henry VIII asked Cramner to revise the service and so it entered the first Prayer Book of 1549. Several minor changes appeared in later revisions of the Book but it stands today in practically the same form as that prepared by Cramner who in his turn had taken it from the English service books which traced back to the early Greek originals. One phrase which Cramner inserted was a prayer against "the Bishop of Rome, and his detestable enormities." This was eliminated in 1559 under Queen Elizabeth—strangely enough just at the conclusion of the reign of Bloody Mary

(Continued on page 16)



THE HISTORY OF SEABURY

The Seminary of the Northwest

SEABURY DIVINITY SCHOOL is one of several institutions founded by the Rev. James Lloyd Breck, the Church's devoted, and tireless pioneer. He had come from Nashotah in 1850, and, after laying good foundations in St. Paul and vicinity, had labored with great self-denial among the Chippewa Indians. In 1858, Dr. Breck began work at Faribault, fifty miles south of St. Paul, and soon established a group of schools to which he gave the hopeful name of Bishop Seabury University. This was before the coming of Bishop Whipple.

Associated with Dr. Breck at the beginning were the Rev. David P. Sanford, and the Rev. Solon W. Manney. Three candidates for Holy Orders, George Barnhart, George C. Tanner, and Samuel Dutton Hinman, taught in the boys' department, at the same time pursuing their theological studies under the instruction of Dr. Breck and Mr. Manney.

FIRST BUILDING

On the arrival of Bishop Whipple in 1860, he found a large and flourishing day school and two candidates ready to pass their canonical examinations for Holy Orders. Definite plans had been formed for the gradual development of a school for boys, a school for girls, a theological school, and even a university. The Bishop at once entered with all the earnestness of his hopeful nature into the work, though he saw

the necessity of modifying the plans of the founder.

The cornerstone of the first substantial building for the theological department was laid in 1862. This was the first Seabury hall. In 1864, the Rev. Elisha Smith Thomas, afterwards Bishop of Kansas, was appointed Warden of Seabury Hall and professor of Hebrew and Old Testament exegesis. In 1866, the Rev. Samuel Buel became professor of ecclesiastical history.

On Tuesday morning of Holy Week, 1866, "The Mission House," where Dr. Breck resided, on the present Seabury Campus, was entirely destroyed by fire. This led to several changes. Dr. Breck now became head of all the educational work of the Bishop Seabury Mission, with the title of Dean, residing in Seabury Hall. In 1867, he resigned and removed to California, devoting his last years courageously to the effort of founding one more theological school.

In 1869, Dr. Manney, who had been an inspiring leader and teacher since the beginning, died, and was succeeded as professor of systematic theology by Dr. Buel, the chair of church history being taken by the Rev. Dr. Thomas Richey. In 1871, Dr. Richey became Warden, continuing in that office till 1874, when he became professor in the General Theological Seminary. It was also in 1871 that the distinguished theologian and philosopher, Dr. J. Steinfort Kedney,

came to Seabury as Professor of Divinity, a position which he held for many years.

SEABURY HALL

On May 24, 1873, the cornerstone of the new Seabury Hall, a substantial stone building, was laid by Bishop Whipple, and on Thanksgiving Day of the same year, the building was occupied by the Warden and twenty-three students, just one year from the day the first Seabury was burned. That was the year of the great financial panic, and it took great courage for the Bishop to incur the debt of thirty thousand dollars, but he relied upon God, and in a few years the trustees and a few faithful friends paid the debt.

JOHNSTON HALL

It was on May 15, 1888, that the cornerstone was laid of an imposing stone building called Johnston Hall, in memory of William Johnston, father of Mrs. Augusta M. Shumway, a well-known benefactor of Shattuck School. This building provided ample quarters for the library, a lecture hall, and several class rooms; later an apartment for a professor's family was fitted up on the second story. Two frame buildings were also erected, one to accommodate one professor's family, and the other arranged for two. With the growth of the trees upon the ample campus, which has much natural beauty, and with the ivy clinging to the stones of Seabury and Johnston Halls, Seabury has one of the most charming settings of all our divinity schools.

THE SEABURY LIBRARY

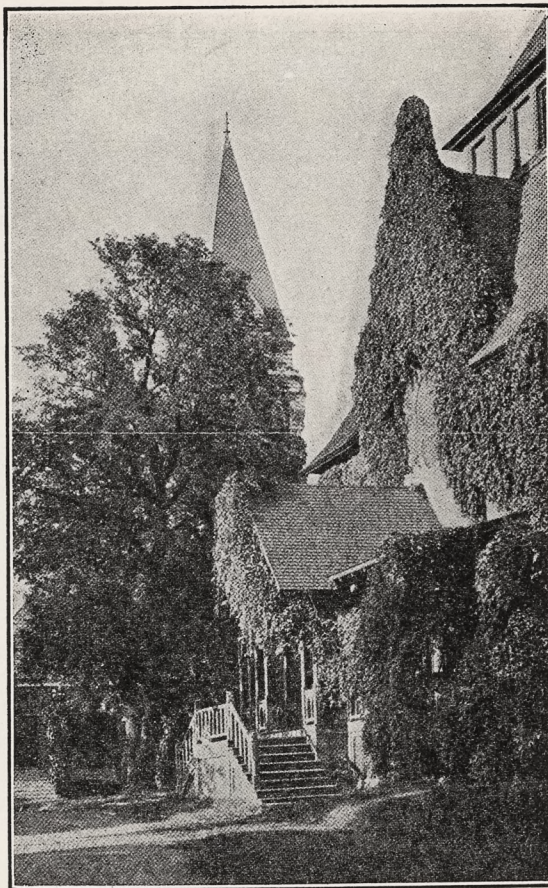
An object of special interest to Bishop Whipple was the enrichment of the Library of the Divinity School. In his Council Address for 1866, the Bishop states:

"The Bishop Seabury Divinity Hall is complete, furnished, and has a valuable library of 4500 volumes. The Bishop of Chester, Rev. Dr. Jacobson, the Parish of St. Giles, Professor Goldwin Smith, and a few other friends in Oxford, presented me with valuable copies of the works of English divines. The emperor of Russia, through my friend, Hiram Sibley, Esq., presented me with the valuable copy of the 'Codex Sinaiticus'."

These books, in part at least, seem to have been saved from the fire of 1872, for the "Codex Sinaiticus" is still among our treasured possessions. There is also a fine collection of Greek and Latin Classics, "Presented by the University of Oxford, 1870."

Another notable gift is the unique *Description de l'Egypte*, published by the orders of "Napoleon le Grand." This work comprises sixteen volumes of plates, in elephant folio, and eight large volumes of description. The treatise covers not only the architecture and archeology of ancient Egypt, but also the zoology and botany of the modern land.

There are also many other great folios, including early editions of the Greek and Latin Fathers and of English divines. For instance here are the complete works of Pope Gregory the First, in two volumes, printed at Basle, 1550; two ponderous tomes of



ENTRANCE TO SEABURY HALL

"Dionysius the Areopagite," Antwerp, the Plantinian Press, 1633; and the works of Saint Augustine in several volumes, Leyden, 1664.

In a glass case are preserved several books of special interest and value. Among them are four Incunabula (books published during the fifteenth century), the oldest being a handsome Latin Bible, with illuminated capitals, printed at Venice, 1480.

The library possesses that notable work of English scholarship, Bishop Walton's Polyglot Bible, in six folio volumes, and many rare versions of the Bible in various languages. One of the more recent acquisitions is sixty-three volumes of the *Corpus Scriptorum Ecclesiasticorum Latinorum*. There is also Cabrol's *Dictionnaire de l'Archeologie Chretienne et de la Liturgie*, a magnificent, scholarly work, still in process of publication.

Of manuscripts, the school has but a single copy,—a great service book written on vellum. It is perhaps of the thirteenth century, and is a Latin "Gradual," containing "responds," alleluias, and other chants for the various seasons. Some of the initial letters are elaborately illuminated.

While the library has thus many volumes of great interest and value, the entire number being perhaps fifteen thousand, we need an endowment to permit the addition of many new volumes every year. From time to time gifts of private libraries are received, which often help to supply gaps on our shelves. Such

gifts are always welcomed. But the latest books of theology, history, biography, etc., which bear upon our studies, must of necessity, be bought when they appear. That we may be able to bring the library more up to date, gifts and endowments of money are greatly needed.

SEABURY'S TASK

The missionary spirit has always been fostered, and training for the mission field has always been emphasized by the school. The school is strategically situated to train men for the western missionary field. Not only this. The vastness of the United States and the newness of the country beyond the Mississippi cause eastern born and trained clergymen to refuse work in the West. The Church in the West must train its own men for the Ministry, not only for the mission field but also for parishes in cities large and small. Seabury Divinity School owing to the cultural and theological training of its graduates, and its situation, is best fitted to do this.

A GREATER SEABURY

Believing that the Church needs a strong theological seminary in the West, since the West has distinct religious problems of its own, an effort is to be made this fall to raise a half million dollars as an expansion endowment fund. The purpose of this fund is to provide a larger faculty in order that students may elect subjects for which they show special aptitude; to enable the school to pay larger salaries to the faculty members; to provide a summer school for the clergy, which is requested by Western Bishops; to provide for field work for the faculty—the holding of conferences and missions in parishes; a lending library; to enable promising young men, without funds of their own, to get training for Holy Orders; finally, to provide intensive training for the western missionary fields with work in these fields during the long vacation.

SEABURY WEEK

Sunday, September 22nd, will usher in Seabury Week for on that day Seabury men throughout the United States will preach on Theological education and will present the cause of Seabury Divinity School. During the week the campaign for funds will be carried on.

Hearts and Spades

By

CAPTAIN B. F. MOUNTFORD

Head of the American Church Army

WE moderns have been so enriched by the by-products of Christianity that we are in danger of forgetting the redemptive and propagating character of our faith. It would do us all good to read again the condition of England and the English Church in the days preceding the Evangelical Revival.

THE WITNESS family happily includes every sort of churchman. Let us generously recognize that the *Hearts* in which Piety counted were those that began to get the *Spade* of Progress active in the yesteryear of Missions. It is not necessary to subscribe to all that the Evangelical party stood for, in order to appreciate and rejoice in the outworking of their zeal.

We all know of Wesley and Whitfield, but our reading should include something of the characters and accomplishments of such diverse characters as Henry Venn, William Grimshaw, Fletcher of Madeley, John Newton, Charles Simeon, all Anglican Clergymen. These men and others who caught the flame of Evangelical and Evangelistic zeal started movements, the outworking of which we continue to feel today. They founded the Church Missionary Society in 1799; in which year also the Religious Tract Society was formed. It was at this period too that the British and foreign Bible Society came into being. In 1809 The London Society for Promoting Christianity among the Jews was founded, and a little later the Colonial and Continental Church Society, and later again the Church Pastoral Aid Society.

These great Societies (and their children), are still wholesomely active.

The period which produced these Societies, gave other things too. Evening Services were practically unknown, but the Evangelicals put them in the day's work. They also introduced hymn-singing. Hitherto, nothing had been used but metrical psalms. Out of an enriched spiritual life came melody, and Charles Wesley, and John Newton and William Cowper wrote out of great experiences.

Robert Raikes was experimenting in Gloucester and introduced another new method of work—the Sunday School.

The Evangelicals did not invent any new theology, but taught the doctrines of the Reformation—the doctrine of the Trinity, the guilt of man, his acceptance only through the merits of Christ, renewal and sanctification by the Holy Spirit, and the obligation of universal holiness. They accepted the Thirty-nine Articles as an almost perfect summary of the Faith.

Beyond all and through all they were passionately devoted to the Person of their Lord and Saviour. He had delivered them at so great a cost—was delivering them—would deliver them 2 *Cor.* 1.9.10. They were debtors *Rom.* 1.14-16. They were saved to serve; won to win. Their piety had propagating power. Overflowing *Hearts* keep busy their *Spades*. John Henry Newman began as an Evangelical, and owed his soul, he said, to Scott the Commentator, and he had been Secretary of the Oxford Association of the Church Missionary Society.

We who read these fragments are ready for a step forward if 2 *Tim.* 1.12 is truly our language,—“I know WHOM I have believed and am persuaded that He is able to guard my deposit.”

NEWS OF THE EPISCOPAL CHURCH

Edited by

WILLIAM B. SPOFFORD

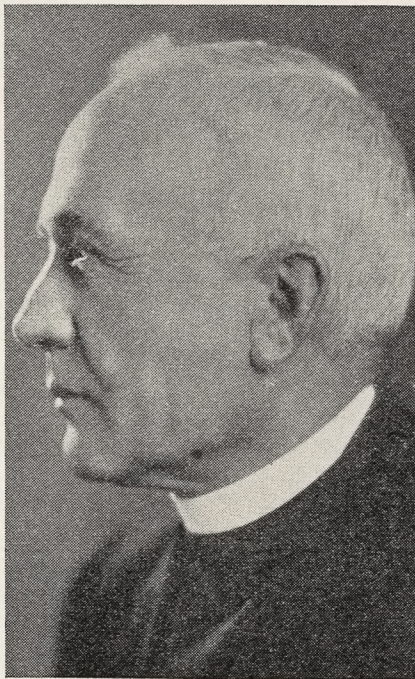
IF LABORERS went to church in New York last Sunday (Labor Sunday) expecting to have their movement receive the sanction of the Church they were doubtless disappointed. Bishop Johnson, preaching at the Incarnation, said that the Church should keep clear of political and economic problems. And at the same hour up at the Cathedral on Morningside Heights the Rev. Cranston Brenton was saying much the same thing. Both stated that Jesus had no desire to reform society, His purpose being rather to change the hearts of men.

Bishop Johnson, furthermore, was rather hard on the folks who win for themselves the title of radicals. Said he: "I am exceedingly weary of radicals who criticise the Church, extol labor and do nothing. There are a thousand proponents of the poor who talk much but never come in close contact with those whom they claim to befriend. To think is easy, to talk is luxurious, but to translate thinking and talking into action is very difficult."

Since the Church, powerful as it is, has had her own difficulties in translating into action the thinking and talking that has been indulged in by her leaders over a period of 1900 years, I personally feel that we could be a bit more charitable toward those who are having the same difficulty. I know hundreds of Christian leaders who have sacrificed much for their convictions. I know many radicals who have been equally self-sacrificing. Most of them have at least spent a few nights in jail for their convictions, and have been persecuted in other ways, all of which is a mark of distinction according to New Testament standards.

There seems to be two distinct attitudes that we can take toward the poor. One is the Lady Bountiful attitude—seeing that they get the crumbs that fall from the rich man's table—doing everything for them, as Count Tolstoi once said, except get off their backs. The other is to do what is possible to create a society from which poverty will be eliminated, not because the rich will be so filled with a sentimental attitude toward them as to be generous, but because all men will receive the full fruits of their labors. Such a society is possible. I go further and believe that such a society is inevitable, regardless of what the attitude of Christian leaders may be toward the change.

The radicals that it is my privi-



REV. F. F. KRAMER
Warden of Seabury

lege to know hold to this ideal at considerable cost to themselves. If they do criticise the Church—or, what is more often the case, are indifferent to the Church—then it is because they are not convinced that the Church is sincerely committed to what they consider the ultimate purpose of life, the creating upon this earth of a Brotherhood of Man, or what they believe Jesus meant when He spoke of a Kingdom of God. Radicals are a hard lot to understand. They seem to be equally adept at doubting the theological teachings of the Church and at believing, and attempting to put into practice, the ethical teachings of Jesus, about which I find they know a great deal. Some day perhaps one of our scholars will set to work to discover just why this is so.

* * *

Did you order your Bundle? If not won't you please use the form printed on page nine? We want you to get the first of Dr. Oliver's articles, to appear next week.

* * *

Then, too, I wish some clever person would pen a reply to the editorial "A Labor Sunday Message" which appeared in the *Living Church* for August 24th. In it the writer objects to the Message issued this year by the Federal Council of Churches

on the grounds that it is for organized labor, it being his contention that each worker has the right to decide for himself whether or not he wishes to become a member of a union, or to remain a member having once joined.

This may be so, yet there are two or three matters that should be brought to his attention in helping him make the decision. First of all there is not a captain of big business alive who will not willingly admit that the improvements which have come in working conditions, shorter hours, more pay, better sanitary conditions, have been due to the organization of the workers into trade unions. There are industries today without unions where conditions are up to union standards. But these conditions are maintained on this level because of the threat of unionization should they be lowered. Therefore the worker who remains outside the trade union is one who is taking the benefits without paying any of the costs.

The *Living Church* editorial states: "In some crafts and in some places a laboring man will, very likely, be able to better his condition by joining a union. In some other crafts and some other places the reverse is true." Undoubtedly. But labor organizations have a social basis not an individual one. It is not solely *his* conditions about which the unions are concerned, but the conditions of *all* the workers. And they contend, rightly it seems to me, that strong labor organizations better conditions for *all* workers, and that it is therefore the unselfish duty of each individual worker to be a trade unionist.

Finally one is a bit surprised to find the *Living Church* an advocate of such sheer individualism, as is expressed in the statement that each worker must decide for himself whether or not he wishes to join a union, or, having joined, whether or not he will remain a member. Such individualism run rampant in an undemocratic Church is responsible for the innumerable sects now members of this same Federal Council of churches to which the editor objects. Trade Unions, democratically organized, oppose schism. In this one would think they might have the support of the *Living Church*, organ of Catholicism.

* * *

On Holy Cross Day, Sept. 14, at 9:30 a. m., the Crosses of Honor of the Order of the Sangreal, awarded

at the meeting of the Grand Chapter in Racine on July 4, will be blessed. This ceremony will take place at St. Stephen's Church, Chicago, birthplace of the order.

These crosses will go round the world. One goes to Bishop McKim, in Japan. One to Dr. Grafton Burke, in Alaska. The Bishop of London has accepted with alacrity the invitation to present the cross to Prebendary Wilson Carlile, in St. Paul's Cathedral, London, on All Saints Day.

The cross for Bishop Arthur Selden Lloyd will be presented in the Cathedral of St. John the Divine, New York, at evensong on All Saints Day, Friday, Nov. 1. The ceremony will be conducted by the Rev. M. B. Stewart, professor of theology at the General Theological Seminary, one of the organizers of the Order.

Bishop Shayler of Nebraska will present the cross to the Rev. John Albert Williams of Omaha. Bishop Burleson of South Dakota will give the cross to Mrs. Dora Vannix, of Moe Hospital, Sioux Falls, at a special ceremony in the Cathedral. Bishop Rowe will deliver his cross to Dr. Grafton Burke in faraway Alaska. Bishop Gravatt of West Virginia will perform the same office for Archdeacon B. M. Spurr of Moundsville.

In accordance with the regulations of the Community of Saint Mary, which forbid any of its members to accept any token or reward, Sister Mary Veronica of that Community has declined the award.

* * *

The Rev. Wolcott C. Treat of Westfield, Mass., had a vacation that was at least different; holding a certificate as an able seaman he took a job on a fruit liner and spent his summer on boat tossing about bunches of bananas.

* * *

Bigness is no virtue to Bishop Shayler of Nebraska, judging from a sermon which he preached at St. Thomas's, New York City.

He said men today worshiped big buildings, big railroads, big fortunes and anything of magnitude. Even the clergy had a God in bigness, he declared. He compared our civilization with some of those which have passed because there was a disregard for the moral issues of life. He said that a civilization could be compared with the life of a man. When senility arrives and the civilization cannot reproduce its kind it perishes.

"When the church becomes a power house radiating the principles of God, then America will have a soul," Bishop Shayler continued. "Jesus Christ has proved too big for this civilization. His demands have been too great for people to be brave enough to obey them."

Bishop Shayler deplored licentiousness and depravity, which, he said,



BISHOP McELWAIN
President of Seabury Board

might kill American civilization. At the conclusion of his sermon he mentioned the trouble in Palestine, which he laid to the religious belief that any enemies killed would help the killer to a higher place with Allah.

* * *

The world is divided into the irreligious and the religious according to the popular rector of St. Mary the Virgin's, New York City.

"Every day the fact is brought home to me that there are two classes of persons, the religious and the irreligious," said Dr. Delany. "The irre-

ligious persons are interested primarily in the things of this world; in clothes, in money, in social position. They are in the words of Saint Paul, walking after the flesh, and will sooner or later fall into the evils of the flesh that Saint Paul speaks of. They have no thought for God or for the Church. Sunday means nothing to them, and they have no sense whatever of Christian responsibilities.

"If one mingles commonly with these irreligious persons, he cannot help feeling that Christianity is dying. And that is my answer to the charge, which one hears so often repeated now, that Christianity is passing. It is only because those who make this charge and pretend to fear for the future of religion are associates of irreligious persons, go where they go and do what they do.

"I know no better illustration of the irreligious attitude than is given in the drawing room of a trans-Atlantic liner. A throng of well dressed people fills the room, all of them members of what we call the upper classes of society. A reverent hush pervades the place, almost as if it were a church. One would think as soon of moving or speaking loudly there as he would in a church.

"And yet these people are gathered there only for the purpose of buying numbers in the daily pool on the ship's run. To them it takes the place of religion, and they make as much of a ceremony of it.

"But then there are others, religious people, who are interested in the things of the spirit, rather than of the things of this world. One sees

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them everywhere. In my travels in Europe this summer I saw them, not only in the great cathedrals of the cities and the little churches of the villages, but worshipping at shrines along the roads. An iron cross has been placed at the summit of the Matterhorn, and on one day a year mass is sung there.

"Not only in their devotion to divine worship, but in their daily lives, by their acts of kindness and humanity, are these people religious. When one mingles with them, rather than with their irreligious brothers, he cannot fear for the future of Christianity or the world.

"In his attitude toward sin the irreligious man is dominated by pride. He discounts his faults and takes to himself the credit for his virtues. The religious man, when he thinks of sin, is ruled by the thought of God. He knows that sin has eternal consequences.

"Saint Paul says that the irreligious man, who is led by the ways of the flesh, shall not inherit the kingdom of God. How should he? His gaze is fixed only on the world before him.

"But the religious man who raises his wisdom to the things above and beyond this world, who walks in the spirit, develops slowly but surely until he qualifies for citizenship in the city of God."

* * *

The Rev. Joseph Titus of the Church of the Epiphany, New York, has been appointed acting rector of Grace and St. Peter's, Baltimore. The parish has been without a rector since the Rev. H. P. Almon Abbott, now Bishop of Lexington, resigned last Fall to become the rector of St. Chrysostom's, Chicago.

* * *

The most important news that has come from India recently, according

to the Rev. C. F. Andrews, missionary and friend of Gandhi, is that Mahatma Gandhi contemplates entering once more the political arena at the end of the year 1929, unless the British are prepared to grant dominion status to India. "He has promised to lead a struggle of mass civil disobedience, which would involve the non-payment of taxes on the part of the peasantry." Gandhi, now nearing his 60th year, is persistently pursued by ill health, Dr. Andrews reports. "How far his health will be able to endure the strain of political work is difficult to estimate."

* * *

Things are not as bad as newspaper writers want to make us think, according to the Rev. Charles K. Gilbert, secretary of social service of the diocese of New York.

"We are told that the churches are dying and that moral standards are shot to pieces," Dr. Gilbert continued, "and that there is no longer any restraint upon people's desire to do

as they please. We are told that vice and crime are rampant and that marriage has lost its sanctity. That dishonest practices are demoralizing business and government and even our courts of justice. When we are told all this we wonder what is coming over this world of ours.

"In our alarm and despair we cast about for some new movement, some new agency that will bring us to our senses. Or perhaps, in our hopelessness, we sit back with the feeling that it is all due to the war. Some strange reaction that expresses itself in rebellion against everything which interferes with personal liberty and freedom of self-determination."

In all our effort to aid in the solution of these problems, Dr. Gilbert said, we are always driven back upon one elemental need—a need that men seem determined to overlook or to discount—a need of personal loyalty to a personal God.

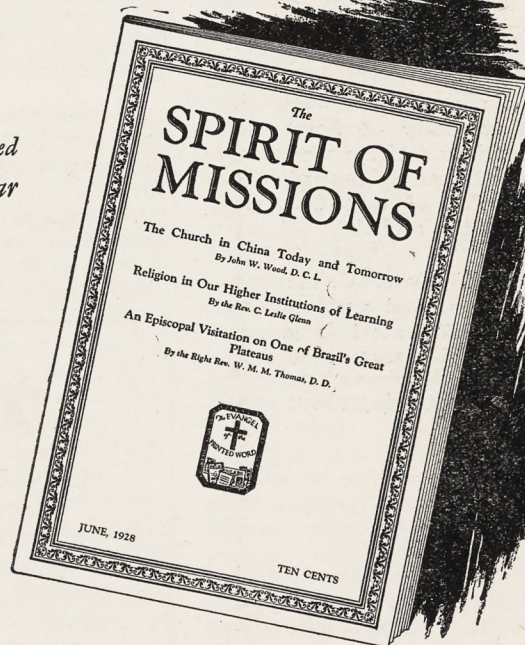
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loyalty to, and fellowship with, the living, abiding Christ.

"In spite of our distress over the conditions of our time, our civilization has moved upward. Men may have other explanations for it, but everybody will admit that the centuries have brought us higher standards of life, age-old evils have been overcome. Men live under greater freedom, with truer altruism, ever reaching out to the ways of peace and justice in industry, in commerce,

in community life and in the relationship of nations."

* * *

The Church Hospital in Zamboanga, Philippine Islands, has been officially renamed Brent Hospital, to honor the memory of the Bishop who founded it in 1914. It was the first hospital to be established for the civilian population in Zamboanga. There is now a Government Hospital also. Brent Hospital is in charge of a young Filipino surgeon, Dr. J.

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* * *

California Churchmen are too modest. Not in any Church paper have we seen the news that Dr. Miriam Van Waters of Los Angeles, a Churchwoman, daughter of one of our clergy, and a member of the Los Angeles diocesan social service department, was elected president of the great National Conference of Social Work, at its San Francisco meeting. The next meeting, the fifty-seventh, over which she will preside, takes place in Boston, June 8-14, 1930. Dr. Van Waters is referee in the Los Angeles Juvenile Court.

* * *

Bishop Rowe spent the last week of July at Fort Yukon and reports everything in satisfactory condition. The Hudson Stuck Hospital was more than full, with an overflow of patients in tents. Dr. Burke is successfully grafting skin on the head



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of the little three-year-old Indian girl who was so badly mauled and bitten by dogs. Another patient was a man who had come 250 miles from Eagle, almost hopelessly scalded. The Bishop felt profound respect for the nurses as he watched them dressing the fearful wounds. The yards and yards of bandages required would prove to supply departments the value of their efforts.

The Bishop says that the many tourists who visit Fort Yukon are deeply impressed with the greatness of the work. It dispels criticism of missions and inspires missionary interest.

* * *

Starting rural work with 120 families a year ago, Deaconess Peppers in the diocese of Olympia added 157 more families during the year. She has just recently started on a trip to cover twenty towns which she had not yet visited. On her last trip she found eight children to be baptized as soon as a clergyman's visit could be arranged. These families are shut off, with no roads available except by using a ferry. For one family to attend church once would cost five dollars.

* * *

Zeppelins may come and go, but there are still missionaries in China thirty-five days from the nearest railroad. A letter from the Rev. George K. Harris of the China Inland Mission, stationed at Sining, in the province of Kansu, took just nine weeks to reach New York. Mr. Harris is one of the comparatively few missionaries in China working among Moslems. He writes: "We should appreciate your prayer interest on behalf of the Moslems of China. They are as needy as the Moslems in any land, and while a little more accessible are more neglected, owing to the difficulties of presenting the Gospel to them."

* * *

A gorgeous poster used in his work, in Arabic and Chinese, has been attracting attention in the Fourth Avenue window of the Church Missions House in New York. It has four broad bands, of black, red, white, and gold, representing sin, redemption, purity, and glory, with inscriptions, highly mysterious to most New Yorkers, in the beautiful Arabic and Chinese characters.

* * *

The results of a religious survey of nearly two hundred dairy farmers in McHenry County, on the northern boundary of Illinois, have been summarized in Rural America. The 200 are about one-tenth the total number of farmers in the county.

Their church preferences were: Lutheran, 66; Catholic (Roman), 50; Methodist, 35; Baptist, 12; Congregational, 8; Universalist, 1; none, 20.

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Holy Days, Holy Communion 10 A. M.

St. Matthew's Cathedral, Dallas

Very Rev. R. S. Chalmers, Dean
Rev. Edward C. Lewis
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Week days, 7 A. M.

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It may be a coincidence that 51 per cent said they had not been called on by any minister for a year, and 51 per cent said they were too busy to go to church. Only 15 per cent had been visited more than twice in a year; 34 per cent are reported as "strong for the church"; 57 per cent listen to radio services.

At least thirty-four different reasons were given for not going to church, none of them good reasons, at least at their face value. No doubt circumstances really do make church-going impossible in some cases. One man said he would sooner shoot rabbits. Better excuses were that "services come at inconvenient hours," "motorists come to buy produce," "don't feel at home in the village church."

The Episcopal Church, has only one parish and two missions in the county.

* * *

The largest conference of Young People ever held in the diocese of Colorado met at Evergreen, August 25th to September 1st. The faculty consisted of Bishop Ingle, Canon Winfred Douglas, the Rev. W. McMurdo Brown, who is the diocesan dean of young people, and Miss Charlotte Tomkins of the department of religious education for the diocese of New York.

* * *

A new parish house to cost \$165,000 is to be built for Zion Church, Rome, New York. Mr. Herbert Upjohn, son of the architect of the church, is the architect.

* * *

Trinity Church, New York, is already making plans for a preaching mission to be conducted by Editor-Bishop Johnson, a year from this Fall. One of the outstanding features will be the noonday meetings for the Wall Street business men.

* * *

The will of the late Mrs. Lydia Paige Monteagle, San Francisco, Calif., who was killed in an automobile accident in June, disposes of an estate of \$2,000,000. Various charities benefit to the amount of \$700,000. Her bequests to various organizations in the church alone total \$368,500, and more than \$300,000 additional was left in trust to establish beds and care for the needy in St. Luke's Hospital. Grace Cathedral corporation receives \$100,000 (less \$25,000 previously given), in memory of Bishop William Ford Nichols, as a trust fund toward the construction of the second unit of Grace Cathedral.

* * *

The latest information as to what is going on in New York city, good and bad, that is of interest to youth will be available when 20 undergraduates from 15 universities and col-

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Church School: 9:45 A. M.

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

Gethsemane, Minneapolis

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leges make complete reports of their seven-weeks' vacation study of conditions in that city. The work is being done under the auspices of the New York city Y intercollegiate branch. Social, economic and racial problems are being closely studied. Here are some of the subjects and objects of investigation: The criminal courts and penal reform; juvenile courts, women's day courts; Negro Harlem, Negro art, Negro city religion; Buddhist temples, Russian art centers; speakeasies and night clubs; anarchists, communists and socialists. Among the universities represented in the personnel of the investigators are Leland Stanford, Cornell, Syracuse, Bucknell, Fisk, Nebraska Wesleyan and the University of Mississippi.

* * *

The little church which Bishop Tuttle attended when he was a small boy, in which he was confirmed, and to which he returned at regular intervals all his long life, is threatened with extinction, as changes in the community have rendered it no longer a self-supporting parish. This is Trinity Church, Ashland, New York, in the Diocese of Albany. It was formerly Trinity Church, Windham, until a change in township lines changed the designation of the parish. It is for the older township, Windham, that Windham House in New York is named.

The house in which Bishop Tuttle was born has already been destroyed. Some of the Bishop's friends feel very keenly that the little church should be preserved as a memorial closely connected with his own personal life. It may be that many others will share in the desire to contribute toward such a memorial. Further information in regard to it may be obtained from the Bishop of Albany.

Bishop Tuttle was born in Windham on January 26, 1837. He was consecrated Bishop of "Montana, Idaho and Utah," in Trinity Chapel, New York, on May 1, 1867. He was Bishop of Missouri from 1886 until his death on April 17, 1923, and Presiding Bishop from 1904 to 1923, one of the fine heroes of the American Church.

* * *

Three college girls have been spending the summer at Encampment, Wyoming, doing a general missionary and settlement work under the wing of the Wyoming missionary, Miss Lillian M. Skinner. In the foothills of the high Rockies, with the picturesque Medicine Bow Range bounding the valley to the east and the peaks of the Great Divide in view on the west, Encampment is, as one of the girls puts it, "living in its prosperous past, with rows of empty houses and rows of empty stores;

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sky and mountains, mountains and sky, and the silence of the brilliant sunshine."

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The girls have been conducting a general campaign of friendliness and recreation, with simple Church services and a Church school. They issued personal invitations to almost every citizen, indifferently received for the most part. "Well, if I haven't anything else to do, I'll try to come." Eighteen came to the church on the first Sunday. They hoped for thirty-six on the next, and had fifty-one. "What we want," says one of the girls, "is to make people happy." "What we want," writes another, "is to give an enlarged view of life's meaning."

As a valued by-product, the young missionary staff is receiving an unforgettable introduction to the meaning of the Church's missionary work. St. Paul's Church, Fairfield, Conn., adopted one of the girls as its ambassador, and is paying all her expenses.

LET'S KNOW

(Continued from page 4)

when such sentiments might have found more excuse than at other times.

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