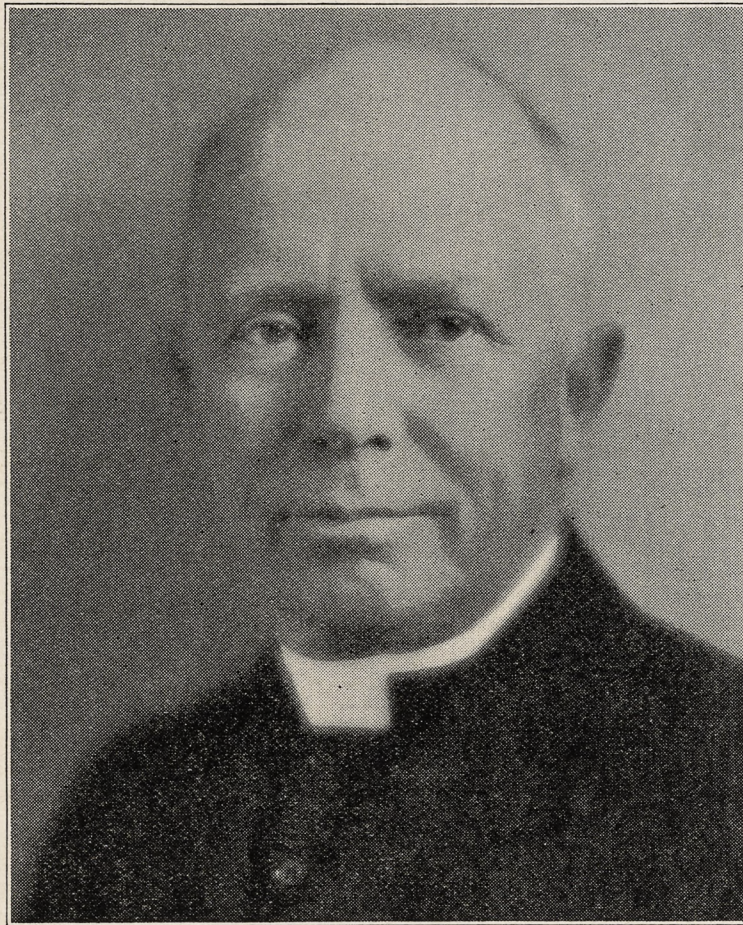


The **WITNESS**

CHICAGO, ILL., June 19, 1930



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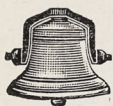
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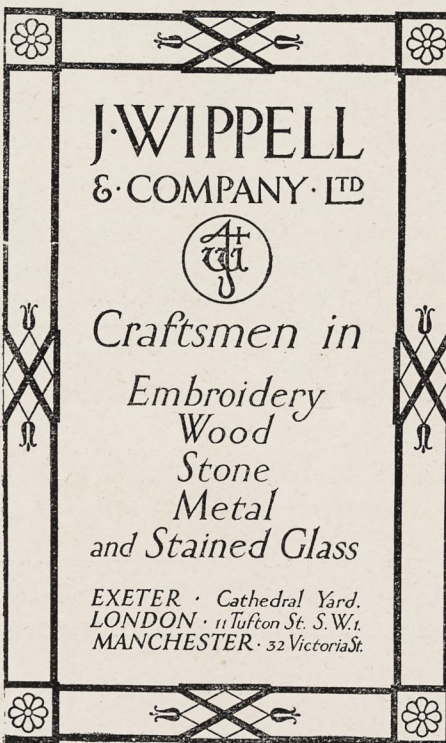
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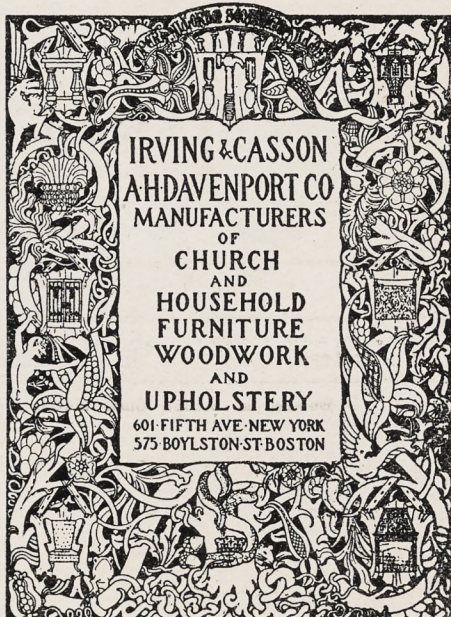


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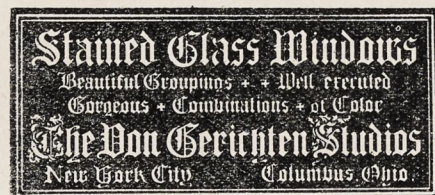
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MEANING OF THE REAL PRESENCE

By

REV. G. A. STUDDERT-KENNEDY

THE morning after the new Prayer Book was first presented to and rejected by the House of Commons, I was travelling up to London from Worcester. I had the carriage to myself as far as Oxford, and I read carefully the *Times* report of the debate.

To me it was unpleasant reading. I love the Church of England, and, above all things, I love the Communion Service. Every Sunday morning, since I was a boy of fourteen, I have gone to church early and, kneeling at the altar rails, I have taken into my hands a tiny piece of bread and have drunk a sip of wine, and then gone back to my place and prayed God to make me a better man and help me to help the world.

WHY DO YOU DO IT?

As I sat there in the train, with old England flying past me like a moving show, I noted every now and then the slender spires or strong, square towers standing up like fingers pointing to the sky. I remembered that for a thousand years or more the bells from those spires and towers of England had called men and women to come and do this simple thing—take the bread and wine. I asked myself the plain question: "You do it. Why do you do it? What does it mean to you?"

The first answer that came from the very depths of me was just this: "I want to be good. I want to be a decent man and it helps me to be that."

But why does it help me? What is there in it? And I answered: "Because of Him. Because of Jesus of Nazareth." He was the Best that ever was. To be good means to be like Him. On the night before He died He took some bread and broke it, and gave it to His friends and said: "Do this in remembrance of Me." And ever since then people have done that and remembered Him. It has helped them as it has helped me.

IS HE DEAD?

It helps to remember Him. All Christians are agreed about that. Roman Catholics, Anglicans, Free

Churchmen—they are all agreed that it helps to break the bread and drink the wine and remember Him.

But is that all there is in it? Is it just a service of remembrance of that glorious person Who lived and died long years ago? Is He dead? That is the great question I asked myself. Is He dead? I mean by that, is He just a hero of the past like Socrates or Plato or Julius Cæsar? Is He just a great and good man who is dead?

Well, all Christians are agreed about that, too. They all keep Easter Day, and believe that Jesus Christ is alive. They all hold, and always have held, to the belief that Jesus Christ is alive in a special way peculiar to Himself. He is alive, near, powerful to help.

That says some of it, but not all. There remains a mystery, something that I feel very deeply and am inwardly certain of, but can neither prove nor explain.

Some people do not like mysteries, and will not have them. I am sorry to differ, but life and death are mysteries; all the world is full of mystery. I cannot think about life at all deeply and escape from mystery.

The mystery of the living Christ is just one of many, and perhaps the greatest and loveliest of all. It is the bedrock of my Christian faith that Jesus Christ is alive in a way peculiar to Himself. Now, if being alive means anything, it means being able to communicate with other living persons. There are many means and ways of doing this, but whatever method we adopt, whether it be talking, writing, signalling, telephoning, telegraphing, there is one thing in common between them all. They all need the body, your body and mine.

DOWN TO BEDROCK

I use my tongue to speak; you use your ears to hear. I use my hand to write; you use your eyes to read. Whatever way my living spirit communicates with your living spirit, it must use the body.

Now, on the night before He died, Jesus of Nazareth said a strange thing about that bread which He

broke, and bade us break in memory of Him. He said: "This is My Body."

What did He mean? That is what all the argument is about. What did Jesus of Nazareth mean when He said about a piece of bread: "This is My Body"? Perhaps we shall never understand all that He meant. For my part, I am sure that He did not mean: "Watch Me. I am now going to turn this bread into My flesh as I once turned water into wine."

I am sure that He did not mean that then, and I am sure He does not mean that now. What I believe He meant was this: "I am going to die. My Body will not be here any longer. I shall not be able to use it as a means of communicating with you. I shall not be able to use My tongue to speak, My hands to touch, My eyes to look at you. But when you do as I bid you, when you take bread and break it in remembrance of Me, I will use the bread as a body, I will use it as a means of communication with you."

MYSTERIES OF THE SPIRIT

"When I speak with My body, look with My body, touch you with My body now, you know that My living spirit is with you. You know that I am here. When My body is gone, and you meet together out of love for Me, and take bread and break it in remembrance of Me, you can be for ever sure that My living Spirit will be with you. You can be as sure of My real Presence with you as you would be if I came and laid My hand upon your heads."

That is what I believe He meant. That is what I believe He means. How can He, how does He, use the bread for a body or means of communication? I do not know. I do not know how He used His body when He was on the earth. I do not know how I use mine or you use yours. I do not know how I use this pen that I hold and this paper on which I write as means of communication with you.

These are all part of one great mystery, the relation of the living spirit with the material body and with material things. How the spirit of the sculptor gets into his statue, how the spirit of the painter gets into his picture, and the spirit of the singer into his song, no one knows. But they do. How the Spirit of the living Christ gets into the bread we break in remembrance of Him and the wine we drink at His command, nobody knows, but it does.

I believe that He, the living Christ, takes the bread we break and offer, takes it now, will take it next Sunday morning, and makes it a means of communication with me. The bread will remain bread and the wine wine, but they will be used by Christ, Who is alive, as a means whereby He can do two things: make me sure that He is there, and inspire me with His Spirit.

THAT LITTLE WORD "SUBSTANCE"

I may come and get no good. When He was on the earth, lots of people came and got no good. They saw His body, but there was nothing in it for them. They saw nothing but a common carpenter, an imposter, or a man gone mad. But He was there, all the same. Lots come now, and see nothing but nonsense, superstition,

common bread and wine. But I believe He is there, all the same.

There is a great dispute as to "how" He is there, and men are arguing themselves into a fog about it. But it is all foolishness. Nobody knows how He is there. They use long words, and say you must either believe that there is transubstantiation or no transubstantiation. Well, what does that jaw-breaker mean?

Transubstantiation means changing the substance. But what is substance? We use that word two ways. You ask me: "What is glue?" and I might say: "It is a sticky substance." Or you might ask me: "What did your mother say in her letter this morning?" and I might say: "I cannot remember the words, but I can give you the substance of it." That is to say, the meaning or the sense of it.

Now, it is in the second way, not in the first, that we use "substance" when we say that the substance of the bread and wine is changed in Holy Communion. The bread and wine are the same substance to look at, or to touch, or to analyse chemically, but the meaning, or the sense, of them is changed. They mean the living spirit of Jesus Christ. That is what they stand for and convey to me when I kneel and take them in my hands.

I might pluck a rosebud off a tree, and it would be a rosebud and no more. The one I love best in all the world might pluck a rosebud off a tree and give it to me, and it would be a rosebud and a great deal more. The substance of it would be changed because she gave it me.

I will go to the altar next Sunday morning and take bread and wine, and it will be bread and wine and a great deal more. The substance, the meaning or the sense of it, will be changed because He gives it me. He gives it me. That is the root of the matter.

Now, just one word about the question of Reservation, which arises out of and is bound up with that of the bread and wine as the Body of the Living Christ.

For more than a thousand years, both before and after the Reformation, it has been the common custom to keep back, or reserve, part of the consecrated bread and wine in case any sick or dying person wanted to make his Communion.

A BEAUTIFUL CUSTOM

Out of this ancient custom there arose in later times the practice of saying prayers and having public services with the bread and wine so reserved as the central point of worship, and also of carrying the Reserved Sacrament, as it is called, in processions.

This later practice was forbidden at the Reformation, and is forbidden absolutely in the revised Prayer Book. A small body of extreme Anglo-Catholics want to preserve it, but the great body of Churchmen only want to keep the ancient custom of reserving Communion for the sick and dying.

When I was a parish priest I did this as a matter of course, and never thought anything about it. It will be a tragic pity if passion and prejudice deprive us of this beautiful custom of keeping part of the Holy Feast

for the sick. Only a very few extremists want more. Let us in charity agree to keep the old and forego the later practices.

Let us have done with disputes! It is easier to argue about Christ than to love and follow Him, but that is the only way to live.

Let's Know

By

BISHOP WILSON

LAMBETH CONFERENCE

IN SPITE of the fact that an unusual number of bishops have been elected and consecrated within the past few months, there will be quite a scarcity of them in the United States this summer, due to the meeting of the Lambeth Conference in London. Already some fifty-six American bishops have signified their intention to be present for that conference.

In the middle of the last century the growth of the Anglican communion in countries outside of England had reached such proportions that a need began to be felt for bringing together representatives of the various branches for conference on matters of common concern. I believe the first suggestion of a formal conference of the bishops came from our own Bishop Hopkins of Vermont in 1851. Fourteen years later a definite recommendation to that effect was made by the provincial synod of Canada and the following year the matter was brought before the Convocation of Canterbury in England. So it came to pass that a call was issued by Archbishop Longley for the first Lambeth Conference to be held in 1867. It was attended by seventy-six bishops and proved so valuable that it was determined to hold similar conferences for all the bishops from all over the world once in ten years under the presidency of the Archbishop of Canterbury.

The second Conference was in 1878, the third in 1888, the fourth in 1897, and the fifth in 1908. The World War interfered with the calling of the sixth Conference which was postponed until 1920, when the number of bishops in attendance had risen to 250. Now comes Number Seven when bishops will sit down together from England, Scotland, Ireland, Wales, The United States, Canada, Australia, New Zealand, South Africa, and all of the missionary districts. Doubtless it will be the most representative gathering of spokesmen for the Anglican communion that has ever been held.

On July 4 there will be a Quiet Day for the bishops in Fulham Palace in London. On July 5 there will be a special service and reception at Canterbury Cathedral. On July 6 the great opening service of the Conference will be held in St. Paul's Cathedral, London. Then on July 7 the Conference will begin its formal business sessions in Lambeth Palace, London, where they will be held daily during that week. After the first week the Conference is divided into committees

on the different subjects which have been raised, appointed by the Archbishop of Canterbury, and these committees meet separately during the next two weeks. Then for the final week the whole Conference is again convened to receive and discuss the findings of the several committees. The final report of the Conference, which is given to the whole Church, rests on the vote of the entire body.

The work of the Conference is done in executive sessions and probably very little can be told about it until it is all over, when the conclusions reached by the bishops will be watched for with much interest by the whole of the Christian world. The Lambeth Conference has none of the ear-marks of a publicity stunt. It is a serious (tho probably not too solemn) assembly of bishops for earnest consideration of vital matters touching the welfare of the Church and the progress of the Kingdom of God, viewed in their world-wide aspects by those who come from the four corners of the earth.

Cheerful Confidences

By

GEORGE PARKIN ATWATER

CHANCE

A a a d d d d e e e e e e e e g h h h h i l l l l m m
n n n n o o o o o o o o o r s s s s t t t t t t t u u u
v v w w y y y

The above paragraph looks as if the typesetter had been trying to fill up the space with a random selection from the type case. But he is following copy exactly. These letters represent the raw material of a very exalted idea.

They are used here to illustrate the theory of some moderns that the developments in nature that we Christians ascribe to a divine intelligence are only the result of blind chance. These moderns say that by chance the various factors in evolution came into a sequence that appears to us as the result of divine and rational mind. Well, let us see what the chances are that "Chance" can produce any rational result.

Arranged above are one or more of seventeen letters. If they are arranged in proper order they will spell out an exalted idea.

Suppose each letter was printed on a separate card and put into a hat. Suppose some one took them from the hat one by one. What are the chances of the seventeen different letters falling in the same order in which they occur in the idea. I mean *only* the seventeen different letters, not taking into account the repetition of the same letter, only the seventeen in proper order.

Now the astounding fact is that seventeen different letters can be arranged in an amazing number of ways. The exact total is learned by this formula.

One multiplied by two multiplied by three, etc., up to seventeen

$1 \times 2 \times 3 \times 4 \times 5 \times 6 \text{ etc.} = 17.$

Here is the total: 281,431,428,096,000.

This means that the person has one chance in the total above, to take the seventeen letters from the hat in the order in which they occur in the sentence in which they all occur.

To believe that evolution with its multitude of elements corresponding to the letters, is the result of chance is equivalent to saying that a blindfolded person could arrange these letters by chance to create an idea. His chance is less than one in 281 millions of millions.

Chance must be eliminated as the determining factor in the evolution of the world as it is. The world, with its laws and forces, with its orderly development and undoubted progress, is the result of some rational antecedent mind.

The Divine mind directs the evolution of the world. When the Divine mind expressed a great truth, the letters could be arranged by mind to express the truth.

No typesetter reaching at random into his type-case could ever set up an idea, much less an idea comparable to the one which can be expressed by the intelligent arrangement of the letters above.

These letters when properly arranged resolve into this eternal maxim:

"ALL THINGS WHATSOEVER YE WOULD THAT MEN SHOULD DO TO YOU, DO YE EVEN SO TO THEM."

Mysticism

By

MRS. FREDERIC BOWNE

BEING deeply interested in what is commonly called mysticism, I of course have read rather widely upon the subject, nearly always with this two-fold result, a realization that I am not a mystic, (if the chronicled material has been accurate) and that I have no desire to be one. This conclusion has troubled me very much, because in my inner consciousness I feel that I am a mystic.

Seeking to harmonize this discrepancy I one day asked some one I know, what he considered the hall mark of a mystic. His reply was: "I asked the same question myself a short time ago, and found my answer in the following experience of a man whose words I will repeat to you."

"I have never known but one mystic, and I am still trying to approximate his direct approach to God. I'll tell you about it. I was taking a vacation on a quiet, country farm, and being an early riser I soon noticed that the only child in the family, a boy of seven, arose as early as I every morning and made his way quickly down the road. I asked his mother where he went so early and she said casually: 'Oh! I guess he likes to play awhile before breakfast.' But this did not explain his determined behavior, and so I watched him.

"I found that he always went directly to a little church nestled in the trees a short distance down the road, it was never closed, I had often sat in its cool

shelter, and felt its quiet peace, and I rather resented a boy playing in its sacred atmosphere, so I resolved to precede him next morning, and without being seen, catch him playing in this sanctified place, and then gently explain that he must not do it again. I crept out cautiously the following morning, and concealing myself in a cupboard near the altar, awaited him.

"Soon he entered. He advanced promptly up the short aisle till he stood close to the altar. An early sun ray crossed the crucifix and fell upon his face as though it loved to linger there and touch the eyes so full of adoration, and the lips smiling so eager a greeting to the companion he had come to meet. Then his childish treble rang out with this amazing salutation:

"'Good morning Lord Jesus! and how are you today?'

"He then made himself comfortable and perfectly at home close to the altar rail, and talked to his dear friend, his 'Lord Jesus.' He poured out all his little troubles without reserve, and confided several stupendous secrets which brought my hands over my ears in remorseful shame at my enforced eavesdropping. Finally he arose, and extending both hands joyously toward the cross he said:

"'Well! so long! I'll see you tomorrow,' and he walked out demurely, pausing a moment when he reached the door to turn and wave a last, loving farewell to his Great Companion, then he went on joyfully home, and I have never met another mystic."

Now I know the hall mark of mysticism, and that when I can go to meet my friend, and my Lord, and my God, Jesus Christ, with the simplicity and trust of a little child, I too shall be a mystic.

Book Review

TEMPLE GAIRDNER OF CAIRO. *By Constance E. Padwick, S.P.C.K., London.* The Macmillan Co., New York.

It is possible that not one out of a hundred here in America who glances at the title of this book has ever heard of Temple Gairdner, and therefore few might instinctively be attracted to buy the book and read it. It would be well if there could somehow be blazoned on its cover the reality of what this book is, in a message so compelling that no one would pass it by. For here is a biography of one of the great saints and heroes of Christianity in our modern time. Temple Gairdner went as a missionary of the Church of England to Cairo, became a ranking authority in Arabic and in the approach to Moslem peoples, and there in a field which to the world's view was inconspicuous gave his great abilities and his beautiful spiritual devotion without stint. Fortunately the book lets the man largely speak with his own voice. It is full of his letters and of paragraphs from his journals, and through these a great soul is communicating itself in such a way that no one who touches it even through the printed page can fail to be made better.

W. Russell Bowie.

NEWS OF THE EPISCOPAL CHURCH

Edited by

WILLIAM B. SPOFFORD

A COUPLE of weeks ago I suggested that it might enliven the next General Convention if a baseball game could be arranged between the House of Bishops and the House of Deputies. It brought forth this communication from Bishop Quin of Texas: "Since you have taken it upon yourself to suggest a baseball team from the House of Bishops, I am happy to inform you that in addition to my present battery-mate, Juhan of Florida, that Henry Sherrill, bishop-elect of Massachusetts, is a good prospect. Henry and I were battery mates at a conference in New England several years ago and we carried off the bacon. Although I have not consulted Bishop Perry, take it from me, the House of Bishops can get up a team."

That's just dandy. Now if diocesan conventions, in electing deputies, will see that a few ball players are sent to Denver in 1931 that game ought to be arranged rather easily. What would do more for the Episcopal Church than to have the Convention adjourn some bright afternoon, don their old togs, and battle for supremacy in a really important field of endeavor. Folks outside the fold are apt to say that our Church lacks the spirit of democracy. There is nothing like a baseball game to inject a bit of that spirit. Let the partisans line up along the first and third base lines, and as a bishop tries to go from first to third on a left field hit let the familiar baseball shout go up, "Slide you bum." What a raft of suppressed emotions would be relieved if the humble priests and laymen of the Church could raise such a cry. And I am not so sure it might not help some bishops.

Then too I see other gains if this game could be taken seriously. If the Bishops for instance really set their minds upon winning, possibly they would go to work strengthening their prospects by elevating a few young, agile priests to the episcopate between now and the time the umpire shouts "play ball". But whether or not that game will be played seems to depend upon those elected to the House of Deputies. Bishop Quin can be depended upon to put a team of Bishops in the field. I have never seen him pitch but I have been told that with him on the slab less than a team is necessary behind him. Were there any ball players in the last House of Deputies? If so it would be nice to hear from them. That game really ought to be arranged.

DR. DELANY RESIGNS

THE Rev. Selden P. Delany, leader of the Anglo-Catholics of the Church, and for the past eighteen months rector of the Church of St. Mary the Virgin's, New York, has resigned. In his letter of resignation to the trustees he states that he plans to spend a year in travel and study. It is said however by those close to the officers of the parish that Dr. Delany intends to be received into the Roman Catholic Church. For a number of years Dr. Delany was the editor of the *American Church Monthly*, organ of the Anglo-Catholic group of the Church, and has been prominent in the Catholic Congress and the Catholic Club of New York. St. Mary the Virgin's is known throughout the country as one of the leading Anglo-Catholic parishes of the Church.

Fears are expressed in New York that the Rev. Donald Aldrich, popular rector of the Ascension on lower Fifth Avenue, will be elected to Trinity, Boston, vacated by the elevation of the Rev. Henry Sherrill to the episcopate. At the moment Dr. Aldrich is in the hands of a physician, though reports have it that a brief rest will thoroughly mend him.

A memorial service for the late Rev. Townsend Glover Jackson was held at St. Paul's, Brooklyn, on Sunday last. Dr. Jackson was rector of that parish for thirty years, retiring as rector emeritus in 1919.

The Rev. Taylor Willis of Roanoke, Virginia, conducted a quiet hour at the annual diocesan meeting of the Daughters of the King held at St. Paul's, Salem, Va., May 28th. In the afternoon the Rev. R. A. Goodwin of Martinsville addressed the assembly. Bishop Jett was also present.

The Rev. Benjamin T. Kemerer, rector of St. Paul's, Duluth, was elected Bishop Coadjutor of Duluth on June 12th. Bishop Bennett is to retain jurisdiction of the city of Duluth and also of the Indian work.

Here is a list of the Bishops of the American Church who are to attend the Lambeth Conference—at

least those who had stated by June 5th that they were to go: Bishops Rowe, Oldham, Mikell, Parsons, Irving P. Johnson, Acheson, Cook, Remington, Davenport, Wilson, Ward, Weller, Darlington, Barnwell, Francis, Longley, Stires, Stevens, Benjamin Brewster, Babcock, Page, Webb, Ivins, Green, Shayler, Jenkins, Sterly, Dallas, Matthews, Howden, Gray, Wise, Leonard, Rogers, Morris, Garland, Taitt, Alexander, Mann, Perry, Moreland, Sanford, Burleson, Gailor, Maxon, Booth, Freeman, Davies, McCormick, Ferris, McKim, Nichols, Roots, W. M. M. Thomas, Creighton, and Stewart.

* * *

A good number of Church folks, interested in social service, attended the conference in Boston last week, under the auspices of the department of Christian Social Service of the National Council, and held at Trinity Church. Among others on the interesting program were Dr. Alfred Worcester, head of the department of hygiene of Harvard, Dr. John Rathbone Oliver, Mr. Spencer Miller Jr., the consultant on industrial relations of the National Council, and of course the head of the department, the Rev. Charles N. Lathrop, who caused a stir by suggesting it might improve prison conditions if judges served a bit of time before going on the bench. Miss Miriam Van Waters, the president this year of the National Conference on Social Service, and an active Churchwoman of Los Angeles, also addressed the Church Conference.

* * *

Bishop William A. Leonard of Ohio is seriously ill, having recently suffered a severe heart attack. He was forced to give up attending the commencement at Kenyon and Bexley Hall and to enter Mercy Hospital in Mount Vernon. Bishop Leonard is 81 years of age.

* * *

The silver wine flagon, pictured elsewhere, is a particularly beautiful one which was recently presented to St. Mark's Church, Shreveport, Louisiana. It was designed by the Craftsmen's Guild of England in the style of the Tudor period, and is entirely hand wrought in the manner of the ancient silversmiths' craft. The shield under the spout is chased with the winged Lion of St. Mark, and the lid has a pierced cross as a terminal, with the thumb-lift pierced and chased with the sacred monogram. The flagon is 16 inches in

height and weighs 80 ounces. Incidentally any of you who are to be in London this summer would find it worth your while to visit the studios of the Craftsmens' Guild, located I believe not far from the Lambeth Palace.

* * *

The Rev. Charles S. Hutchinson delivered the commencement address at St. Mary's, Peekskill, N. Y., on Tuesday June 10th. The following day the alumni of the school had their annual meeting and reception. During the commencement the girls of the school presented the play "Robin Hood."

* * *

Bishop-elect Gilbert of New York, preaching at the Cathedral last Sunday, said that there was no cause for alarm over the rumblings of conflict and dissension in the Church. "They are just a healthy sign of the enthusiasm and the driving power that we have. There would be more reason to be disturbed if we were all acting as if we were dead."

* * *

Dean Gates of the Cathedral of St. John the Divine delivered the baccalaureate sermon at St. Stephen's College, Annandale, N. Y. June 8th. Dr. Paul Elmer More of Princeton delivered the commencement address on the subject "Humanism and the College." Degrees were conferred by Dr. Nicholas Murray Butler, president of Columbia University, of which St. Stephen's is a part, and the Rev. Bernard Iddings Bell, warden of the college.

* * *

The summer conference of the diocese of Western Michigan is to be held at Montague, Michigan and not at Holland, as first announced, the change having been made necessary by the failure to complete certain building projects at Holland. The faculty remains the same.

* * *

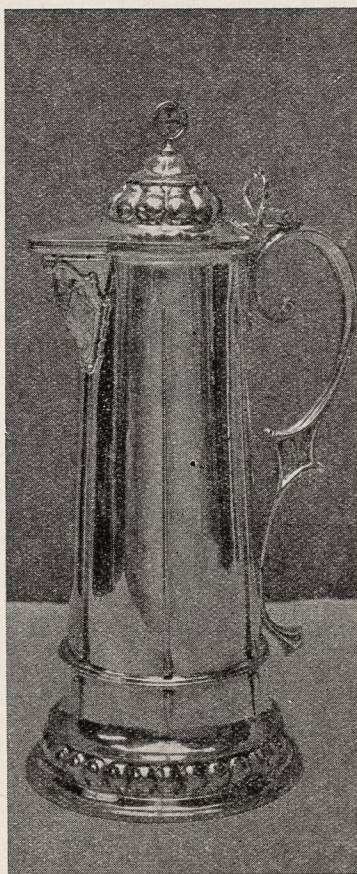
The Rev. W. J. H. Petter of Dallas has accepted a call to be associate at Grace Church, Oak Park, Illinois, of which the Rev. Harold Holt is rector.

* * *

The crew of the Kent School, headed by the Rev. F. H. Sill, sailed from New York last week to participate in the Henley regatta.

* * *

The Rev. William T. Hooper, rector of St. John's, Hartford, Connecticut, has been invited by the Presiding Bishop and the Bishop of Connecticut, to serve as chaplain at the service of the laying of the cornerstone of Aberdeen Cathedral in August. The stone is a memorial to Bishop Seabury and the children of St. John's presented to the cathedral the cornerstone for the Chapel of



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Gift to St. Mark's, Shreveport

Youth, one of the cathedral group of chapels. Mr. Hooper also is to become an honorary canon of the Aberdeen Cathedral.

* * *

The consecration of the Rev. George Craig Stewart as bishop coadjutor of Chicago is to take place in St. Luke's, Evanston, this Wednesday, the 18th. A reception is to be held, given by the Church Club at Hotel Sherman that evening.

* * *

A diocesan pilgrimage is to be made to St. James, Lewistown, Illinois (diocese of Quincy) on July 25th. The church at Lewistown is one of the architectural gems of the middle west.

* * *

A communication from Dr. Lewis B. Franklin, treasurer of the National Council:

"The financial situation as of the first of June is fairly favorable even though our collections from the dioceses on their quotas are \$10,698.66 below what they were at this time last year. The most unfavorable factor is that only twenty-five dioceses and districts have now paid the full proportion of their quota due at this time, whereas thirty-two were in the 100 per cent class last year and forty-one in 1928.

"The vacation season will soon be with us and even now there is a sharp falling off in Church attendance and in payments on pledges. Those of us who go away from home either for a short vacation or for the summer know that arrangements must be made to care for certain matters even when we are away. In some cases there is rent to be paid monthly or perhaps the interest on a mortgage. Some of us are fortunate enough to have a little green grass around the house and we like to have that saved by occasional cutting. The family cat must not be allowed to starve or to become a beast of prey while we are not at home. Just as these things must be done so ought others.

"The work of the Church in the parish and in the mission fields goes on regardless of vacations or hot weather. Payments from the missionary treasuries during the summer months are just as large as they are at any other time. The principal source from which these payments must be met is the money coming from our pledges. If we do not pay these pledges during the summer with regularity then the parish, the diocese and the general Church will probably be forced to borrow money to carry on our work. A little foresight on our part whereby arrangements can be made to remit to the parish treasurer in advance or by mail the amount of our weekly pledge will avoid this difficulty.

"Do not let the treasury of the Church starve."

* * *

Down in Georgia is located Fort Valley School, a school for Negroes under the auspices of the Church Institute for Negroes. One of the high school seniors there is a girl named Curtis Miller. Miss Miller won the school oratorical contest. She then won the local contest. Next she won the state contest. Now she has won the regional prize of \$1000, defeating the representatives of four other states. The national finals are to be held in Detroit in August. Miss Miller has received all her elementary and high school education at Fort Valley.

* * *

Camp Tomochichi, under the auspices of the Georgia department of religious education, opened last week. The young people's division is under the direction of the Rev. C. C. J. Carpenter and the adult division is directed by the Rev. D. C. Wright. These divisions are located a mile apart, the same faculty serving both conferences.

* * *

The triennial of the Girls' Friendly Society, to meet in October in Chicago, has many distinguished speak-

ers on the program, including the famous head of Hull House, Jane Addams. Bishop Gray of Northern Indiana, Bishop Scarlett of Missouri, Bishop Griswold and Bishop-elect Stewart of Chicago are other speakers. From 700 to 1000 leaders are expected to attend.

St. Peter's, Oriskany, N. Y., celebrated its centennial on June 5th. Bishop Fiske was the guest speaker and dedicated several memorials.

The Rev. H. W. B. Donegan, Baltimore, preached at the opening service of the convocation of Annapolis, Maryland. Bishop Helfenstein and Archdeacon Humphries spoke in the afternoon.

When the Rev. Earle B. Jewell, rector of Good Samaritan Parish, Sauk Centre, Minnesota, in the diocese of Duluth, decided to remain in his present field, after an interesting call elsewhere, a celebration took the form of a union service in the Methodist Church on a recent Sunday evening, when the pastors and members of the Methodist and Congregational churches were hosts to the Rev. Mr. Jewell and his people.

The local press makes happy comment on the goodwill and co-operation developed by the three churches—beginning last fall a monthly evening service is held, the first Sunday of each month, the three clergymen preaching by turn in each others' pulpit. During Lent eight additional services were held in the same way.

The Brotherhood of St. Andrew, as all good people know, conducts during the summer excellent camps for boys, located in various parts of the country. These camps provide for conferences on Christian living, life-problems, Bible study and Church teaching, together with the usual camp activities that boys are said to enjoy as much as they do the study periods. If you have a boy thinking of camp let us suggest that you write to the Brotherhood headquarters in Philadelphia for the camp nearest to you.

A clergy conference is being held this week at Cass Lake, Minnesota, for the clergy of the diocese of Duluth, with Bishop Bennett as host. Fellowship and recreation is the big idea—conferences in the morning but fishing, boating, baseball in the afternoon.

The great English Society for Promoting Christian Knowledge, now well on in its third century, has a department for producing Braille books for the blind. It has over forty people, volunteers, who have

learned to reproduce books in Braille. Some of them do such good work that their books are not even read for correcting before being bound. Others, not yet perfected, produce books too faulty to sell, which are sent as gifts to blind people who are only too thankful for anything to read, or to people with some contagious disease. The Department issues a calendar with "great thoughts" for each week. It has published the first part of The Imitation of Christ. Its magazine, The Church Messenger, runs a serial which is chosen by the readers. This year they voted for a serial on the Prophets, and the introductions to the Minor Prophets from Bishop Gore's Commentary are being used.

Six churches in Sayre, Pa., combined for a series of services which were held between Easter and Pentecost. Each pastor preached on an assigned subject in a church other than his own. The final service was held in the Methodist Church on the

evening of Pentecost with Dr. S. Burke, Methodist superintendent, as the preacher.

Young People's conference of the diocese of Duluth is to be held June 22-27 at Cass Lake. This conference is to be followed by the Indian convocation which meets from June 29th to July 1st.

The Rev. Samuel E. West, rector of St. James', Wichita, Kansas, was the preacher at the baccalaureate service held for the Vail School of Nursing at Grace Cathedral, Topeka. The school is a part of Christ's Hospital. Bishop Wise and Dean Day took part in the commencement exercises the following day.

The Rev. Theodore Sedgwick sails this week for Rome where he is to be in charge of St. Paul's, American Church, for the coming year. The evening before sailing he was given a reception in his home town of

The Advance Work Program Calls to Everyone

EXPRESSING the will of the whole Church, the last General Convention adopted and approved the Advance Work Program, by which the Church has undertaken to provide, by Epiphany 1931, some 170 projects of forward work in all parts of the Mission field, at home and abroad.

This Advance Work Program does not contemplate the raising, by dioceses and missionary district, of certain fixed money quotas.

Dioceses and districts accept certain items of the Program and offer them, for completion, to their parishes and missions, and to individuals.

The Program's call is in terms of work to be done; definite tasks of building and equipment; giving to faithful workers the things they need for more effective and fruitful work.

These churches, rectories, parish houses, repairs, heating plants, hospital supplies, school equipment—are to be given by the people of the Church. The giving is not a worthy deed to be performed by somebody else. The call is to *Every* man and woman and child of the Church. All may share. All may know the joy of taking the forward step; of participating in the united effort to push forward instead of merely to hold our own.

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The Rev. Dr. J. R. Oliver was a speaker at the commencement exercises at Holderness School, Plymouth, N. H. The Rev. William P. Niles, an alumnus of Holderness, the rector at Nashua, N. H., was also a speaker.

The tenth convention of the young people's fellowship of the diocese of Harrisburg was held recently at Berwick. The speakers were the Rev. Squire Scofield, the Rev. Edward M. Frear, the Rev. Archibald M. Judd and the Rev. Paul S. Atkins.

Bishop Sterrett of Bethlehem and the Rev. F. L. Flinchbaugh of Wilkes-Barre were the speakers at the laying of the cornerstone of Grace Church, Kingston, fast growing suburb of Wilkes-Barre. A new \$80,000 church is being built. The Rev. Ralph Weatherly is rector.

Trinity Church, Claremont, N. H. is planning to purchase a new \$20,000 organ and also a new altar.

One hundred student nurses attended the baccalaureate service for the St. Luke's Hospital Training School, held in St. John's Cathedral, Denver, on Rogation Sunday. Bishop Ingley preached.

When Miss Averil Bland, communicant of the Ascension, New York, declared that her religion was "living according to the ethics of Christ," and that she could not, therefore, kill anyone even if he threatened to kill her, Judge Bondy reserved decision regarding her admission as a citizen, saying: "Your theories are different from the interpretation of the majority of people."

When Auxenty Miroch, a Russian who is studying for the ministry, said that in case of war he would help the Red Cross but would not take up arms because the "Bible teaches us not to kill," his application for citizenship in supposedly Christian United States was rejected.

These decisions followed the rejection of Rev. Dr. Douglas C. MacIntosh, Professor of Theology at Yale University because he placed allegiance to God above loyalty to the country in war time. This case is being appealed.

Missions, domestic and foreign, were the chief concern of the 225 delegates who attended the annual convention of the Woman's Auxiliary, diocese of Minnesota, held at Willmar. Rev. K. Brent Woodruff, worker among the South Dakota Indians, told of that work; Rev. Herbert A. Don-

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ovan of Liberia presented the challenge of that field.

* * *

Power—in the individual, in the Church, in the world—will be the theme of the national junior Brotherhood convention to be held at Oberlin College, Ohio, the latter part of August. There are to be quite a flock of bishops on the program; Bishop Casady of Oklahoma, Bishop Rogers of Ohio, Bishop Thomson of Southern Virginia.

* * *

An interesting educational experiment is to be conducted by The Girls' Friendly Society at its national Younger Members Conference, Delaware, N. J., June 26 to July 3, when a limited number of leaders are to share in the conference life of about fifty high school girls. This year, as last, the conference program will be carried out by the girls themselves, working in committees with their advisers. Because leaders have expressed a desire to observe this conference demonstration of the newer program methods, they have been given an opportunity to learn at first hand how adults and young people may work and play together without a loss of initiative or an assertion of authority on either side. It will be one of the first experiments in "bridging the gap between the generations" conducted at summer conferences.

* * *

Twenty-two bishops and parsons of prominence are to visit Washington in November for a preaching mission which is to last a week, with 35 strategically located churches serving as mission centers. The mission begins with a mass meeting to be addressed by Bishop Freeman and Bishop-elect George Craig Stewart. Among those who have accepted the invitations to participate are: Rt. Rev. H. P. Abbott, bishop of Lexington; Rt. Rev. S. B. Booth, bishop of Vermont; Rev. Frederick G. Budlong, Greenwich, Conn.; Father Spence Burton, Cambridge, Mass.; Rev. Robert Chalmers, Baltimore, Md.; Rev. Charles Clingman, Birmingham, Ala.; Rt. Rev. Philip Cook, bishop of Delaware; Rt. Rev. John T. Dallas, bishop of New Hampshire; Very Rev. Raimundo DeOvies, dean of St. Philip's Cathedral, Atlanta, Ga.; Rt. Rev. Thomas C. Darst, bishop of East Carolina; Rev. Canon Ernest C. Earp, Bryn Mawr, Pa.; Rt. Rev. Charles Fiske, bishop of Central New York; Rev. John Gass, Charleston, West Va.; Very Rev. D. Wilnot Gateson, Bethlehem, Pa.; Rev. F. D. Goodwin, Warsaw, Va.; Father S. C. Hughson, West Park, N. Y.; Rt. Rev. Irving P. Johnson, bishop of Colorado; Very Rev. John Moore McGann, Boston, Mass.; Cap-

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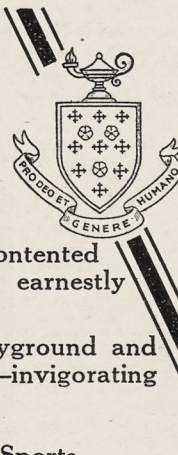
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* * *

Lynching is anarchy and must be stamped out, said the Southern Baptist Convention, in annual session in New Orleans. Representing the largest church membership in the South, the Convention laid upon its 3,500,000 members a "heavy responsibility" for the suppression of mob violence.

* * *

An interesting service was held on the lawn of St. John's Church, Omaha, May 19th, when the travelling home and chapel of the Rev. Geo. L. Freebern of Albion was dedicated by Bishop Ernest V. Shayler, in the presence of a number of clergy and friends. A removable altar has been erected for use in small missions where there is no church. In 1931, when Mr. Freebern will be on the list of retired clergy the bus will be his permanent home in which he hopes to follow the summer to different parts of the country.

* * *

One way to get the church painted is to have a painting party. The men at St. Matthew's, Grand Junction, Colorado, held one recently, buying buckets of paint and applying it themselves to the church, parish house and rectory. Meanwhile the women brewed the coffee and made the sandwiches.

* * *

The commencement address at the General Seminary was delivered this year by Prof. Wilbur M. Urban, professor of Philosophy at Dartmouth College, and incidentally a layreader of the Church of many years standing.

Dr. Urban in his address said that it is doubtful whether there has ever been an age in which man has understood himself so little—in which he has been so knowing and at the same time so unaware.

"This contradiction pervades our entire modern culture, our science and philosophy, our literature and our art. What is the meaning of this, we may ask ourselves," he continued.

"For myself, I have come to the conclusion that we are trying to decide whether we are merely high-grade simians or whether we are sons of God."

He went on to say that the indecision of the modern mind is "beginning to get under our skins," and that

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people are finding it increasingly difficult to talk about such things as ideals and values, about truth and the very truth of science itself, without sticking their tongues in their cheeks. For several decades now Modernists have tried to detach our values from the magnificent spiritualistic tradition with which they have been bound up, and to transfer them to "what they call the more solid foundation of naturalism and realism," he asserted.

"It is when these Modernists talk about truth that their fundamental incoherence reaches its climax," he said. "Such talk seems ridiculous in the mouths of high-grade simians. Is there any wonder that in view of all this incoherence there is the beginning of a reaction? There are tired radicals in philosophy as well as in politics, and this weariness is merely another word for the sense of intellectual futility which cannot be hidden."

Dr. Urban said it was his conviction that the truth is that we know that we are beyond our depth; we sense it in modern physics, in science of life and mind and in our philosophies of universal evolutionism.

In conclusion Dr. Urban asserted that the reaction in the world of philosophy already has begun and that it is much further along in Europe than it is with us. He speculated as to whether we will have the wisdom to see in the problems of the next decades the fact that questions will not be biblical, nor yet social, but metaphysical.

"In the present situation," he said, "we have a great mission to fulfill. It is for us to insist that religion without creed is meaningless, but that creed is impossible without philosophy—that the Christian religion is not only a life but carries with it the only valid philosophy of life."

* * *

A beautiful pattern of cooperation, education and enthusiasm is being woven by the give and take of Advance Work items throughout the Church. Mississippi is building a church in Haiti. Kentucky is erecting a building for Orleans, diocese of Sacramento, and doing something else in Wuchang, China. South Dakota is putting up a building in Eastern Oregon and a church in Porto Rico. Eastern Oregon is erecting a building in New Mexico. Northern Indiana is building a rectory in North Dakota. Western Michigan is providing a student center for Lubbock, North Texas. Pennsylvania is doing many things, in Honolulu, East Carolina, Mexico, Western Nebraska, Wyoming, Oklahoma and Spokane. Arizona is helping with the girls' school in Haiti and putting up a rectory in Texas. Idaho is build-

ing a parish house in Texas. The Woman's Auxiliary of Albany is providing a residence for a catechist in Brazil. Erie is doing an item in its own diocese and two in the Philippines. San Joaquin is building a church in Mississippi. Georgia and Southern Ohio are each building a chapel in Nevada; Georgia is also repairing a rectory in the Virgin Islands, and Southern Ohio is also adding new wards to St. Luke's Hospital, Manila. South Carolina is erecting buildings in the district of Anking, China. Kansas is building

a church at Odate in the Tohoku district, Japan. Indianapolis and Atlanta are each putting up buildings in Alaska, and Atlanta is also helping with a school in Liberia. Fond du Lac has a project somewhere. East Carolina is giving a residence in China, and in addition to this, the parish of St. James, Wilmington, East Carolina, is providing a whole building at the Voorhees School for the American Church Institute for Negroes.

The above items are incomplete and quite possibly not all up to date



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in minor details, but the pattern is correct, and would be referred to in a school of design as a "discontinuous all-over."

* * *

One of the most successful bits of boy's work in the Church is done at the Cathedral in Boston. It is in charge of Mr. Howard Kellett whose comments on work among boys may be valuable to others engaged in that work. Says he:

"The aim of the boy's work should be one which centers in the personal adjustment of the individual. That the church should take upon itself the burden of helping boys develop in a normal, healthy manner during the formative years of their lives, I am firmly convinced. The modern youth too often looks upon the church as something for the older person and because of this fails to make healthy contacts which should be steadying influences during critical periods. The real boy demands life and action in everything that he does and it is up to us to show him that it can be found at the church. The church, I believe, should be one place where the boy can find all the different sides of life, and there develop and unite them into one solid and unified whole. Our program, therefore, should be along lines of spiritual, social, mental, and physical development. To neglect any one of these or to go about such a program in a half-hearted manner is to kill the whole aim of the work. At the Cathedral there is an opportunity to do constructive work along these lines with boys . . . It is my plan for next year to divide the program into three distinctive parts. (1) Find Yourself—an occupational survey idea. To throw open to the boy the different occupations that are open and to show them as much as possible as they really are. (2) Lenten Chapel Services—an attempt to give to the boy a chance for real meditation in as simple a manner as possible. The boys will be participants and directors of this. (3) Sportsmanship—by presenting to the boy indirectly the principles of true sportsmanship. This will be done by actual work along different lines of sports."

* * *

At a meeting of the Commission on Evangelism held last autumn, and by arrangement with the Bishop of Washington, the Chapter of Washington Cathedral, and the College of Preachers, it was planned to create at the College of Preachers in Washington an office for the purpose of organizing more effectively throughout the Church the conduct of parochial missions of various types.

In the past one special difficulty has been that of bringing together those who desire to arrange for mis-

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sions in their cures and those who are competent and available to conduct such missions. We have learned that the demand for missionaries has been much greater than the known supply.

The College of Preachers has been conducting conferences for the purpose of preparing men for this special ministry and now has a considerable list of names of those who are prepared and have been judged competent to answer such calls if they should come to them.

While the man to fill the office referred to above has not yet been secured, the College of Preachers is prepared, pending his appointment, to advise and help the clergy in securing missionaries. Therefore the Commission on Parochial Missions has requested Bishop Rhinelander to respond in its name to any such requests for help and advice as may be sent to him.

* * *

A line of bonfires two thousand miles long has been used in Egypt by the governing official of one region, to keep out the locust swarms, and proved effective. Locusts have recently been so thick as to have stopped railway traffic at one point in Egypt. In Transjordan, seventy-five thousand men have been working day and night, collecting tons of locusts and tons of eggs, and plowing up hundreds of acres where eggs had been laid, in a feverish attempt to stop the advancing tide of locusts which are reported as having already destroyed huge areas of crops. The Book of Joel takes on a new vividness at such a time.

* * *

Better than the statement published a while ago, that the Navajo Indians built their hogans facing the East to keep out the evil spirits, is a little legend just received from Arizona, that a wonderful man once visited the

Navajos, long, long ago, revealed wonderful things to them, ascended, and told them he would return some day, and they would see him in the rising sun. So their doors face the East, that they may surely see him when he comes.

A modern Indian, alas, says it is just in order to get all the morning sunlight, but the age-old symbolism between the rising sun and the Sun of Righteousness is too deeply embedded in human thought for him to demolish.

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St. John's, Waterbury

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Daily: 7:30, 9, and 6.
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Dean Francis S. White, D.D.
Sunday: 8, 11 and 4.
Daily: 8, 11 and 4.

Grace Church, Chicago

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Rev. Robert Holmes
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Sundays: 8, 11:00 and 7:45.
(Summer Evensong, 3:00)

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Rev. George H. Thomas
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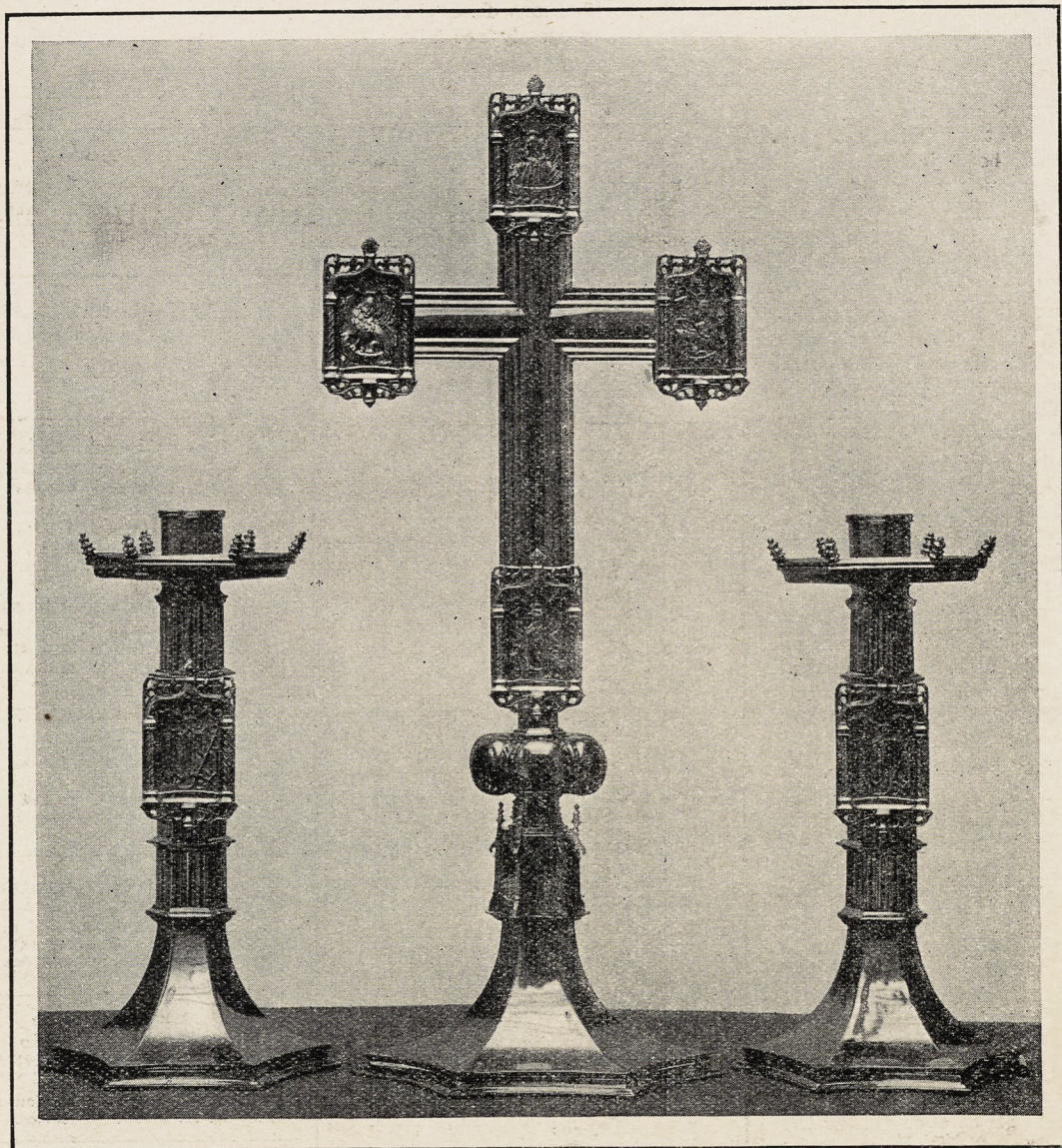
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