

The **WITNESS**

CHICAGO, ILL., JULY 17, 1930

Practical Christianity

by

KIRBY PAGE

THE religion of Jesus is practicable for us today if we will fulfil the conditions he fulfilled in his day: undertake a supreme task, the doing of which is more important than one's own life; spend time in silent meditation and intercession and communion with the Eternal; cultivate friendship and fellowship with a group of intimates and with the great ones of other ages; consciously and steadfastly pursue beauty; dedicate self unreservedly to the way of sacrificial good will and follow the gleam at all costs. If we will do these faithfully and persistently, we will progressively be filled with the wisdom and love and power which enabled Jesus to walk the way of the Cross and to become the Deliverer of mankind.

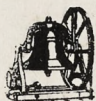
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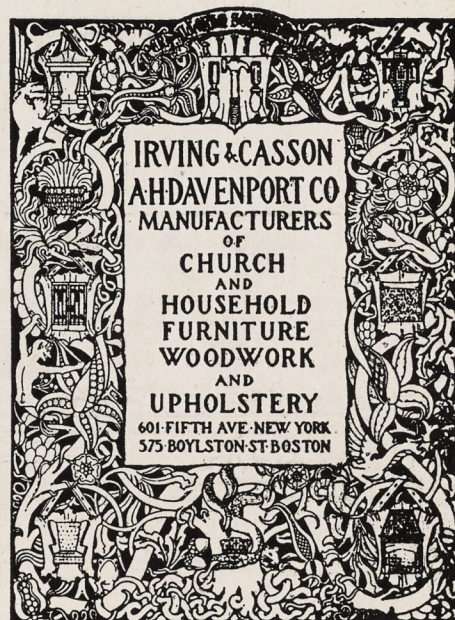


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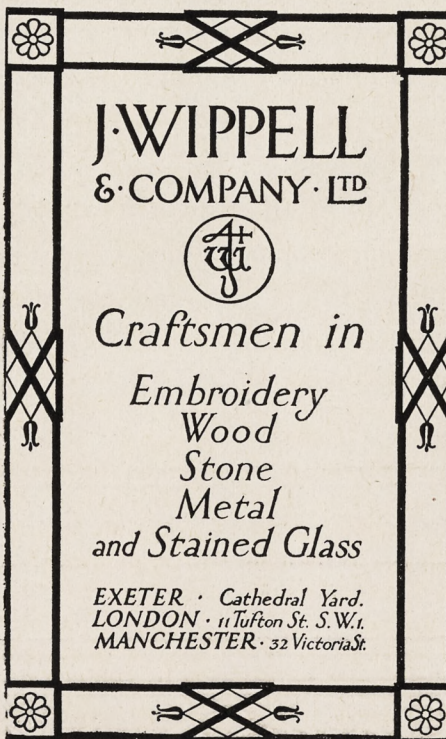
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THE CRISIS OF CHRISTIANITY

By

JOSEPH FORT NEWTON

ONCE again, as in every generation since His advent, it is the Crisis of Christ in our age.

Just before the World War, Harnack said in Germany: "If darkness shall ever come over the world, and God and every spiritual virtue grow dim, it may be that the personality of Jesus will save us." Darkness did come over the world, as we well know—darkness and confusion, and the face of God was hidden—and the personality of Jesus did save us from utter despair. Again it is an hour of decision and destiny for the Church. It is not that we have failed to take Jesus literally; the tragedy is that we have failed to take Him seriously. For ages we have had a religion of what others said about Jesus, worshipping an image of Him graven by our logic, making a Christ of our opinion and adoring it. The day has dawned when we must draw nearer to Jesus Himself, enter into his mind, obey His law of love, though it lead us to the Cross, and act upon His vision of the love of God and the kingdom of heaven, or religion as He taught it will disappear from among us.

Again the multitudes melt away, disillusioned and distracted, leaving the followers of Jesus in dire dismay. Either we must live dangerously in the world today, making an unprecedented adventure toward Jesus, relying wholly on the guidance of His living Spirit, as at the beginning or the Church will disintegrate and decay. Our ancient contending theologies, and their counterpart in the disunion and woe of the peoples, are doomed; they do not signify. They are not refuted, but simply passed by and forgotten as having no relation to the life of our age. No, there must be a new advance in faith and fellowship, a new dimension of insight and understanding, a revolution which will save the world from its recurring disasters of war which break the heart of humanity and blaspheme God; else religion will be cast aside as an obsolete futility, as it is in Russia, and man will try to build his life upon another basis, with what results no one knows.

One thing must be plain to all: religion as we now have it, impotent and uncreative—a mere huddle of sects—is not equal to the issues of this strange, stupendous age.

MODERN ATHEISM'S MISSION

What is the real issue before our age?

Briefly and basically it is the issue between a materialistic, deterministic, nationalistic outlook and the vision of spiritual reality, the ethics of moral freedom, and the hope of world fellowship. Deeper down is the deepest issue of all, whether man is hereafter to think of his life in terms of cosmic meaning and concern, and that involves no less a matter than the life and death of society as we know it. The advent of atheism in our age, amounting almost to theophobia, is not an accident, and it shows that our thoughts of God have gone tragically awry. It is a new temper, very different from the agnosticism of the last generation, many of whose teachers were exemplars of the devout. Mill, Huxley and Morley were agnostics, but they regretted it. Whereas the modern atheist, glibly skeptical and gaily cynical, proudly affirms that there is no God, and that he is glad of it.

A militant atheism will be a blessing, if it forces us to take our faith in God seriously and makes us redig the wells of living water.

HOPE IN THE PERSONALITY OF JESUS

For, without a new vision of God as the unity of humanity in our age, without a deeper experience of God as the truth that makes all other truth true, what hope have we of building a stable peace and a creative good-will among men, which is the supreme social issue of today? How else can we reach and melt the sinister faith, the dark fear, which dictated the desperate saying of Chirac in the laws of Plato, a faith held by many good and honest men in our day: that what men call peace is an empty name, since "there is ever between all states a secret war." Manifestly it is faith, and yet again faith, on which our hope rests—

faith in a God above men and within man, faith that man exists to surpass himself, faith in the vitality of moral forces and the efficacy of ideas. If our faith fades, if God becomes only the shadow of man cast upon the screen of his fear or fancy, our hope is doomed to defeat.

Here again the personality of Jesus and His vision of God saves us, keeping alive the faith that there is at the heart of things a sure ground of hope and a source of power.

IS FELLOWSHIP POSSIBLE?

To try our faith to the utmost, at the very time when we are praying and planning for peace, a horde of divisive facts and forces are acutely active.

In the small world in which we are now living, its vast distances abolished by the magic of science, the races of men are drawn together, jammed together, and rancor runs rife. In the British commonwealth this problem is widely distributed, yet not the less urgent, but in America it is at our door and may not be evaded. The late Lord Morley thought the race problem in America "insoluble," and so it is, without a religion of brotherhood. Rabindranath Tagore put the matter pointedly when he asked: "Do you really think that so long as America has such racial prejudice it has any Christianity to export?" There is less color feeling, less race rancor, in Russia than in America. If our religion fails here—as, alas, our Protestantism seems well nigh to have failed in America—it fails fundamentally and fatally, no matter how unctuous and eloquent its faith may be.

Can our religion once more bring the races of men together in the glow of fellowship, as it did in its morning years?

OUR ORGANIZED ATHEISM

As the Russian repudiation of religion may help to renew our faith, so the uprooting of humanity in economic and social affairs may force us to put our own house in order.

It is not simply a polemic but a portent, and if it looks at first like the idealism of hell, to ignore it is folly. It does turn the searchlight on features of our own economic system which are ghastly in their injustice, and brutal in their exploitation of man by man. It shows, as in a horrible apocalypse, that our selfish, individualistic commercialism, so ready to use men to make money for private gain and luxurious display, instead of using money to make men, is nothing but organized atheism. It is not only un-Christian, it is inhuman. Surely we now know that no society has any secure future but that in which the people, all together, learn to co-operate as part of a common life for the common good.

Our hope lies in a practical fraternal righteousness, in which the skill of science is employed to serve the masses of mankind. In short, our religion must first do justly, then love mercy, if it is to lead men to walk humbly with God.

THE CHALLENGE OF CURRENT CONDITIONS

By the same token, the moral chaos of modern life

warns us that we are at the end of an era, and no prophet can predict what awaits us.

One thinks of the lines of Matthew Arnold:

*"Ye live," I cry, "ye work and plan,
And know not ye are severed."*

Severed we are, sundered from a new generation to whom our experience is alien, our ideas antiquated and our ideals unreal. A wild, sad confusion reigns, an apotheosis of self-assertion and self-sufficiency, a saturnalia of sex in life and literature, a revolt against chastity, authority and restraint. Even our music is troubled, as we hear it in the poetry of Eliot, Gibson, Sitwell and Sassoon, to name no other singers.

Can our religion sanctify and sublimate the basic instincts of humanity, and harmonize and harness them to the service of the kingdom of God? Can it reknit the marriage tie, broken today like a rope of sand, and save the home, now threatened with destruction?

CAN THE CHALLENGE BE ACCEPTED?

If these issues have been stated vividly, not to say starkly, it is in order to put a question to your heart and to my own: What have the questions which divide our churches to do with issues such as these?

Nothing! Less than nothing!

They do not touch the real life of our age; they do not speak to its "condition," as George Fox would say. What wonder that the multitudes melt away, or remain indifferent, when the church is so remote from the problems with which they struggle, and leaves them to grope without guidance? What salvation can the Church offer this tangled, turbulent age, speeding its way in a welter of flux and confusion? A private piety, a code of personal ethics, a vision of the kingdom of heaven to be looked at afar, rather than to be looked for?

Can Christianity, as a theological and ecclesiastical affair, ever meet the need of this restless, ruthless, cynical modern world, as the Gospel of Christ grasped the crumbling classic world and reshaped it?

CHRISTIAN UNITY A "SINE QUA NON"

To ask such questions is to answer them to our confounding.

In the Garden of Sorrow, on the night in which He was betrayed, Jesus prayed for His disciples, "That they all may be one, that the world may know that thou hast sent me." Here are tremendous words, in which Jesus makes the proof of His person and the power of His gospel to depend upon the unity and fraternity of His followers. Surely he is dead of soul, or else deaf to the voice of Jesus, who can hear that prayer and not be shaken by its pathos and challenge. Read in the light of Christian history, it well nigh smites us mute; read in view of the facts of today, it makes the heart stand still. That prayer is literally true. The world will never believe in Christ until those who love Him love one another well enough to live and toil together in the spirit of His life and the service of those for whom He died.

If the Church cannot realize the law of love in its

fellowship, it will be impotent if not insignificant in the days that lie ahead, and the faith of Jesus will fulfill itself in other ways, or else be cast aside by a hurrying, realistic world as a vision too fair ever to have been true in the past and too frail ever to be true in the future.

Today, if we are to do the work of God in our generation, we must take the whole world for our parish, the whole Christ for our redemption, and the whole Church for our Fellowship. All exclusiveness must be excluded, as it was in the mind of Jesus, who never emphasized a little issue in his life. No partial insight, no limited vision, will meet the need of an age which passes all frontiers and probes all abysses. If we believe—if we really believe—that God is actually present in the fellowship of men who are seeking His kingdom on earth then the Church can be united by the highest and holiest bond—by the Spirit of God Himself. If we believe this passionately and profoundly, our inertia, our pride, our historic differences about which we make so much ado, aye, even the institutional selfishness in which all of us have a share will give way to the holy will of God.

Here, again, the personality of Jesus will save us, when we are willing to follow him, lifting us out of our littleness into His largeness, and giving us a vision of the Gospel which has the purpose of His mind, the passion of His heart, and the prophecy of His life.

EXAMPLE OF THE EARLY CHURCH

After the passion of two thousand years, on the eve of the 1900th Day of Pentecost, let us seek the source of light and power, using the old and simple techniques: "And they continued steadfastly in the Apostles' teaching and fellowship, and in breaking of bread, and in prayers."

What if the Church should dare such an adventure and assemble, as of old, not to legislate but to listen, invoking the power available to faith and prayer and unity, the better to learn the will of God and how to do His work? What if its leaders should foregather, not to argue, not to patch up a platform, but to seek to know the mind of Christ? What if we should go to such an assembly, not as those who seek for victory of opinion, but actually to yield ourselves to the Holy Spirit to be taught by Him what He would have us do? What might not be revealed to us concerning the will of God for our bewildered age, when humanity is astray in its own life, groping its way in the darkness?

The early Church sought the guidance of God in this manner, and it was permitted it to say what we should be able to say sincerely: "It seemed good to the spirit of God and to us."

SALVATION IN NO OTHER WAY

The words of Carlyle still flash like lightning in the sky: "The world asks of its Church in these times, more passionately than of any other institution, the question—'Canst thou teach us or not?'"

If the old hurt and heartache of the world is to be

healed, if there is to be love where now there is hate; if bitter racial rancors are to be cleansed away, if the shadow of war is to be lifted from the life of man, setting us free to create a world fellowship; if the race is to be led toward a juster, wiser, more merciful social order, and the light of the Gospel sent into all the dark corners of the earth; it will be by the union of those who have found in Jesus the Way, the Truth, and the Life—by a Pentecost of Love and a Baptism of Brotherhood.

Nothing can save the Church and make it equal to the tragic necessities of our age, except the power of Him who created it—nothing but the red passion of the love of God and the white fire of His Spirit in our hearts.

New Books

SAVONAROLA, by Piero Misciattelli; trans. M. Peters-Roberts. D. Appleton & Company, New York, 1930. \$3.00.

There are convincing reasons why biography dominates so over fiction in the popular taste today. Misciattelli's story of the Ferranese martyr is one of those reasons. As a protagonist of Italian culture, at once an historian of humane instinct and an art critic, Signor Misciattelli's published works on the history of Italian art and humanism should be watched for eagerly by students of the Renaissance.

It is too often the case that academicians render up interpretations of saints in the Catholic tradition (regardless of canonization) without the leaven of personal insight into the religious impulses contemporary with their subjects. Signor Misciattelli is not one of these. A whole-hearted reading of his pages brings a real sense of the Dominican friar's own atmosphere of conflicting influences, in an age of political phenomena which could produce a Machiavelli in secular philosophy and a Savonarola to sound the alarm for Church reform. In Misciattelli's view, Savonarola died a victim of counter-revolution, but the flames of his scaffold gave the first spark to the torch of the Counter-reformation. Light comes from the fire, but the fire burns its own fagots.

WHAT IS HELL? Harper & Bros. \$2.00.

This book is one of those symposiums so popular today, with twelve essays on HELL by as many well-known writers. One feels, as one looks over the names of the contributors, that it can not but be interesting, instructive, and provocative of thought, for the essays are by Dean Inge, Sir Oliver Lodge, Warwick Deeping, James Moffatt, Annie Besant, W. E. Orchard and others. Naturally they approach the subject from such different points of view that one finds many lights thrown upon it. It is a rebuke also to that easy liberalism which has been in danger of depriving religion of much of its sturdiness and strength, by easy doctrines to fit in with our mental as well as physical desire for comfortableness.

Paul Roberts.

PSYCHOLOGY'S DEFENSE OF THE FAITH by *David Yellowlees*. R. R. Smith & Co. \$2.00.

Regression, repression, sublimation, subconscious and a score of similar words which the tyro in psychoanalysis hurls at you with an air of superior and recondite wisdom are here set forth with amazing lucidity and simplicity so that the average person, which means us, can readily understand. The theories of Jung and Freud are given in just and sympathetic estimate. Mr. Hickson and his healing claims are dismissed with a contemptuous and disbelieving shrug. In fact Dr. Yellowlees regards Mr. Hickson's book as one of the dumbest and most impossible books ever written. If you are interested in what psychology has to offer as a real help to one's faith here is a downright, forthright, practical commonsense exposition of the aid it can render when used with a modicum of intelligence.

Irvine Goddard.

A Pronouncement From Laymen

THIRTY-EIGHT laymen of the diocese of Chicago attended the week-end conference held at Muskegon, Michigan, June 28-29 with Dr. William C. Sturgis as their leader. At the conclusion of the conference a statement of findings, signed by each man present, was issued. The statement reads as follows:

For two days, thirty-eight men from twenty-one Episcopal parishes in the Diocese of Chicago, under the leadership of Dr. Wm. C. Sturgis of Washington, have been searching as men always have searched for the ultimate meaning of life and its relationship to God. When reached and understood, the truths involved are time-tried. We can only guess whether their resurgence within us will be helpful elsewhere but we would be dishonest with ourselves, and recalcitrant to our experience here if we did not express something of the new meanings we have acquired.

We have been brought to see that much of the superficiality and indifference among our Church people comes from shallow thinking or none at all. We are so accustomed to certain ecclesiastical and religious terms and phrases and we use them so carelessly that they often become meaningless. Out of our own lack of understanding is born our failure to influence those not of Christian faith. We pledge ourselves and we urge our associates to study Christ's life thoughtfully, to meditate prayerfully, and fearlessly to apply the conclusions which will come to us inevitably.

By this process, we believe we will arrive at new concepts.

Life is an enigma except as part of an eternal life, its origin and eternity understandable only as having their source in God. God is known by us through Christ, who was God incarnate, who had inherent life within Himself.

The Church Universal, of which our Episcopal Communion is a part, was born from the life and teachings of Jesus. St. Paul calls it the "whole Body of Christ." Thinking by biological analogy, this becomes a real thing to us. The Church, the Body of Christ, is an organism, not an organization, imbued with the inherent life of Christ, individuals being essential members with differing functions but articulating together to make up one body—parish, diocese, province, American Church, Anglican Communion, the whole Church of Christ. Visioned thus, parochialism is impossible. Individual indifference becomes an infectious disease dangerous to the whole Body. Thus seen, there is for us all, an impelling motive for personal soul-health, for soul-intelligence, for constant communion with Jesus.

If the Church is the Body of Christ, then its mission must be essentially that of Christ—finding a way of superabundant life, a life overflowing in Christian service to our fellows.

We know there is in every person an innate urge to worship. Many are unconscious of it in themselves. To them the parish church ministers

1. By opportunity for corporate worship—with the altar at the center.

2. By expressing the Christian faith.

3. By stimulating the Christian life.

4. By disseminating the Christian Gospel.

By this reasoning, and by faith, we are led to a true realization of our individual responsibility as Churchmen. There must be a soul rebirth as there is a physical birth—so Christ taught Nicodemus. Through baptism, we are reborn; through confirmation, we are strengthened; through Communion we are kept in union with the living body of Christ and sharers in the new creation. Our soul life can be sustained only by constant contact with the fountain head—"we are made one body with Him that He may dwell in us and we in Him."

The implications as to our daily responsibilities are obvious and limitless—a catalogue as broad as our contacts. We shall recognize them in proportion to the alertness and soundness of our thinking, and in proportion to our courage and faith. Our American Church classifies them under three general heads—missions, religious education, Christian social service. With its historic background, its cherishing of traditional symbolism, perhaps our Church has a special duty to interpret Christian forms in terms of individual belief and activity.

We can here do little more than repeat what we said a year ago in this place:

"The heart of Christianity is evangelistic and missionary. No man or woman can avoid the responsibility of representing Him in home, church, social and individual contacts. The value of that representation depends upon the extent to which Christ's character as the Son of God and His philosophy of life have been incorporated into our individual lives."

NEWS OF THE EPISCOPAL CHURCH

Edited by

WILLIAM B. SPOFFORD

DURING the past year much has been said in the Church press about the industrial situation in the South, and more particularly in North Carolina. Those of you interested in the subject will therefore be grateful to Bishop Penick for this call to action which he delivered as a part of his diocesan convention address.

"Another current problem challenges our attention and calls for careful and courageous thought. That is the relation of our Church to the textile industry in this diocese. During the past year the State of North Carolina has suffered from a notorious amount of undesirable publicity growing out of certain unfortunate incidents in more than one industrial center. This is the first diocesan convention since these unhappy events transpired. This is our first opportunity to speak or act upon this issue. I trust that we shall not assume that all is well and that trouble will never return again.

"The fact is that industry is migrating to the south and to the Piedmont section of the south and that portion of North Carolina which comprises this diocese is feeling the effects of this rapid industrializing process. Conditions of life and methods of work are changing swiftly and with this economic transformation the Church must keep pace.

"We have a number of missions in mill towns and in the manufacturing sections of large cities. They are served by faithful men and women. But are they meeting the new situation? Do all the people of all the various groups feel that the Church is their friend?

"The problem is so enormous and so complex that expert knowledge in economics is required to understand some of its simplest ramifications. And yet it is a human problem. And wherever human beings are concerned there is the interest and the business of the Church. We refuse to admit that business is business! We believe rather that business like all corporate endeavor is ideally related to the Kingdom of God for the simple reason that people are involved, for good or for ill, in the way it is transacted.

"It seems to me that the diocese of North Carolina has an extraordinary opportunity today to exercise some measure of foresight, and to anticipate the further industrializing of our social order and to make intelligent provision to meet the new sit-



BISHOP STRIDER
Chaplain at Blue Mountain

uation. Just how the Church should endeavor to apply the ideals of Christ to the industrial order I do not know. I am not acquainted with anyone who does know. But I believe that it is our duty to find out. The specialist in political economy can help because it is an economic problem. The student of history can help because it would be blundering to repeat the errors of the past through an ignorance of them. The level-headed prophet of the social gospel of Christ can help because the Son of Man has a message for the organized group as well as for the individual.

"With the idea and determination of facing up to this responsibility that is sweeping upon this diocese with a swiftness that even the most conservative can scarcely deny, I propose that this convention create a special committee, or instruct the social service department of the executive council, to make a thorough investigation and study of the whole question of the Church and industry in this diocese, and to report their findings to the next meeting of this convention."

The committee was appointed by the convention, and called on clergy and laity to study how the Church can more effectively and sympathetically minister to the workers. Kemp Battle, a lawyer with liberal ideas; G. B. Lewis, an official of the Cannon Manufacturing Co., and the Rev. N. C. Duncan, a clergyman in a cot-

ton mill community, compose the committee.

* * *

Trinity Church, Torrington, Connecticut, where the Rev. Henry Francis Hine is rector, is one parish that does not believe in closing up shop during the summer. For the past three summers the rector has stayed right on the job, not only having the services and the visiting in his own parish, but taking on two or three missions as well. This year Mr. Hine is taking a month abroad but his assistant, the Rev. C. E. Beach, is carrying on the full round of services, and is to be assisted by two Church Army captains who are going to do all sorts of visiting and preaching. Then too a deaconess is now added to the staff, Deaconess Harriet English, who just finished her work at St. Faith's House, New York.

* * *

A correspondence course in Bible study dealing with the Acts of the Apostles will be inaugurated in the autumn under the auspices of the society for the home study of Holy Scripture and Church history which has its headquarters at Washington Cathedral Library. Announcement of this course is made by the Rev. William S. Bishop, who has just finished conducting a course of studies in the Gospel according to St. John along the same method.

* * *

Bishop Fiske of Central New York confirmed a class of seventy-five at Zion Church, Rome, N. Y. on Trinity Sunday.

In his address to the class Bishop Fiske stated that during the first six months of the present year the church had received sixty-eight letters of transfer from parishes in this country, Canada and the British Isles. Fourteen names have been reinstated, 157 added, making a total of 1,160 communicants on the parish roll.

Rev. Edmund H. Carhart, Jr., rector, thanked those who took part in the evangelism campaign held during the past spring and said these workers were responsible for the large class confirmed last evening.

* * *

Mr. Vincent Cullen, who is the president of a surety company and therefore in a position to know, states that crime costs the people of this country six billion dollars a year . . . theft, burglary, larceny, stock frauds, credit frauds, insur-

ance frauds and various other means of getting something for nothing. This statement is made in a release from an organization of laymen called the Church League that says that they propose to do something about it. First of all they propose to push strongly for religious and character education not only in the public schools but for better education of that sort from the churches. Then too they say that the education of parents and prospective parents is also vital if the costs of crime are to be cut down to any considerable amount. Another need that they call attention to is for supervised play and recreation for young people. As things are now children have to make their own play largely. This means, according to their statement, especially in cities, that young folks join gangs which very often start as recreational clubs and later turn to crime. The Church Club has appointed a large committee of prominent leaders to sponsor an investigation of the whole problem and later to do something about it.

* * *

The Journal of the 62nd annual convention of the Diocese of Central New York, just received some significant figures with regard to membership and finance. There are 156 churches, 87 rectories and 65 parish houses served by 2 Bishops, 115 Priests and 2 Deacons. There is a total of 45,971 baptized persons, 31,507 communicants; a total number of baptisms for the year of 1,329; confirmations 1,476; 9,239 pupils in church schools with 1,175 teachers. There are 14,633 families listed. During 1929 the increase in the number of communicants exceeded 400 and the number of baptized persons was increased by more than 500, together with nearly 200 additional families and 100 pupils added to the rolls.

Total receipts in offerings was \$1,109,384.33. The value of church property reported was: Real Estate and Furnishings \$9,004,582.44; Endowments and Invested Funds \$1,337,106.51, a total of \$10,341,688.95, showing an increase of more than \$75,000. The final figures show a general increase all along the line.

Unusual efficiency is shown in getting out the Diocesan Journal only five weeks after the Convention, and into the hands of the recipients.

* * *

Speaking in the chapel of Yale University the other day Professor William Lyon Phelps had these interesting things to say of Jesus.

"It is often said that no one can speak or write for posterity," he declared, "but it is certain that Jesus

talked over the heads of His audience and that the people of the twentieth century understand Him much better than those who first heard Him.

"He was a trouble-maker, a challenging and a provocative nuisance. Many people hated Him, many could not understand Him, but nobody forgot Him. Instead of giving explanations He aroused questions in people's minds.

"The world has been trying to live up to Him, but for nineteen centuries we have still failed to catch up with Him because He is 10,000 years ahead of the present time. The most liberal, progressive and advanced thought and action today would be to go straight back to Jesus and imitate Him.

"As we say in music, Jesus reversed the dynamics. He turned pianissimo into fortissimo. He was no political revolutionist, but He started a revolution in every individual heart. He meant to turn people from a selfishness to unselfishness, from cowardice to courage, from vulgarity to purity. He always emphasized the spirit above everything else.

"There was a certain recklessness about Him. He had no prudence, no caution. He told people that they must give themselves to religion with no reservation.

"Sometimes I think that the very last person to enter the Kingdom of Heaven will be the canny man. People often use the adjective 'canny' as a compliment, meaning that the canny person is wise, but Jesus called such a person 'fool.'

"There is an enormous difference between what is legal and respectable and what is Christian. Christianity begins where respectability leaves off. Christianity keeps no account, does not remember offences or debts, does not expect any return for favors, knows it is more blessed to give than to receive.

"When Jesus stood before Pilate, He was the only serene person in the room. He was entirely without fear. He paid no attention to consequences. He knew the whole Roman Empire could not hurt Him."

* * *

The Detroit City Mission with a staff of three priests a layman and a woman case worker, during the past year, ministered to 16,000 sick folks in 18 institutions; fed close to 50,000 people, and clothed 5,000. This summer the superintendent, the Rev. George Backhurst, is to be assisted by Captain Lucas of the Church Army.

* * *

A Pastoral Letter from Bishop Fiske has gone to the Clergy, Wardens, Trustees and Church Work-

ers of the Diocese of Central New York in line with the movement suggested in the Annual Charge of the Bishop at the Diocesan Convention, calling upon all to make special efforts towards a more faithful witness to the Christian Religion and a deepened sense of obligation in church work and worship. After dealing with the present-day trend towards the lack of these things and some of the causes therefor, the letter urges "— a return to some deeper sense of obligation and to a real responsibility in public worship and private devotion, and if we are to have a renewal of Christian life in our day, it will come through some such witness on our part. And for this reason, I summon you to a year of loyalty and witness."

With the letter went some suggestions from the Bishop for the practical observance of this Year of Loyalty, notably that of observing Sunday, October 5th as "Witness Sunday" looking to an effort to secure the presence of every member at the services. Preparations of a special sermon on this occasion on Christian loyalty and the responsibility of witnessing for Christ: a more intensive devotional effort during Advent; and a consideration of this work in the Vestry Meetings looking towards lay leadership in the congregation and a deepening sense of responsibility.

Bishop Fiske has provided special prayers and devotions to be used during this period, concluding with a very beautiful Family Prayer.

* * *

Certainly one of the finest camps maintained by the Church is the new Incarnation Vacation Home and Camp, located in Connecticut between the historic old villages of Saybrook and Essex. It is a property of 120 acres of beautifully wooded land, in the midst of which is a lake, affording the pleasures of water sports. There is a handsome pavillion, the Ethel McLean Memorial Cottage, having accommodations for seventy-five mothers and children. A cloistered walk connects this with another, the Arthur Brooks Memorial Cottage, which is the summer home of the Bethlehem Day Nursery, another unit of the parochial activity of the Church of the Incarnation, New York. Here there are accommodations for forty-eight little tots, six years of age and under, for whom this building was especially designed. Then a fifteen minute walk over the hills brings one to the Parish Camp, a city of canvass, where 120 guests are provided for, the tents stretching out from fine log cabins that serve the social needs of the camp.

The people who benefit by this great parochial playground are those

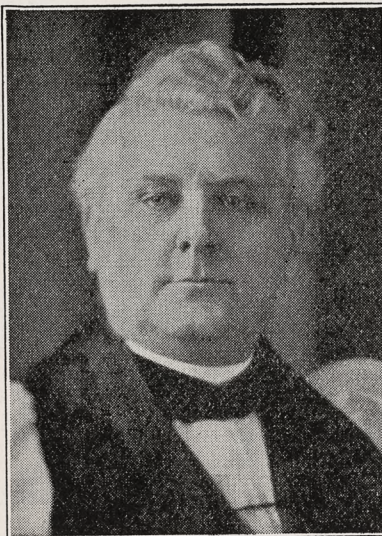
who are members of the Chapel of the Incarnation, New York City, and the clubs and classes associated with it. The Chapel represents the great east side work carried on by the parish of the Incarnation. The rector is the Rev. H. Percy Silver, and the vicar of the Chapel is the Rev. Nicholas M. Feringa. The work is conducted all year round. When the summertime comes, the parish simply transfers the bulk of its work in New York City to Ivoryton, Connecticut, bag and baggage, vicar and people. And an interesting group they are, to be sure. Any given party to the Vacation Home and Camp would include a great list of representatives of the world's important nationalities—Russians, Greeks and Armenians; French, Germans and Swedes; Bohemians, Italians and Spaniards; English, Americans and Irish; Welsh, Scotch and Belgians; Flemish, Porto Ricans and West Indians; along with five different kinds of Slavs. And occasionally, a representative of Holland comes along. These same people make up the Congregation of the Chapel of the Incarnation. It is indeed, an East Side League of Nations.

* * *

Eleven daily vacation Bible schools will be maintained this summer in Brooklyn under the general auspices of the Diocesan Board of Religious Education. This method of bringing children under religious influence during the vacation period has been found very useful, especially in the crowded parts of the city; and the number of parishes using the vacation school idea increases from year to year. In Huntington, St. John's Church will join with the Presbyterian, Methodist and Baptist people in maintaining a vacation school, in the Baptist building.

* * *

The Rev. Horace E. Clute, rector of St. George's, Brooklyn, has issued a statement regarding "St. George's Acolytes" and their work. It is very interesting. The service recently rendered by these acolytes and broadcast under the auspices of the Brooklyn Federation of Churches was doubtless the first broadcast service rendered entirely by youth. One acted as radio announcer, one preached the sermon, others, assisted by St. George's choir, rendered the service. They were highly complimented for "excellent expression, exceptional talent, and true earnestness." For four consecutive Sundays in July and August, by request of the vestry, these acolytes will conduct service in their own parish church during the absence of the rector. They have conducted service in about twenty



BISHOP TYLER
Preacher at St. Thomas's

churches in Brooklyn, the rector says; sometimes as assistants to the clergy, sometimes in the absence of clergy. The original group has been at this work now four years, and the members now range from twenty to twenty-three years of age. Recently a junior group of lads of fifteen and sixteen was gathered and they are now in training. In all about twenty have been enlisted. The rector says that before every such service the "team" meets together in private for prayers of preparation. Their motto, he says, is: "No service without rehearsal; without spiritual and practical preparation."

* * *

Over in New Jersey each year there is a music contest, held this year at Montclair, under the auspices of the Music Contest League of New Jersey.

Although soloists and also secular choral organizations have the opportunity of being heard at these times, there is also great opportunity for choirs. These are divided into classes, according as there may appear volunteer choirs, choirs with paid soloists, men's and boys' choirs, junior choirs, etc. Each choir, after singing a hymn, unaccompanied, and an anthem, is rated according to the excellence of its performance. The choir rated highest in each class, if above a stated percentage, receives a banner. If this banner is won three times, it becomes the permanent property of the winner.

Mr. Edwin A. Leonard, our correspondent for the diocese of Newark, states that there was no choir of an Episcopal Church entered this year and raises the question, "why?" Surely there is some choir in the state capable of doing well in such a contest. Mrs. Hugh C. Colville of Pompton Lakes is the secretary in case you

want to have your choir take part another year.

* * *

The Rev. C. H. Horner of El Paso, Texas, is in charge of Grace Church, New York City, during July and August. He was formerly a curate there.

* * *

Rev. R. R. Calvin of Silver City, N. M. is in charge this month at the cathedral at Albuquerque. Dean O'Malley is in the orient recovering from a breakdown.

* * *

Recent progress in the Advance Work program is reported from various quarters.

Northern Indiana had more than half its share promised by the time its items were officially accepted, and Duluth had secured a quarter of its total before officially accepting it. Parishes and missions of Montana pledged more than half on the floor of the convention at which the work was adopted. Early in June the Woman's Auxiliary of Central New York had raised half the amount they are securing. Trinity Parish, Cranford, New Jersey, accepted an item of \$200 and has received and sent in that amount.

Acceptances not previously reported include Western Massachusetts, which is supplying equipment for Voorhees School, Denmark, S. C., one of the schools of the American Church Institute for Negroes; Southern Virginia, to build a long awaited house for women's work for the mission at Hsiakwan, district of Shanghai, the lack of which has considerably lessened the work that the mission could do. Southwestern Virginia is probably to build a church at Ellendale, North Dakota, and may help with the Bishop Payne Divinity School; the report is not complete. Maine is building a rectory in Mo-bridge and a chapel at Flandreau, both in South Dakota. North Carolina, while not guaranteeing complete returns, has taken as an objective to purchase land and build a chapel at Taira, in the Tohoku district, Japan, and a chapel for St. Luke's Hospital, Phoenix, Arizona. Apparently there is no chapel at any one of the three St. Luke's Hospitals for tubercular patients, at Phoenix, Tucson and Prescott; the Advance Work program hopes to supply a simple one at each place.

* * *

At the annual Ojibway Convocation in the diocese of Duluth, held recently at Case Lake, the Rev. Wellington K. Boyle was appointed archdeacon of Indian work by Bishop Bennett. Mr. Boyle, an Indian, is a graduate of Seabury Divinity

School. At this convocation one of the interesting events was the baptism and confirmation of an old Indian with his four grandchildren.

* * *

The Rev. Thomas J. Lacey of Brooklyn was a member of the citizen's committee, appointed by Mayor Walker of New York, to welcome Admiral Byrd to Brooklyn for the dedication of Floyd Bennett field.

* * *

Bishop Fiske was the preacher at the 125th anniversary of the establishment of St. Peter's parish, Auburn, New York. During the week there were numerous functions in the new parish house.

* * *

On St. John Baptist Day the members of the Guild of Servers of St. John Church, Los Angeles, were guests of Dr. Davidson at the annual dinner in the Parish House. More than forty boys were present at this dinner and a number of speeches were made. It was altogether an enjoyable occasion. There are some seventy-five boys members of this organization and they take their turns in the services of the Church as Crucifers, Standard Bearers, Almoners and Servers.

* * *

The Rev. E. H. Eckel has resigned as rector of St. Andrew's, Fort Worth, Texas, after thirteen years there, to accept the rectorship of Christ Church, Warrensburg, Missouri. During Mr. Eckel's rectorship a new rectory has been built, costing over \$13,000, and thousands of dollars worth of improvements have been made in the church.

* * *

The annual conference for church workers among Negroes for the first and second provinces was held at St. Philip's, Syracuse, N. Y., June 26 to 29. The conference sermon was preached by Archdeacon N. P. Boyd of Brooklyn. The subject of the conference was "Bringing in the Kingdom" and there were splendid addresses by capable leaders. There are forty-four Negro clergymen in the two provinces.

* * *

The national association of organists are to meet at Los Angeles July 28 through August first to discuss the effect of architecture on music. Organ builders, architects, acousticians and organists are to join forces in an attempt to solve various problems.

* * *

Harry Dietrich, a choir boy of the Church of the Resurrection, Richmond Hill, made the best record for attendance during the past year. There were 87 services and 75 rehearsals during the season, Sept. 8 to

June 15. Harry was present at 85 services and 74 rehearsals. Willie Horton was a close second,—84 services and 72 rehearsals. Others did nearly as well, and their names are listed in the parish leaflet, and the best records won prizes. Rev. Charles Henry Webb, writer of this item, was a member of this same choir some thirty-four years ago, when the present Bishop of Easton was rector of the parish; and he naturally takes a certain satisfaction in the good record of the present members of this choir.

* * *

The Rev. Benjamin T. Kemerer has accepted election as the Bishop Coadjutor of the diocese of Duluth. The consecration will take place in the fall.

* * *

The attendance at summer conferences this year is breaking records. There was a record enrollment at Wellesley and at Gambier, and the conference at St. Alban's School, Sycamore, Illinois, formerly the Racine Conference, also had a fine enrollment. At Blue Mountain there were close to 250 registered, which is a record, and the conference of the diocese of Western Michigan, held at Muskegon, had 140 full-time with over 200 present during the sessions.

* * *

The Sweet Briar Conference, diocese of Southwestern Virginia, also

had a most successful conference, the division for young people, an innovation this year, being particularly fine. The faculty for both the adult and youth divisions were particularly strong.

* * *

St. Luke's, Charleston, S. C., is uniting with the Presbyterian and Lutheran churches of the city for Sunday evening services during the summer. The services are being held on the lawn of the Second Presbyterian Church.

* * *

The Rev. George Davidson, rector of St. John's, Los Angeles, has been honored this year with a degree from the University of Southern California. He also was the preacher of the baccalaureate sermon at the University of California in Los Angeles.

* * *

The Auburndale, Long Island, railroad station is now, or soon is to be, St. Mary's Chapel. It was purchased from the railroad, placed on a permanent foundation on the church property, and is being transformed into a beautiful chapel, with the rector, the Rev. L. L. Twinem and the members of the mission doing most of the work.

* * *

I heard Dr. William Sturgis give an address the other evening at the Blue Mountain Conference on the Mission of the Church which was the

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very finest I ever heard delivered on the subject. No news in that as you have probably heard him. But I was amazed at a story he told of a warden of a parish in New York state who made a gift of \$25,000 to Hampton Institute for Negroes. Dr. Sturgis congratulated him and then said to him that he wished that he might have split it up and given half of it to the institutions of education of Negroes that are under Church auspices. And this warden told Dr. Sturgis that he did not know that such institutions existed. "The people of our Church lack information about the work of the Church," said Dr. Sturgis, "how can they get it?" He did not answer his question. Neither did I, but I wanted very much to say that it might help a bit if at least the leaders of the Church might be persuaded somehow to occasionally glance through a Church paper. As bad as we are I am sure that nobody could read any one of the weeklies for long without having some idea of the great work the Church is doing. If this parish warden, for example, had been persuaded by someone to subscribe to one of the Church papers it would have meant a gift of \$12,500 to the great work being done by the American Church Institute for Negroes.

* * *

There were 252 people enrolled in the summer conference of the diocese of Olympia, held at Annie Wright Seminary. The leaders were Bishop Huston, Rev. Lloyd B. Thomas of Oakland, California, Rev. Hoyt E. Henriques, Rev. Fred Bartlett, Rev. R. F. Hart, Miss Elizabeth Baker of New York, and Deaconess Margaret Peppers.

* * *

The Rev. George L. Paine, Episcopalian and head of the federation of churches of Greater Boston, has sailed for a tour of Russia.

* * *

Stating that the entire stage in China is set for the attack of Communism, and that of the seventeen countries just visited China seemed the darkest at present, Sherwood Eddy painted a picture of the world as he had seen it in his travels during the past year to the recent Student Conference in Northfield. He said that whereas the Western world had passed through five revolutions of a varied character, covering several centuries, China was participating in all of them at once—political, industrial, social, religious, educational, with the results inevitable to any country; that throughout the world there were trends unfavorable and changing in character such as unemployment, a growing tide of materialism, imperialism, a challenge of re-

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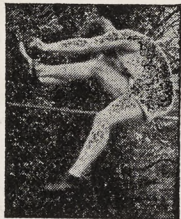
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ligion, especially in Russia, Turkey and India. Of the positive trends there were great evidences of scientific progress, growth of a healthy nationalism, democratic socialization, and a growing demand for peace. Vast movements affecting millions now, and perhaps us eventually, were taking place in India, Russia, as well as in China. In China areas totaling many square miles and inhabited by millions are practically lawless, beyond control of orderly government. Civil war, militarism, kidnapping, and the accompaniments of all such conditions, famine, disease and death take their daily toll. Many students in China who will become the future leaders, already have been converted to Communism. The deepest need everywhere in the world today is a spiritual and moral power adequate to the whole complex situation in these lands.

* * *

Helpful signs among our college students in finding themselves and the place of religion in their lives was voiced by David I. Porter, national secretary of the student movement of the Y. M. C. A. in addressing the recent Northfield Student Conference. "In this transition period," said he "there are men in our colleges who are taking an affirmative stand for the church and Christ, and these men are surely gaining an influential following. Nevertheless, it is becoming increasingly necessary to guard against wasting time and energy on trivialities which turn a man away from the more serious and vital issues of life."

* * *

An annual conference for young men interested in the ministry as a profession closed Wednesday at St. Paul's School, Concord, N. H. One hundred young men and twenty-five leaders were in attendance. The speakers included Rev. John R. Oliver of Johns Hopkins, Rev. Thomas N. Nelson and Rev. Oscar Randolph of the Virginia Theological Seminary, Rev. Henry K. Sherrill of Boston, Canon Charles E. Raven of Liverpool Cathedral, England, and Rev. Arthur E. Kinsolving of Amherst College.

* * *

The mission study of The Girls' Friendly Society for 1930 to 1931 will be India—the country to be studied by the rest of the Church also. In making this announcement, Miss Helen C. C. Brent, Chairman of the Committee on Missions, points out that this is the third year the society has cooperated with the Church in selecting the same subject for mission study. This has many advantages, enabling The Girls' Friendly Society to avail itself of the material pub-

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* * *

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According to the announcement, the plan suggested by the Corporation "should not be confused with a plan sometimes suggested by commercial life insurance companies.

* * *

The "City Mission Fresh Air Special," a special train of four cars left the Grand Central Station, New York, on June 30, carrying 263 mothers and children to the home of the city mission society of New York at Milford, Connecticut, where they are to enjoy a two weeks' outing. This particular group were from the two chapels of the society for Negroes, St. Cyprian's and St. Martin's. The following morning 85 colored boys steamed up the Hudson on their way to a camp of the society located at Interstate Park. Then on July 2nd 74 little tots went to New Jersey also to be the guests of the society for a summer outing. In all the New York City Mission Society operates nine fresh air units at four centers, and needless to say are filled up with happy folks throughout the summer season.

* * *

All the English bishops agree on at least one subject—the value of the Church Army Crusaders. The Army in England is sending eleven groups of evangelists and two groups of mission-sisters over thirteen routes this summer. Their announcement quotes the hearty welcomes and commendations of the bishops through whose dioceses they march, thirty-six bishops and four archbishops, Canterbury, York, Wales and Armagh.

* * *

It is quite possible that Dr. Alfred

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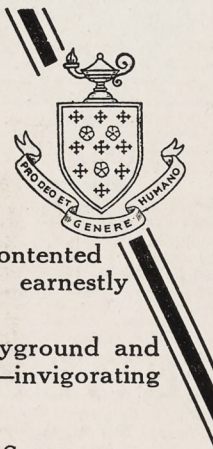
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Episcopal Boarding School for Boys,
from Fifth Grade through High School. Fully
accredited.

The Rev. Chas. L. Street, Ph.D., Headmaster
718 Somenauk Street, Sycamore, Ill.

Worcester has made a discovery that will radically change the entire attitude of informed Christianity toward Youth. It may well be that the thesis he has developed will become the basis of a new, and, for the old-fashioned, a startling attack upon the problem of adolescent relations between the sexes.

Dr. Worcester is a physician and is in charge of the health of Harvard students. In the course of his professional life he has for many years been dealing with wayward Youth, and for that kind of rescue work he evidently has striking gifts, devoting to the cause a sympathy and understanding that exalt the profession of medicine to a ministry of the soul.

In exposition of his theme he confirmed the fears of the most pessimistic of the critics of modern Youth. From what he actually said but more from what he implied and suggested one was forced to draw the conclusion that he believes that among Youth from early high school age up revolt against social morals decreed by parents is widespread. Up to this point he evidently holds with Judge Lindsey and other students of the problems of modern Youth. They all agree upon the facts.

But in advocating a remedy Dr. Worcester takes sharp issue with all investigators who advocate companionate marriage or any other compromise with established morality. He would not lower in the slightest degree our present Christian standards.

The revolutionary nature of his prescription lies in the direction of a vastly freer and franker social intercourse between boys and girls than is now considered "good form" by parents, teachers and pastors, and an intensely developed sympathy for the underprivileged such as the old, the feeble, the sick, the poor, the outcast.

Dr. Worcester would teach Youth the doctrine that "not only is God love but love is God," that through the creative endowments man enters into partnership with the divine. He advocates the formation of stronger friendships among boys and girls, open confession on the part of girls as well as boys that such friendships are inexpressibly dear. In fact a hopeful factor in the present situation, an improvement over conditions of a generation ago, he holds to be, the present frankness of discussion to be found in the relationship between boys and girls. If girls will candidly admit that they too have kindred problems, Dr. Worcester declares, much danger will be avoided. It is the assumption that they are far less subject to temptation that causes a large part of the present trouble.

The shy, reticent boy or girl who

ST. STEPHEN'S COLLEGE (Columbia University)

A College of Arts, Letters and Science definitely and officially of the Episcopal Church but with no ecclesiastical restrictions in the selection of its student body; incorporated into the educational system of Columbia University and conferring the University degree.

It combines the advantages of University education with small college simplicity and inexpensiveness.

The College founded in 1860, is equipped to teach men who, after graduation, are going into business or into post-graduate schools of medicine, law, journalism or theology, or into classical, scientific, social or literary research.

The fees are: For tuition, \$300 a year; for furnished room, \$150 a year; for board in hall, \$300 a year. There are some competitive scholarships and a few bursaries for men contemplating Holy Orders.

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Warden

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near Middletown, Delaware

A Church Boarding School for Boys to open September, 1930

Endowed. College Preparatory.
Tuition \$800. Boys from 12 to 15
admitted for this year.

Modern fireproof equipment. 350 acres
fronting on two lakes.

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Prepares boys for college and university. Splendid environment and excellent corps of teachers. High standard in scholarship and athletics. Healthy and beautiful location in the mountains of Virginia. Charges exceptionally low. For catalogue apply to Rev. Oscar deWolf Randolph, Rector.

HARVARD SCHOOL

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A school for boys under the auspices of the Episcopal Church. Fully accredited. R. O. T. C. 30th year opens September 17th. Outdoor sports in a fine climate. For all information, address the Rev. Robert B. Gooden, D.D.

ST. MARY'S SCHOOL

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High School graduates accepted.
Classes enter Feb. and Sept. Enroll now.

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DIRECTOR, SCHOOL OF NURSING

forms no attachments among the opposite sex is preparing for serious evils.

Supplementing friendships of the kind advocated, a youth should express love and sympathy for everyone in his family and among his acquaintances who suffer from a lack of it. Sublimation of this sort would carry him into the field now so beneficently occupied by the maiden aunt who mothers every nephew and niece in sight and thus wins happiness and salvation for herself.

If Dr. Worcester's thesis is sound—and no man in the country has explored more deeply the heart of Youth—it brings us to this surprising conclusion. The Church need be no longer on the defensive. It has something more to offer for the problem that what our "new-morality" friends scornfully call "repressions" and "puritanical inhibitions." It can point to the noblest forms, and the most joyous forms, of self-expression. It is equipped to meet the advocates of the new morality and to fight them on decidedly favorable ground.

* * *

A challenge for men of the Church to really "live their religion" was sounded by Dr. Wm. C. Sturgis of Washington at the second annual Camp Houghteling Forum attended by a group of prominent Chicago laymen at Twin Lakes, Mich., during the past week-end.

"If every nominal Christian started really living his religion," declared Dr. Sturgis "the world would be won to Christianity within a week."

It was the conclusion of the group that individual indifference to religious responsibilities is an "infectious disease," tending to undermine the whole Church.

"We men seem to have passed the buck quite freely to the women," asserted Dr. Sturgis, "and we expect them to do most everything connected with the Church, even to the point of instructing our children. The religious responsibility should be a joint one."

In discussing the problem of religious instruction for young people, Dr. Sturgis pointed out the lack of interest as compared to that in secular education is due largely to the difference in time and effort spent upon the two types of instruction.

"The difficulty lies first of all in the home," he said. "Few homes today have regular family worship. We must first of all put religion back into our homes and we will then be on the road to a solution of our problem of modern youth."

* * *

It was stated here last week that

the Rev. Walter C. Whitaker who recently resigned as rector of St. John's, Knoxville, Tennessee, has accepted a call to Ocean View, Virginia. He is to be at Ocean View during this month and next but at the end of that time it is expected that he will accept a call to another

parish. Dr. Whitaker has been the rector of St. John's since 1907.

* * *

A well attended conference for girls of 'teen age was held at the Newark Holiday House, June 26-July 3 under the auspices of the Girls' Friendly Society. The leader

Services of Leading Churches

Cathedral of St. John the Divine New York

Amsterdam Ave. and 111th St.
Sunday Services: 8, 9, 11 A. M. and 4 P. M.
Daily: 7:30 and 10 A. M. and 5:00 P. M.

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Rector
Rev. H. Percy Silver, S.T.D., LL.D.
Sundays: 8 and 11 A. M.

Trinity Church, New York

Rev. Caleb R. Stetson, S.T.D.
Broadway and Wall St.
Sundays: 8, 9, 11, and 3:30.
Daily: 7:15, 12 and 3.

The Heavenly Rest and Beloved Disciple, New York

Rev. Henry Darlington, D.D.
Fifth Ave. and Ninetieth St.
Sundays: 8 and 11 A. M.

Grace Church, Brooklyn Heights

Rev. George P. Atwater, D.D.
Hicks St., near Remsen, Brooklyn, N. Y.
Sundays: 8:00 A. M., 11 A. M., 4:30 P. M.
Church School: 9:45 A. M.

Grace Church, New York

Rev. W. Russell Bowie, D.D.
Broadway at 10th St.
Sundays: 8, 11, 4 and 8.
Daily: 12:30, except Saturday.
Holy Days and Thursday. Holy Communion, 11:45.

St. John's, Waterbury

Rev. John N. Lewis, D.D.
Sundays: 8, and 10:30 A.M., 7:30 P.M.
Holy Communion: Wednesdays and Holy Days, 10 A. M.

Gethsemane, Minneapolis

Rev. Don Frank Fenn, B.D.
4th Ave. South at 9th St.
Sundays: 7, 8, 9:30, 11:00 and 7:45.
Wed., Thurs., Fri., and Holy Days.

St. Paul's, Milwaukee

Rev. Holmes Whitmore
Knapp and Marshall Streets
Sundays: 8, 9:30, 11, and 4:30.
Holy Days and Tuesdays, 9:30.
Wells-Downer cars to Marshall St.

St. Mark's, Milwaukee

Rev. E. Reginald Williams
Hackett Ave. and Bellevue Place
Sundays: 8, 9:30 and 11.
Gamma Kappa Delta: 6 P. M.
Holy Days: 10 A. M.

St. James, Philadelphia

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

Trinity Cathedral, Cleveland

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

Grace Church, Chicago

(St. Luke's Hospital Chapel)
Rev. Robert Holmes
1450 Indiana Ave.
Sundays: 8, 11:00 and 7:45.
(Summer Evensong, 3:00)

St. Paul's, Chicago

Rev. George H. Thomas
Dorchester Ave. at Fiftieth St.
Sundays: 8, 9:30, 11 and 5:00 P. M.
Holy Days at 10 A. M.

The Atonement, Chicago

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

St. Luke's, Evanston

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

Grace Church Sandusky, Ohio

Donald Wonders, Rector
Sunday:
8:00 A. M. Holy Communion.
10:30 A. M. Morning Service.

Christ Church, Cincinnati

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

Church of the Advent, Boston

Mt. Vernon and Brimmer Sts.
SUMMER SCHEDULE
Sundays: Holy Communion 7:30 and 8:15 A. M.; Matins 10 A. M.; Sung Mass and Sermon 10:30 A. M.; Solemn Evensong 7:30 P. M.
Week-days: Matins 7:15 A. M.; Mass 7:30 A. M.; Evensong 5 P. M. Thursdays and Holy Days: 2nd Mass at 9:30 A. M.

St. Mark's, Berkeley, California

Bancroft Way and Ellsworth Street
Near the University of California
Sundays: 7:30, 11:00 A. M., 7:45 P. M.
Tuesdays: 10:00 A. M.

Clarke County, Virginia

Sunday Services
11:00 A. M. Christ Church, Millwood.
8:00 P. M. Emmanuel Chapel, Boyce.
Rural Churches on the Highway
between North and South

was Dorothea de Schweinitz of the industrial department of the University of Pennsylvania. In addition to Miss de Schweinitz there were lectures on India by C. C. Mathew, a native of that country now studying in New York. There were fifty-one girls present.

* * *

The diocese of Western Massachusetts has been left \$12,000 by the will of the late Mrs. Mary S. Pettegrew of Worcester, the income to be used by the bishop of the diocese for missionary purposes.

* * *

The Bishop of Birmingham, who was formerly a Canon of Westminster Abbey, always draws an immense audience when he goes there to preach. His hearers are always sure that he will deal fearlessly with whatever problems are before him. In the course of a sermon preached June 1, he declared that often in consequence of the silence or uncertainty of Christian teachers in regard to new moral problems, Christianity is not so much attacked as ignored. Little direct hostility to Christian churches was manifest in England, and such a revolution as has taken place in Russia was unthinkable in his country, but if the leading Christian communions in the land were to be as reactionary as was the Orthodox Church under the Tsarist Government, fierce opposition to them would speedily arise.

He went on to declare that traditional forms of Christian belief—and forms to which he himself attached great value—had lost for a time their former vitality. "Extravagant cults, whether reactionary or revolutionary," he said, "gain vigorous and even aggressive partisans, though their influence is fortunately narrow." He pointed out how widespread is religious indifference of the time not only among the very poor, but in the universities of the country, and he counted the present drift from the Christian standpoint a cause for anxiety.

* * *

Once a year the clergy of the diocese of Olympia are given a most enjoyable treat. For over twenty years they have been invited by the Rev. Rodney J. Arney to St. James' Rectory, Kent, where the annual election of officers takes place on the last Monday in June. Business over, all adjourn to the old Arney farm a mile or so out in the country. Here, on the well kept lawns, are unusually large cherry trees over half a century old, the fruit of which is enjoyed *ad lib*, but with discretion on the part of those who prefer not to spoil their appetites for the delicious luncheon of duck and green peas, followed by unequalled strawberry

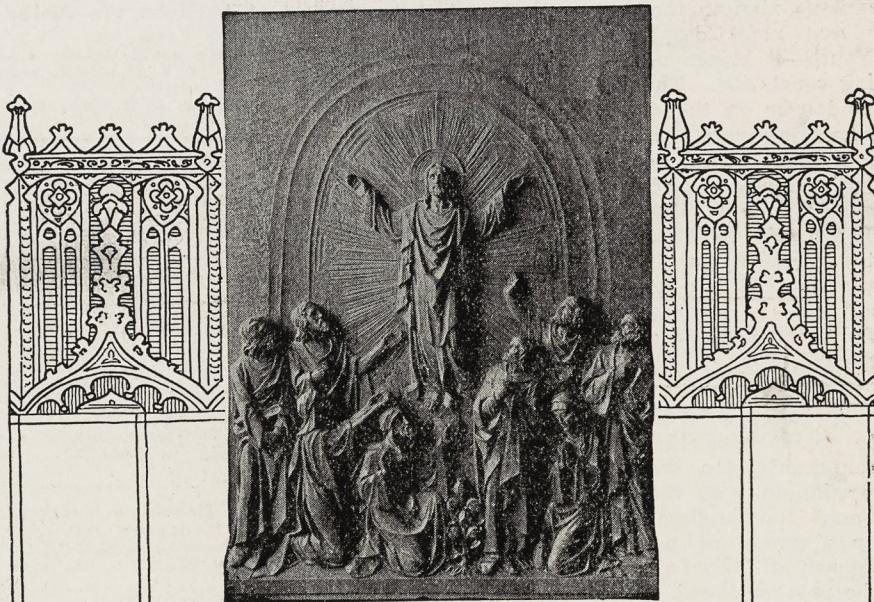
shortcake, which is served by loving hands of the Arney ladies in the farm house.

This year's meeting was attended as customary by the Right Rev. S. Arthur Huston, bishop of the diocese, who expressed the thanks of the company for the generous hospitality so cordially extended year after year. The Rev. T. A. Hilton was re-elected president of the clericus for the nth time.

* * *

The Diocese of Olympia, through its diocesan council, has purchased a

house as the permanent residence of its bishop, the Right Rev. S. Arthur Huston, who with his family has entered on its possession. It is situated in the center of the residential district of Capitol Hill and overlooks the beautiful Volunteer Park, almost in the heart of Seattle, and within a few blocks of the new St. Mark's Cathedral, the first unit of which is rapidly approaching completion. The bishop's residence is large and roomy and contains a room specially suitable for conversion into a chapel.



Carved Panel, The Ascension, in Reredos,
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Nettleton and Weaver, Architects

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