

The **WITNESS**

CHICAGO, ILL., MAY 15, 1930

THE GOAL

By

DR. A. J. MUSTE

THE Church envisages as the goal of history the Kingdom of God, an order of society in which there shall be no master and no slave, no exploiter and no exploited; where each human being shall be regarded as an end in himself; where each shall contribute according to his ability and each shall share according to his need; an order of society based on cooperation, not on competition and strife; where fellowship shall be a reality and not a lovely dream or a pious wish.

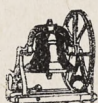
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THE CHURCH CONGRESS

By

BISHOP JOHNSON

IF THE Church Congress could be induced to meet permanently in Charleston, I think it would become a popular post-Easter retreat for the clergy. The weather was ideal, the arrangements were complete, the hospitality was delightful, and in that atmosphere every speaker tried to be genial and was determined to be polite.

It is hard to understand how a civil war could have started in Charleston. One assumes that it was this fact that caused it to be called a civil war. I believe no one was injured in the taking of Fort Sumter. Like the Church Congress it was chiefly an exchange of courtesies, in which the people finally induced the soldiers at Fort Sumter to come ashore and have something good to eat.

That was the inevitable conclusion of hostilities at the Church Congress. Of course they eat at unusual hours. One who is not accustomed to dine at two in the afternoon is in a very receptive mood when he hears that dinner is served, but he is in no condition to dine again at seven.

In the symposium on marriage and remarriage, reported in THE WITNESS for last week, one who was a stranger to the habits of mortals would have been more inclined to hesitate about marrying the first time than he would the second. He would have been at least the object of great sympathy and concern after he had annexed his second wife. One wasn't quite clear just what some of the speakers would do to remarried divorcees, but it would be something a little short of canonization, and a little more than slapping them on the wrist.

"What authority ought we to accept in religion and morals?" left one feeling that we should all obey Mother Church when she confined herself to Godly admonitions, but that admonitions could never be Godly unless they were agreeable. It also seemed to be agreed that clergymen having received Holy Orders ought not to expect to submit to any other kind. Of course this turns the individual conscience into a final court of appeals which can always be depended upon to find for the plaintiff (I had almost written plaintive, so seductive were the arguments).

Whether Episcopal ordination is an obstacle to Church unity is a good deal like any other inoculation. It depends whether it is taken seriously. If taken seriously it is apt to be fatal, but a light attack injures no one.

It was fitting after considering these subjects to discuss whether anybody still believes in Providence. It was unanimously decided that Providence had not abdicated in favor of Harvard, Yale or Princeton, and that while it (Providence) was rather outside the circle of inside information it was still eligible to function if it would show proper respect to modern science.

Perhaps this is a somewhat exaggerated report of the proceedings and unfair to the particular speakers who were most impartially selected and who were most able and considerate, but it left one in a somewhat dubious frame of mind as to what Holy Scripture means when it says, "Thus saith the Lord" or "Verily, verily, I say unto you," although one can realize what the Psalmist meant when he said, "Thou hast set my feet in a large room." The Church certainly is a large room, and while there is some lack of harmony in the furniture, there is a disposition on the part of the roomers not to smash up the articles which belong to someone else.

There is no immediate danger that any one group can furnish the whole apartment with any one style, whether Colonial, Romanesque or Modern Antique.

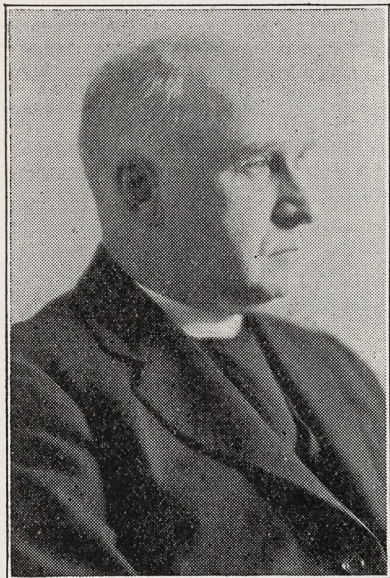
The Church Congress is a very good thing because it makes for a better understanding, if not of the faith, at least of the personnel. It is remarkable to find out what able and charming people can come out of the various schools of thought.

The Church is like the man who had twins, very much alike, except that one was a rough-neck and the other rather lady-like. So he sent the rough-neck to Harvard and the exquisite to Yale. The latter came out a Yale mucker and the former a Harvard gentleman, but both of them fine chaps.

The Church seems to have power to keep men in the family even if the schools change their exterior manners somewhat.

CHURCH CONGRESS PAPERS

IS EPISCOPAL Ordination an Obstacle to Church Unity was the subject of a paper read by the Rev.



DR. MCCLENTHEN

they concern religion.

To unite an illiterate Chinese coolie and a professor at Johns Hopkins University requires a supernatural religion. People as far apart as these two have nothing in common naturally, and if they are ever to come together in one Church they must believe the same things about the doctrines which issue from the facts about Jesus Christ.

Likewise with worship, which is the concrete result of what people believe; it is only in a common centre of worship in the sacramental presence of their Lord that nations, kindreds, peoples and tongues can unite regardless of human inequalities and racial divergencies. That is, Church unity requires a corporate life of all the people in the world who believe in our Lord Jesus Christ, and that life made possible by a common faith and characterized by a common worship.

When we turn to consider Episcopal ordination, its spiritual significance is that God, Who put His faith and worship into our world, has also put there a body of men to take care of these things; and He has arranged that their commission for their work shall be divine in its source and unmistakable in the eyes of men. This commission is bestowed when a true Bishop lays his hands upon a person qualified for the work of the ministry, in order that such person shall receive a particular endowment of the Holy Spirit for carrying out that work. We are not dealing with a human formula for admission into an association of preachers, but with the power of God in operation to create a steward of His mysteries.

Is then Episcopal ordination an obstacle to Church unity? The answer is no; the Holy Spirit does not work against Himself. So far from being an obstacle

William A. McClen-then, rector of Calvary Church, Baltimore, at the Church Congress. The speaker stated that it might be possible for the leaders of the various churches throughout the world to arrive at some agreement, but that it did not necessarily follow that the rank and file of the churches, each having its ideals, convictions, prejudices, animosities, would follow their leaders. Racial and historic divergencies come to full bloom when

it is a preservative of what unity there is. It is a matter of observation that those sections of Christendom which have maintained Episcopal ordination with all that it involves have not tended to divide among themselves. These sections are by far the majority, and they are quite obviously parts of a common whole. They believe more of the same things; the similarity of their worship is recognizable. Such facts hold a definite promise for some future restoration of unity among them. The sections of Christendom which have abandoned Episcopal ordination are a minority of the whole and they have tended hopelessly to division and subdivision among themselves. They believe less of the same things. Their worship bears no resemblance to that of the majority, and it has come to depend upon the versatility of preachers, not upon corporate action directed toward God. Now that some of these sections are trying to cure their fissiparous tendencies, they lack a rallying-point such as Bishops might have been at one time, and are trying to find one in formulas of a least common denominator. A phrase so cleverly worded that opposing minds can accept it is not unity, but a concealment of disunity. Unity must be sought in faith and worship, not in words. We believe in the Spirit-guided, apostolic authority of the three-fold ministry, and with that stands the conviction that no part of the Spirit's work can be obsolete to the unity of the Church.

DIVINE PROVIDENCE

CAN We Believe in Divine Providence was the subject of a paper read by the Rev. M. B. Stewart, professor at the General Theological Seminary.



DR. STEWART

Providence signifies a *knowing*, which includes what we call *foreknowing*, a *planning* toward a desirable outcome, and a taking of *action* to secure the success of the plan. "All is planned" means something different from "All is caused," and is quite opposed to "Things simply happen by accident." Divine knowledge is credible if we believe that God, as the source and

ground of all that exists, possesses perfectly the excellences that His creation possesses imperfectly. Knowledge of the future depends on the eternity of God, in whom the limitations of the time-process are trans-

cended; what to us is future is all present to Him. This does not imply that He knows simply because He has *determined* what the future shall be. We can see (dimly) an order of progress in the time-process, which, if God is the source of it and knows it, means a *plan*. His *action* to secure the success of His plan is seen in the laws of nature and the experience of grace. But the fundamental difficulty is that the workings of the world do not evidently coincide with a cosmic scheme of moral values. We can not doubt the values, we can not doubt the natural forces, and we can not doubt the great differences between the two. God's action is not the only action in history: other beings are acting, and God does not compel them to act according to His plan. The order of nature is an order of *opportunity*, not a finished product of value.

The providence of God then means God's knowledge of what in time is future, His plan for creation's success, and His action in accordance therewith, in which He ordains a sequence of causes and effects, and affords to free beings sufficient help in every situation to enable them effectually to co-operate in the divine purpose.

CHURCH AND SOCIAL WORK

SHOULD the Church Organize for Social Work was the subject of a paper read by the Rev.



DR. ALDRICH

Donald Aldrich of the Church of the Ascension, New York. Dr. Aldrich told of the plan of the Roman Catholic Church in New York to have a number of social service experts, one over each district, to whom priests could refer all cases, thus preventing them from being deterred from their services by the demands of other work. Our churches, said the speaker, should be kept as centers for spiritual services, for worship, for

preaching, for personal and pastoral relationships. It is not the business of the Church to create social service organizations, better managed by secular organizations, but rather to give to these organizations the leadership of consecrated and devoted people. The Church is not primarily a workshop or a clubhouse but a spiritual home.

Dr. Aldrich then told of the effort being made at the Ascension to tie up the communicants with the various social service agencies in the neighborhood, without attempting to run organizations itself. With the Church as the medium of deeper insight and

spiritual incentive, and the agencies so affiliated with it as strong channels for that power in which true religion must pour itself out, we conceive we hold a constructive position in our community, true at once to the needs of the community and to the historic and high purpose of the Church.

A paper on the same subject was read by Dr. William S. Keller of Cincinnati, who is the chairman of the social service committee of the diocese of Southern Ohio and the director of the summer school for theological students which meets each year in Cincinnati. His paper contained practical suggestions on organizing a parish and a diocese in the field of social service activity. An announcement about Dr. Keller's paper will be found on page nine of this issue.

WHAT Authority Ought We to Accept in Religion and Morals was the subject of a paper read by the Rev. Beverley D. Tucker, rector of St. Paul's Church, Richmond. The final authority for all types of Christians is to know the mind of Christ and through conformity to His will to be transformed into His likeness. Our differences begin when we seek to specify the secondary authorities through which we receive our guarantees as to the mind and will of Christ. There was once the infallible Church, which spoke *ex-cathedra* through the pope; Protestants rejected the infallibility of the Church and adopted the infallibility of the Bible as their court of appeal. Today, however, we cannot accept the Bible as an infallible witness. There has been a breakdown of outward authority and a disposition to fall back upon individual religious experience as the chief guarantee for the validity of religion.

The breakdown in confidence in external authority is the outcome of many factors. Two main factors stand out; first, the fact of divided Christendom, each section preserving but a fraction of the truth; second, truth is no longer conceived as a deposit handed down, but rather as a yet undiscovered kingdom into which we must seek to enter through experimentation and research.

Of the authoritative witness to the mind of Christ the first is the Bible. These documents keep vivid from generation to generation the impression which the words and deeds of Jesus made upon His immediate hearers and followers. There is no adequate substitute for this witness.

Next to the Bible as an authoritative witness to the mind of Christ is the corporate life of the Church. The Church cannot give us religion ready-made, but its teaching, its symbols, its sacraments, its corporate life may call forth and awaken the soul of the individual into the awareness of God.

It was in the temple that Jesus was presented as a child; it was in the temple that He was awakened to the consciousness of His vocation, "I must be about my Father's business"; it was to the synagogue that it was His custom to go on the Sabbath day. His own religious experience went far beyond the institution in which He was reared, but to that institution He brought His new found treasures as to His spiritual

home. When the Christian Church started on its way, it was the old Church with its Scriptures and its worship invigorated and infused with the spirit of Jesus.

Men no less to-day than in the past need a spiritual home. If we think of the Church, not in the legal terms of the court room or of the state, but under the metaphor of the home, it furnishes us the atmosphere in which authority and individual experience may find a happy blending. The authority which the Church brings is not that of a legal code which would restrain individual action; it is rather the authority of a larger experience which would encourage the individual to act upon its assumption. It is the authority of parental love which would have the children bring back to their home their new found treasures and experiences for the enrichment of its fellowship.

Thirdly, there is the witness of individual religious experience. More authoritative than the written word, more potent than the efficiency of organization is the human personality through which the love of Jesus shines and manifests itself as a living reality to-day. There are individuals we have known whose lives reveal sure evidences of the kingdom of God—an instinctive responsiveness to the inner voice of conscience as the mainspring of their vocation; the love of Christ constraining them to give themselves without stint to make life around them a thing of joy and beauty forever. Such lives bear an authoritative witness to us of the fact that, "If any man is in Christ, he is a new creature: the old things are passed away; behold, they are become new."

The conclusion, then, is that the mind and will of Christ remain the final authority in religion and morals. While we have no infallible witness to the mind and will of Christ, yet in the Bible, in the collective experience of the Church, in the living testimony of individual lives we have authoritative ground for making the assumption of faith and seeking to verify in experience the truth as it is in Jesus.

Let's Know

By

BISHOP WILSON
OMISSIONS

TWO questions come in a letter from one of our readers, both bearing on the Burial Office in the revised Prayer Book.

I. "Explain the omission of the rubrics from the Burial Service as relates to the suicide and excommunicate. Has the Church become more clement?"

A similar question was answered in this column a couple of years ago before final action on the Prayer Book had been reached. It is not inappropriate to have it raised again now that the book is in the hands of the public. The old rubric used to read: "Here is to be noted, that the office ensuing is not to be used for unbaptized adults, any who die excommunicate, or who have laid violent hands upon themselves."

This rubric was introduced in the Prayer Book of 1662, thereby giving specific directions to cover a custom of long standing. One must go back to the early days of the Church to understand it.

The Christian idea is that human life belongs to God who created it. Life in this world is given to us in trust for which we are answerable to God. Suicide is a violation of that trust which is bound to bear its fruit in eternity because human life in this world is a preparation for eternal life in the world to come. But the prevailing idea in the pagan world at the beginning of the Christian era was entirely different. Suicide was not only taken for granted by the Romans but was openly justified by the Roman philosophers who considered it a respectable escape from the problems of life when they became too complicated to be comfortable. The Christians found it necessary to take a positive stand against such a spiritual presumption. It was understood that suicide represented a relinquishment of one's Christian faith and therefore anyone taking his own life was not a subject for Christian burial. Always however, it was understood that this did not apply to those who took their own lives in a fit of insanity.

With the development of modern psychology, many people believe that anyone who commits suicide must be temporarily insane because scarcely anybody takes any stock nowadays in the old philosophical justification for it. The matter was argued at considerable length in General Convention with many alternative rubrics offered and voted down. Finally it was thought to be sufficient, both for suicides and for excommunicate persons, to insert the following rubric at the end of the Office: "It is to be noted that this Office is appropriate to be used only for the faithful departed in Christ. Provided that in any other case, the Minister may, at his discretion, use such parts of this book as may be fitting." I think consideration for relatives had a good deal to do with the change.

2. "Why are not the corresponding references given for the three introductory Biblical quotations in this Office?"

Probably for no particular reason except that they seemed to be unnecessary. It scarcely seems as though every brief sentence taken from the Bible into the Prayer Book must carry with it a printed reference. They only clutter up the book needlessly.

Heroes of the Faith

BISHOP ROWE

BISHOP ROWE, at the age of seventy-four, has completed a farewell tour across the United States; and, still hale and hearty, he holds his audiences entranced by the magnetism of his personality and the romance of his career. With Bishop Rowe was Rev. Paul Mather, a Metlakhatla Tsimpsian Indian of one of the native Alaskan tribes. Twenty-five years ago, Paul Mather was busy with fish nets and game traps on Annette Island in the Far North; today, he is ministering to the spiritual needs

of his fellows of the Tsimpsean tribe as rector of St. Elizabeth's Church, Ketchikan.

In the long years of Bishop Rowe's episcopate, he has travelled over 600,000 miles of Alaskan country, "mushing" in winter on snow shoes behind dog teams, sleeping in native villages and, at times, out in the open, buried for warmth beneath snow heaps. In summer, he has covered many more thousands of miles along Alaskan rivers in his famous launch, *The Pelican*. Two years ago, when he was seventy-two years old, Bishop Rowe said farewell to such old-fashioned means of transportation as snow shoes, sledges, and launches, and made the airplane his favorite vehicle of travel. He is also a radio enthusiast, and enjoys telling of sitting amid a waste of snow on every side and tuning in, alternately, on the music of New York or doings of various sorts in Japan or Australia.

Bishop Rowe has been a participant in all the Alaskan movements of the past thirty years which have made history. He took part in the first gold rush, and has been in all the other famous booms in the territory. While his mates were digging gold, Bishop Rowe was building churches, hospitals, and schools. He never carried an ounce of gold out of all the fields in which he labored, and he is as poor today as he was when he first entered Alaska several years before he became its bishop.

There is no more familiar or beloved figure in Alaska than Bishop Rowe; probably no man living is more familiar with its terrain. Stefansson and other Arctic explorers have known him, loved him, and written about him. Bishop Rowe and Jack London mushed many a weary mile together behind their huskies; and the late Tex Rickard was a devoted admirer of the bishop, who, on many occasions, preached in Rickard's gambling place in Nome. Needless to add, Tex Rickard stopped all games while the Bishop held his services. Rex Beach made Bishop Rowe one of the lovable characters in a novel based on his experiences with the missionary.

Bishop Rowe completed his tour in Buffalo recently. He then left for a hurried trip to his district, returning to New York in July to sail for England to attend the Lambeth Conference.

Cheerful Confidences

By

GEORGE PARKIN ATWATER

HERE is another very valuable article on the conduct of our Church Schools. Mr. Fuller has been a member of the Vestry of St. Paul's Church for thirty-three years, and for twenty years was superintendent of the Church School.

RELIGIOUS EDUCATION IN CONCRETE FORM

By

Charles Humphrey Fuller

The problem of religious instruction for our children is receiving much consideration in all Christian churches. I desire to call attention to the way in which

this problem is being worked out practically in one of our largest parishes in the diocese of Long Island. I refer to St. Paul's Church, Flatbush, of which Rev. Wallace J. Gardner is the rector and Rev. Frederick L. Barry is his assistant.

The session of our main or upper Church school begins in the church each Sunday morning at half-past eight. The sessions of the primary and kindergarten grades are held in the parish house at 9:40 and 11.

The session of our main school begins with the celebration of the Holy Communion, at which the teachers and scholars are requested but not required to attend.

Most of the scholars have been confirmed, although many scholars who are under the usual confirmation age also attend this service. Whole attendance at this service is not compulsory, a large number of teachers and scholars attend each Sunday. Also our girls' choir, numbering about sixty, from 14 years and upwards, attend this service regularly, and most of them are either teachers or scholars in the Church school. Many older people who are not engaged in the school work also attend. The service is choral. A short address is given either by Dr. Gardner or Mr. Barry on some instructive Church subject. At the close of this service the scholars and teachers go into the parish house, where a simple breakfast is served, and at ten o'clock they assemble in their class rooms for instruction, finishing their class work in time for those who so desire to attend the Morning Prayer service and sermon at eleven o'clock. Thus, Sunday after Sunday our scholars and teachers assemble in the church and begin their school session with the one supreme act of worship which our Blessed Lord instituted and commanded to be forever observed by His Church. Here is religious instruction in its most practical form. Lesson studies and Biblical teachings are, of course, essential and are furnished in the class rooms during the instruction period. But the old time "opening exercises" are rendered obsolete by the Divine Service from which scholars and teachers have just come. The scholars take their part in the confession, creed, responses and chants and hymns. Four of the older boys serve as ushers and take the offering. It is the Church school's own service in which they are active participants and not merely listeners or spectators, and each Sunday they learn to obey the Divine Command to "Do this in remembrance of Me." Thus they realize that they are a part of the Church in active service. This kind of practical instruction is surely of great value in the education of our children. I am one of the older people who attend this Church school service regularly, although my days of work in the school have long since passed. For more than fifty years I have been listening to sermons—often inspiring, sometimes otherwise. But to me, at least, there is nothing more inspiring than the sight of these scores of young people coming up to the altar rail week after week to receive the Blessed Sacrament and to "feed on Him in their hearts by faith with thanksgiving." Thus we are trying in our parish to give to our children religious education in concrete form.



MEMORIAL WINDOW, THE ATONEMENT, CHICAGO

NEWS OF THE EPISCOPAL CHURCH

Edited by

WILLIAM B. SPOFFORD

BISHOP BURLESON of South Dakota was elected to the newly created position of assistant to the President of the National Council, as officer in charge of the departments of missions, social service and religious education, at the meeting of the National Council in New York, April 30 and May 1. Thus we have Bishop Perry as Presiding Bishop and President; Bishop Burleson in charge of three departments; Dr. Lewis B. Franklin in charge of field, publicity and finance.

And here is some more news: Bishop Perry stated that he would divide his time between his diocese of Rhode Island and his work as Presiding Bishop, and also informed the Council that he will take no salary beyond that which he has as Bishop of Rhode Island, drawing upon the amount appropriated for salary and expenses by the National Council only to such extent as may be necessary to meet expenses incident to administering his office as Presiding

Bishop. What's more: Bishop Burleson, assistant to the President, announced that he will receive his salary as Bishop of South Dakota and but one-half of the sum appropriated for the salary of the new office.

* * *

Rev. Henry Sherrill was elected Bishop of Massachusetts without opposition on May eighth.

* * *

The following resignations were accepted with regrets: Rev. Arthur R. Gray, secretary to Latin America; Rev. Louis G. Wood, general secretary in the field department; Rev. Thomas Burgess, secretary of the division of foreign 'born Americans' (called recently to All Hallows Church, Wyncote, Pa.); Rev. Carroll M. Davis, domestic secretary of the department of missions, who "having faithfully served the Church in its ministry for forty-nine years and having reached the age of 72, is entitled to a well earned rest." Also the Rev. Harold Holt has resigned as

the assistant secretary of the department of social service and has accepted a call to be the rector of Grace Church, Oak Park, Illinois.

* * *

In regard to new appointments; the Rev. Frederick B. Bartlett, since 1926 a general secretary of the field department, was placed in charge of the newly created section on domestic missions; Rev. Charles Henry Collett of North Dakota was elected a general secretary of the field department. So much for staff appointments. There were also appointments to committees and commissions; Dr. Drury of St. Paul's School was made a member of the commission on the ministry; Bishop Reese of Georgia resigned as chairman of the commission on college work, and the Rev. Leslie Glenn was appointed chairman. Bishop Perry, now being a member ex officio of the committee on co-operation, coordination and economy, appointed Bishop Rogers to fill the vacancy; Mr. Houston re-

signed from this same committee and Mr. Kidde of Newark was appointed to fill the vacancy.

A large committee was appointed, at the request of the commission on evangelism, for the observance of this Whitsuntide as the nineteen hundredth anniversary of Pentecost. The committee members are Bishops Cook, Oldham and Rogers, the Rev. Drs. Milton and Stewart, and Sherrill, Mr. Samuel Thorne, Dr. Adelaide Case, Miss Margaret Marston.

* * *

The following missionaries were appointed for the Department of Missions: Miss Lois Lockhart, for Arkansas; Miss Alice M. Bennett, North Dakota; Miss Laura A. Hankins and Miss Mildred C. Edmunds, both for Southern Virginia; Miss Ruth Johnson, Porto Rico; Miss Pearl E. Keller, Liberia; Miss Frances D. Mackinnon, Shanghai; Miss Helen K. Shipps, North Tokyo; Miss Bernice Jansen, Tohoku.

The following workers among college students were appointed for the Department of Religious Education, some of them on a part-time basis: The Rev. Thomas H. Wright, for the Province of Sewanee; Miss Irene Couper, for work at the University of Illinois, Champaign; Miss Helen E. Brown, Smith College; Miss Ruth Loaring Clark, University of Washington, Seattle; Miss Leila Anderson, Province of the Pacific.

* * *

Word was received from Dr. John Wood, who had recently been in Japan and was in China at the time of the Council meeting. The Rev. W. Brooke Stabler, incoming secretary for college work, was presented to the Council. Among visitors to the sessions were Bishop Creighton of Mexico, who made a brief but stirring and encouraging speech, and Dean Ault of St. Andrew's Cathedral, Honolulu, who spoke with unbounded enthusiasm of the new bishop, Dr. Littell, and also expressed deep gratitude for Bishop Burleson's care of the district during the interim between bishops. The Council sent greetings to Bishop Hobson, coadjutor of Southern Ohio, whose consecration was taking place at the time of the Council meeting on May 1.

* * *

The Advance Work program now being presented to the bishops of the Church claimed attention in the regular meeting of the field department, the Woman's Auxiliary executive board, and the National Council itself.

The Rev. C. E. Snowden, executive secretary of the field department, announced gratifying progress. He reported that sixty-five dioceses and districts out of the eighty-seven in



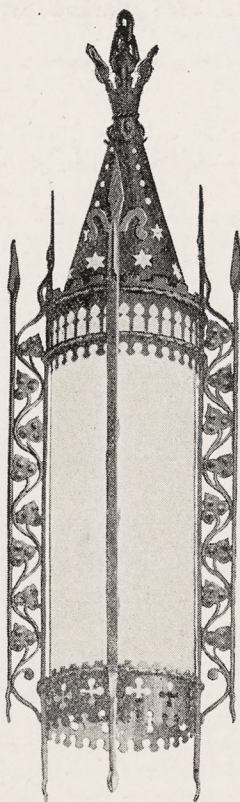
HENRY K. SHERRILL
Elected Bishop of Massachusetts

continental United States had already agreed to take part in the enterprise. These dioceses have undertaken to raise \$900,000 or about 64 per cent

of the \$1,500,000 needed. The whole program includes 170 separate items, and the effort now under way is to secure acceptance of all of these. Mr. Snowden conceded the size of the task. He said, however, that to achieve complete success, the cause needed only "the loyal and enthusiastic co-operation of leadership throughout the Church." He asked every member of the Council to help. The nearest approach to apprehension concerns the total of \$425,000 allotted to the American Church Institute for Negroes. Certain generous gifts have been proffered by the General Education Board which are contingent upon the raising of a larger total than thus far has been pledged for this part of the program. The completion of the Advance Work program will be the outstanding missionary achievement of the triennium.

* * *

A committee was appointed at the meeting of the Council to try to find another Centre of Devotion, now that Taylor Hall has been lost to the Church. There was a great deal of deserving praise expressed for Mrs. George Biller, who has done such a noble work there for the past six years, and every effort is to be made to secure another site. Taylor Hall, as you know, was taken away from



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* * *

A resolution was passed at the
Council meeting on the subject of
unemployment, introduced by the de-
partment of Christian Social Service.
It called attention to the serious and
far-reaching evil, praised efforts that
have been made to relieve the situ-
ation, and called upon the govern-
ment and individuals to respond in
the spirit of Christian fellowship to
the present needs.

* * *

Bishop Darlington of Harrisburg
celebrated his 25th anniversary as
the first bishop of that diocese at St.
James', Lancaster, Pa., on May 13.

* * *

Bishop Davenport was the honor
guest at a dinner on May 5th in
recognition of the tenth anniversary
of his consecration.

* * *

Bishop Hulse of Cuba was the
preacher last Sunday morning at St.
Paul's, Baltimore, preaching in the
evening at Emmanuel.

* * *

The new student centre at Ames,
Iowa, consisting of a fine church and
parish house, was dedicated on May
4th by Bishop Longley. An unusual
bit of student work has been done
there for the past ten years by the
Rev. LeRoy Burroughs. Hundreds of
students have been reached by his
ministrations; several have gone into
the mission field from there, while
two have been ordained to the min-
istry.

* * *

There are to be many summer con-
ferences in the West: the diocese
of Eastern Oregon has a conference
at Cove, June 9-20; Olympia, at
Annie Wright Seminary, Tacoma,
June 16-27; Idaho, at Lake Coeur
d'Alene, July 15-25; Spokane, at
Lake Coeur d'Alene, July 1-11; Ore-
gon, at Gearhart School, July 15-25;
Arizona, at Phoenix, June 10-21;
Los Angeles at Harvard School, June
22 to 27; Nevada at Lake Tahoe,
July 20 to August 2; California at
Assilomar, July 28 to August 2. The
National Council is to be represented
at these schools by Miss Cooper, Rev.
F. G. Deis, Rev. F. B. Bartlett, Miss
Elizabeth Baker and Miss Avis Har-
vey.

* * *

The picture on page eight is of a
beautiful memorial stained glass win-
dow, recently dedicated at the
Church of the Atonement, Chicago,
where Alfred Newbery is rector. The
window was designed and executed
in the Willett Studios, Philadelphia.

* * *

The second annual conference of
the Church Army was held at St.

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Barnabas House, Gibsonia, Pa., May 6-9. There were reports from the men stationed in the different fields; an address by Brother Hance, head of St. Barnabas House; an address on Evangelism by Captain Mountford; one on reading by the Rev. H. B. Edwards of Pittsburgh; one on methods in personal evangelism by Mr. W. F. Pelham of Chicago and Captain W. B. Davey of the Church Army; an address on rural evangelism by Rev. C. R. Allison of Warsaw, N. Y., and a devotional address by Rev. Edgar Jones of Oakmont, Pa. On the tenth the whole bunch went to Pittsburgh where the conference was continued. There was an address by the Rev. C. A. Macartney, Presbyterian, after which the Church Army turned itself loose on the city, with meetings all over the place, both outdoor and in. Believe me there is a crowd of boys who, when they set out to do a job, don't mess around with it. As near as I can figure it out from the program and a map of Pittsburgh they must have had a speaker on about every street corner.

* * *

It isn't every seminary that can have one of the students elected a Bishop before he finishes the course. But it happened at the General. The Rev. L. S. Leontion, guest student, on April 25, was elected Bishop of a diocese in Cyprus, one of the most ancient Churches in Christendom, and if you don't believe that my genial correspondent refers you to Acts, chapter 12, beginning with verse 6. (That's one way to get folks to read their Bibles.) Anyhow Mr. Leontion graduated from the University of Athens in 1923 with the highest distinction—a perfectly extraordinary academic record, with 100 per cent in everything. Believe me, that's being smart. He then taught theology in a seminary in Cyprus for a couple of years; then for three years was professor of religious education in the Gymnasium. During all this time he gave his services teaching in the night schools of the poor. He also served, gratis, as diocesan missionary to half the island (Cyprus, I am told, is the size of Long Island). He was elected by a plebiscite (vote of the people) which requires four-fifths of all the votes for Episcopal election. Well, sir, believe it or not, for the first time I dare say since the Book of Acts was written all the parties united on the one man and elected him unanimously. The moral of that, possibly, is that if you want to be elected a Bishop keep out of sight for a while by burying yourself in a theological seminary several thousand miles away.

His diocese consists of the west quarter of the island; has 90,000

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people, including 10,000 Moslems, many of whom have cabled him their congratulations. He has 110 priests under his care. An interesting lot too. They receive from \$25 to \$75 a year in salary, earning their livings by working just as their peasant congregations do. Mr. Leontion's salary, I am told, as Bishop will be far less than the salary of the average curate with us and it is pretty hard to think of anything smaller than that. He takes his degree at General this week, sails right away and is to be priested on June 18 and consecrated Bishop on June 22. He sails with the blessing of our Presiding Bishop.

* * *

Here is a Connecticut record: at St. James', Danbury, the Rev. H. H. Kellogg presented a class of 158 for confirmation, which our Connecticut correspondent, Dr. Shannon of Ansonia, tells us is the largest ever to be presented in the diocese during its long history. Seven were received from the Roman Catholic Church.

* * *

The Rev. George Rodgers Wood has been appointed dean of St. Matthew's Cathedral, Dallas, a church with a communicant list of 1,700 members. For some years now he has been active in student work in various parts of the country. A staff of five members assist him at the Cathedral.

* * *

Students of the province of the midwest held a conference at the Chapel of St. John the Divine, University of Illinois, April 25-27, with eight universities represented. Here is an interesting fact brought out; students are attending church, according to the testimony of all present. Leaders were Bishop Gray of Northern Indiana, George Craig Stewart of Evanston, Spence Burton of the Cowley Fathers, Robert Y. Barber of Galesburg, Morton Stone of the University of Illinois, Marcus Goldman of the Illinois faculty, Frank G. Bates of the Indiana faculty.

* * *

Ground was broken last week for the new church in Marion, Illinois.

* * *

Rev. F. C. Reynolds has been called to be the rector of St. George's, Belleville, Illinois.

* * *

Bishop Page called it the most significant thing that had happened during his episcopate when 175 boys in their teens met at St. Paul's, Jackson, Michigan, for the first convention of the Advanced Junior Brotherhood of St. Andrew to be held in the diocese. Addresses were made by Bishop Page and by Hubert Carleton,

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rector at Wilmette, Illinois. Paul Rusch told the boys of the work at St. Paul's University, Tokyo, where he serves on the faculty, while at the banquet there were stirring addresses by Tom Harris, chaplain at the University of Michigan, and Leon C. Palmer, Brotherhood secretary.

* * *

The Racine Conference is to be held at St. Albans School, Sycamore, Illinois, now that Taylor Hall has been closed. The dates are June 30 to July 11th. The chaplain is to be Dr. Chalmers of Baltimore; and there will be courses by Louis B. Franklin, Irwin St. John Tucker, Belle Boysen of Cincinnati, Alfred Newbery of Chicago, LeRoy Burroughs, student chaplain at Iowa State, Vera Noyes, director of religious education in Chicago and Peter C. Lutkin of Northwestern University.

* * *

The Bishops of Southwest Virginia and of Springfield were prevented from attending the consecration of Bishop Hobson; so Bishop Jones remarked: "Well we are not going to do anything extreme. We are not going to have either Jett (black) or White." And when the letters of consecration were being sealed Bishop Jones remarked: "I am sorry I have no seal. You can finger print me if you want to, but perhaps it would look better to leave me off."

* * *

Miss Grace Lindley, secretary of the Woman's Auxiliary, on her recent visit to the eighth province, was gone thirty-seven days, during which time she spoke on fifty-two occasions. In a few places she was the first visitor ever to come from headquarters. In that part of her report referring to the western trip, she spoke of the greatness of the eighth province, with its special problems in connection with the large Oriental population, the Mexicans, the Indians, the Mormons, the hopeful opportunity for student work; with the added difficulties of tremendous distances, lack of sufficient numbers of clergy in many places, and often pioneer conditions as far as the Church is concerned.

* * *

Bishop Wise of Kansas was the speaker at the dinner held in connection with the convention of the diocese of Northern Indiana, LaPorte, May 1st. The diocese determined to do its share on the Advance Program.

* * *

Archdeacon Black of Oregon conducted a two weeks mission at All Saints', Portland, with exceptionally fine results.

* * *

The Auxiliary of North Carolina met at St. Paul's, Winston-Salem,

April 29-May 1st. There were addresses by Bishop Larned of Long Island; Bishop Penick; Dr. Glazebrook, evangelist; Captain Mountford, boss of the Church Army and Dean Nes of New Orleans.

* * *

Convocations of New River and of James River, diocese of Southwestern Virginia, were held during the first week in May. The former met at St. Peter's, Roanoke; sermon by the Rev. Richard S. Martin of Blackburg; quiet hour by the Rev. W. Taylor Willis of Roanoke; convocation

sermon by the Rev. A. W. Taylor of Marion; address on religious education by John M. Garrison, diocesan director; missionary service with addresses by Ora Harrison, mountain worker in Virginia and Captain Wiese, Church Army. At Clifton Forge the James River convocation met at the same time, where the attendance was rather small but where an equally attractive program was presented.

* * *

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April 22 to 25th, marking the 40th anniversary of the district. Bishop Beecher gave an historic address—he will have served 20 years there next November, an event which is to be commemorated by the placing of a beautiful pulpit in the cathedral. Bishop Beecher appealed to all to extend their ministrations to rural districts. Guest speakers at the convention were Archdeacon Reinheimer of Southern Ohio, who made a great hit; the Rev. Albert E. Clattenburg of Cynwyd, Pa., who stirred those attending the fellowship dinner; Rev. J. D. Skilton of Connecticut who preached the convention sermon; and from within the district, Miss Beecher, who is a field secretary of the Auxiliary, Rev. Oliver Riley of Scottsbluff and Rev. E. C. Van Hise of Sidney.

* * *

On Palm Sunday Dean Lee of the Cathedral at Hastings, Nebraska, presented a class of thirty, ten of whom were from other communions.

* * *

The Spokane summer school is to be held at Lake Coeur d'Alene, Idaho, July 1-11, on a camp property that is owned by the district. There are cabins for the housing of 150 people. The faculty consists of Bishop Cross, chaplain, Miss Mabel Lee Cooper, Miss Elizabeth Baker and the Rev. F. B. Bartlett, all of national headquarters; Rev. Morton C. Stone, student chaplain at Illinois; Rev. H. P. Kaulfuss of Granville, N. Y., who is to give a course on social service. Then too they always have evening meetings, with special speakers of distinction, but none have been announced as yet for this year.

* * *

A young people's conference for the diocese of Springfield was held at Holy Trinity, Danville, Illinois, May 3 and 4. Lonsdale West, the president of the Chicago young people's organization, was one of the leaders. The conference was arranged by the Rev. Herbert L. Miller, director of young people's work in the diocese.

* * *

A confirmation class of 51 members was recently presented at Christ Church, Little Rock, Arkansas, by the rector, the Rev. W. P. Witsell. It was one of the largest classes ever to have been presented in the diocese.

* * *

A national conference of the Junior Brotherhood of St. Andrews is to be held August 26-29 at Oberlin College, with an expected attendance of 300 boys and 75 adult leaders, with delegates coming from Los Angeles, Olympia, Washington and San Francisco as well as from all

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Newark, N. J.

eastern dioceses. For that matter there are to be delegates from Alaska, Japan and other foreign countries. Leslie Glenn is to be the chaplain.

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The largest amount ever contributed, \$12,714, was presented recently to Bishop Taitt of Pennsylvania, as the annual Thank Offering. The service was held in the Church of the Incarnation with Bishop Cook of Delaware as the preacher.

* * *

Bishop Tucker of Virginia was the speaker at the last of a series of mission study classes held in Pennsylvania. The meeting was held at Holy Trinity, Philadelphia.

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Bishop Hobson received the honorary doctor's degree from Kenyon College on May 3rd.

* * *

The community chest of Cincinnati, seeing what a good job is being done at the day nursery of St. Andrew's Mission for colored people, voted to give them \$4,000 this year instead of \$3,800. But now the state welfare board threatens to close up the work entirely unless the building and equipment is brought up to state standards. So Dr. Oxley, in charge, is trying to raise \$60,000 to make the necessary improvements.

* * *

Rev. F. R. Godolphin, now the rector of St. Andrew's, Staten Island, was the preacher last Sunday morning at the Cathedral of St. John the Divine, New York. The annual Girls' Friendly Society service was held in the afternoon when the girls from fifty parish branches heard a sermon by the Rev. F. S. Fleming, new vicar of the Intercession.

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The new parish house at St. Paul's, Owatonna, Minnesota, was opened

and dedicated by Bishop McElwain on April 24. There were addresses by Rev. F. F. Kramer and Rev. F. L. Palmer.

* * *

The Bethlehem Conference is to be held this year from June 23-28 at

Bishopthorpe Manor. Charles Jarvis Harriman of Philadelphia is the chaplain; on the faculty is N. B. Groton, who is the big gun of the Blue Mountain Conference; Miss Anna Kennedy, religious drama; Miss Anne Vernon, secretary of social

Services of Leading Churches

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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.

The Incarnation

Madison Avenue and 35th Street
Rev. H. Percy Silver, S.T.D., LL.D.
Sundays: 8, 10, and 11 A. M., 4 P. M.
Daily: 12:20.

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 Fifth 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.

The Ascension, Atlantic City

Rev. H. Eugene A. Durell, M.A.
Pacific and Kentucky Aves.
Sundays: 7:30, 10:30, 12 and 8.
Daily: 7:30 and 10:30.

Christ Church, Cincinnati

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

St. Matthew's Cathedral, Dallas

Very Rev. George Rogers, Dean
Rev. Edward C. Lewis
Sundays: 8, 9:30, 11:00 and 7:45.
Week Days: 7 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.
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EMBROCATION

service in Rhode Island; Kenneth A. Bray, Church of the Nativity, Bethlehem; Mrs. Thomas J. Bigham of Pittsburgh; Allen Evans of Hewlett, Long Island, and Glen B. Walter of Sayre, Penna.

* * *

Bishop McElwain preached at the memorial service for Bishop Slattery on Low Sunday held at the Cathedral, Faribault, where Bishop Slattery was dean from 1895 to 1907.

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Bishop Tyler of North Dakota issues a warning against the Rev. A. F. Bennett-Haines. It might be well to get the details from Bishop Tyler before having dealings with this man.

* * *

The Society of the Companions of the Holy Cross are to have a week-end retreat for women at Adelynrood, South Byfield, Massachusetts, from June 21 to 23, to be conducted by the Rev. T. A. Conover of Bernardsville, N. J. Women of the Church, of the churches and of no churches at all are invited as I understand it. Adelynrood is one of the most delightful spots I ever set my eyes upon. You had better accept this inclusive invitation by writing Helena S. Dudley, Wellesley, Mass., that you will be there. The total cost for the three days is \$5.50.

* * *

An important conference of the Girls' Friendly Society was held in New York, April 27-29. Adelaide Case, professor at Columbia, said that the organization was pioneering and exploring in a unique field, that of true comradeship between generations. Ways of understanding our environment are to read biographies, books written about us by foreigners, the visiting of groups doing creative work. She also recommended a close study of the German Youth Move-

ment. There were conferences led by Dr. Adele Streeseman, medical consultant of the telephone company, and by Rev. H. W. Forman, secretary of rural work of the National Council, while Grace L. Elliott demonstrated the methods of group discussion.

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Ruth F. Osgood, field secretary of the Auxiliary, is spending two months in the diocese of Springfield, visiting all the branches in the diocese.

* * *

"Girls forever single" has been mentioned as the meaning of the initials of the Girls' Friendly Society. However Miss Caroline Harrie, pres-

ident at the Intercession, New York, says that they mean "gentleness, fairness, sweetness," or possibly "grit, faith and success," but that her favorite is "God first, Friend second, Self last."

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Here is a record: Miss Mabel Hemmingway, Church of the Good Shepherd, Newburgh, N. Y., has a record of 52 Sundays a year in the Church School for twelve years.

* * *

Plans have been made at St. Luke's, Paterson, N. J., for a campaign for funds for a new church. The Rev. Alexander Ketterson is the rector.

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