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BISHOP JOHNSON'S EDITORIAL

THE BEAUTY OF THE CHURCH

BOTH St. Paul and St. Peter tell us that we are "God's Building"; "lively stones put together on the foundation of Christ and the apostles; erected to the glory of God."

There are three characteristics of true art.

These are, utility, durability and simplicity. They all combine to produce beauty.

If the Church is to fulfil the mission of her Master Builder it must aim to reproduce these same characteristics.

The building is Christ's workshop in which is to be carried on the King's business. In it we are to be useful to Him.

That business is not that which the world demands, but that which Christ commands.

There are many by-products produced in this building.

Such by-products are healing the sick, feeding the poor, prophesying, interpreting and the like.

They have to deal with this temporal world and its temporal needs and the Church must not neglect these marks of the Master.

But He healed the sick in order that men might know that the Son of Man hath power on earth to forgive sins.

The Church, therefore, exists for the forgiveness of sins primarily. Men are to be cleansed in order that they may see God.

Christ fed the multitude that they might know that He was the Bread of Life and so might feed on Him unto eternal life.

Preaching the Gospel to Christians is also a means to an end. That end is that Christians may go into the world and preach the Gospel to every creature.

The Church is Christ's workshop in which His ulterior purpose is greater even than our immediate needs.

The Church must preach the forgiveness of sins, must minister the Bread of Life, must preach the Gospel to all the world, or it lacks the note of utility in God's sight.

Men are apt to stop with the loaves and fishes, the healing of the body, and the personal comfort of blessed assurance; but the greater work of the Church must not be sacrificed to our temporal needs.

The Church, if it is to be useful, must get the Master's vision and do His work.

The Church must also have the note of durability.

It is not a temporary make-shift to meet a local emergency. It is like a great cathedral, permanent through the ages, the same yesterday, today and forever in its basic and essential features.

The sect is created to satisfy a temporary fancy or a temperamental prejudice. It lacks the note of durability and changes its foundations and character to meet a local demand.

The Church must have always one Lord, one Faith, one ministry, one baptism, one altar and one order.

It cannot abrogate its permanence to the will of factious majorities. It is built upon the rock and it cannot be superseded by a modern portable house.

The Church must have the note of simplicity.

The whole structure was erected by the word of His mouth and the touch of His hand.

Its essential elements are the very essence of simplicity, the laying on of hands, a little water, a little bread and wine, the very words of Christ in the administration of His gifts.

The Creed is too simple for the intellectuals who seek to substitute for the acts of Christ a long confession of faith or an unintelligible key to the Scriptures. The Church

is so simple that it can exist with a handful of peasants and a nucleus of the faithful.

It is this that gives beauty to the Church, for beauty consists essentially in right proportions and simple lines, producing a structure that can carry out the Master's will and survive the storms of hostile elements.

It is these elements in the Church that makes one prefer its solidity and beauty to all the artificial concrete structures that the wit of man has endeavored to substitute for the power of God.

Cheerful Confidences

By Rev. George Parkin Atwater

GO AS YOU PLEASE

IN the early days of my ministry, when Lent came, I always had one thrilling experience. It was to follow the career of Daniel, on Sunday evenings, at the first lesson. We put him into the fiery furnace, and we listened while he interpreted the handwriting on the wall; we cast him into the lion's den and we looked with him upon the four beasts. I often wondered how the people liked these long stories. The idea that I might omit them never entered my head. The integrity of the whole structure of the Church seemed involved in reading the appointed lessons. I should have expected the congregation to send a protest to the bishop if I had changed one word. To have read a different lesson would have invited the very walls of the church to protest.

Times have changed. I find, in traveling about, that the clergy are doing pretty much as they please at the services. Whether for good or ill they are exercising personal judgment as to what to omit or change. I record this as a fact without

comment as to the propriety of such a course.

But when I went to Swansea, Mass., last September, and sat for three days with the Prayer Book Commission, I had the most uneasy feeling that we were trying to perfect a work of liturgical art, not merely trying to provide a manual of worship. It was of little practical consequence whether or not we had "must" or "may" in a rubric, if the clergy did not recognize these words at sight. We were enriching the Prayer Book as a standard and an ideal, but not directing the army of the faithful.

Very soon after the meeting I attended the service of Holy Communion in a Church in the east. My opinion as stated above was verified by my experience. The clergyman omitted sections of the service which I had thought to be obligatory. He omitted the General Confession, Absolution, and Comfortable Words.

Immediately the logical consequences of this action came to my mind. If any one of us is permitted to use the services in this discriminating way, why are we not all permitted to do it? And why may we not have this privilege at any service?

The momentum of habit and the comfortable feeling of conformity anchor us to established ways. And it is well for the Church that too much diversity does not disturb our general practices. But it seems rather too bad to spend weeks and weeks of the time of the General Convention upon Prayer Book revision, if each of us has already revised it to his own tastes.

The problem perplexes me. Perhaps some one else can shed light upon it. In the meantime, I know of several things I would like to do in the service, but habit is too strong for me. But does any one of my readers know of a Church where the "Prayer of Humble Access" is said together by priest and congregation? To my mind that would be of great advantage, and it would not break a rubric.

BISHOP SLATTERY WANTS NEW KIND OF CATHEDRAL

Bishop Charles L. Slattery, coadjutor of the Diocese of Massachusetts, has proposed the building of an interdenominational cathedral for Boston. Bishop Slattery would have the churches purchase a block, on which the different communions would erect individual houses of worship. The collective whole, however, would form the cathedral and would be a witness to the unity of the spirit binding all together.



Miss Dorothy Fischer
She Figures in the Week's News

Let's Know

By Rev. Frank E. Wilson

THEN WHAT?

ST. JOHN'S GOSPEL concludes with the tantalizing statement that "there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written."

How we should like to know what some of those "other things" were! We are an inquisitive people living in an analytical age when we want to know everything there is to be known. Obviously the Gospels do not present themselves as complete biographies. They are sketches for which our curious minds have the deepest reverence but which we would like to expand into detailed pictures.

Take, for instance, the miracles of healing. There are twenty-six of them recorded in the Gospels, all the way from the curing of the demoniac to the raising of the son of the widow of Nain. In most instances we read a simple narrative of the fact and that closes the matter. The question we would like to ask is—then what? Did these people live on in the same old way or had life some radically new meaning to them thereafter? Generally speaking we have no information to go on.

mother-in-law after she was healed. Blind Bartimaeus, after having his sight restored, departs from the scene, leaving no trace behind him. Even the man with the withered hand, who served as the occasion for our Lord's pointed teaching about the Sabbath, retires into the crowd with no indication as to any other effect on his life.

It is, therefore, really impossible to give any satisfactory answer to a question from one of our correspondents which asks: "Did all whom Jesus healed come into a conscious knowledge of Jesus as the Son of God?" It is one of those "many other things" which we might like to know but about which we have inadequate information.

Nine of the ten lepers who were cleansed at the same time seemed to lack even the rudimentary virtue of gratitude. The tenth, who was strongly commended by our Lord, did return to give thanks but it is impossible to tell what conception of Christ might have been in his mind. The impotent man who was cured at the well of Bethesda could not even tell who it was who had cured him. St. John tells us more than usual in his account of the healing of the man born blind. It seems that the Pharisees quizzed this man in an effort to discredit our Saviour. After the fashion of a modern American the man stuck simply to the facts in the case. When they pressed him on the grounds that Jesus was a sinner for violating the Sabbath laws, the man pragmatically replied: "Whether He be a sinner or no, I know not: one thing I know, that, whereas I was blind, now I see." The only opinion he would express was to say that Christ was "a prophet" which might mean much or little.

So in answer to the question—then what?—we must say that we do not know. We would like to think that all of these healed people became earnest, devout followers of our Saviour, but we have no grounds for such an idea. My own surmise is that most of them were mystified and did not know just what to make of Him. Probably some of them followed up their original mystification with Christian discipleship which would eventually bring them to the knowledge of Him as their God. In any case it is well to keep in mind Bishop Gore's careful study in his "Belief in Christ," where he shows how the full realization of our Lord's deity dawned only gradually on the apostles themselves. A sudden bright light often blinds people. We humans must grow accustomed to

The Council's Work

By Mr. Alfred Newbery

THE WHITHER OF CHILDHOOD
HAVE you a child? If you have you muse upon his future. What do you want him to be? Not what profession or livelihood, but what kind of person? It is in the field of the National Council to be of aid to the whole Church in answering this question concerning her children. Let us consider what end we seek, what we have to deal with, and how we deal with it to attain that end. In other words we speak of the product, the raw material and the process.

I. The Product

The product is the Christian. Whatsoever things are true, honest, just, pure, lovely or of good report, if there be any virtue and if there be any praise, he thinks on these things and he loves to speak of them. They come to him from the farthest reaches of the history of his race, they are embodied in his songs, his stories, his scripture. He dwells on them, rehearses them, and delights both to hear and to tell them again and again. His heart is then inditing of a good matter, and he is happy.

And in his heart he communes with the most high God Whose nature and deeds shine forth in song and story. He longs to be at one with God. His soul is athirst for God, yea even for the living God, and he yearns to appear before the presence of God.

His heart cleaves to that which is good, he takes joy in allegiance to his family, his friends, his Church, his Heavenly Father. For them he denies self and sacrifices the promptings of his own self interest.

He considereth the poor and needy, he is anxious to comfort the desolate, he desires to serve his fellow men, never to be weary in well-doing.

He "abideth in love, and he that abideth in love, abideth in God and God abideth in him."

II. The Raw Material

The raw material is the child. From childhood the man has had impulses to this life of love. In him these impulses were nourished and guided and the unfolding experiences into which they urged him led him finally to a life of which Christ is the center. Without proper nourishment and guidance these impulses would have sought satisfaction in lower experiences.

For they must find satisfaction. Man must hear and tell stories—graphic stories, stirring stories. His

OUR COVER

Rev. Bernard Iddings Bell, D.D., is the president of St. Stephens College. He was born in Dayton, Ohio, in 1886, graduated from the University of Chicago in 1907 and from the Western Seminary in 1912. He assisted in three Chicago parishes, Christ Church, Grace, Oak Park, and Grace, Chicago, before becoming dean of St. Paul's Cathedral, Fond du Lac. It was while at Grace Church, Chicago, that he conducted an open forum that became nationally known. In 1918 he became the chaplain of the Great Lakes Naval Station, where he won the reputation of being the most popular chaplain in the service. In 1919 he was elected president of St. Stephens College and during the few years of his service there he has raised the institution to the front rank of American Colleges. Dr. Bell is the author of numerous books and is one of the leading preachers of the Church.

memory must have them to feed upon. He must pass them on, re-tell them again and again. He must seek relationship with that which is outside of him, the power above him, the personal God. He must cleave to those who are near to him or associated with him. He must be loyal to somebody, to something. And he must act in terms of his relationships. He must serve the object of his devotion and loyalty, he must express the ideals he has heard and rehearsed. He must hear and hear again, he must tell and re-tell, he must worship, he must cleave, he must serve. These are experiences which come from innate impulses. They may revolve about an indwelling Christ and flower in a Christ-like life or they may be starved or warped or turned into evil paths.

III. The Process

To take these innate impulses and the experiences into which they impel the individual, and so to feed them and guide them that the child may grow into the Christian life must be the object of any scheme of Christian up-bringing. How best to present our religion to the child, how best to guide his activities, that these experiences perfectly flower is by no means a settled question.

But the Christian Nurture Series is an important attempt to answer it. It embodies the efforts of thousands of teachers. It is the result of three

revisions over a period of ten years of use.

It seeks as far as pen and paper can do it, to put down the material and the method to be used in building up these native experiences, the scriptural, the memory, the devotional, the loyalty and the service experience, so that the child may like the Holy Child, our Saviour, increase wisdom and stature and in favor with God and man.

A Deaconess Goes a'Travelling

By a Deaconess

TO GO traveling is, to my mind, something of an adventure, and especially to a part of the country you have never been to before, and more especially if you are a deaconess.

Now, unless you are a deaconess and wear—well, the distinctive dress we usually wear, you have no idea what a really curious people we are; for you know when an American wants to know something he just goes right up and asks you to satisfy his innate curiosity. Sometimes this proves to be very amusing as in the case of the good woman who said she was "a good Episcopal, but never knew that we had anything like this here!"

When I left Chicago, two of the good deaconesses from Chase House came down to wish me Godspeed. Before the train left, I could see that the porter was looking anxious. However, by the time we had reached St. Louis, he was most obliging and told the "Sister" about the bridge we were going to go over, and how the Wabash Railroad went into St. Louis underneath the river. When I remarked that I was glad that I did not have to change stations, I heard all about the huge Union Station they have there. Now, I wonder, if by any chance you have been in that station with a ticket to buy, trunk to check and dinner to eat, all in the space of fifty minutes? There were two kind deaconesses there who met me, fed me, and gave me their good wishes, and put me on the tail end of the long Limited train for my destination in the Southwest—with exactly two minutes to spare! As you can see, we can move with speed when the occasion demands it. I had to send the porter back to gather up my luggage from somewhere near the rear platform. I discovered that there were two Roman Catholic priests who occupied seats in the same Pullman, and that said Porter had a full share of the above mentioned curiosity.

The time-table said we were to

arrive at a place called D—— at 10:15 the next morning and that the train would stop for about twenty minutes. We arrived on time, and when I got out for some fresh air and the morning paper, little did I think an adventure was there waiting for me. It was a lovely September morning, and while I was enjoying it and wondering about my work that was to be, a most polite gentleman came up and asked me if I would mind telling him what I was and what sort of work I was engaged in. I tried to be as equally polite when I replied that I was a deaconess in the Episcopal Church, and did the work of one. This seemed to please him, and then he told me, with not a little pride, that he was an elder in the Presbyterian Church, and that his home was in Los Angeles. Perhaps you have noticed that, what the weather is, has been or will be, is always a safe topic of conversation? Well, I tried it here, but it was decided all too soon that it was in truth a glorious morning with not a sign of rain. By this time I could see that my new found friend, the Elder, was ready to burst into something, and sure enough, he did! Didn't I think the saving of souls, especially those of the tenderly young, was most important, gratifying work, etc., etc., and did I feel that I was saved? Just as I was trying to discover whether I was or wasn't, the conductor's "All Aboard" put a stop to further thought upon the subject.

While getting settled I was congratulating myself that I could read in peace for two hours at least, and not have to think about being saved, or my ability to save others, when along came the Elder, evidently to finish the conversation. Down he sat, and, would you believe it, began all over again. This time he intended to make me do a lot more thinking for he started right away on predestination, foreordination, the doctrine of the Atonement, the Sacraments, Mormonism and last, but not least, Billy Sunday! I was completely overwhelmed, for there was no chance to ask the dear man any questions myself. Perhaps you know the helpless feeling. I was feeling a bit desperate and for a moment thought of appealing to the two Roman Catholic Priests, who seemed to be reading so devoutly (of which I have my doubts) to come and save me. He must have seen me give them a look of despair, for he suddenly confided in a stage whisper, "Wasn't it too bad! Two such earnest looking young men!" He had just seen them smoking cigars! I feel sure he longed to ask them about the state of their salvation,

and no doubt he did, but presently the porter came along to collect my luggage and dust me off. He said goodbye to me, feeling, I am sure, that he at least had done his best to save me.

It was good to see the rector on the platform, and presently his wife, and finally the rector's dog, who is always my friend; and to feel that saved or unsaved, I would soon be at work again, this time in the great Southwest, so full of big possibilities for our Church's growth.

Some Diseases of Society

By Dr. W. S. Keller

The World War has given civilization no constructive idea or agency with the single exception of The League of Nations. If this fails, nothing can compensate us for the sacrifice and horrors we have endured.

The world is sick of war. It longs for peace. Costly horrors will torment civilization for the next half century as a result of this barbarism. Apparently great nations have not yet learned that war cannot be treated as a disease.

We still seek remedies for what we consider a social disease—war. The reduction of armament, International Courts of Justice, resolutions about the horrors of war, are as futile as a surgical operation for measles. War is not a disease. It is the final result of several diseases.

First, race consciousness, a biological disease, is socially competitive and socially destructive. A superiority complex on the part of one race has led to many conflicts producing forms of subordination of weaker peoples. At the present time persons who prate about the glories of the Nordic race are workers of evil in the world.

Races differ greatly. Stronger races need not find in their strength any warrant for oppression. A sense of race superiority is a social disease and one of the greatest predisposing causes of war.

Second, nationalism, a political disease, is comparatively modern. Possibly it began with the breaking up of feudalism toward the close of the middle ages.

Modern civilization requires large political areas. In lieu of this, it requires the federation of small states into a great economic unity.

The so-called peace makers of today have set themselves against this necessity of progress.

There has been a great cry for

the recognition of rights of small nations. These rights, when analyzed, include the fatal right to commit economic and political suicide.

The nation which confides in its traditions, its isolation, its pride of wealth and culture, and because of such pride cannot learn the way of co-operation and federation, is socially diseased. This disease is another great predisposing cause of war.

Third, bolshevism and capitalism, are economic diseases. Fundamentally, these diseases regard life in proportion to the abundance of things possessed.

The bolshevist would seize the accumulated wealth of the world.

The capitalist would multiply indefinitely the material goods of mankind.

Bolshevism, menaces a large portion of the world today. Its prevalence will never turn the entire world bolshevistic.

The capitalistic idea is the most harmful. At the present time there is great dependence upon big business. Business men, it is said, will give peace to the world. If this idea wasn't so serious, it might be ludicrous. Business men are less likely to give peace to the world than political diplomats.

The continued process of industrializing the world is one of the greatest predisposing causes of war. This process must be tempered with a new understanding and a new spirit.

Industrialized nations tend more and more to be competitive and belligerent. Industrialized nations become imperialistic nations.

The United States in Latin America, and Japan in the Orient, are most recent instances of this fact. The causes of war must be combated for the outlawry of war to be successful. We must remove the causes of war. It is folly to continue to treat symptoms. For this reason pacifism, as such, will not succeed.

We must fight the predisposing as well as the exciting causes of war.

One outstanding fact must be universally recognized—life must be treated as a spiritual reality, not a material thing. "Seek ye first the kingdom of God." The conception of the status and meaning of human life must be analyzed on this basis, if war is ever to be banished from the face of the earth.

The primacy of spiritual values must be inevitable. To be devoutly Christian is to labor joyfully with men—our brothers.

In direct proportion to the way that these co-operative measures triumph, will Christ's conception of

the Kingdom of God on earth be realized.

It will be a happy day for organized religion—the Church, when it can scientifically and fearlessly handle such anti-christian problems in the light of truth.

Activities of the Young People

Edited by Miss Fischer and Bishop Quin

ANSWERS TO QUESTIONS

What do Young People want and what do they expect of the Church? Here the replies to these questions gathered from a typical group.

Evidences of true Christianity among the older members.

Read the Psalms more slowly.

Should have more social correlation, also coordinate present views in science with theological doctrines.

A natural and practical connection between the Church and our outside world.

Missionary meetings.

Shorter services.

Good sermons, social activity, and a field in which to work to my advantage as well as others. Plenty of singing and music.

More socials. Shorter services.

I expect the Church to provide for me some active Church work so as to keep my interest in the Church alive.

The fundamentals of Christianity. The Life of Jesus Christ.

Any suitable means of bringing together the young people in a social way, and one which binds them and prompts Churchmanship at the same time.

Deeper spiritual training.

One should expect from the Church what one puts into it.

Have more socials for young people. Give the young people duties to do in the Church.

Learn more about the Bible in Young People's Service League.

I want to learn more about Christ at Church.

The service not to drag.

An interest in Young People's Societies.

That character should be the uniting force to all people, even in preference to creed or religion.

The Church should not charge any admission, I mean pew rent.

Social gatherings to bring young people together. Sermons occasionally to interest young people.

I like a good sermon and more hospitality to all members of the Church. I don't like Sunday School, but I do like these meetings of young people.

A few more socials.

Programs for Young People's Meetings

Edited by the Rev. Gordon Reese

AN EPIPHANY PROBLEM

The Manifestation of Christ to the college world. Invite college students living in the community. Opening Hymn, appropriate prayers. Business meeting.

College songs, singing, if possible, a song for each of the colleges represented by the invited guests or members.

Address of welcome to visiting students by the League President.

Paper, "Has Evolution Affected My Belief?" Prepared and read by a student of biology, followed by discussion.

Athletes and the Bible. A paper or address by a student who has distinguished himself at college in athletics.

Churchmen and Non-churchmen in the Colleges. An address by a college professor, or the rector.

Closing prayers and hymn.

Pulpit, Preacher and Pew

By J. P. Jots

The wife of a man who had enlisted in the navy handed the pastor of a church the following note: "Peter Bowers having gone to sea, his wife desires the prayers of the congregation for his safety."

The minister glanced over it hurriedly and announced: "P. Bowers having gone to see his wife, desires the prayers of the congregation for his safety."

A well-known minister, famous for absent-mindedness, once met an old friend in the street and stopped to talk with him. When about to separate, the minister's face suddenly assumed a puzzled expression.

"Tom," he said, "when we met was I going up or down the street?"

"Down," replied Tom.

The minister's face cleared. "It's all right, then. I had been home to lunch."

A letter from Hankow, reprinted in The Pennsylvania Church Times, describes the wedding of one of the mission girls. The groom had but recently become a Christian. He was too shy to come to church for the wedding.

"As the custom is," writes the deaconess, "he sent a beautiful sedan chair and a brass band to escort her to his house, where the ceremony was to be performed. The wedding

was to have been at 2 o'clock, but the bride had not even begun to comb her hair at that time.

"About 3:30 the impatient bridegroom came down to see what was the matter, and decided to have the wedding on the spot. There was a meeting going on in church, so we could not have the brass band play. I called Elsie Li out to play the wedding march. We hadn't the music on tap. Elsie could not play from memory. After trying one or two other marches, which sounded more funereal than hymnal, Elsie selected 'Onward, Christian Soldier,' and the happy couple came in to the strains of 'marching as to war.'"

SEEK ENDOWMENT FOR OLD BOSTON PARISH

St. Matthew's Church, on Broadway, South Boston, Mass., which celebrated its hundredth anniversary a few years ago, having been a self-supporting parish until very lately, has recently established a fund to be known as St. Matthew's Day Endowment Fund. The rector, Rev. Frank M. Rathbone, made his appeal for the support of the parish. It is now a downtown church with almost none of its members located in the immediate vicinity. South Boston is overwhelmingly Roman Catholic; the Congregationalists, Baptists and Methodists, formerly very strong, have each but one church in the district; the Episcopal Church has three, two of them being under the Episcopal City Mission—the Church of the Redeemer and Grace Church. These parishes have all contributed largely to the suburban churches, many of the best workers in Greater Boston having received their church training in South Boston. There is still great need of just such a church as St. Matthew's and the ready response to the appeal shows abiding interest of those formerly attached to the parish as well as those now working there.

CALLES HAILS CHRIST AS CARPENTER, NOT KING

Reports from Mexico state that, while speaking recently, President Calles was interrupted by an old woman who shouted, "Viva, Christ the king!" Without a moment's hesitation, the new Mexican executive, whose anti-clericalism has been under fire, replied, "Viva, Christ the revolutionist! Viva, Christ the carpenter, but not the king! The days of kings have passed forever. Viva, Christ the friend of the poor and suffering, the friend of the hungry and homeless!"

Dean Warren Rogers Coadjutor of Ohio

Dean Rogers Elected at Special
Convention, January 7th.

It took three clerical ballots only to elect Dean Rogers of St. Paul's Cathedral, Detroit, Bishop Coadjutor of Ohio.

On the first ballot, the Rev. John Mockridge, of Philadelphia, received 13 votes; Dr. Peirce, of Kenyon College, 9 votes; Dr. George Craig Stewart, of Evanston, 5 votes; Bishop Thomas, of Wyoming, 4 votes; the Rev. Stephen E. Keeler, Jr., of St. Paul's, Akron, Ohio, 6 votes; Dean Rogers, 35 votes; and the Rev. Arthur S. Huston of San Antonio, Texas, received 20 votes.

On the second ballot, the Rev. Mr. Huston received 32 votes and Dean Rogers 45.

On the third ballot Dean Rogers was elected, having 50 votes; the Rev. Mr. Huston having 39 votes.

On the first and only ballot of the Laity, Dean Rogers was elected by a vote of 41 for, and 34 against.

Tuesday afternoon the delegates to the Special Convention of the Diocese of Ohio began arriving in Cleveland.

At 10:30 Wednesday morning in the Cathedral there was a celebration of the Holy Communion. Immediately following, the delegates met in the Cathedral House and listened to the Convention address of the Bishop of Ohio, the Rt. Rev. William Andrew Leonard.

In his address, Bishop Leonard said: "We want primarily, a man of deep consecration, devout and holy in life; with an eye single to the glory of God; one who will give his time and strength in the pursuit of his avocation.

We need for a Bishop a Christly personality, not one who will "lord it over God's heritage," but humble minded, though firm in the administration of discipline and duty.

It is absolutely essential that we have here in this Diocese, for the maintenance of our sacred traditions, and for the harmony and peace of the clergy and people, a man who is "sound in the Faith," and who is not moved by every wind of doctrine that blows.

We are living in times that require stability of character, and positiveness in the holding of the Truth.

We do not want what is known as a "Modernist." The first suggestion of rationalism or radicalism or cheap liberalism ought to condemn any person nominated for this high office.

We want a scholarly person, a man so equipped that his word or in-

struction will be esteemed as sound and solid.

We want a fine, High Anglican type of Churchman, who stands for Christ and for Christ's teaching; for unwavering Apostolicity and as a guardian of the sacred sacramental deposits. Anything less than this would be a misfortune.

We need a teacher; a man whom we can love; a man who will restrain himself; and realize that he is the servant of everybody, and not merely a master of assemblies.

We want a man so richly endowed with spiritual gifts that we can look up to him, and of such intellectual fitness that he will keep the Diocese on a high level of theological scholarship.

The Rev. Walter Russell Breed, D.D., Rector of St. Paul's, Cleveland, and Chairman of the Standing Committee of the Diocese, nominated Dean Rogers.

THE BASSO PRESENTS THE TENOR FOR ORDINATION

Many years ago in the choir of Christ Church, Dayton, Ohio, two men faced each other. One was a bass, the other a tenor. One was a business man, the other a newspaper editor. Both were members of the Brotherhood of St. Andrew. Both were lay readers. Both were Sunday School teachers.

On the last Sunday of the year 1924 the ex-editor, now Canon Reade of Cincinnati, presented his life-long friend, the business man, Rev. John J. Schaeffer, to Bishop Reese for ordination to the priesthood.

After the service the Parochial Society of Christ Church entertained the visiting clergy and laity and the ordination party to a luncheon in the parish hall. A number of short speeches of congratulation were made and a social hour enjoyed.

The Rev. John J. Schaeffer will continue to have charge of the two congregations in which he has been so devotedly laboring.

BLACK SPOTS ON THE MAP

A series of fourteen maps, showing the principal lynching areas of the United States and giving the data on the subject for the last twenty years, has been prepared by the commission on inter-racial co-operation, 409 Palmer building, Atlanta, Ga. Twenty leading southern colleges have been making these maps the basis for classroom discussion. In reduced form, with additional factual material, they have been reproduced in a pamphlet, "Black Spots on the Map," which is available for free distribution.

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Churchmen Planning For Big Conference

Universal Christian Conference on
Life and Work to Be Held There
During August, 1925

GOAL OF MANY TOURISTS

Organization of several European tours for those who will attend the Universal Christian Conference on Life and Work, to be held in Stockholm next August, is announced by Dr. Henry A. Atkinson, secretary of the Committee on Arrangements. The purpose is to bring together the official delegates to the Conference and other clergymen and laymen who expect to attend in several groups which will travel together, leaving New York on different dates, beginning June 13. The Stockholm pilgrims will tour Europe and the British Isles together, before and after the Conference, which, with its preliminary meetings, lasts from August 9 to August 30.

The purpose of the Universal Christian Conference is to bring together religious leaders from all parts of the world to discuss means by which the Church may direct its influence upon the practical problems of everyday life, including economics, industry, sociology, education and international relations. About 150 official delegates have been appointed to represent the various denominations of the American churches, and these, with the delegates from other parts of the world, will bring the total number of delegates up to about five hundred.

GOLD AND SILVER OFFERINGS

Following the example of the Diocese of Pennsylvania, the Woman's Auxiliary of the Diocese of Washington is planning to collect in all the parishes of the diocese an offering of old gold and silver to be converted into money for the Japan Reconstruction Fund. Each rector will be asked to designate a Sunday between the second Sunday in January and the first Sunday in Lent. On the selected date all members of the congregation will be asked to bring to the church any scraps of broken gold jewelry or worn-out silver articles or other gold and silver which they are willing to donate. After these have been collected in each parish they will be sent to Harris & Shafer, 1308 F Street, N. W., where the necessary reduction process will be arranged.

Please renew your subscriptions
promptly upon receipt of a notice.

The Christian Life Defined By Rector

The Rev. Arnold Pinchard in Lime-
light Due to a Row With Bishop
Is Popular Preacher

WANTS PERFECTION

By Rev. A. Manby Lloyd

Anything from the lips or pen of the Rev. Arnold Pinchard is sure to be listened to in England these days, as he is much in the limelight, owing to an attack on him by the Bishop of Pretoria, who challenges a sermon of his on the "assumption of Our Lady." In speaking of the "Meaning of the Catholic Life," Dr. Pinchard has this to say:

"If a man wants to live the Catholic life, he must never lose sight of the meaning and purpose of it. If that meaning and purpose involve great difficulty, and if God has made a way by which it becomes possible to overcome that difficulty, then the man who wants to live that life must take great pains to know of and understand that way of help which God has provided, and to make as good use of it as possible.

"First then let us consider the meaning and purpose of the Catholic life. God calls all men to salvation from sin. When our Lord was to be born Man among men the angel said, 'Thou shalt call His Name Jesus, for He shall save His people from their sins.' That is what salvation means—to be saved from sin. People often think that it means to be saved from hell, that is, from the consequences of sin. But that would be of no use at all. It would leave men as bad as before, and if it were true it would just put a premium upon sin.

"No, salvation means being saved from sin in the sense that you don't sin at all, any more than God does. (Such a person may have to endure the consequences of his past sins, and by that to make amends for them, but that is another matter. He would not be any the less saved from sin for all that.)

"Now if we remember that salvation means being quite free from any sin or desire to sin, we shall know what it means when we are told that we are 'called' to be perfect. For such is the meaning and purpose of the Catholic life. Jesus says to all of us the same thing, 'Be ye therefore perfect, even as your Father Which is in heaven is perfect.' And that is what is expected of each and all of us—to be perfect. In other words, to be as good as God. Not as wise, not as great, not as powerful—but as good. That is it, as

free from sin and from any desire to sin as He is. So it is plain that the 'call to perfection' and the 'offer of salvation' mean the same thing; that somehow or other man must and can be 'as good as God.'

"This is a tremendous demand to make on men who are inclined to sin, and do often actually sin. It would seem impossible. But that cannot be so, for God would not ask an impossibility of any man. But it would be impossible if God had not provided a 'way of help' which makes it possible. Yet even so it does not happen all at once, but only by degrees, in almost all cases.

"This, then, is the meaning and purpose of the Catholic life. When a man begins to live the Catholic life it means that he sees the beauty of goodness in God as shown in Jesus Christ, and loves it and wants it for himself; that he is trying, in the Catholic Church and in the Catholic way, to learn how he may become 'perfect,' that is, free from sin and as good as God; that he believes this to be possible somehow and at some time; and that this has become the chief purpose of his life.

"That being so, he will need help. Very soon he will find that out, and that he needs help which he can feel, and of which he can be sure, and he will need to have that help with him all the time wherever he goes. If one had to name the one thing which above all others a man must have if he is to live this Catholic life, that one thing must be the sacrament of the Body and Blood of Christ. This, and this only, supplies the help of which we have been speaking. This is the 'way of help' which God has made through the Incarnation, the Death, and the Resurrection of Jesus our Lord."

CHURCH BROMIDES

In the church pharmacy are at least four bromides that infallibly induce a quiescent conscience and gently put the patient to sleep:

1. I work so hard all the week that when Sunday morning comes—
2. When I was a boy, I was made to go to Church three times on Sunday, so now—
3. Company came just as we were about ready—
4. I came twice, and not a soul spoke to me—

The parish at White Bear Lake, Minn., has notified the Department of Missions to stop sending them money—that they can go on their own from now on. To prove it they voted a salary increase to the rector. The parish also pays its full quota to the National and Diocesan budgets.

Author of Peter Pan Visits His Scotland

Tells of the Beginning of His Fa-
mous Play and Gives a New
Definition of Genius

PRAISES BURNS

By Rev. A. Manby Lloyd

Sir James Barrie renewed happy memories of his schooldays when he received the freedom of the borough of Dumfries; it was at Dumfries Academy he was educated and he breakfasted with his old schoolmaster, John Nelson, who is now eighty-seven. In acknowledging the presentation of the freedom of the borough, Sir James was reminded of a Spanish proverb: "God gives us walnuts when we have no teeth to crack them." On this thread he hung some Barrie pearls. "One of the best walnuts Dumfries has given me is John Nelson. I have more pride in the presence of my old mathematical master here today than if you had produced any other man in Scotland. All unconscious was he that when the shades of night began to fall, certain young mathematicians changed their skins, crept up the walls and down trees and became pirates.....this was the genesis of *Peter Pan*. We were buccaneers and I kept the log-book. I should like one last look at it, if extant, to see if Captain Hook is in it and if his features bear any resemblance to John Neilson."

In concluding his address Sir James referred to Burns: "We can all fathom one half of Burns, for he was so Scotch that he was and is our blood relation. All the miseries of him, his misdeeds, his follies, we understand. That is the mortal part of him which is ours. There is also the immortal part, to which we do not belong, the part which is now a walnut tree for all the world. The errors and woes of Burns are, perhaps, too much harped upon. In his life even, he, too, had his walnuts, and, by all the gods, he could crack them. To know how best to crack your walnuts! There have been many definitions of genius! I offer you that as another one."

CHURCHES UNITE FOR NOON- DAY SERVICES

Eight denominations are co-operating in Pittsburgh in a series of Wednesday noon religious meetings which are having an average attendance of 300 business men. Each denomination supplies a preacher for the services, and prayer for church unity features every gathering. The services are moved from churches of one denomination to another.

We Get Called Down For Breaking Rules

Also Receive Letter From Oregon
Lumberjack, Who Seems
to Like Us

NEWS FROM EVERYWHERE

A friend writes to tell me that I am breaking all of the rules of good journalism in these news paragraphs. First of all I say "I," when I mean just that, whereas, a good journalist always considers himself a multitude and so refers to himself as "we." Then, too, it seems that it is poor taste to say anything complimentary about contemporaries. If you must mention other papers, then scrap with them about something—call them hard names. The friend ends by saying that the paper is rather amateurish. I have just mailed my answer—brief, simply because I am busy: "You are perfectly right, but think of the fun I am having."

These brief paragraphs do demand an apology. Here it is: the paper has grown from eight pages to sixteen in a little over a year. Yet these sixteen pages are not adequate to take care of the news that comes to the office. Therefore, we must either add pages, leave out some news, or condense the news. There are two valid objections to the first. To add more pages would increase the cost, and, since the paper is maintained almost solely by subscribers (with a limited amount of advertising), we would have to increase the subscription price. Then, too, we have an idea that there is a certain virtue in covering the field in as few words as possible, at the lowest possible cost. We have hit upon these brief news notes as the way out. Perhaps I (I means I, and we means we, remember) will get so I can serve them up in better style as I go along. Anyway, you folks help out by sending in the news, the criticisms, and all that sort of thing,

PREACH AND HEAL

(Luke 9:1-2)

This was the Master's commission to His Church. Many neglect this part of the Christian ministry because they do not know how to begin, or because they lack power or authority or courage.

Let us help you in this matter. Send for copy of new Constitution, Prayer Leaflet and specimen copy of THE NAZARENE. Free for the asking. SOCIETY OF THE NAZARENE, MOUNTAIN LAKES, N. J.

and in doing it be amateurish by being personal.

* * *

Nice letter from Mr. Benjamin, rector at Atchison, Kansas. He isn't keen about the way we make up the paper—says he clips the good stuff for a notebook, and that we have too much good stuff on the first pages that back up each other. He wants me to put some of my notes in the front, since it is useless stuff that nobody wants. I'll wager, though, that he clips this paragraph for his notebook. Mr. Benjamin also sent us a couple of jokes—we almost wrote "a couple of other jokes." We have sent them to E. P. Jots for Preacher, Pulpit and Pew. Any that you folks send in will be forwarded to him and acknowledged in his column.

* * *

Ten letters balling me out for the item a few weeks back about all the money that St. Paul's Cathedral raised one afternoon. Dr. Hodgkin of Berkeley, Cal., writes: "What St. Paul's Cathedral? Los Angeles, we naturally think out this way." No, Buffalo, a city in New York state, in case you Californians don't think that far east.

* * *

He also adds: "I think your paper improves weekly." We can stand a lot of calling down when this brief sentence is added as a conclusion.

* * *

A new interdenominational organization has come into being—Laymen's Church League. The idea is to get laymen busy in doing church work. They figure on a conference some time during this year.

* * *

Christmas at St. Luke's, Evanston, twelve hundred gift bags distributed in the city; one hundred baskets distributed; five hundred gifts sent to Lawrence Hall, a home for boys, and to St. Mary's Home for Children; four hundred boys and girls who

could have no other Christmas were the guests of the Men's Club.

* * *

Rev. J. M. Stoney of Anniston, Ala., has been appointed Executive Secretary of the Diocese to succeed the Rev. E. C. Seaman, the newly elected Bishop of Northern Texas.

* * *

Rev. W. M. Gilbert, for twenty-eight years the rector of St. Paul's, Yonkers, N. Y., died in St. John's Hospital as a result of a paralytic stroke. He was celebrating the communion on Christmas when overcome. Dr. Gilbert was the president of the standing committee of the diocese.

* * *

St. Luke's, Evanston, reports that the total pledged to the Church's Program for this year is the largest in the history of the parish, both to parochial and extra-parochial budgets.

* * *

We have seen "Xmas" in several parish and diocesan papers. Next year we hope the editors of these papers will celebrate Christmas, the birthday of their Lord.

* * *

The rector of St. John's, Springfield, Mo., has organized the women in his parish into five Social Service Committees and set each to work on a community job. Oh, yes, you'll want his name—Rev. W. H. Talmage.

* * *

If you are interested in Peace, write the National Council for the Prevention of War, 532 Seventeenth St. N. W., Washington, D. C., for the beautiful poster that I mentioned in these notes a couple of weeks ago.

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—O—

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with headquarters at 6140 Cottage Grove Avenue, maintains a library from which members can obtain the newest and best books on social and industrial questions without any cost to themselves.

—O—

WRITE FOR DETAILS

It is called "America First" and contains sentences from a sermon recently preached in Washington by Bishop Oldham. Have them send along their Bulletin also. There is material in it worthy of attention.

* * *

Here is a new one as far as we are concerned. Bishop Cook attributes it to our Bishop Johnson: "A bishop is a legal fiction who moves between two great functions, his consecration and his funeral."

* * *

St. James First African Church, Baltimore (sounds Baptist, but it is ours), celebrated the one hundredth anniversary of the founding of the parish recently. It was also the thirty-third anniversary of the Rev. Dr. Bragg as rector. The parish has an enviable record, being the mother church of several large parishes in different parts of the country. Six men of the parish have been ordained during the past few years.

* * *

The folks in Maryland interested in education are going to meet in Christ Church, Baltimore, from the 13th through the 15th. Miss Grace Lindley, who will tell about China, is the big attraction.

* * *

A meeting of the Church League for Industrial Democracy was held at Greenwich House, New York, on Monday, the 5th. The work of the past year was reviewed and plans made for 1925.

* * *

The consecration of the Rev. E. C. Seaman as the Bishop of North Texas is to take place in St. Andrew's, Amarillo, this month.

* * *

Here is a one line sermon: "When a man gets rich, God gets a partner or the man loses his soul."

* * *

No Japanese girl has ever gone through the nurse's training school at St. Luke's Hospital, Tokyo, without becoming a Christian.

* * *

Services have been resumed at Middletown, Pa. The Rev. G. J. McCormack is in charge.

* * *

Recent changes: Rev. L. B. Anschutz from North Carolina to South Cumberland, Md.; Rev. T. J. Sloan from St. Angelo, Texas, to Palestine, Texas; Rev. C. E. Berghaus from Ridgfield Park, N. J., to Marietta, Ga.; Rev. J. B. Saunderson from Grafton, N. D., to Columbus, Neb.

* * *

Bishop Anderson was the preacher at the Epiphany, Chicago, on January 4th, and Bishop Shayler on the 11th. The pastor—and that is the right word, since Bishop Anderson

is the rector—the Rev. John F. Plummer, has been called home due to the serious illness of his father.

* * *

Bishop Darlington was the speaker for the forty-fourth consecutive year at the Christmas Festival of Christ Church, Brooklyn. He was rector there before becoming Bishop of Harrisburg.

* * *

A new window, the subject of which is "The Last Supper," has just been installed in St. Paul's, Salem, Oregon. It is the gift of Mrs. May Howell, who has also seen to the re-decorating of the chancel and nave.

* * *

They oversubscribed to the Community Chest in Danville, Pa. The headquarters was the parish house of Christ Church, where dinner was served daily to those participating in the work. We wonder how many rectors have been called upon to lead such undertakings. We know of several; Dr. Nelson of Cincinnati, who did a bang up job in that city which has been a leader in the community chest idea; Rev. High Moor of Sandusky was called in to take charge of the drive after it had been pronounced a failure; Dr. Atwater led the drive recently in Akron. Who else? There is probably a great deal to criticize the Church, for, if you are looking for that sort of thing, but, believe me, if you are looking for the good stuff you will find so much of it—leadership of the sort above mentioned, for example—that you won't have any time for your crabbing friend.

* * *

We made another mistake last week. We said that Dr. Hamilton had been rector in Paterson, N. J., for about twenty years. All wrong—he is in his thirtieth. Funny how quickly we find out about the mistakes.

* * *

A mission was held at St. Andrew's, Harrisburg, last month. The missionary was the Rev. Father Baldwin, O.H.C. It was successful.

* * *

Now, I ask you folks, what would you do if you got a letter like this: "My subscription expires this month and I want to renew it but cannot remit the \$2.00 at present as I am not working. The lumber company

is closed down for the winter. I am a lonely Churchman up a gulch, three miles from the main road and five miles from the store, post office and railroad station. I am thirty-five miles from St. Paul's Church in Salem (Oregon) and twenty-five miles from the Church of the Good Samaritan in Corvallis. I am able to attend services only once in several months and this is the first Christmas in years that I have not been able to attend the Eucharist. I read Morning and Evening Prayer every Sunday, with portions of the communion service, and for sermons I read THE WITNESS in the morning, and the *Living Church* or the *Spirit of Missions* in the evening. Bishop Johnson's articles are fine sermons." Believe me, this lumberjack is going to get THE WITNESS as long as either of us live. Did you get the compliment? THE WITNESS is the morning sermon. It isn't often that we are so honored. And doesn't the letter sort of shame us Cushioned Pew Christians? If any of you want to write him to cheer him up a bit as he sits by his fireside in the gulch, address your letters to this office and we will send them on to him. The letter was not written to appear here, so it would hardly do to print his name. But send the letters and he will get them.

* * *

Ordinations in South Dakota: Rev. S. L. Hagan to the priesthood. This in the Cathedral at Sioux Falls. On the same day Bishop Roberts or-

THE BUNDLE PLAN of THE WITNESS

SEVERAL hundred parishes have adopted this method of familiarizing their people with what is going on in the Church. It is quite simple. You order the papers—ten, twenty-five, or whatever number you can conveniently dispose of—at five cents a copy. We send an invoice quarterly at 3 cents a copy, thus allowing a nice profit for the boy or club that handles the papers. Some rectors mail them with local parish literature.

—o—

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THE WITNESS

dained the Rev. T. E. Hall to the priesthood at Webster, N. D.

* * *

A new rectory has been purchased for the parish at Chambersburg, Pa.—paid for, too. Bishop Darlington confirmed a class of eleven there the other Sunday.

* * *

A meeting of the Church League for Industrial Democracy was held in Boston on the 9th, with a conference on "The Ethics of Business" the day before, which was attended by a score of the big employers of labor in Massachusetts. This was the second time this group has met at the invitation of the C. L. I. D. The week following a meeting of the league is to be held in Baltimore.

* * *

There's a lot going on this month—diocesan conventions everywhere, most.

* * *

The children are pitching in to help Bishop Manning with the Cathedral. Have committees and everything, and are going to get children everywhere to help put up that great Cathedral in New York.

* * *

The alumni of General Seminary are having a party on the 20th. Luncheon at one, then class reun-

ions, a couple of lectures at four thirty, chapel at six, with the annual dinner in the evening.

* * *

Twelve churches of Worcester, Mass., have combined to build a great men's Bible class. They plan to have a class of 5,000 members in a short time.

* * *

Robert E. Speer, the recent head of the Federal Council of Churches, says that the hardest mission field in the world is New York City. That's because he lives there. Chicago could keep a few fellows busy.

* * *

The percentage of Protestants among immigrants is on the increase, due, of course, to the new immigration laws. The K. K. K.'s will probably build a bonfire to celebrate that.

* * *

They had an unusual service at St. Peter's, New York, on Holy Innocents' Day, December 26th. A lad of seven was baptized, with the entire Church School present. The concluding part of the service, in which the child was received into the congregation of Christ's Church, was in the chancel, and Dr. Cline, the rector, explained the service as he proceeded for the benefit of the entire school.

We have thought of running a box at the top of one of our columns with the head, "A Good Idea," where we could print each week something being done of value to others. A clearing house for ideas. What do you think?

* * *

Dean Zoubek of Faribault, Minn., has resigned to become the rector of St. Mary's, St. Paul, Minn.

* * *

Bishop Page of Michigan is to lead a conference for Church School workers at the diocesan convention in Chicago next month.

* * *

Intensive campaign for \$200,000 for the Western Theological Seminary from February 8th to 22d.

* * *

Seven years ago the women of his diocese gave Bishop McElwain a nice touring car, which he has been driv-

HELP WANTED

CLERGYMAN, VIRGINI SEMINARY, graduate class 1887, now in parish with hands tied because of envelopment by foreign population; in prime health, with vigorous message, ready to meet all modern requirements in thought and institutional equipment, desires contact with parish paying minimum of \$2,500 and rectory. Address "Contact," care of Southern Churchman.

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THE WARHAM GUILD—THE SECRETARY will forward, free of charge, (1) a Catalogue of Vestments, Surplices, etc. (2) Examples of Church Ornaments. (3) Leaflet describing St. George's Chapel, Wembley Exhibition, which has been furnished by the Warham Guild. All work designed and made by artists and craftsmen. The Warham Guild, Ltd., 72 Margaret St., London, W. 1, England.

MISCELLANEOUS

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Plan Now For a LENTEN BUNDLE

IT IS NOT too early to plan your Lent. The Witness is to run features especially prepared for Lenten Study Groups. They will start with the issue of February 26th, and will run for eight weeks, ending with a special Easter issue.

* O *

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Saints' Days: 10 A. M.

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munity Service, 4 P. M.; Young People's
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song, Wednesdays and Fridays, the Lit-
any, 9:30; Thursdays and Holy Days
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ing ever since. This year, on Christmas eve, the men of the diocese presented him with a fully equipped sedan. Need a sedan in Minnesota.

* * *
* * *

It is not quite fair to make comparisons without the facts about resources and all that sort of thing. Some parishes surely should have better papers than others since they have the cash to pay for the job. We do receive many first class papers, however, that are at the same time inexpensive. One of the best is "Church and Home," the paper of All Saints, Omaha, where the Rev. Thomas Casady is rector. It always contains material of more than local interest.....one of the papers we use our scissors on. "The Messenger," St. Peter's, Albany, N. Y., is fine. It is a monthly, whereas "Church and Home" is a weekly—one of the few weeklies. "The Messenger" has a particularly attractive cover, the local items are brief and interesting and there is a page of general news, well put together. Send in your paper for us to look over.

BISHOP BRENT STRONG FOR SERMON ON MOUNT

While in England on his way to the International Opium Conference at Geneva, Bishop Charles H. Brent of Buffalo preached at the consecration of a newly-elected bishop. The bishop urged that groups should be formed everywhere throughout the churches of persons who are ready to accept the Sermon on the Mount as their way of life. The two men

of our day, he said, who believed it to be practicable and had lived by it were Leo Tolstoy and Mahatma Gandhi, "who, though not a Christian, lives by the truths and principles by which Jesus lived." "Without wealth, without position or prestige," continued the bishop, "he sways more lives than any living being. His practical creed is non-violence, the unification of life, brotherhood to the destruction of 'untouchability,' and productive industry in every home."

BISHOP MANNING INSTITUTES RECTOR OF ST. PETER'S

The Rev. Thomas S. Cline, D.D., was instituted rector of St. Peter's Church by the Rt. Rev. Doctor Manning, the Bishop of New York, on Sunday morning, January 11th, at 11 o'clock. The bishop preached the sermon. As St. Peter's Parish is now closely affiliated with the General Theological Seminary, where Dr. Cline holds a professorship, the Seminary was represented at the service by the Dean and members of the faculty and student body. The service was one of unusual historic interest, as it marks the reunion of this ancient parish with the Seminary and thus restores a relationship which existed between the two institutions nearly a century ago. The parish had its inception in the Chapel

of the Seminary and was fathered by members of the faculty, especially the Rev. Dr. Turner and Dr. Clement Moore. According to the new policy, the parish serves as a training school for some of the students who are preparing for the ministry, affording an opportunity for practical work, which is coming more and more to be regarded as essential to preparation for the ministry.

EDITOR OF DIRECTORY IS ILL

The Rev. Andrew D. Stowe, D.D., for thirty-six years secretary of the Diocese of Minnesota, and rector of various parishes throughout the diocese, as well as diocesan missionary and latterly chairman of the transportation bureau of the National Council, is spending the winter months in Pasadena, Cal., recuperating from a long and serious illness. The Rev. Dr. Stowe expects to be well enough to return to Minnesota next spring.

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