

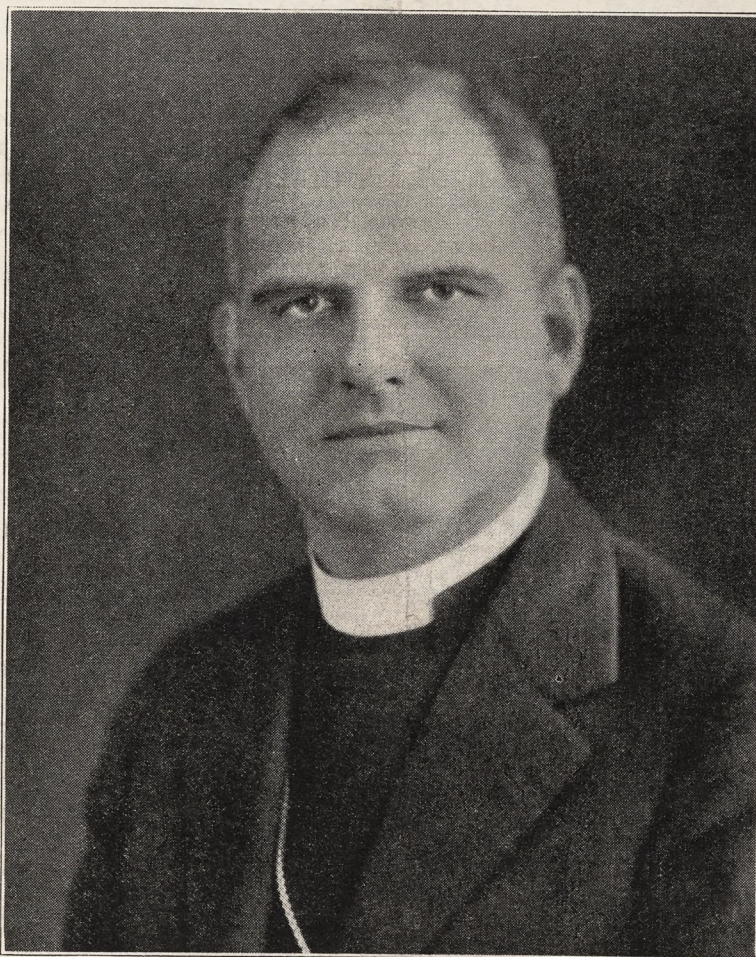
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BISHOP JOHNSON'S EDITORIAL

325—1925

(Continued from issue of Jan. 1st)

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SIXTEEN centuries have elapsed since the Council of Nicaea set forth the Nicene Creed as the standard of the faith in terms to meet the dogmatic assertions of such liberals as Arius.

For liberalism, so-called, has always been as positive in its negatives as it has been hazy in its assertions.

Arius was trying to accommodate Christian tradition to philosophical assertion, and in doing this was willing to sacrifice the faith of the Church to the wisdom of men. To the Council of Nicaea, the wisdom of men was foolishness with God, because it had never been the power of God in conflict with human wickedness.

The preaching of Christ crucified might be foolishness to the Greek, but in spite of this fact it had done things which Greek philosophy had utterly failed to do.

For the Greeks were long on philosophy and short on righteousness, and Christian tradition had been the power of God in regenerating human lives and converting sinners to the ideals of Christ.

This opens up a wide gulf between two types of men, who have ever since been more or less at variance.

The difference may be stated thus: Is the Christian faith essentially a new philosophy, taking its place in the Pantheon of human wisdom: or is it something entirely different from a philosophy, having even greater power with children and peasants than it has with intellectuals?

In other words, is the stimulus of Christian faith an intellectual concept, or does the intellect merely confirm that which the soul directly apprehends? Do I believe in Christ first, and then use my intellect to give a reason for my faith, or is Christ to be summoned before the

bar of the human intellect for cross-examination as to His sanity and sincerity?

To put it otherwise, is our approach to Christ such that the eminent jurist has an advantage over the sincere peasant, or is it rather a tie of personal friendship in which the child, seeking friendly relations, has an advantage over the philosopher seeking psycho-analysis?

Nor does this distinction involve any surrender of our intellectual freedom.

It merely puts the intellect where it belongs, as a secondary and not a primary force in human relations, which is where it ranks in the history of the race and of the individual. Do I love and trust my friend as the result of a syllogism, or do I use my intellect to defend my friend from misrepresentation and false accusation?

This illustrates the problem which confronted the Council of Nicaea.

It was composed of heroic men who loved Christ unto death, even though they might not understand Him: while it was attacked by men who claimed to understand Christ but had never given much proof that they loved Him.

It was a real difference and in settling the controversy, these heroes of Diocletian persecution were concerned with just one problem.

Not what did philosophers say of Christ, but what did He claim for Himself.

Not what did wise men think that Christ ought to be in order to satisfy the demands of man's intellect, but rather, what the witnesses of the Church guided for three centuries by the Holy Spirit had declared Christ to be, to satisfy human need.

So, while the language of the Nicene Creed has the outward dress of philosophical expression, it is not a philosophical but rather an historical

statement of the faith of the Church.

Here is the story of the creeds: Christ had come among men as a man, asking the little group about Him to follow Him closely until they came to realize that He was the Son of God.

He then charged them to go into the world and baptize men in the name of the Father and of the Son and of the Holy Ghost, thus coupling Himself with the Father and the Spirit. In the inspiration of His power they went out and taught men to worship the Father and the Son and the Holy Ghost, and as a result of their action, Christians everywhere worshiped Christ as God. They worshiped but did not define His deity.

In the Apostle's Creed they set forth the fundamental principles of Christian faith and action, but did not go into an analysis of their faith.

It was reserved for certain intellectuals like Paul of Samosata, Arius of Alexandria, and Eusebius of Antioch to explain that by the deity of Christ there was meant something less than an identity with God.

The Church as a whole had never been analytical but devotional, until they were told that Christ was a creature and not the eternal Son.

It was then that the assertions of Arius were examined and repudiated, and the Nicene fathers sought for such an expression of the faith as would silence the effort of philosophers to explain it away. It was not language intended to explain a mystery, but it was language intended to dispute a heresy.

There was but one Lord Jesus Christ; He was different from all creatures in that He is the only begotten Son of God; begotten of His Father before all worlds, God of God, Light of Light, Very God of Very God; begotten, not made; being of one substance with the Father.

er; and by Him, that is, the Christ, "were all things made that were made."

It is not the language of explanation; it is the language to refute false explanations.

And when I say false explanations, I mean that the explanations of Arius were contrary to the faith and practice of the Church from the first three centuries.

It is a very superficial view of the facts, which accuses the Nicene father of attempting to state the mystery of the faith in the terms of philosophy. Quite otherwise. It was Arius who wished to explain the mystery. It was the effort of the Nicene Fathers to refute Arius in such language as would repudiate the assumptions of Arius.

The controversy turned on the Greek letter, iota.

The Arians would accept the creed if the Council would change homo-ousion (meaning of the very same nature with God) into homoi-ousion (meaning of a similar nature to God); but the Council was obdurate and closed the door resolutely against any cavil that Christ lacked any of the divine attributes.

For Christ is not the invention of men, but the word of God: and therefore He is not subject to revision by men.

Men may reject Him; they may provide a substitute for Him, but they may not in the name of the Holy Catholic Church call Him anything less than God.

For He came not to the wise, but to the humble and He is not beholden to the wisdom of men for His power over sin and death.

Cheerful Confidences

By Rev. George Parkin Atwater

WHY DOES A MAN GIVE?

I HAVE BEEN spending an evening with the president of one of the very large American corporations, a man who for thirty-seven years has been giving his time and energy to one of our most conspicuous industries. For fifteen years he went to work at 6 o'clock in the morning and worked until 10 o'clock at night.

Part of his duty in his early years was to employ the operators in the gigantic plant. And later his task became that of welding a huge organization into one unit so that it went forward with majestic sweep of an ocean liner.

It was worth while to sit and listen to the results of his experience and to encourage him to talk by an opportune question.



Dr. Bowie

Has Written a New Book

He enlarged upon one thesis. He said that in his large experience with thousands of men he learned that the secret of progress was to discuss what men wanted to do, and try to adjust the task so that each man did what he felt eager to do. Free, voluntary action was worth infinitely more than what was done under compulsion. He emphasized the fact that it was fundamental in human nature to resist what was forced upon one, but to act with vigor when one was desired the result. The secret of enlisting aid for any enterprise was not to compel action, but to stimulate voluntary action.

I have brought that bit of philosophy home, and I have pondered over it for a long time. It was not the snap judgment of a man inventing a philosophy on the spur of the moment, but the settled conviction of a man of large experience.

Could it be applied to the Church, to its advantage? As it happened I was about to send out an appeal to my people on an important matter. So I took up my mailing list and reviewed the names, visualizing each person. And then the question arose, "What appeal would secure the greatest amount of personal and financial support from each of these persons? What would, in each instance, be the natural objective to which his desire would run freely?"

So I began to form an opinion on the matter. Here was a person to whom the missions of the Church would make the deepest appeal. He should be asked to make a pledge with an emphasis on missions. Here was one to whom the care of chil-

dren would be most interesting. He must be asked with an emphasis on the Church's care for children. Here was a man who had no special interest in the Church, and who could not be convinced of the value of missions, but who had a child in the Sunday School. Presumably he loved that child. He must be asked with an emphasis upon the needs of the Sunday School. Here was a man who had no children, and to whom the Sunday School meant very little. He must be asked with an emphasis upon the value of the Church to the community. To sum it all up, each one must be asked to make a pledge with the emphasis laid upon the part of the work of the Church to which he would give most cheerfully and generously.

The education of the people in the needs and work of the Church is quite another task. In any year we must take the Church as we find it, and adjust our method of soliciting pledges to the plain facts. Our theory as to what another ought to do is never a stimulant of gifts or pledges.

These reflections show what a complex task the Church has in this day and generation. The subscription committee of the vestry has a constant job for every week of the year. They should study the personnel of the parish with a view to allowing each one to act from motives that are vital to him.

The education to act from wider or deeper motives is likewise a constant task. But it is never completed, for new people are appearing on the horizon of the Church's work. They are led but slowly from the circumference to the center. The recognition of the various interests of the people lies at the bottom of any wise effort to enlist all the financial strength of the parish. If you are a member of the subscription committee of a vestry, just take an evening off and have a heart-to-heart talk with five different persons and test this matter for yourself.

The Field Department of the Diocese of Georgia announces that St. Paul's Church, Jesup, Ga., has accepted the challenge of the Rev. Geo. P. Atwater, D. D., rector of the Church of Our Saviour, Akron, Ohio, to make a "dollar a communicant" contribution for the debt of the Church, following such action on the part of his parish, and has sent in to the diocesan treasurer a check for \$26 from the members 100 per cent. A member of the Mission read of Dr. Atwater's lead in one of the Church papers and, catching the vision, followed suit.

Let's Know

By Rev. Frank E. Wilson

IS IT RIGHT?

HERE is a letter which needs to be published in full:

"If you will investigate the matter I think you will discover that you made a serious error in the last paragraph of your article on 'Calendars' in The Witness of Jan. 1.

"As a matter of fact, none of the reforms of the calendar, whether that of Julius Caesar or Gregory XIII, affected the sequence of the days of the week. This is amply proved by the fact that the Eastern Orthodox, although they still used the Julian calendar, nevertheless agreed with us westerners in the weekly cycle."

The article in question told how the Julian calendar, prepared in 46 B. C., was eleven minutes and fourteen seconds too long in every year according to the exact changes of the sun. Therefore, it was found in England that they were eleven days behind the time when the more accurate Gregorian calendar was adopted in 1752 and in making the change eleven days were simply skipped. The article then concludes as follows: "The Seventh Day Adventists insist on observing Saturday as the Lord's Day, because it is the seventh day of the week. In view of these changes in the calendar, how do they know that the modern Saturday is the seventh day of anything? If they are right, then the Jews before the time of Julius Caesar were all wrong, for eleven days have been dropped in the meantime, which makes our Saturday mean Tuesday in the year 50 B. C."

I make no claim to being an authority in the intricacies of calendar calculations. My brains become addled if I go far beyond the crossword puzzle. But the way I figure it out is as follows:

The fact, as pointed out by my correspondent, that in 1752 the date was changed without changing the day of the week, is just what causes the trouble. In 46 B. C. there was a certain day which was (let us say) Saturday, January 1st. After some seventeen hundred years the correct passage of time had brought Wednesday, January 11th. But England, living eleven minutes and fourteen seconds too long each year, had arrived incorrectly at Saturday, January 1st, again. In order to catch up they change the next day to Sunday, January 12, when, as a matter of fact, it should have been Thursday, January 12. This is substantially what England did when she changed September 3, 1752, to Sep-

OUR COVER

William Bertrand Stevens, the Bishop Coadjutor of Los Angeles, was born in Maine in 1884. He graduated from Bates College in 1906, from the Episcopal Seminary at Cambridge in 1910, took a Master's Degree from Columbia in 1911 and a doctorate from New York University in 1916. He served as curate at Holy Trinity, New York, for two years, being elected rector of St. Ann's in 1912. In 1917 he went to San Antonio, Texas, as the rector of St. Mark's, where he remained until elected bishop in 1920.

tember 14 of the same year. The day of the week should have been changed also if the weekly sequence were to be brought into line with that of 46 B. C.

My correspondent endeavors to show that the weekly sequence never was broken by reminding us that the Eastern Orthodox have always agreed with us in the weekly cycle, though their Julian calendar is now thirteen days behind time according to date. It seems to me to prove just the contrary. You can't have two nations keeping Sunday on the same day when their dates are thirteen days apart, without one of them being wrong in the day of the week.

Let us reduce it to simpler terms. Suppose my clock runs one hour slow every day and I live by it. Counting from Thursday, January 1st, true time will bring January 25th on Sunday. But living as I do by a twenty-five-hour day, I will have arrived during the same period, only at Saturday, January 24. Figure it this way. Due to my faulty clock, when I begin Friday, January 2nd, the true time will be 1 a. m. Friday morning. And when I begin Saturday, January 3rd, it will really be 2 a. m. Saturday morning. So, when I reach midnight on Saturday, January 24th, the correct time will be midnight on Sunday, January 25th—exactly twenty-four hours having been lost by my clock. If, then, I proceed to call my next day Sunday, January 26th, I will have caught up on my dates, but I will still be off on my day of the week.

Isn't that right?

Whether these calculations are right or wrong, my opinion is that the Old Testament established the principle that a certain portion of our time was owing to God—namely, one day in seven. Where you begin to count for that day is immaterial. And I can hardly believe that our

ancestors of the stone age kept such accurate record of the passage of time that the day for which this issue of The Witness appears would actually have been Thursday with them.

The New Book by Dr. Bowie

By Very Rev. R. S. Chalmers

"SOME Open Roads to God" (Scribners) is the title of a new book by Dr. Walter Russell Bowie, the rector of Grace Church, New York. It is easily the most powerful work he has published yet and may fairly be said to represent not only the author's finest contribution to Christian thought, but also by far the ablest and most winning presentation of the cause of the Modernist group in the American Episcopal Church that has yet been published. Many will rejoice in the frank and sincere declaration of belief in the deity of our Lord Jesus Christ; in the earnest missionary spirit which pervades the whole book, and in the profound sympathy for the religious problems and difficulties of modern men and women which is so marked a characteristic of the author.

Much in Dr. Bowie's book is very effective. "We play with the phrases which happen to be popular in our generation. We blow them out like feathers down the wind; but if we really dare rest any weight upon them they come down promptly enough to the ground, and we with them." That is brilliant writing, and it is profoundly true. It is typical of the book. The first chapter, on religious conviction, and the second, on the reality of God, are two of the finest in the whole book, but when we come to the chapter on our Lord Jesus Christ, we find a greater difference. There is still the same charm and the same brilliant writing, but Dr. Bowie almost does violence to his own great abilities in order to force a conclusion favorable to those who do not believe in the virgin birth yet wish to justify their affirmation of creeds which assert that miracle to be fact. It is interesting to compare the sentence which I have quoted above with the following: "The eager, yet intellectually perplexed believer can lift the creeds into that realm of poetry where the Spirit finds its wings, and say to himself, I may think of the greatness of Jesus not in the terms of my ability to affirm a physical miracle of birth for Him, but of His ability, as the eternal and self-evidencing power of God, to bring the divine birth of the Spirit down among men, and

to bring it—if I will have it so—again today in me.” (P. 118.)

Like everything Dr. Bowie says, that is charmingly said. His book rises almost to the level of prose poetry, but somehow or other most of us are going to cling to the belief that the creeds assert historical facts of religious experience. We believe that the bishops were right in so defining them, and frankly confess to the conviction that the Christian religion will utterly lose its power to save if it be not rooted and grounded in fact.

If Dr. Bowie can claim the right to treat the virgin birth as an exquisitely poetical way of saying that Jesus was the child of Joseph and Mary, why may I not claim the right to say that the expression, “God of God and Light of Light, Very God of Very God, begotten not made,” is only a still more sublimely poetical way of saying that Jesus was an ordinary man gifted with extraordinary genius?

Dr. Bowie's intense sympathy with modern difficulties is manifest. His anxiety to serve mankind is evident on every page he has written. He is undoubtedly one of the ablest writers in the Church today, and we shall hear more from him yet. One wonders, however, whether he really thinks he represents the true liberal in his approach to Christian truth—while Bishop Gore, Bishop Temple, Mr. Studdert Kennedy; the Bishop of Pretoria and Father Paul Bull; to say nothing of the Bishop of Colorado and President Bell of St. Stephen's (to name only a few out of a great host) are all conservatives, and, intellectually speaking, back numbers, with whom the Church must deal patiently and tenderly—lovely and lovable survivals of an age now long past. Of course, Dr. Bowie would not say so in writing, but is it quite fair, is it consistent with his own sincerity, to convey this kind of thing by suggestion to that large public who will read his book gladly and uncritically because of his great and deserved reputation?

DENVER PARISH HAS A CELEBRATION

Epiphany Church, Denver, the Rev. Arthur Austin, vicar, observed its patron festival with two celebrations of the Holy Eucharist and an Epiphany pageant, showing the Nativity, the adoration of the shepherds and magi, and the spread of the gospel light throughout the world. Bishop Johnson preached at this service. Afterwards the children of the Church school were hosts at a social gathering in the guild hall.

Those that are Lost

By Rev. Thomas Casady

EVERY YEAR thousands of communicants are lost to the Church. What becomes of them no one knows. Their number is estimated at anywhere from ten to twenty thousand a year. Certainly there is always a very great discrepancy between the number of additions and the increased membership of the Church. What concerns us most is to discover the cause of this tremendous rate of evaporation. Knowing the cause, remedies may be discovered.

Wrong Basis of Membership

One cause for loss is a wrong basis for Church membership and allegiance. In the popular mind membership in the Church means relationship to a group of people. The Church teaches us that Church membership means relationship to Christ and only to people through and because of Him. The practical importance of this Catholic conception of the Church is in few respects more apparent than in its effect upon persons moving from one city to another. Where Church membership means membership in the Body of Christ, where the sacramental life is clearly understood, where the worldwide mission of the Church is known and accepted, where simple facts of discipline, such as letters of transfer, are familiar, no losses worth mentioning occur. Hence education is the first and most obvious necessity in preventing for the future this enormous evaporation in membership and for salvaging what has already been lost. Furthermore, the subject matter for such education is clear. In many places we of the clergy are failing to lay sufficient emphasis upon the doctrine of the Church as the mystical Body of Christ, “which is the blessed company of all faithful people.” Perhaps there is no more fundamental difference between Catholic and Protestant within our Church than this. Certainly every practical consideration is on the side of the Catholic position. If the blessed company of all faithful people is faithful to a human organization instead of a Divine Head, then that company is not the Church in its full sense.

Need of Worldwide Conception

The idea of the Church as a group of people has always failed to maintain present loyalty and historic continuity unless connected with the prejudices and biases of sectarianism. Granting this fundamental position, losses become accountable to

failure in methods of Church discipline, pastoral care, and personal responsibility. Even on the lower basis of allegiance to a group rather than to the Body of Christ, there is such a thing as legitimate discipline. **We are always substituting the local for the worldwide conception of the group.** Failure on the part of clergy and laity to attend to matters of transfer at either end of the line is a failure in allegiance to the worldwide group. We of the clergy have not only abandoned to a very large extent the old pastoral methods, but many of us have come dangerously near to losing the pastoral instinct. A pastor is more interested in individuals than groups of people. He is more concerned with spiritual welfare than organized activities. He is more earnest about what the Church does for the people than what people do for the Church. “Your servants for Jesus’ sake” is a rapidly disappearing thought in its pastoral application. A good pastor will make every effort to trace his people from one community to another until he has them definitely located and properly transferred to the spiritual care of another pastor. He will constantly admonish and instruct his parishioners to keep their parish connections intact. But even then we find those who lapse from one cause or another. Such people require to be brought kindly and faithfully face to face with their exact situation. A true pastor will not consider this too delicate or too difficult a matter for his personal attention. If, after due warning, full explanation, and kindly insistence, he meets with refusal, there remains nothing to be done but remove, with the knowledge of the person involved, his name from the list of communicants. Such persons should be apprised every year in writing of the fact that they are confirmed persons but not communicants in good standing. My own practice is to announce in my parish paper the Canon law relating to communicants in good standing, together with a reminder that persons who do not fulfill these conditions will be dropped from the list of communicants.

Wrong Teaching

In these days discipline usually does more harm than good unless it is coupled with explanation and done in the kindest way. People should understand that they are not excommunicated because they are reported as confirmed persons instead of communicants in good standing. It should be made very plain that such persons are desired at communion not as a matter of ecclesiastical regularity, but for their soul's good.

Attendance upon Holy Communion is not a membership test but our center of spiritual unity because the source of our spiritual strength. It is essential in the life of the Church because it is our sacramental contact with Christ. Negligence ultimately involves a breakdown of everything which makes the Church vital and virile. The sum and substance of the whole business is that the pastor must magnify the pastoral relationship. This does not mean making routine calls, calls without purpose or meaning. It does mean that the careless and indifferent, the ignorant and the untrained, are among a pastor's first responsibilities. It does mean that the teaching of the pastor, the life and spirit of the parish must be such as to make sacramental union with the Body of Christ a desirable and delightful relationship.

In conclusion, some simple methods of shepherding lapsed persons are worth mentioning.

1. Emphasize group or corporate communions, not only for organizations, but for the group system. Have special communion services for women, for men, for children. Make the hour possible and the intention one that appeals as practical.

2. When persons leave the parish without notice or transfer, send a tracer letter to the old address. In this letter ask for the new address; suggest a letter of transfer; offer a personal letter of introduction to the rector in the new community. If there is no church in the town to which people have gone, keep them on the parish mailing list and send information about home study and any other matters that might keep up the interest. Notify the bishop of their presence.

3. Anniversary letters help to bind people to a parish. The A-A Cumulative Endowment is worth more than its cost from the standpoint of keeping up a living touch.

4. Send your parish paper if you have one. If not, urge a subscription to *The Witness*. Such methods and many more that will suggest themselves in individual cases help to keep people feeling a connection with the Church. But no methods will take the place of personal responsibility. This must be developed by constant teaching and training. Hard work, personal interest, right perspective, in the pastoral relation, as in everything else, these bring the greatest results.

The Rev. H. C. Tung, who graduated from St. John's University in 1915, has returned to the university as chaplain.

Activities of the Young People

Edited by Miss Fischer and Bishop Quin

IN LOS ANGELES

By Madeline Wagstaffe

FOR a number of years our Church people have realized the importance of training and holding the young people of today, in order that they may become intelligent Church workers of tomorrow.

Several clergymen of southern California organized young people's societies in their parishes. Possibly the first and largest of these societies was organized six years ago at St. Augustine Church of Santa Monica, California, and through their success several other societies were formed.

On October 11, 1922, under the supervision of Bishop and Mrs. Stevens, Rev. Chas. B. Scovil, and Deaconess Napper, a meeting was held with representatives from sixteen parishes of this Diocese at St. Paul's Pro-Cathedral House, Los Angeles, for the purpose of combining its different organizations into a Diocesan organization to be known as the "Young Peoples' Fellowship of the Diocese of Los Angeles." A tentative Constitution was prepared which was adopted at the first Annual Convention, January 26, 1923. Mr. Charles B. Scovil, who was then the Diocesan Educational Secretary, was appointed by the Bishop as the Young People's Advisor, and he was requested at this meeting to prepare a Hand Book which proved very helpful to every chapter, especially the new chapters entering into the Diocesan work. A committee was appointed to visit and organize chapters and every clergyman was urged to organize a society in their parish. Some of the questions discussed and decided upon were as follows:

We were to be Bishop's Organization, i. e., an organization standing back of our Bishop ready for service at his call.

Our aim was to be four fold. Worship, Service, Fellowship and Study.

At the first annual convention of the Young People's Fellowship in the Diocese of Los Angeles held at St. John's Church, Los Angeles, January 26, 1923, there were over one hundred and fifty young people present representing five chapters from Los Angeles, two from Hollywood, Eagle Rock, Riverside, San Diego, San Bernardino, Santa Barbara, and four schools, Pomona, University of Southern California, University of California Southern Branch, and Harvard School. A Bishop's Cup was

awarded to St. Mary of the Angeles, Hollywood, having the highest percentage of members present.

During the first year of the diocesan organization many new chapters were formed and the work began to progress very rapidly until towards the end of the year when the Rev. Charles B. Scovil was forced to resign his duties as Advisor, having accepted a call to the south, much to the regret of all of the young people.

Our new advisor chosen was the Rev. Arthur Cotter, chaplain at McKinley Home. Under his supervision the young people became greatly interested in the foreign born and entertained several immigrants at their second annual convention of 1924, but owing to the heaviness of Mr. Cotter's work at the School, he resigned in the spring of 1924.

The second Annual Convention of the Young People's Fellowship of the Diocese of Los Angeles was held at St. Paul's Cathedral Parish House, Los Angeles, January 1924.

The Bishop's Cup was again awarded to St. Mary of the Angeles, Hollywood, this time for winning the Bishop's Test, which was given to the chapter writing the best paper on "The History of the Episcopal Church in the State of California."

In the spring of 1924, the Rev. David R. Covell was appointed by the Bishop as our new advisor and under his guidance we have grown very rapidly, it being reported that there are forty chapters in the Diocese of Los Angeles, and the future looks very bright and full of promise. We hope that the Rev. Mr. Covell will remain working with us for many years, as we feel that under his supervision we cannot help but make a steady and successful progress.

Conferences

Four conferences are to be held each year. Spring, Summer, Autumn and Winter. The Winter one is to be held during the week of the convention of the Diocese in Los Angeles, and the summer conference to be held during the summer school at Harvard School, Los Angeles.

The first spring conference was held at Ontario, 1923. A very pleasant time was given all the delegates. Papers were read and the work discussed in general.

Mr. Scovil had full charge of the Young People's Conference at Harvard School in 1923, and many good times were planned as well as instructional classes given every afternoon. The second summer conference at Harvard School was under the direction of the Rev. Mr. Covell. The twilight service was conducted by the young people themselves.

(Continued on page 8)

Mission Boards to Meet This Month

Representatives of Seventy-five Organizations Are to Gather at the Capitol for Mission Meeting

NOT LEGISLATIVE

Arrangements are being completed for a great gathering in the interest of foreign missions to be held in Washington January 28 to February 2. This meeting is being organized on behalf of the foreign missions boards and societies of the different denominations of Canada and the United States.

It will be known as the Foreign Missions Convention. More than seventy-five organizations will be represented. President Coolidge will speak on the opening day.

The meeting, according to leaders, will be the greatest interdenominational missionary gathering held in this country during the last twenty-five years. Preceding conferences of similar character have been held as follows: the Missionary Conference in London in 1888; the Ecumenical Conference in New York in 1900; the World Missionary Conference in Edinburgh in 1910.

At the New York meeting in 1900 addresses were made by William McKinley, at that time President of the United States, and by Theodore Roosevelt, then governor of New York state. The honorary president of the convention was Benjamin Harrison, former President of the United States. Leaders state that the Washington convention will undoubtedly be representative of a greater number of church bodies than any meeting ever held in North America.

The purpose of the convention, as outlined in the official statement, is "for the information and inspiration of the churches of Canada and the United States. It will be an educational, not a deliberative or legislative assembly. It will not deal with questions and problems of administration on the mission field. Its messages will be designed to enlarge the interest and deepen the conviction of the Christian people at the home base as to their foreign mission responsibilities and obligations."

The meetings will be held in the new Washington Auditorium, which has been built for convention purposes. They will open on the afternoon of January 28 and close on the evening of February 2. Attendance will be limited to delegates appointed by the foreign missions boards and societies of the United States

and Canada. Delegations will include officers and members of foreign missions boards, pastors and laymen and laywomen, general church officials, theological and college professors, editors, foreign missionaries at home on furlough, student volunteers and other candidates for the foreign missionary field.

ACTIVITIES OF YOUNG PEOPLE

(Continued from page 7)

selves, and several business meetings were held at which pleasant times were planned, and the good spirit was kept up all through the conference and they went back to their parishes inspired in the work. A field day was given under the auspices of the athletic committee which proved a great success.

The first fall conference was held at San Diego. This was well attended and all had a good time through the hospitality of the young people at San Diego, and the outside delegates went away with much enthusiasm to advance the work.

The second spring conference was held at Santa Barbara in May, 1924. A very encouraging meeting was held here. Work was planned for the future, results of which will be brought up at the next conference to be held this month.

Programs for Young People's Meetings

Edited by the Rev. Gordon Reese

KNOW WHAT YOU SING

Hymn, "When Morning Gilds the Sky."

Scripture, Psalm 92, verses 1 thru 4.

Prayers.

Roll Call. Answer with first two lines of favorite hymn.

Business meeting.

Hymn, "All Hail the Power of Jesus' Name."

Program. Select six hymns, four being familiar and two not so well known. Have six persons prepare papers on the hymns, giving origin, author, how the hymn came to be written, etc.

Let the whole group familiarize themselves with all of the hymns.

Ask each member to look up the origin of one hymn during the coming week.

Closing prayers and hymn.

Recent changes: Rev. Isaac Parkin from Coalgate, Oklahoma, to Albion and Mt. Carmel, Illinois; Rev. R. A. Kirchhoffer from Riverside, California, to Christ Church, Mobile, Alabama.

Final Drive Under Way for Cathedral

Bishop Manning Announces That Labor Leaders Have Pledged Support to the Great Cathedral

\$4,000,000 IS RAISED

In speaking last Sunday at the Cathedral of St. John the Divine, Bishop Manning said:

"I want to begin today by expressing my special satisfaction at the action which has just been taken by the representatives of organized labor in regard to the building of the cathedral. The Central Trades and Labor Council, which represent organized labor in New York and its vicinity, have officially appointed a joint committee of six to represent them in the cathedral campaign.

"I am informed that the members of the committee expressed the hope that some definite unit of the cathedral might be built by these gifts from the men in the ranks of labor as an expression of the spirit of labor today. I may say that nothing could give me deeper satisfaction than such action on the part of organized labor.

"We want every wholesome interest in life to be identified with this great building. We want all who labor both with hand and brain to have their share in it and in the great fabric of the cathedral no part would be more sacred or insignificant than that given by the men and women in the ranks of organized labor."

Bishop Manning then said that \$4,000,000 was in hand for the cathedral, with \$11,000,000 yet to raise. He emphasized the fact that it was a national, interdenominational project; that the cathedral was to be for all. He concluded by outlining the plans for the mass meeting which was held the 18th, too recent to be reported in this issue. It is known, however, that many prominent men were among the speakers, including Franklin D. Roosevelt, Elihu Root, Nicholas Murray Butler, George Arliss, Dr. S. Parks Cadman, Frank L. Polk, Hugh Frayne and others.

Rev. Arcady Piotrowsky, rector of the Church of St. Basil, Russian Orthodox, at Watervliet, N. Y., on the first Sunday in Advent sung vespers according to the rites of his Church in the Cathedral of All Saints, Albany, N. Y. The bishop and clergy of the cathedral were present, but took no part in the service.

Lansbury Has Praise For American Play

Mr. Chesterton, Famous Britisher,
Starts New Weekly at Suggestion
of Our Correspondent

POLLOCK'S PLAY

By Rev. A. Manby Lloyd

Two years ago, when Mr. Chesterton's paper, *The New Witness*, was petering out, I had the temerity to suggest the starting of a new paper to be called *G. K. C.'s Weekly*. With a slight modification the suggestion, which he laughingly rejected at the time, is now taking shape, and a dummy copy of the new weekly lies before me. When the requisite capital is obtained it will appear weekly, price sixpence. Mr. Chesterton undertakes to edit no rival paper for ten years. He promises to attack capitalism (as we know it) and to criticise socialism, which most people regard as the inevitable alternative. He suggests a third solution—the better distribution of private property, the revival of the Guilds, the return of Catholic idealism.

"I shall endeavor," he says, "to talk as men talk in the real world of today; that is, I shall assume that politics are corrupt, that politicians are unpopular, that parliaments are everywhere menaced by a serious reaction, right or wrong; and that England is in very deadly peril."

He has written a great deal of the specimen number himself, but has secured the aid of many distinguished writers, including Maurice Baring, Solomon Eagle, Rose Macaulay, and Ronald A. Knox, who has an amusing article on the authorship of "In Memoriam." Did Tennyson really write it, or was he screening somebody else? One looks, naturally, for a cryptogram. By giving the letters their natural value as Greek numerals, selecting certain lines of the poem, it can be read anagrammatically and it can easily be proved to have been written by Queen Victoria. Of course the writer succeeds in making a joke of the whole method.

* * *

The newly elected Labor members have shown no hesitation in plunging into the debates of the House. Sir Henry Slesser has already spoken more than once, and in his maiden speech he impressed the House as one to the manner born. He was Solicitor General in the Labor Government, but failed to find a seat in the House. He is a distinct acquisition to the Front opposition Bench and

will have an able legal colleague in Sir Patrick Hastings.

* * *

On the eve of breaking up, the schools have succumbed to the cross-word rage. To fill up time between the examinations and the marking of the papers, pedagogues, I learn, are setting their charges on solutions as an aid to the spreading of general knowledge.

* * *

George Lansbury writes his impressions of "The Fool," the American play by Channing Pollock. The purely sentimental sex problem was beyond him. The astonishing feature, to his mind, is to be found in its clear-cut picture of the class war. "The story of Gilchrist," he says, "is founded to some extent on the wanderings and aspirations of such men as the late Arnold Toynbee, the Oxford Saint . . . yet who among us today dreams that university settlements or social missions can do anything but make life a little more tolerable? We cannot put the responsibility for the social crimes at the door of Providence. All the social evil of our day is man made . . . I am all for moderation in expression, all for the gospel of love as against the gospel of hate. But I am for truth over and above everything else. Often, in company with others, I have been denounced as knave and fool. If to stand for the truth that an Egyptian, a Georgian, a Russian and an Ethonian are all of equal value with Germans, British and French is to be a fool and wool-headed, then I am proud to be a fool."

BEATING THE SHERIFF TO IT

Just as the little Church of St. Paul in Rio de Janeiro was making plans for a new church, and before the building fund was more than barely begun, the mayor's office in Rio sent a notice, saying that a part of the church property must be enclosed with a wall before a stated time or a fine would be imposed. Erecting the wall would be a great expense wholly wasted, as the wall would have to come down when the church was started. They met the difficulty by starting the new church forthwith and the cornerstone was laid, the rector says, "joyfully but with reservations."

The antiquated building now in use as a church is not only a disgrace among the fine buildings of the neighborhood, but is in danger of crashing down on the heads of the congregation. Those little Brazilian parishes, once they are on their feet, go ahead rapidly toward self-support.

Women Determined To Establish Peace

Delegates to Conference on Cure of
International War Call Upon
the President

REPRESENT FIVE MILLION

A thousand women, conducting a campaign for world peace, called on President Coolidge at the White House last Monday. Mrs. Carrie Chapman Catt organized the delegation, which was composed of delegates for the conference on the cause and cure for war.

The conference, described as the most significant gathering of women in years, aims to lay aside emotionalism in the study of the obstacles in the way of international peace and to seriously consider what has caused wars in the past and whether these causes can be eliminated.

Leaders of this conference, which has been called by important national organizations of women, express themselves as highly gratified at the extension of hospitality to delegates on the part of the Chief Executive.

The conference business sessions, which opened Monday, Jan. 19, were preceded by a mass meeting at the Belasco Theatre Sunday afternoon, to which the general public was invited.

Speakers at this meeting were Gen. John F. O'Ryan, former commander of the 27th Division in the World War, who talked on "Can War Be Abolished?" Lord Thomson, late minister for air in the British Cabinet, whose topic was "Can Civilization Withstand Another World War?" and Judge Florence Allen of the Ohio Supreme Court, who talked on "Women and War."

Sessions of the conference lasted through the week. The dinner, which was also open to the public and was previously scheduled for Saturday night, was moved forward to Friday at 7 o'clock.

WEEKDAY EDUCATION OFF IN NEW JERSEY

Lack of demand for weekday religious education in New Jersey is responsible for a resolution passed by the State Council of Religious Education declaring it unwise at present to urge communities to take advantage of the reversal of the decision of Commissioner of Education C. J. Strahan, who now will release pupils from public schools if such is desired. The council will not start efforts for weekday religious instruction until it thinks there is a real public demand.

News Notes Presented In Brief Paragraphs

We Begin This Week With an
Apology and End the Notes
With a Little Story

HEADLINES ARE MEANINGLESS

We got at least a hundred letters about that picture of "Bishop Brent" that appeared in the issue of the 8th. I wish I dared print some of the comments, but I fear men are too sensitive. For instance, I would hardly dare quote from the letter I received from Bishop Johnson in which he says: "I think your picture of Bishop Brent a great improvement on the original," for the remark is all too personal. So I just pass it up and apologize, without explanations, to Bishop Brent and to Dean Washburn, whose picture it was, and leave it for them to fight out.

* * *

They want some money to fix up St. Paul's Cathedral, England. It has been declared a "dangerous structure" by city authorities, who are requiring that the dome, which they claim is in danger of falling, be put in repair.

* * *

George W. Wickersham, a layman of New York, formerly attorney general of the United States, has accepted a position of the League of Nations committee for the codification of international law.

* * *

Twenty-six parishes were represented at the dinner of those who have attended the summer camp of the Order of Sir Galahad, held in Boston on the fifth. Archdeacon Dennen, founder of the order, was the principal speaker.

* * *

Two brothers, engaged in the stone industry at Bedford, Indiana, were notified of the death of their mother in Wales. Their grief was especially keen because of the impossibility of their being with her during her brief illness, or at the burial. There was little their friends could do apparently to manifest loving sympathy.

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.

thy, until it occurred to the rector of the parish to offer to read the service in the church at the time of the service in Wales. This was done, the complete service being read in the presence of a large congregation. It was a great comfort to the mourners far from their native home.

* * *

Mr. James Pershing, chancellor of Colorado and member of the National Council, has been elected president of the Denver community chest.

* * *

The Rev. Thomas Jenkins, rector of St. David's, Portland, Oregon, has taken up his new work as missionary of three counties in the state.

* * *

The editor of the diocesan paper of Southern Ohio writes: "My ideal of an editor is one who under the stress of strong feeling can sit down at his desk and pen a strong editorial on the subject which is then uppermost in his mind." My ideal of an editor is one who, having penned the strong editorial, immediately tears it up.

* * *

Grace Church, Colorado Springs, has begun work on new buildings which will cost over \$200,000.

* * *

The annual convention of Young People's Societies for the diocese of Southern Ohio, was held at Trinity Church, Columbus, on the ninth and tenth. Dr. Sturgis of New York was the guest of honor.

* * *

What is the matter with our missionary policy, asks Bishop Page of Michigan, meaning the slow growth of the mission stations within the diocese. His answer is that relatively little attention has been given in the past to the children . . . Church School and Young People.

* * *

There is a new dining hall at St. John's Middle School, Shanghai. It was made possible by the women of the diocese of Pennsylvania and is

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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

called Rhinelander Hall, in honor of Bishop Rhinelander.

* * *

A crypt under the sanctuary of St. Paul's Cathedral, Detroit, is under construction. It will include a small chapel. The body of Bishop Charles D. Williams is to be laid there.

* * *

Miss Frances Sibley, national secretary of the Girls Friendly has left for a six months' trip in Europe. Kinda nice.

* * *

Annual meeting of Girls Friendly of Michigan at the Cathedral, Detroit, on the 24th and 25th. Miss Newbold of New York is to be the principal speaker. Also pageant.

* * *

The Episcopal Church is the only non-Roman body doing work among the large population of Chinese in Manila.

* * *

Prize winner this week: Christ Church Herald, edited by the Rev. Frank E. Wilson, D.D., rector at Eau Claire, Wisconsin. He gets out a neat little parish paper with articles of national interest as well as local items. How is this for a title: "The Rector's Loudspeaker." Surely it is new. Mr. Zeigler, the rector of the Redeemer, Elgin, Illinois, has so named his new paper.

* * *

The preacher said last Sunday: The great need of the Church today is the creation of an inner circle of men and women who have some other topics of conversation besides golf, football, the latest jazz or even Jackie Coogan.

* * *

The Rev. E. Scarlett had his picture in the paper the other day. It

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—o—

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shows him at a table, surrounded by men, watching him at a game of dominoes. The photograph shows three tall glasses of beer. Mr. Scarlett says that he makes many friends in this way . . . going to the inn for dominoes and beer. Lest others try to imitate it may be well to state that he is a vicar in Surrey, England, the lucky cuss.

* * *

Summarizing some of the needs of St. John's University, Shanghai, President Pott says that unmarried American college graduates are needed as instructors in the department of philosophy, sociology, science and English. Notice, unmarried. The fellow who has the misfortune to fall in love these days has a rather tough time of it. Glance through the Help Wanted ads in the Church paper. The demand is for unmarried clergy. They require less food, and the rectory can be rented while he is assigned a nice room in the parish house. I call the matter to the attention of Mr. Gwynne and the Association for the Sanctity of Marriage.

* * *

The Rev. Jerry Wallace, rector of Christ Church, Springfield, Ill., has re-opened St. John's, a mission on the north side of the city. The first service was held on January 4th, with two bishops there, Bishop White and Bishop Roberts of South Dakota.

* * *

The midday services at Trinity Church, New York, are attracting large crowds. The Rev. John T. Ward, the rector of St. Mary's, Burlington, New Jersey, is the preacher this week, while the following week Canon Dwelly of Liverpool Cathedral, who is in this country to lecture at Berkeley, is to preach.

* * *

This is the last: A darky preacher just about to begin his sermon sees an old jail companion of former days in the back of the church. He therefore changes his text to the following: "If you see me and recognize me and keep your mouth shut, I shall reward you afterwards." Mr. Benjamin of Kansas sent in that. Ought to be sent to Mr. Jots but I can't find a stamp handy.

* * *

Fire completely destroyed the boys' dormitory of the Gaudet Normal In-

dustrial School, a negro school in New Orleans, operated by the Church. The building was insured for \$7,100, practically its full cost, though it cannot be replaced for that at the present prices. Nobody was hurt as most of the children were home for the holidays.

* * *

They have a nice Christmas custom in Savannah. On Christmas evening the people of the city gather in the park to see "the tree of light" and to sing carols together. Following this celebration groups of singers visit institutions to sing carols to the inmates.

* * *

Bishop Manning has announced that sufficient support will be forthcoming to assure the completion of the Cathedral in New York. He also says that peoples of all faiths and classes have contributed to the fund—a fact which, according to New York newspapers, means a Cathedral and not merely a big church.

* * *

The Rev. Walker Gwynne, the secretary of the Association for the Sanctity of Marriage (I suppose the members call it the A. F. T. S. O. M.) has written to this paper to call attention to the alarming increase in divorces in America. He gives a lot of figures and all that sort of thing. I am sure he will send you material on the subject if you care for it. Write him at Summit, New Jersey.

* * *

The Living Church used many adjectives in reviewing Bishop Johnson's book, "Cushioned Pews." "Trenchant, delightful, witty, Church journalistic; devout, pungent and epigrammatic—one could go on indefinitely heaping up adjectives which describe one's reactions to this book of Bishop Johnson's." Glad they liked it.

* * *

The National Center for devotion and conference at Taylor Hall, Racine, Wisconsin, is to reopen on April 15th, with Mrs. George Biller again in charge. There is no finer place for conference, retreats and things of that sort, and there is no

finer hostess than Mrs. Biller. If any of you folks are figuring on a conference there this coming season it would be well to write her at once for reservations. Everyone that was there last year will want to go back and they were pretty well crowded, even that first year. Address the letter to 281 Fourth Avenue, New York.

* * *

Bishop Rowe, through a friend, informs us that he is getting well following his operation, but that he cannot yet take care of his correspondence. He wants us to pass this word around.

* * *

Bishop E. C. Seaman was consecrated at Amarillo on the 18th, as the bishop of North Texas. Bishops Gailor, Kinsolving, and Capers were the consecrators, Bishop Howden preached, Bishops Mikell and Quin were the presenters. Other bishops were present, including Bishops Moore, Thurston and Winchester. Bishop Seaman's first job was to preside at the annual convocation of the district—a lively affair due to the fine speeches of a score of bishops.

* * *

In an effort to provide entertainment to the transient guests of New York the rector of Christ Church, the Rev. J. R. Atkinson, has started a Wednesday night club—dancing, food and all that sort of thing.

* * *

The men's club of the Church of Our Saviour, Brookline, Massachu-

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ROCHE'S HERBAL EMBROCATION

setts, gave a radio to the vicar of St. Augustine's Colored Mission in Savannah, the Rev. J. H. Brown. The other night he invited a hundred children to his home to listen to a program.

* * *

St. Mary's, 126th Street, New York, has a church institute—another name for a school. Dr. Frank Gavin lectured there last week on Church History. He's on the faculty at the General Seminary—bright young man they say.

* * *

They swap pulpits at Wilkinsburg Pennsylvania. A couple of Sundays ago Dr. Porkess, the rector of St. Stephen's, preached at the Presbyterian Church, one of the largest churches in the state, while his pulpit was occupied by the Rev. Sheridan Watson Bell, the pastor of the Methodist Church, which has a membership of nearly 3,000 members. Dr. Bell remained in a pew until time to preach, the service being conducted by a licensed lay reader. The sanctuary gates kept closed. The following day Dr. Porkess received the following letter from the visitor:

"As usual you beat me to it. That was a gracious note you wrote. I certainly appreciate the privilege of

worshipping with your people and all the courtesies they showed me. When we were at Washington Square, New York City, we had dinner one night with Mr. John B. Slayback. My boy then was quite a little fellow, and naturally, we were anxious that he should not too far forget his table manners, so Mrs. Bell told him to keep his eye on Miss Elliott, the hostess, and do just what she did. It happened that they had fruit which called for finger bowls. When we came back the boy told us triumphantly that he had washed his hands seven times. He said he kept his eye on Miss Elliott and did just what she did. There were no finger bowls in your service, but I did watch that wife of yours for my up-risings and down-sittings. You tell her, for me, that if ever I wish training for the Episcopal Services I shall ask for a sitting with her. I am sure you had a good morning over at the First Presbyterian Church, and I hear you had a great audience."

* * *

The social service secretaries of the various denominations gathered at Atlantic City from the 13th through the 15th to work out plans for future work. It was felt that there were many tasks relating to social and in-

dustrial problems that should be undertaken together, without thought of denominational lines. Our Church was represented by Dean Lathrop of the National Department of Social Service and by an officer of the Church League for Industrial Democracy.

* * *

Dr. Atwater has been going about a good bit talking over the A. A. method for the cumulative endowment of churches. In Philadelphia a short time back, with a fine show of interest on the part of the parsons.

* * *

St. John's, Wilkinsonville, Massachusetts, is to celebrate its one hundredth anniversary in June. Dr. Samuel Drury, rector of St. Paul's School, is to be the preacher. He is the great-grandson of the Rev. Mr. Goodwin, the first rector.

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Sunday Services: 8 and 11 A. M.,
7:30 P. M.

St. Paul's

Dorchester Ave. and Fiftieth St.
Rev. George H. Thomas, Rector.
Sundays at 8, 9:30 and 11 A. M. and
7:45 P. M.
Holy Days at 10 A. M.

The Atonement

5749 Kenmore Avenue
Rev. Frederic S. Fleming, Rector.
Sundays: 7:30, 9:30, 11 A. M.; 5 P. M.
Daily: 7:30, 9:00 and 5:30.
(Fridays—10:30 additional).

St. Chrysostom's

1424 North Dearborn Parkway
Rev. Norman Hutton, S. T. D., Rector
Sundays: 8, 9:30, 11 and 4:30 P. M.
Tuesdays at 10 A. M.; Thursdays at 8
P. M.

EVANSTON

St. Luke's

Rev. G. C. Stewart, D. D., Rector
Sundays: 7:30, 8:15, 11:00 and 4:30.
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Sundays: 8, Holy Communion; 9:30,
Church School; 11, Morning Prayer and
Sermon (first Sunday of month, Holy
Communion and Sermon); 4, Service and
Address; 5:30, Young Peoples Fellowship;
7:30, Service and Address.
Wednesdays and Holy Days: 12:10, Holy
Communion.

ATLANTIC CITY

The Ascension

Pacific and Kentucky Aves.
Rev. H. Eugene Allston Durell, M.A.
Sundays: 7:30, Eucharist; 10:30, Matins;
12:00, Eucharist; 8:00, Evensong.
Daily: 7:30, Eucharist; 10:30, Matins,
Monday, Tuesday, Saturday; Litany,
Wednesday, Friday; Eucharist, Thursday
and Holy Days.

NEW YORK

The Incarnation

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

Trinity

Broadway and Wall Street
Rev. Caleb R. Stetson, S.T.D., Rector.
Sundays: 7:30, 9:00, 11:30 and 3:30.
Daily: 7:15, 12:00 and 4:45.
MIDDAY SERVICES

The Heavenly Rest

Fifth Ave., above Forty-fifth St.
Rev. Henry Darlington, D.D., Rector.
J. Christopher Marks, Mus. D., Organist.
Sundays: 8 and 11 A. M., 8 P. M.
Saints Days: Holy Communion, 11 A. M.

BUFFALO

St. Paul's Cathedral

Rev. Charles A. Jessup, D.D., Rector.
Sundays: 8 and 11 A. M., 4 and 8 P. M.
Daily: 8 and 12 A. M.
Holy Days and Thursdays: 11 A. M.

NORTH ADAMS, MASS.

St. John's

Rev. Arthur Murray, Rector.
Services: 8 and 11 A. M. and 7 P. M.
Church School: 10 A. M.
Saints' Days: 10 A. M.

CINCINNATI

St. Paul's Cathedral

Corner Seventh and Plum
Very Rev. Edgar Jones, Ph. D., Dean
Sundays: 7:30, 11:00 and 7:45.
Week Days: 7:30.
Holy Days and Wednesdays: 10:00.

Christ Church

Rev. Frank H. Nelson and Rev. C. Russell
Moodey, Clergy.
Sundays: 8:45 and 11 A. M. and 7:45
P. M.
Daily: 12:10 P. M.
Saints' Days: Holy Communion, 10 A. M.

DALLAS

St. Matthew's Cathedral

Very Rev. Robert S. Chalmers, Dean
Rev. B. L. Smith, Associate Priest.
Sundays at 8, 11 and 7:30 P. M.
Daily Services: 7:30, 9:30 and 5:30.

PHILADELPHIA

St. James's Church

22nd and Walnut Streets
Rev. John Mockridge, Rector
Sundays: 8 and 11 A. M., 8 P. M.
Week days: 7:30 and 9 A. M. and 6
Thursdays and Holy Days: 10 A. M.

MINNEAPOLIS

St. Mark's

Oak Grove St. and Hennepin Ave.
Rev. Phillips Endicott Osgood, D. D.,
Rector.
Rev. Hanford Livingston Russell, Asst.
Sunday Services: Holy Communion,
8 A. M.; Bible Class, 10 A. M.; Morning
Service and Church School, 11 A. M.; Com-
munity Service, 4 P. M.; Young People's
Fellowship, 5:30 P. M.

Gethsemane

4th Avenue South at 9th Street.
Rev. Don Frank Fenn, B.D., Rector.
Sundays: 8 and 11 A. M., 7:45 P. M.
Wednesdays, Thursdays and Holy
Days:

ALBANY

All Saints Cathedral

Very Rev. Charles C. Williams Carver,
B. D., Dean.
Sundays: 7:30, 9:45, 11:00 and 4 P. M.
Week Days: 7:30, 9:00 and 5:30 (Even-
song, Wednesdays and Fridays, the Lit-
any, 9:30; Thursdays and Holy Days
Eucharist, 11 A. M.

DENVER

St. John's Cathedral

14th Ave., Washington and Clarkson.
Very Rev. D. B. Dagwell, Dean
Rev. Jonathan Watson, D. D., Assistant
Sunday Services: 7:30, 11:00 A. M.,
7:30 P. M.; Church School, 9:30 A. M.;
Young People's Society, 6:00 P. M.

MILWAUKEE

All Saints' Cathedral

Cor. Juneau Ave. and Marshall St.
Very Rev. C. S. Hutchinson, D.D., Dean
Sundays: 7:30, 11:00, 7:30.
Week Days: 7:00 and 5:00.
Holy Days and Thursdays: 9:30.

St. Paul's

Marshall and Knapp Streets
Rev. Holmes Whitmore, Rector.
Sundays: 8:00, 11:00 and 7:00.
Church School: 9:30.
Saints' Days: 9:30.

OAK PARK, ILL.

Grace

924 Lake Street.
Rev. F. R. Godolphin, Rector.
Rev. A. Gordon Fowkes, Assistant.
Sundays: 7:30, 9:45, 11 A. M. and
6 P. M.
Monday, Wednesday, Thursday, 7:30
A. M.
Tuesday and Friday, 10:00 A. M.

MILWAUKEE

ST. MARK'S

Hackett Ave. and Bellevue Place.
Rev. E. Reginald Williams, Rector.
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Gamma Kappa Delta Club 6:00 p. m.
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AN INTERNATIONAL "COPEC"

In a world of rapid change and keen questioning, many more minds than is generally realized turn silently to the Church for a clear lead on the application of Christian doctrine to the new problems of today. "Cpec" was at once a witness to this desire and the first serious common effort to meet it. The problem is, however, one that confronts the Church everywhere, and preparations are being made for a Conference on Life and Work at Stockholm next August, which will address itself internationally to this Christian task. There are many helpful signs, not the least of which is the news that we receive of the welcome given to the project by the Orthodox Churches. The Metropolitan of the Church of Greece will send sixteen of that Church's most distinguished ecclesiastics as representatives to the conference; the Patriarch of Jerusalem has invited a delegation to present the case for the Stockholm Conference to the important Synod to be held next year; the Patriarch of the Coptic Church has also returned a favorable answer. Altogether, the Orthodox Churches will play a considerable part both in the conference itself and in the preparatory work.

ALASKA MISSION RECOVERING FROM THE FIRE

From Dr. Grafton Burke, Fort Yukon, Alaska, the first letter has come which tells of plans for recovery from the fire which burned the mis-

sion residence late one night in September, leaving fourteen people homeless. The promptness with which the Department of Missions was able to assure Dr. Burke of relief made it possible for him to have excavating done at once for a new building, which will save about six weeks next spring. Prompt action also enabled him to get much lower bids for the supply of logs than would have been possible later. He intends to accumulate material during the winter, hoping to go ahead with the least possible expense and delay in the spring.

The new building will be like the old, except for an added two feet in depth, to enlarge the kitchen a little. Mrs. Burke has had to prepare thirty to forty meals a day in a room altogether inadequate. Every housekeeper will sympathize.

The characteristic work of the building is the care given to Indian boys and girls, orphans or others without homes. It was work dear to

Hudson Stuck's heart and it wins the support of whites and natives up and down the river.

YOUTH DEMANDS PEACE

A recent resolution by a group of young people of a New England parish suggests an attitude of mind that is certainly interesting as well as encouraging. They say: "Now we young people, members of ——— parish, state our opinion that the great issue before all statesmen of the day is 'War or Peace.' We are for peace . . . We believe that war can be prevented . . . Give us leadership to fight the good fight. Give us opportunity to prepare for peace by love. We, therefore, ask you as our representatives in our country's deliberations to favor all such measures as express love, not suspicion; international understanding, not self-centeredness; peace, not armed force. These are our needs. This, we believe, is the voice of youth."

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