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The WITNESS

CHICAGO, JULY 9, 1925



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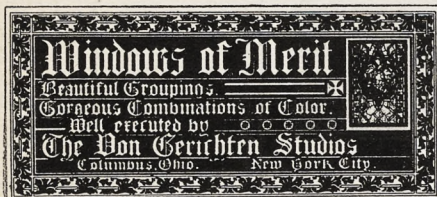
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MEN AND THE MINISTRY

A General Convention Topic

By

THE REV. W. L. DE VRIES, Ph. D., D. D.

AT a meeting in May, 1924, of Church clergy engaged in pastoral work for students in our American colleges and universities, a series of questions as to the ministry, asked by men in discussion groups at many different places, were brought in. A few of these questions are as follows:

What is a call to the ministry?

Is there any use of taking or completing a college course of study when I can get into the ministry without it?

What subjects should I take in my college course which would best prepare me for the ministry?

If I am now a student in a technical school, can I change, and is my technical education all wasted?

What subjects do you study in a theological seminary?

Must I live in a particularly ministerial manner?

Is the minister paid a living wage?

Do I have freedom to speak and think in the ministry?

The Church's Commission on the Ministry, under appointment of the National Council, seeks to deal with problems that questions such as these raise, and many others affecting the recruiting, training and equipment of candidates for Holy Orders.

The commission continues the work of the old Theological Council of the General Board of Religious Education, and as its personnel has continued largely the same during a dozen years, it has been able, on behalf of the Church, to aim at definite objectives.

Among these has been the recruiting for the ministry of men of high quality, and sufficient quantity.

Surveys

To this end it has made wide surveys of conditions in the Church in the present and past; has issued

again and again Advent letters advising diocesan and parochial methods of recruiting and calling our young men to dedicate themselves to the service of God and fellowmen in the sacred ministry. It has widely circulated Bishop Slattery's book on the ministry as a vocation. It is now printing and distributing a very fine appeal by Bishop Reese, Coadjutor of Southern Ohio, to college men. This emphasizes the romance and adventure of the minister's work.

The commission feels encouraged to believe that its efforts are fruitful. For reports from our various seminaries indicate a distinct improvement in the quality as well as the number of men now studying for Holy Orders.

Question of Training

The training of men for the ministry has received very considerable attention. On the commission is a representative of every Church seminary in America, usually the dean, and these hold protracted meetings and discussions every year at the time of the commission's sessions.

In 1919 the commission proposed, and the General Convention adopted, a complete revision of the Canons of Ordination, studies and examinations, the most extensive change in these made since the foundation of the Church in the United States. These present canons bring the standards of the Church into general accord with modern conditions and needs.

Syllabuses have been compiled with the aid of experts and specialists, and after protracted labor and much discussion. These set forth the commission's interpretation and application of the canons on theological studies and examinations, and the latest issue, that of 1925, Bulletin No. 48 of the National Council, is

complete, covering every class of applicants for the ministry provided for in the canons. Bishop and Boards of Examining Chaplains, as well as candidates, are thus provided with convenient guides, and uniformity of standards throughout the country promoted.

Recommend Books

Lists of theological textbooks recommended for men studying privately for Holy Orders and for those who have not been able to complete seminary courses, have been published. The new edition, that of 1925, brings this list down to date and includes only textbooks now in print. It is not intended for scholars, but for the average student, and neither this nor the Syllabus are exhaustive in their contents, but purposely of as brief compass as possible to cover the requirements of the canons.

The commission is also at work upon the problem of scholarship aid, a standard rule of procedure for Boards of Examining Chaplains, the preparation and publishing of a series of typical examination questions on all topics required by Canon Law, and enumerated in the Syllabus, and the question of courses of study and reading for those already ordained.

Placing Men

The distinctive element in the present work of the Commission on the Ministry is a consideration of measures for the remedying of conditions apparently undesirable in the Church's disposition of her resources in recruits after they are enlisted, trained and ordained. A wide review of the situation all over the land has convinced the commission that lack of generalship and strategy, of system and co-operation, in the disposition of the ordained forces of the Church, makes the Church's planting

and seeding much more difficult and less fruitful in harvests than need be, causes much restlessness and ineffectiveness among the clergy, reacts back upon our young laymen, and deprives us of many valuable and high spirited recruits.

It was fully realized that we have here a vital but very difficult problem because it touches subjects on which the Church is more set in traditional ways and more sensitive than those dealt with by the commission in the previous stages of its work, for the issues involved concern the readiness of the laity to assume larger responsibility; the rights of vestries; the provision of salaries adequate for the support of the clergy; responsibility of the Church and her bishops to take thought for the intelligent use of our available men; and for the providing of men in rough and remote fields, and in parts of the country where the supply of recruits is scant.

Getting Facts

After deliberation the commission and its recruiting committee issued a circular letter to all of the bishops and other clergy and leading laymen and sent copies for publication in the Church press. This letter asked these persons, and also each standing committee; each diocesan board of examining chaplains; each diocesan and provincial board of religious education to consider the points and questions raised by the commission and to advise the commission of their opinions on the subjects discussed.

The letter dealt particularly with the following questions:

What is the Church prepared to do with its recruits? Are its methods of placing its clergy antiquated and ineffective? Are we not in the way of wasting and squandering our material? Are we summoning our very best to service in the rugged and difficult fields of human need? What about the field of service? Salaries? Union of stations? Early marriage? Mission, or the placing and distribution of the Church's recruits?

Full discussion of all the issues involved in these questions, together with suggestions and solutions, is sought by the commission, so that after a general consideration of every problem, the commission may proceed to definite proposals and measures, and recommend action to the General Convention and other legislative bodies holding jurisdiction in the matters involved. For instance, to some it seems desirable to alter our whole system of appointments to cures, and in each diocese make the bishop and standing committee a board of appointment, with the vestry of the vacant parish in

Our Cover

The Rev. Frank E. Wilson, D.D., whose picture is on the cover of the paper this week, is the writer of the LET'S KNOW column in THE WITNESS, and the rector of Christ Church, Eau Claire, Wisconsin. Dr. Wilson is one of six clergymen elected to be General Secretaries of the National Council, an honor which he felt compelled to decline. He is to be one of five writers to report the General Convention for this paper. In that connection it is well for rectors to order a bundle now to start on October first. With two bishops and three priests reporting for us, it is certain to contain complete information which rectors will want their parishioners to read.

each case sending two representatives to act on its part. Others advocate a national body charged with the disposition especially of the newly ordained, so that fields of large opportunity, but scanty recruits, may be aided from sections more abundantly provided with men. Yet others strongly oppose methods such as these. The care of remote rural regions so that no one man has too much or too little to do, is a question that bristles with difficulties, and arouses almost violent declarations on every aspect of the questions at issue. The marriage or celibacy of the clergy at work in rough and difficult fields is a matter that evokes the most vigorous protests or strong commendations, according to the views and experience of the opponents.

But no matter how various the views, how difficult the solutions, the commission is convinced that the issues are vital and must be met if the Church is to continue an effective agency for religion in this land, is to fulfill her mission to America, and lead in winning men to Christ at home and abroad.

The National Council has approved the report of the Committee on "Increased Lay Activity" and is to embody it in a report to the General Convention. Action on the report has also been taken by several dioceses so that the matter will surely come up for discussion at the General Convention. The Hon. Ira Stratton, whose article on the subject appeared in a recent issue of this paper, is a member of the committee.

Let's Know

Rev. Frank E. Wilson

SIDE ISSUES

TENNESSEE appears to be greatly forwarding the cause of evolution. The state legislature has passed a law forbidding the teaching of the subject in any schools receiving state support and no doubt all the young people are diligently reading up to discover for themselves what the horrid thing can be. If so, they are probably perplexed and bewildered as to the cause of all the commotion. A certain professor has deliberately defied the law by teaching evolution to his class and he is now under prosecution for the offense. Please notice that he is being prosecuted — not persecuted. He stands no chance at all of suffering for his convictions. He will quite surely be found guilty of violating the law but the law itself will just as surely be thrown out by the supreme court as unconstitutional. So — that's that.

The unfortunate aspect of the situation comes in as a side issue. It will be neither the professor nor the law which will be debated for the benefit of public opinion, but the Christian religion. And the prospects are that Christianity will be very badly presented by both sides, with much religious confusion as the consequence. Clarence Darrow has offered his services for the defense of the professor, at the same time announcing that he (Darrow) is an agnostic and not an atheist or an infidel. Whatever fine distinctions he may draw, his published opinions show him to be clearly a thoroughgoing materialist and any success he might have in the case would be heralded as a victory for materialism and a defeat for Christianity. The latest reports indicate that Darrow's services will not be used. We hope not, for the sake of both sides in the controversy.

But whoever the attorneys may be, the public will doubtless be led to understand it as an issue between evolution and Christianity, instead of a question of the technical violation of an absurd law. Witnesses for the state will be called upon for an exposition of the Christian faith and they will reply in terms of Bryanism rather than the Gospel. Witnesses for the defense will be cornered with catch questions designed to put them on record in opposition to Christianity. And some people will find a splendid opportunity for sensational publicity. The court will decide the

law and the public will be regaled with a mass of side issues.

I herewith offer a bit of advice. Remember that evolution and Christianity are not mutually exclusive terms. Remember that science and religion can never be real enemies. Remember that there are no martyrs in this case—it is simply testing the validity of a doubtful law. In any event, remember that Christianity does not hinge on the first chapter of Genesis; it hinges on Jesus Christ.

No one can say that the Bible condemns evolution. It never even mentions it. And the fact that the Bible does not teach evolution is nothing at all against it. Some people think that the two are incompatible. But it is also true that in the days of the divine right of kings most people thought the Bible was incompatible with democratic politics. To be sure it neither condemned nor approved them but everything it had to say about politics was in terms of kings and monarchies. Yet most of us today are willing to concede that democrats may also be Christians. The point is, of course, that the Bible was never meant to be a treatise on natural history—neither was it meant to be a handbook for practical politics. We hope the Tennessee legislature will not pass a bill to abolish the Democratic party.

Cheerful Confidences

By George Parkin Atwater

GETTING THE FEVER

I HAVE been getting the fever to go to Europe again. I have not been over since 1913 and I have a longing to explore the "Rows" at Chester, to prow about Oxford, to walk along the Strand and to smell the tar-surfaced streets of London, and to sit at a small table and watch the world go by in Paris.

Consequently, the latest development in ocean transportation is of great interest. The navigation companies have inaugurated a special type of accommodation for American tourists. For a very modest sum of money they will take you to Europe and back in one of their great liners. They have assigned certain accommodations on their boats to a select type of tourists. They are not the luxurious first class cabins, but they are advertised to be comfortable and clean and with good food and service and with plenty of deck space.

Every one who has traveled knows that the danger heretofore in going otherwise than first class lies in the possible presence of undesirable companions. Many people likewise are reluctant to feel the sense of restric-



Rev. H. P. Almon Abbott

A New Writer on Witness Staff

tion which comes from other than first class accommodations when indulging in ocean travel. A group of men who will go into the woods, sleep in tents or in a shack, cook their own food, discard their razors, and wear out clothes, for a couple of weeks—that same group when in contact with the crowded complexities of civilization will pretend to be satisfied with nothing but the very best accommodations. It is a form of pride aroused by the instinct to seem as good as anybody.

The navigation companies are making an effort to protect cultivated travelers of slender resources from the type of traveler that heretofore has used these tourist accommodations. They seem to be appealing to the professional men, to teachers, to students, and to the kind of Americans who prefer simplicity, but who wish cleanliness and congenial companionship.

Now a great opportunity arises for some enthusiastic person or group in our Church, to organize a party of Churchmen that would reserve all the tourist accommodations upon some steamer and promote a pilgrimage to Europe. It could be like a great summer conference on ship-board. Perhaps a bishop or two could be persuaded to make the journey, thus giving additional dignity to the group. Lectures could be given on ship-board that would add to the value of the trip. On the other side the group could break up into its

natural units, to reassemble for the home journey. A slight additional charge could be made to reimburse the promoters for the actual expense of organizing the group.

The companionship on such a pilgrimage would be delightful. It would be a select group. I am sure that the navigation companies would co-operate in every way to promote such summer schools on ship-board. It would only be necessary to secure a party large enough to occupy all the tourist accommodations of a single ship.

I may try that "tourist trip" some day. If so, I shall report to you. Then perhaps Mr. Spofford will organize THE WITNESS pilgrimage, with Bishop Wise, Bishop Johnson, Bishop Rogers, Dr. Stewart, Dr. Chalmers and a few other leaders to make the journey. "All visitors ashore. This ship sails in ten minutes for Chester, Salisbury, Canterbury and York."

These Fundamentalists

By Gilbert K. Chesterton

THE fundamentalists, are anything but fundamental. The one thing they do not seem to make at all clear is the foundation of their own argument. Some of them would probably say that their foundation is the Bible; but surely the time has come when we can say, without any particular controversial bias, that the Bible cannot be in that sense a foundation; in the sense of a single and primary idea; a first principle. At the most, a man's first principle cannot be the Bible, but what he believes about the Bible; as that it comes from God and, antecedently, that there is a God. A man cannot make a logical axiom of the Bible anymore than of the Encyclopedia Britannica. There is too much of it. When we go behind to the principle on which it depends, we naturally want to know how it comes to be what it is, to begin where it does and leave off where it does, and how we are to distinguish it from anything that may falsely claim to be a part of it. There may be an answer to this question that does not involve the idea of the authority of a Church creating the canon of Scripture; but we have never heard of it yet. Yet it is the very first question that would naturally be asked by a really fundamental fundamentalist. The truth is that the American mood called fundamental is really very superficial; especially it is very sentimental.

* * *

We say that the American reaction

against Evolution is largely sentimental. We are far from saying that it is necessarily sentimental to attack Evolution, to attack Darwin's particular theory of Evolution. Professor Vialleton, of Mountpellier, the distinguished French scientist, has expressed his doubts of the whole idea and essence of Evolution. And he is as utterly unsentimental, not only as a scientist, but even as a Frenchman could be. It would be impossible to gather from his cold and cutting analysis that he cares in the least what the consequences of it may be. But in America the reaction really is sentimental; and that is the answer to the questions we have just been asking. If we ask what the Bible can be, if it is not either the canon of Scripture decreed by the Council of the Church, or else a bundle of Semitic odds and ends that happen to be bound in one book, there is no doubt in America about the actual answer, whether or no it be a rational answer. The Old Book is like the Old Wood Pile and the Old Hickory Patch in the Old Nest where the Mother Heart yearns in the Home Town far away.

We have seen it on the films; and the stranger, the awful thing about the philosophy of those films is that it is probably quite sincere. In short, it illustrates what we have short, it illustrates what we have illustrated more than once elsewhere; the fact that the modern world is in danger of an irrational persecution, as distinct from the rational persecution that sometimes arose out of real religion. And while we are far from desiring fires in Smithfield, or any other field, the other persecution would be a prairie fire.

DIocese OF ALABAMA HOLD CONFERENCE

The third, and by far the most successful, conference of the Young People's Service League for the Diocese of Alabama was held at Battles' Wharf June 9th to 16th.

The Conference was in charge of the Rev. Vernon C. McMaster, Rector of Trinity Church, Mobile, who is Director of the Young People's Service League for the Diocese of Alabama. Including the Counsellors, there was a total attendance of eighty, a considerable increase over last year, representing Huntsville, Birmingham, Montgomery, Anniston, Carlowville, Selma, Lowndesboro, Toulminville and Mobile.

The Rt. Rev. William G. McDowell, Bishop Coadjutor of the Diocese, was in attendance the entire time and was largely responsible for the splendid spirit of cooperation and fellowship that prevailed throughout the conference.

QUESTIONS THAT I HAVE BEEN ASKED

By

BISHOP JOHNSON

WHAT IS THE DIFFERENCE BETWEEN THE EPISCOPAL CHURCH AND PAN-PROTESTANTISM?

IN discussing the difference between the Episcopal Church and the Roman Church, one is confronted with a strong prejudice against the latter; in discussing the relation of this Church to the Protestant bodies one is confronted with a strong prejudice in their favor. It makes it extremely difficult to draw comparisons either way.

In the first place I must dissent strongly from the assumption that the spiritual standards of Protestant communities is very high.

I fully realize that they admit a superiority which I fail to see.

This country is pretty evenly divided between Roman Catholics and Protestants; and if in New York and Boston you have one kind of vice; in Georgia and Indiana you have another.

As between bootlegging and lynching; Tammany Hall and Main Street; the Roman hierarchy and the Ku Klux Klan, you may take your choice, according to your predilections and your prejudices.

As between easy political graft winked at by the one, and easy matrimonial divorce aided and abetted by the other, I would hate to arbitrate.

The truth is that those who are most busily engaged in throwing stones live in houses that are full of glass.

The Episcopal Church is a very small body numerically and it is so consciously imperfect that it is almost apologetic in its inferior complex, and yet it has one virtue which is conspicuous, and that is a tendency to mind its own business.

It is not engaged in political adventures or religious crusades or racial animosities.

It is temperamentally unwilling to become identified with efforts to invoke the legislature in order to determine the fundamental truth or legal righteousness.

Its real endeavor is to conserve faith and order as it has received the same; without sacrificing man's personal liberty on the one hand or encouraging individualistic chaos on the other.

Like Israel, it lies between two huge forces, each of which threatens to extinguish it; and like Israel, it has its parties who favor alliance with either Egypt or Assyria.

And like Israel its strength is to sit still and trust in God.

Its people are for the most part a timid folk who are either too proud or too indifferent to fight.

It has the reputation of having come out of Egypt, although it did not originate there; and it has a tendency to make alliance with the polyglot forces of Assyria, although they would inevitably bring it into captivity.

It is very prone to adopt Egyptian customs or wear Babylonian garments, but it has its own identity to preserve and its own mission to fulfill.

It differs from the Babel of Protestantism in that it has an altar and a priesthood; a definite faith and a constitutional ministry; a dignified worship and an ancient liturgy.

It differs from Protestantism in the fact that it has a well defined program which it timidly asserts; while Protestantism has a bundle of theories which it zealously proclaims, with latest modern improvements.

It differs from Protestantism in that it puts reverence for God first; deference to the Apostles next; and respect for the faith once delivered to the Saints as the faith by which we are redeemed from sin.

It differs from Protestantism in that it has a sacramental system by which we are born, nourished and sanctified, instead of a bundle of opinions by which we are justified.

It differs from Protestantism in that it emphasizes the righteousness of personal liberty rather than the rectitude of legal enactments.

But in all this I am not speaking so much of the conscious adherence of the great bulk of its members to its evangelical standards, as I am of the privileges which its character offers to those who study and adopt it.

There is no question in my mind as to whether the standard of the Episcopal Church is good enough for us; the question is rather whether we are capable of appreciating it sufficiently to live up to it.

In my estimation the Church is a rock that is higher than we are, and my query is, can we climb up to a realization of its ideals.

For therein lies the rub. We love a system which we can control, but we hesitate to submit ourselves to a life that would control us.

We want a religion that will sanctify our private feuds, our religious prejudices and our temperamental ten-

dencies; but God wants us to keep His commandments.

Zealous people seek to assert themselves, but Christ appreciated those who humbled themselves by confessing their own sins.

It is the weakness of Protestant America that it constantly seeks to justify itself by its indefatigable efforts to reform the other man.

Cato, the censor of all Rome fell ultimately a victim to the vices which he so thoroughly scourged, and one wonders if Protestant America is not falling into the pit from which it has been frantically trying to rescue the other man.

A nation with the percentage of divorces which America tolerates is not far from the decadence of Cato's Rome.

It is conspicuously guilty of adultery, while frantically striving to save the nation from immorality.

I do not know however which is the more evident to God;—the failure of the members of the Church to appreciate their inheritance; or the superiority of Protestants to the systems which most of them have long ceased to endorse, but which they still persist in perpetuating.

Fortunately the persistence of the Church has never been dependent upon the popular opinion of those within or those without.

New Interest In Bible Reading

London celebrations of the 400th anniversary of the first printing of Tyndale's translation of the New Testament took the form of a service in the Church of St. Dunstan's-in-the-West, in which parish he ministered for a short period, and a National Bible Day at the Crystal Palace, many societies co-operating. Palace and grounds were taken possession of by 25,000 people from all parts of the United Kingdom, and lectures were given on various aspects of Biblical history, archeology, geography, and Palestinian life and customs, illustrated by lantern slides, costumes, models, etc. A special attraction was a full-size model of the Tabernacle in the Wilderness. Answers (the first periodical issue by Lord Northcliffe) reports the head of a large publishing firm in London as saying that there is something like a boom in Bible reading all over Christendom today. He attributes this increase to "a growing recognition in men's minds of the spiritual needs of their natures," and the Rev. P. B. Claydon, M. C., of "Toc H" (known among ex-soldiers as "Tubby") says it denotes a de-

termination on the part of people to read for themselves instead of listening to sermons from the pulpit.

The British and Foreign Bible Society reports a steady increase in the demand for its publications. The circulation last year was 10,040,575—1,136,937 Bibles (an increase of 195,740) 1,092,822 Testaments (increase 85,407), and 7,810,816 smaller complete volumes (increase 1,118,627.) The total increase is about 1,500,000.

The home secretary, Sir William Joynson Hicks, testifies that he looks upon Bible societies as handmaids of the State and there is, he says, only one means by which we can get rid of prisons and reformatories and criminal administration and that is by bringing the Gospel of Jesus Christ to the hearts of the people.

In a sermon Dr. R. F. Horton urged people not to make for the Bible claims that it does not make for itself. He attributes neglect of the Bible largely to wrong views of it. Because of its great spiritual value, because it shows us God as no other book has done, the claim has been incautiously made that every word of it was written by God. Use your commonsense, says Dr. Horton, and do not impose upon the Bible the impossible dogma that the writers were guaranteed against any mistake.

The British and Foreign Bible Society is trying to get the Soviet authorities to remove the ban on the importation of Bibles into Russia and has asked to be allowed to print the Scriptures in the republic.

Preacher, Pulpit and Pew

By E. P. Jots

"How does the Rev. Mr. Fuller always have the front seats of his church so well filled?"

"His head usher is a street car conductor."

* * *

Aunt Callie was a very religious Negro woman—of the shouting variety. She was telling the white children whom she nursed about heaven, and what she expected to do when she got there. "When I gits dar, honeys, I gwine take a crown what a angel gwine gimme, an' put it on my head. Den I gwine git out my lil' ole hahp an' play some of dem heben chunes on it. Den I gwine stretch my lil' white wings an' fly fum cherry beam to cherry beam."

* * *

They Really Were

Bishop X. went traveling through the western part of Cuba and stopped

overnight at a very small, rather uncomfortable inn. However, a very nice supper was spread for him with two roasted ducks.

Next morning, as he was ready to depart, he was surprised to see this item on his bill—"For two roasted ducks, \$20. "My son," he said to the innkeeper, "you charge high for two ducks. Are they so scarce around here?"

"No, your Grace," answered the keeper. "Ducks are not scarce here, but bishops are."

AN OPPORTUNITY

A college which has been maintained for fifty years in a midwestern state as a denominational institution has made a request that the Episcopal church take it over.

In order to do this, the Church must find a clergyman or layman who feels a vocation to do educational work for the Church; who has executive ability and who can serve for a time on little or no salary.

The college had 150 students last year; has an alumni list of several thousand and has no competitive institution within a radius of one hundred and fifty miles.

It has a property worth about \$400,000; some endowment and debts amounting to \$40,000, of which \$5,000 is pressing. The trustees have unanimously expressed the desire to make it a Church institution and will fall in behind such a movement, if the Church can find someone. The Bishop of Colorado has been asked to nominate someone who will take charge of the institution and aid them to save it, for the cause of Christian Education.

If anyone feels the vocation as an educator and is not dependent upon a salary until the institution can be established there is a plant and an opportunity to do a great constructive work in the saving of this institution and making it a center of religious education in the midwest; but it must be done without delay as the college is to be opened this fall.

Anyone interested should communicate between July 7th and 20th with Bishop Johnson, Leonard Hall, Bethlehem, Pa., for further particulars. Possibly, even if not probably, some laymen of means might be willing to help finance this project so that we might build up a center of religious education in the midwest.

The local board have done their utmost and are turning to us to save the institution and if some laymen would underwrite it for a couple of years we could no doubt find someone who would undertake the task.

Parochial Boundaries Are Often Bothersome

Eastern Correspondent Also Stresses
the Obligation of Rectors to
Give Transfers

ENGLISH SYSTEM

By Rev. H. P. Almon Abbott

She is ninety years of age. She sits in the self-same arm-chair in which she has sat for many a year. Her sole companion until a few weeks ago was a younger sister. Her sister is no longer with her in bodily presence, for, suddenly and without anticipation on the part of anybody, she has entered the Paradise of God. The case of the invalid is a pitiable one. Materially, she is cared for in a Church Institution, and will be thus cared for until her death. But, it is hard to give up one's own well-worn and memoried apartment, the abode of all ones earthly treasures, for an alcove in a strange place. Moreover, her sorrow is overwhelming. Her beloved sister, her constant attendant has withdrawn from sight and sound. The sister belonged to my parish. The lone survivor belongs to another parish. I have called on the latter twice; but, only after receiving the consent of my brother rector. I do not feel free to call more often, although I know that there is a peculiar bond of affection and understanding between us. Yesterday she said to me: "Why don't you come more frequently?" I told her that she was not my parishioner, that the etiquette between clergymen is very strict, and to be lived up to in the letter and the spirit. She could not understand it. She seemed to think less of the Church and less of ministers in consequence. And I see her point. Don't you? Our hard and fast rules of parochial etiquette are passing strange to the majority of the laity.

In the east, with few exceptions, parochial boundaries do not exist. In some of our cities, Baltimore, for instance, how could they exist? With a few exceptions the large Episcopal churches in Baltimore are within a stone's throw of one another. The idea is, lay hold of the person who expresses a preference for your church or who attends your church services, and tell him what a wonderful church your church is, and belay him with a knot the reverse of cordion! Call on him, get him to get his transfer from the church to which he has belonged in another community, and place him on your register as a member of your church! Be nice to him, see to it that other par-

ishioners are nice to him, affiliate him with some organization within the church, and woe betide the hapless minister who visits him, even though he has no knowledge that he belongs to your church. For, the chances are that the hapless minister has heard of him as a newcomer to the city, that he has, also, attended the services of your church, and, naturally, you call upon him, too! All this, of course, apart from people who have made up their minds, after Church tramping, that your church is the church for them, and who come and tell you definitely that they desire to associate themselves with your church! It is a great game, a business transaction, and the parish becomes in similitude like unto a mercantile establishment!

In the Middle West, to my knowledge, there are large centers of population where the following agreement has been reached by the rectors of parishes, namely: a nominal demarcation of parochial boundaries. The idea being that when new persons move within the respective boundaries, the rector of the particular boundary has the privilege of calling upon new people within that boundary before any other clergyman. This is more or less satisfactory in theory, but, as a rule, it fails to work out in practice. The person within his boundary may not believe overmuch in the efficacy of parochial visiting, and—people in America will attend the church that they want to attend, whether that church happens to be the nearest or the farthest from their own front doors. Hence, all sorts of complications and unpleasantnesses! Hence, the term "Sheep Stealer," and kindred gentilities of Christian appellation! You see, we are trammelled to a certain extent by tradition. In England, even to this present day, a parish is a geographical area within the jurisdiction of a diocese, and under the charge and control of the rector. The people within that geographical area MUST attend their parish church. They are the spiritual children of the parson within whose parish they live. No other clergyman will accept them as members of his parish so long as they live outside his parish, nor accept them as persons to be administered to in time of need. The writer has worked in such a parish, St. Clement's, in York, England, and in that parish there were resident ten thousand persons, of all denominations, and the ten thousand souls were looked after by the rector of St. Clement's and his assistants, the assistants oftentimes paying as many as sixty house to house visits, indi-

(Continued on page 14)

Young People Tackle The Movie Industry

Young People's Fellowship in Southern Parish Lead the Way to
a Movie Cleanup

RUN OWN SHOW

Arthur Brisbane, writing in his well-known column, said recently: "Where religion leads, it retains power. Where it ceases to lead other forces rule."

Mr. Brisbane would be interested in a unique experiment in leadership undertaken by St. John's Church of College Park, Georgia, which, through its alert Young People's Service League operates successfully the only motion picture show serving Atlanta's three South Side suburbs of College Park, East Point and Hapeville.

There is nothing makeshift about the venture. Judge for yourself—the bills include such productions as "The Covered Wagon," "Janice Meredith," "Robin Hood," "Way Down East" and "Peter Pan." There is an orchestra—small but adequate. There are two projecting machines, assuring a smooth performance without delays.

"It began," related E. B. Fox, Georgia-Florida sales manager of the Colgate Company, who is president of the Young People's Service League of the church, "last November, when with the thought to awaken interest in the church as well as to provide a wholesome entertainment for the community, we put on a picture show.

"We started in the Sunday School room of the church, but this at once proved too small. The College Park city government was erecting a city hall, and we applied for a lease on this one evening every two weeks, then afterwards one evening every week.

"The results have been far more advantageous than money revenue for the church. Interest in the general work of the league has increased greatly, and church attendance has grown likewise. In addition, our show has been the means of providing wholesome and enjoyable entertainment at low cost for the young people of our suburbs, which otherwise would have been unavailable except by a journey into Atlanta. Now that the summer and vacation time are here, we are contemplating two shows a week.

"The program of each show includes a feature film and a comedy, after the approved plan of the professional motion picture theatre."

News Paragraphs of The English Church

Daily Paper Is Carrying On a Debate
on the Subject of
Spiritualism

CENSORSHIP

By Rev. A. Manby Lloyd

Philip Snowden, M.P., ex-chancellor of the Exchequer, tells the *Daily News* that he will have no truck with the British Communist Party, whose members are contemptible but whose organization is very expensive. They are out to smash everything—the capitalist machine, Parliament, the Labor Party, the British Empire, and their latest avowed object is to overthrow the Irish Free State. He concludes: "Communism will never take root in this country. It is utterly alien to British tradition, sentiment and outlook. But communist propaganda, when supported by men known to be associated with the Labor Party, has a disturbing effect upon a large number of people who sympathize with Labor aims and ideals, but are terrified by wild revolutionary talk. The future of the Labor Party depends upon dissociating itself wholly from all sympathy with communism."

* * *

The *Morning Post* promises a debate on Spiritualism — are there any proofs? Sir Arthur Conan Doyle will lead off and Sir Arthur Keith, the well-known anthropologist, will reply. This week's debate between Mr. St. Loe Strachey and Sir John Foster Fraser hovers round the question, "Are Journalists Liars?"

* * *

There is a very strong movement towards reminding the censor of his duty toward immoral plays. It is hard to know where to draw the line. Noel Coward tells us in "Fallen Angels" that he had no higher aim than to amuse, and the hailstorm of abuse filled him with surprise. "Rocks are more dangerous when submerged and the sluggish waves of false sentiment and hypocrisy have been washed over reality far too long." In an introduction to reprints of his plays is an interesting apologia that would have driven Dr. Johnson rushing down the street to hit this good-looking young man over the head. "Sex," he says, "being the most important factor of human nature, is naturally, and always will be, the fundamental root of good drama."

"Sex," says Johnson, "occupies no position of importance in our lives."

Which of the two men are we to believe? * * *

The little house in Doughty street to which the young Charles Dickens brought his wife (the success of the "Pickwick Papers" having enabled him to settle down) was gay with flags and crinkly-colored garlands yesterday morning when Lord Birkenhead regaled the crowds outside by shouting eulogies all down the street in a splendidly carrying voice, calling Charles Dickens all the correct conventional things and declaring the house open as a Dickens Museum.

The public was particularly interested in the absence of Sir Henry Fielding Dickens, always an enthusiastic advocate of his famous father, and learned, with some surprise, that both Sir Henry and Mrs. Perugini are against the memorial to their father, seeing that his will definitely stated that no public memorial was to be erected in his honor, as he desired to be remembered only in his work.

The Dickens Fellowship, naturally enough, take the view that Dickens meant some public statue or enclosure, and maintain that here, amid the relics of the author, his first editions, and a large library dealing with his works and his life, where the public can come and read, Dickens is truly remembered in his work.

* * *

At the age of 63, Dr. Burge, Bishop of Oxford, has died at the Palace, Cuddesdon, Wheatley. He contracted a chill only a few days ago, but his condition was not regarded as serious until this week.

A great schoolmaster, before he carried his marked personality and strong conviction to the episcopal bench, it is as headmaster of Winchester for nearly nine years that Dr. Hubert Murray Burge has left the most enduring impress on his times.

He became Bishop of Southwark in 1911 and went to Oxford eight years later. Dr. Burge was of the High Church party, though it was not till after his translation to Oxford that he was conspicuously identified in controversy.

In 1922 there was much discussion because he banned the Duke of Marlborough from attendance at the diocesan conference on the ground that as a divorced man he could not be a member of the Church.

Miss May Case Marsh, national extension secretary of the Girls' Friendly Society gave two courses at the Wyoming summer conference which has just closed at Laromie. Wyoming now has 22 branches of the society, with a total of over a thousand members.

Report Shows Less Lynching Last Year

Effort Being Made by Federal Council to Make Year 1926 Free of Mob Violence

PROGRESS MADE

Washington, June 22.—Decade by decade, the lynching evil has shown a decrease since the fight against this "strictly American crime" began in 1885, according to a report shortly to be published by the Commission on Race Relations of the Federal Council of Churches. The report has been prepared by Professor Monroe M. Work of Tuskegee Institute, Alabama.

Since the first statistics were gathered in 1885 there has been a steady decrease by ten-year periods. It is pointed out in this connection that the number of white persons lynched has decreased much faster in proportion than the number of Negroes lynched. The total number of lynchings in 1924 was 16, the lowest on record. Of these, 12 were colored and 4 white.

The total number of lynchings for a forty-year period was 4,203, of which 1,038 were white, and 3,165 were Negroes. The average number of lynchings for the period was 105 a year. Comparing this average with the total for last year shows the great gains that have been made. The Commission on Race Relations of the Federal Council of Churches and many other organizations are conducting an education campaign to make 1926 a lynchless year. They believe such a record can be achieved next year, and that in a very short time lynching, which the churches regard as one of the great sins of America, can be wiped out.

"The issue involved in lynching is between the mob and the law," says Dr. George E. Haynes, secretary of the commission. "These figures show that America can become a lynchless land. The personal security of every citizen and the supremacy of the law at stake. The churches have the greatest responsibility for abolishing this evil. If they arouse their members to determined action this will be the last year of this shame to our conscience and menace to life. Mob violence and brotherly good will can not exist together in the same land."

The District of Western Nebraska has a Japanese lay-worker ministering among 600 Japanese in rural parts of Nebraska, finding them earnest and responsive.

News Paragraphs of The American Church

An Example of the Sort of Work
Being Done by Clergymen in
Small Places

HOBERT COMMENCEMENT

I suppose we all feel occasionally that too little is said about the heroic work being done by men in small places. Rectors of big parishes have so many opportunities for doing those things that are "news," yet who is willing to say that God has less appreciation of the noble work by thousands of faithful servants that are seldom heard about. It is a weakness of the Church press that the simple deeds of humble men are not more frequently given a place in their columns. It is due, of course, to the difficulty of getting the news.

* * *

Do you know where Mexico, Missouri is? Not a very large place, I imagine. We have a church there, St. Paul's, whose rector is the Rev. William H. Decker, formerly a missionary in the Isle of Pines. There are just thirty communicants in the parish. He ministers as well to a small group of Episcopalians that attend a girls' college in the town, and also to a group of Church boys who attend an academy which is located there, thirty of whom attend the services at St. Paul's regularly. Mr. Decker is chairman of the Red Cross which, under his leadership, was able to raise more than \$2,000 recently for the sufferers of the tornado in Illinois. He is also principle of the daily vacation Bible school, with over 200 pupils and 26 teachers. Mrs. Decker, wife of the rector, is secretary of the local social service committee, being in charge of work done by a district nurse, with the distribution of milk to 170 undernourished children, and hundreds of garments to those in need of them. All of this is an example of work being done throughout the country by hundreds of ministers, serving the Master in out of way places. They have their reward.

* * *

An interesting program has been worked out for the clerics of Louisville, Kentucky. It opens on September 14th with a discussion of Church Schools, led by Miss Mary L. Cook. On October 12th the Rev. J. B. Robinson is to speak on "Heresy, Today." The next meeting will be held on the 9th of November when Bishop Woodcock and Dean McCreedy will report on the General Convention. The following month Canon Nelson of the Cathedral is to lead a discussion on Christian Social Service. The program has even been

worked out up to June of next year, the following being among the subjects to be discussed: "Social Welfare Legislation in Kentucky," "Submerging the Parish," "Relation of the Physician and the Clergyman," and then, in June, "What Can the Church Do in the Summer?"

* * *

Over 100 persons have been confirmed at St. Mary's Cathedral, in the diocese of Tennessee, during the past two months. This sets a new diocesan record.

* * *

Present and former members of the choir of St. Thomas Church, Taunton, Mass., gave a dinner to Walter J. Clemson, in honor of his completion of forty years as organist and choirmaster there. Rev. Henry M. Medary, rector of St. Thomas, gave Mr. Clemson an illuminated letter of appreciation of his long and continuous services, signed by the rector, the wardens and the parish clerk. The letter reveals that Mr. Clemson not only has served the choir forty years, but was the organizer of it. Mr. Clemson's fortieth anniversary was observed also by a special musical service Sunday, last, the full vested choir under Mr. Clemson's direction being augmented by trumpet, trombone and drums. Two selections composed by Mr. Clemson, and a jubilate composed for the choir by Dr. Warwick Jordan, were sung. Mr. Clemson is a founder of the American Guild of Organists.

* * *

"A bomb exploded about 30 meters from our chapel and house, two more about 200 meters away in the same street," writes Rev. George Krischke, of the revolution in Brazil as it affected Sao Paulo. "I left the house twice, once in the night, with just a little bundle of clothes, as I had seen tens of thousands do before me. More than 500 were killed in the city, and almost 5000 wounded. About 300,000 left the city for the interior. . . . Sao Paulo is a great city of about 800,000. Soon it will have a million. There are many flourishing evangelical churches there. I hope that in a few years we are going also to have a fine congregation. I had great dif-

ficulty in finding a hall. Finally I got a nice one that holds 100 persons, but is on a very noisy corner. Our Sunday school has thirty members; the Woman's Auxiliary has thirty-five members. The average attendance at service has been 25-30. People are slow to come, but they will come little by little." These are the beginnings, under difficulties, of work only recently started in a great and beautiful Brazilian city. This is where the Japanese catechist, Mr. Ito, is doing a fine work among thousands of Japanese. Mr. Krischke has been elected rector of his former parish, Trinity, Porte Alegre, and Rev. S. Ferrez is now in charge in Sao Paulo.

* * *

Addition planned for the parish house of St. Mark's, Washington, D. C., Rev. William H. Pettus, rector. The corner stone is to be laid on St. Mark's Day next year. The addition is to cost \$40,000.

* * *

Holy Trinity, Danville, Illinois, Rev. Arthur G. Wilson, rector, celebrated its 60th anniversary recently. One of the features of the celebration was the corporate communion of those who have been confirmed during the six years of Mr. Wilson's rectorate. Bishop White was present.

* * *

Here is another clergyman that has bumped into a bad man. The Rev. H. C. Benjamin of Atchison, Kansas, wants you to watch out for a fellow named John F. Marley, alias Parker. He tells a story about just having

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Boys are entering Hobart, St. Stephen's, Swarthmore, Princeton, Wisconsin, and Kenyon this coming Fall.

Boys were enrolled this last year from Illinois, Iowa, Indiana, Connecticut, Pennsylvania, Ohio, Tennessee, Louisiana, New York, Minnesota, Wisconsin, North Dakota, Colorado, California, Cuba, and Porto Rico.

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* * *

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* * *

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moved into your vicinity. He will tell you that he is from Oklahoma, Kansas, Texas or one of the western states, and will show pictures of his former parish. He will say that he has five children, all confirmed. He will ask for a loan since he needs a little help in getting started. He is about fifty years old. If you run into him have him held and wire Mr. Benjamin.

* * *

Ground was broken on June 17th for the new St. Luke's Church, Pawtucket, Rhode Island, where the Rev. Arthur J. Watson is rector. The church, which is to be completed in May of next year, is of Gothic architecture, similar to many of the churches of England. A new modern parish house will also be built.

* * *

White and negro students who have been meeting together in Nashville, Tenn., in a series of student forums since January, 1924, are planning to ask civic and municipal authorities of the city to cooperate in securing better relationships between the white and negro portions of the city. To back their requests they will submit reports on city conditions which they have been making since they organized. The students come from four white and four negro colleges in the city. Besides local problems, they have been discussing to a less extent racial questions of the Pacific Coast and relations of students to war, lawlessness and similar questions.

* * *

Thorn like that used to make a crown for Jesus at the time of his trial and crucifixion, a roadside weed, growing commonly near Jerusalem, is to be one of the most treasured possessions in the garden which is growing up in the close of the Cathedral at Washington, D. C., a small plant of it having been presented to the garden committee in charge. Another gift is a slip of ivy from a garden at Verdun, which is planted near the tablet to be unveiled shortly in memory of the late Bishop Alfred Harding of Washington, who was on the Church War Commission and had charge of the appointment of Episcopal chaplains during the World War. Yew, holly, ivy, thorn-tree and quantities of boxwood to border flower beds are to be used, the close and grounds being planned to resemble somewhat the gardens of monasteries

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E. B. Whelan, DuBose School, Monteagle, Tennessee

and castles of fourteenth-century Europe. Frederick L. Olmsted, Boston, is in charge of the landscape architecture, and Mrs. G. C. F. Bratenahl, wife of the dean of the cathedral, now summering at Brace's Cove, Gloucester, is chairman of the garden committee, which has some 700 members and collects funds and supervises the carrying out of Mr. Olmsted's instructions. Eight gardeners are regularly employed.

* * *

The Church of St. Andrew's-by-the-Sea, Rye Beach, N. H., opened for the summer Sunday, June 28. Services this season will be conducted by the following clergy: June 28, Rev. Dr. Pearson Dover, N. H.; July 5, Rev. Dr. Strong, London, England; July 12, Rev. Percy Haughton, Exeter, N. H.; July 19 and 26, Rev. Percy T. Edrop, Emmanuel Church, Boston, and through August and September, Rev. Floyd Tomkins, Philadelphia, Pa. Music will be under the direction of Evans B. Ellicott, organist, of Boston.

* * *

The department of publicity of the National Council send to us frequently a clippingsheet containing most valuable information. The current one, containing a quotation from Canon Quick hits the right spot with me and is surely worthy of being handed on. "There may be, and there have been, various motives for the missionary work of the Christian Church upon earth. Sometimes the motive has been the desire to save something more out of a wreck doomed to destruction by the forces of evil which are overwhelming it. Sometimes it has been the desire to herald and to advance the reign of Christ upon the earth itself. Otherworldly Christianity has been inspired by the first motive, evolutionary Christianity by the second. Possibly the noblest motive of all is the

passion to share and to serve the creative purpose of God, to make something on earth and out of earth, which is fit to be the eternal object of God's love. To make good souls, good in themselves and in their collective fellowship, is the highest end of such missionary labour for men. But we need not limit it even by such a definition. Surely the artist, the musician and the craftsman are in their degree God's missionaries to the world of matter. They show how a beauty and a worth, which manifest some reflection of eternity, may leave a spiritual impress even on the solid clay, and make even thin air the firm foundation of their dwelling-place."

* * *

Trinity Church, Elmira, N. Y., is sending its Rector abroad, paying not only the expenses of his trip but providing him with an abundant purse of money, and supplying every comfort for his trip. Practically the whole parish is uniting in the gift to their Rector, who has been with them for eight years, building up this old mother parish of the city from 326 communicants to 821 at present and strengthening the work in every way spiritually and materially. He sailed for London on the "Homeric" on June 27, and his trip will include Egypt, Palestine, Turkey, Greece, Italy and France.

* * *

Five years ago the Diocese of Chicago lost the Rev. Dr. Frederick G. Budlong to the Diocese of Pittsburgh, where, as Rector of the Church of the Ascension, he has duplicated the outstanding record of service which he had made as Rector of Christ Church, St. Paul, Christ Church, Winnetka, Ill., and St. Peter's Church, Chicago, as well as being an instructor in the Western Theological Seminary. On October 1 he will become Rector of Christ Church, Greenwich, Conn., which is counted a strategic parish in that diocese.

Dr. Budlong's reputation as a strong preacher is well known, as is his power as a spiritual leader. The diocese and city of Pittsburgh greatly regret the loss of one whole-

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* * *

On June 11th, a meeting of the Woman's Auxiliary in the Northern Archdeaconry of the Diocese of Harrisburg was held in St. Andrew's Church, Tioga, with an attendance of sixty. The speakers of the day were Mrs. A. M. Drinkwater, of Williamsport, the Rev. H. R. Bennett, of Williamsport, Archdeacon Post, of Coudersport, and Mrs. Lura Vaughn, of Wellsboro.

* * *

One of the Chinese communicants of the Church became interested in it through a night school our Mission formerly maintained for Chinese in Manila. This former mission school student is now acting president of the famous Chinese University of Amoy and dean of the faculties of arts and law at that University. He is a graduate of the University of the Philippines and the University of Chicago, member of a Manila law firm, and a life member of the American Academy of Social and Political Science.

* * *

The London festival of the Guild of the Love of God was held at 84 Margaret Street, when the assembled "Nails" had the privilege of hearing a speech by the Assistant Bishop of Honduras, Dr. Vibert Jackson. The object of the guild is to ensure that no Catholic should be without friendly companionship, and the wearing of a metal nail in a prominent position enables members to recognize one another anywhere. The chair was taken by the warden, the Rev. G. Napier Whittingham, Vicar of S. Silas the Martyr, Kentist Town, who made some remarks on the "call to action." The trouble of today, he said, was not Anglo-Catholicism or Roman-Catholicism, but modernism, atheism and Christian Science. The one thing that the Church of England needed today was not so much reunion outside as unity within. What a hindrance to unity that "call to action" had been! Dr. Vibert Jackson said

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he was glad that he had not to deal with the domestic problems of which the warden had spoken. The white people of his district, he said, were Spanish-speaking, and mostly Roman Catholics; but the negroes employed in cultivating bananas were Angeli-cans from other parts of the West Indies, so they had to be cared for. People out there, he said, were very up-to-date. If clothes were sent to them from England, they must be the very latest fashions from Paris. If the people had no other paper from England, they always had Welldon's fashion journal. Sounds a lot like home, doesn't it?

* * *

The Celebration of the Fiftieth Anniversary of the Consecration of St. Stephen's Church, San Luis Obispo, California, Rev. Norman H. Snow, Rector, was held on Saturday and Sunday, June 13th, and 14th. On Saturday the members of the congregation, supplemented by several former members of the parish, gathered for a reception and reunion in the Guild Hall, where an interesting program, consisting of reminiscences by some of the earlier members of the congregation and of music by some of the later members, was thoroughly enjoyed. At the eleven o'clock Choral Eucharist, on Sunday, the Rev. B. D. Weigle, Executive Secretary

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of the Diocesan Council and Editor of the Pacific Churchman, was the special preacher. An interesting pamphlet, containing much of the early history of St. Stephen's, together with a list of the clergy of the church from the beginning, a list of donors and benefactors, and the present organization of the parish, has been written and compiled by Mr. Benjamin Brooks, who has been actively connected with the parish almost since its consecration.

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7:30, Service and Address.

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nesday, Friday; Eucharist, Thursday and

Holy Days.

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Daily: 8 and 12 A. M.

Holy Days and Thursdays: 11 A. M.

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Week Days: 7:30 A. M.

Holy Days and Wednesdays, 10 A. M.

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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

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Rev. B. L. Smith, Associate Priest.

Sundays: 8 and 10:45 A. M. and 7:45 P. M.

Daily Services: 7:30, 9:30 and 5:30.

PHILADELPHIA

St. Jame's Church

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Rev. John Mockridge, Rector.

Sundays: 8 and 11 A. M., 8 P. M.

Week days: 7:30 and 9 A. M., 6 P. M.

Thursdays and Holy Days: 10 A. M.

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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.

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Wednesdays, Thursdays and Holy
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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.

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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.

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Very Rev. C. S. Hutchinson, D. D., Dean.

Sundays: 7:30, 11:00, 7:30.

Week Days: 7:00 and 5:00.

Holy Days: 9:30.

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Daily: 8:30 a. m.

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PAROCHIAL BOUNDARIES ARE OFTEN BOTHERSOME

(Continued from page 8)

vidually, a day! But this system is foreign to our preferences in the United States, and our people, liberty loving people, would never accept such a settlement of their parochial preferences for them on the part of anybody. And, all honor to the sentiment of our sheep! Some sheep are fed by some shepherds, some other sheep are fed by other shepherds. And so will it be, so must it ever be.

What is the solution of it all? Lack of jealousy on the part of the clergy. Good sportsmanship on the part of the clergy. Thorough examination of the supposed trepidation of the supposedly guilty party before he be branded a thief! More vital Christianity on the part of the clergy. For, so long as the sheep be really fed, and the lambs of the flock, as well, the Kingdom of God is progressing on earth. So far as the writer is concerned, he would not hinder any clergyman calling upon any member of his congregation. You see what a virtuous shepherd he is! He would welcome their visits, so long as they are more than social calls, real pastoral visits, and should the callers possess such fascinating personalities, such persuasive tongues, such untoward good looks that his sheep wandered to other

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fold, he would be glad to know that all who attended his ministry were members of his church, first and last of all, because he was the particular minister, the chosen and selected minister, for them in all their specific and general spiritual needs. Let us trust one another more. Let us regard our parishioners as something more than customers who pay for our individualistic brand of preaching. And let us as brethren forward at all personal expense the cause of our Great Brother, Jesus Christ.

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