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CHICAGO, JULY 30, 1925



REV. G. P. ATWATER





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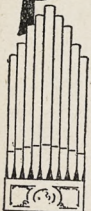
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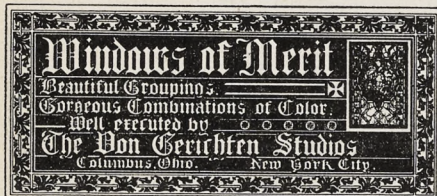


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# THE WITNESS

A National Paper of the Episcopal Church

Vol. IX No. 49

Five Cents a Copy

\$2.00 a Year

EDITOR, RT. REV. IRVING P. JOHNSON; MANAGING EDITOR, REV. WILLIAM B. SPOFFORD; ASSOCIATE EDITORS, RT. REV. CLINTON S. QUIN, REV. GEORGE P. ATWATER, REV. FRANK E. WILSON, VERY REV. R. S. CHALMERS, REV. GORDON REESE, REV. A. MANBY LLOYD, DR. WILLIAM S. KELLER, MR. ALFRED NEWBERRY.

Entered as Second Class Matter at the Postoffice at Chicago, Illinois, Under Act of March, 1879

Published Every Week

EPISCOPAL CHURCH PUBLISHING CO.

6140 Cottage Grove Ave., Chicago

A National News-Magazine Maintained By and In the Interest of the Episcopal Church

## FINANCE AND THE FIELD DEPARTMENT

### A General Convention Topic

By

RT. REV. W. G. McDOWELL, D. D.

**D**OES the Church believe in its Program? That is the most immediately pressing question that the General Convention in New Orleans must face. For six years the Program has been before us, and admittedly great results have been accomplished. Yet of late, interest in the work of the General Church has increasingly flagged, while interest in local and diocesan enterprises has waxed wonderfully. Why?

If only that model of discretion, the Field Department, could for one brief hour cast away its protective coloring of silence and tell what it knows from experience and intimate contact with the whole Church, there would be a rather complete and vivid answer. Even without that knowledge in detail, certain facts appear to be in plain sight.

#### Excellent Program

The Program is reasonable, excellent as a minimum, well within our means as a Church. The rank and file of the Church is for it, as shown by the response wherever an enthusiastic and consecrated leadership presents the cause intelligently and practically. It fails where the leadership is only theoretically interested in the Church's Mission; frankly, this applies to Bishops, priests and lay leaders alike. The Church's Program draws its warmest support where the passion for souls is hottest.

The Nation Wide Campaign aroused in the greater part of the Church a desire to be doing something for the Kingdom of God; with that desire came willingness to consecrate money to His service. As soon as money appeared, parish and diocesan programs appeared also: new churches and parish houses and an enlarged parish staff; cathedrals, schools, hospitals, executive councils

and secretaries. The appeal for these latter was close home; the results were tangible, the effects obvious; while the Church's Program was represented by one little group only, the Field Department, except where Bishops and rectors were passionately devoted to the whole Mission of the whole Church. The wonder is, **that the General Church has received not so little, but so much.**

#### Localized Interests

The Church's interests have been localized and made competitive, whereas they need to be integrated into one co-operative program. The Parish, the Diocese and the General Church have been made rival mendicants for the widow's mite, not purveyors of God's bounty. This calls for readjustment of our spiritual vision.

The Church's task is taking self-centered individuals and turning them into world Christians. The method given her was, "Go ye into all the world, preach, make disciples, baptize." The Christian may begin at Jerusalem, but he has his mind set on reaching the uttermost part of the earth. It is those who have as their motto, "The world for Christ," that have built up the strong, vital work at home. Those dioceses that are meeting the call for the Church's Program are not suffering for lack of men or means at home thereby.

#### The Purpose

Now money, for the Church's purpose, is a medium for conveying spiritual energy from one place to another. I want to serve Christ in Tokyo, but I am in New York; my desire is expressed potentially in a check, but becomes dynamic in the person of Doctor Teusler at St. Luke's. Perfectly simple to understand, but the process of getting the

thing done is amazingly complicated. My check goes to the parish treasurer; when he gets ready, he sends it to the diocesan NWC treasurer, who in turn eventually transmits it to "281"; whence it goes to its destination. And that seems simple, too; but back of that was a long process of education and canvass, during which I am shown the alternative possibilities of investing my money instead in the new parish house or the long desired cathedral or the memorial to our late rector, to all of which I must pay tithes; and Tokyo is so far away. In other words, my desire to serve the least of Christ's brethren must survive the fierce competition of nearer and more clamorous appeals, before it can become effective.

#### Must Reach Parishes

After all, the money to discharge the Church's corporate responsibility comes from individual givers and goes to individual workers; the parish gathers it, the National Council disburses it. Obviously there must be also some sort of immediate contact between the National Council and the parish; the Field Department is the natural liaison agency, but is ineffective for several reasons. Some Bishops, diocesan committees and rectors are busy protecting parishioners from direct contact with the Church's Program—sad to admit, but true; and the Field Department has been bashful in dealing with them. (2) The Field Department has never visualized its task as concerned with the actual raising of the money; it devises machinery, methods, education, which if faithfully used always bring good results; but the present emergency calls for more than education supplemented by pious hopes. (3) The present organization is inadequate for the task assigned; a few



men, no matter how good, sent out periodically to delinquent parishes and dioceses where they are little known, is a poor makeshift at best. Enough men of the first grade should be secured to work intensively the areas where the present deficits originate, not for a few weeks but continuously through the year. (4) Only the best men in the Church are worth putting on this task. The Church must wake up to the worthwhileness of having the whole Church back of the whole Program.

### The Great Need

A second rate man won't do, or even a good man who is not well known in his territory. The Church should draft her ablest and set them in his territory. For instance, Dr. Stires would have made the ideal man for New York City; few could afford to ignore the able and tactful rector of St. Thomas'. But as this is now impossible, it is not irrelevant to point out that if the Diocese of New York would rise to the height of assigning to Bishop Lloyd for one year the task of lining up the Diocese behind the Church's Program, it could and would be done. And no greater service to the Church could be rendered by Dr. Fleming or Dr. Stewart than to use a year's leave of absence in making effective Chicago's adherence to the Church's Program. The best, and only the best for each area, using their God-given genius and close personal contacts to win and hold leaders and people of parish after parish, that alone can meet the crisis that the Church is facing in her Program.

For after all, the Program is the test of the Church's life. "By their fruits" shall we know whether men believe in Christ's commission to the Church for all the world. When we have done our best for the Father's Business, we are still "unprofitable servants"; but we haven't half tried yet!

## Cheerful Confidences

By George Parkin Atwater

### TAKING US FOR GRANTED

ONE of the exasperations of the clerical life is the feeling that we are under a sort of observation that is not concerned with fundamentals but with superficial traits or practices.

There has been erected in the popular mind a certain type of person, who is assumed to be the normal minister and every deviation from that type on the part of any particular minister is observed with

## Our Cover

The picture on the cover of this week's paper is of the Rev. George Parkin Atwater, the writer of *Cheerful Confidences*, and one of the editors longest in the service of *The Witness*. Dr. Atwater is to be one of a half dozen men to report the General Convention for us. We are urging the clergy to adopt the BUNDLE PLAN, at least during the Convention period.

Parishioners will be eager for news of New Orleans. They can get it all for a nickle each Sunday if a few copies of *The Witness* are on hand for them to buy. We charge three cents a copy, thus making it possible for an organization or individual selected by the rector to make a bit for handling the paper. There is a form elsewhere in this paper.

interest, sometimes with approval and sometimes with disapproval.

There is some range even in the portrayal of the normal type. At its best it is rather flat and insipid and at its worst it is stupid and repellant.

As a whole the people treat the clergy with respect and with a friendliness and consideration that increases in proportion as the particular man varies from the type.

When I first came to Akron I had been out of college only a short time—and I had been enjoying as a theologian the festivities of Kenyon. So when I went to the first Charity Ball in Akron, with my junior warden and his wife, I danced with my hostess. It almost stopped the party for a moment and many slippers were ruined by the sudden shock sustained by the men. One Baptist gentleman, of liberal views and practices, was so affected by seeing me dance that he invited me to dinner to talk it over, and wound up by offering to give our Church a full equipment of choir stalls.

The general public take it for granted that every clergyman is pretty much like every other clergyman, in a whole range of feelings, habits and conventions.

This is irksome if it creates false expectations and it is bothersome if it causes some variation from type to put one in the limelight.

Of course it is true that every honest clergyman is committed to the fundamentals of the faith—of righteousness, and of charity. I am not considering them.

But why may my vestryman drive

a bright-colored automobile while I must drive one with somber colors?

Why can Fred wear a nice-looking comfortable and expansive Scotch plaid vest—one that makes him swell out his chest and take a sunnier view of a gloomy day—when that sort of joy is not expected of me?

Why can Bert have his initials in plain view (in summer) on his liner, while such luxury would be considered worldliness if I indulged in it?

Why can one hundred doctors go to the theatre and not get any notoriety thereby, but I go, I hear about it for a month.

Why are people somewhat startled by some perfectly natural human traits when the minister shows them?

Way down underneath it is a tribute to the great realities with which he is supposed to be in constant contact. He is supposed to be having a marvelous experience with the unseen and eternal, and the passing incidents or fancies seem frivolous when he is involved too much in them.

But the strain of living would be too great if the minister did not have many normal interests and occupations, with which to balance the strain of the Cure of Souls.

## Let's Know

By Rev. Frank E. Wilson

### EVOLUTION TRIAL

ONE of our readers in Tennessee writes me that he is displeased with my recent articles on "Side Issues" which touched on the evolution trial at Dayton, Tennessee.

"The legislature," he says, "did not pass a law forbidding the teaching of evolution. The law passed simply proscribes the teaching that 'man has descended from a lower order of animals.'"

The letter encloses a statement by a prominent Chattanooga attorney in support of this contention. "The act has nothing to do with the general subject of evolution and nothing to do with the antecedent of any creature except man. It simply undertakes to prevent any teacher from going back of the missing link in teaching the genealogy of the human family. He can teach anything and everything under the sun except that man is, as a matter of fact, descended from a lower order of animals."

Unfortunately, however, the title to the act describes it as "an act prohibiting the teaching of the evolution theory." Probably most people have read the act much as they read a newspaper—interpreting the whole article in terms of the headline. That is why I entitled my article "Side Issues." From the beginning there

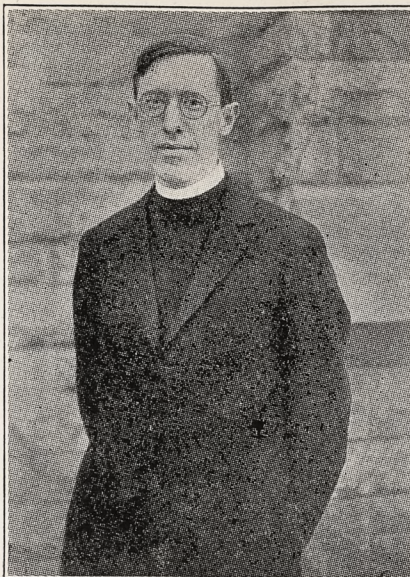


has not been a chance for this act to receive intelligent consideration. The whole issue has been befogged with extraneous questions. My correspondent lays the blame for that upon the Civil Liberties Union which sought out a professor with whom to make a test case. Wherever the fault may lie, the fact remains that the public has been treated to a lot of irrelevant stuff which has done more harm than good.

My correspondent adds—"Let atheistic evolution overthrow the first and second chapters of Genesis and it will overthrow, by the same means, that Jesus Christ is the Son of God."

Of course, evolution is one thing and atheistic evolution is quite another. For my part, I am not at all worried about the first chapter of Genesis. The theory that man is physically the product of lower forms of life is, at best, only a theory and may never be susceptible of proof. But if people want to accept the theory, I see no reason why it should conflict with the creation story of Genesis. That story tells how God created the heavens and the earth; then He caused the land to arise out of the waters of the earth; then He created plant life; then, animal life; and finally, man. This appears like evolution. Any theory of evolution leaves distinct breaks between inorganic life and organic; between plant life and animal; between animal life and human. Let us suppose that by a creative act God brought into being the planets, the rocks, the water. After a period of evolution, another divine creative act added a new element of growth and reproduction and plant life resulted. Another period of evolution and another creative act involving sentient life, and the animal world resulted. Still another period of evolution and another creative act of reason and self-consciousness, and human life came into being. Once more a period of evolution and still another creative act (the Virgin Birth) and an additional element was grafted upon mankind which we call eternal life (being something more than simple immortality). It may not be provable but certainly it is neither unscriptural nor unchristian.

I still feel convinced that such a law is a mistake. If it prevails in Tennessee, there is nothing to prevent Voliva from passing a law in Zion City prohibiting the teaching that the earth is round because he believes the Bible shows it to be flat. Neither would anything prevent a Christian Science majority from prohibiting public schools from teaching that we had any material bodies at all because they think the



**Bishop McDowell**  
*Writes On Church Finance*

Bible says so. The American public is so greatly inundated with laws that they seldom stop to think what dangerous things they are.

## **The Council's Work**

*By Mr. Alfred Newbery*

### **WHAT IS A HOME?**

EVERY day some agency or other, priest, or disinterested friend, or social worker, is deciding the future of some family. Through court action, or illness, or economic disaster, or by their own volition, the family come under the direction of the agency. Various things may be done. The child may be placed in an institution, or in a foster home. The mother may be placed in employment in one community, the father in another. Or aid may be given to preserve the home intact. What is the basis on which decision is made? How much of a home should there be before you would feel justified in trying to keep it together. Or how little of a home can there be before you feel justified in breaking it up? In short, what is a home? Would you demand a dwelling place, a habitat? Would you demand some few articles of furniture which actually belong to a family? Would you demand financial self-support? Would you demand a right relation among the different members of the family?

These are serious questions because they are being answered all the time in our midst with respect to concrete cases, and also because they are being raised and answered every day

in our midst as we talk concerning our friends and neighbors. We are sometimes led into feeling quite superior and statesmanlike when we say, "That home ought to be broken up."

And yet we utter a good deal of oratory about the home. We are always defending it from something. And when we accuse something as being a menace to the home, there is nothing more to say against it. We repeat, "What is a home?"

It is interesting to turn to the welfare organizations and to discover upon what basis they act. For while we are theorizing, quite sure that it is not our home, but the vague generic home on which are thinking, they on the contrary must act, one way or the other tomorrow on a particular case. They have behind them laboriously gathered studies covering generations. They are dealing with individuals much as the doctor does, dispassionately and without sentimentality. If he decides an appendix stays in, it is not because he likes the patient, it is because it can stay in. Similarly if the social agency decides to keep a home, it is because there is some basis for trying to keep it.

The social workers seem to have reached a remarkable conclusion. They will keep a home together so long as there is present one element. That one element is a potential or actual reciprocal relation among the individuals concerned. That is if there is a chance of persuading the father to respect the rights in the home of his wife and their child, or of inducing the mother (or it may be the child) to play partners with the rest of the family, than that family should be kept together. Scientific observation here coincides with our own deepest convictions, and everything we do, in the training of our young, in our dealings with parents, in our civic activities that makes the relationship we call the home a deep and abiding one, is a contribution of the richest material we can give to human living.

What then shall we say of the many institutions for the care of children which devoted Church people have built and are building and which are serving today a large portion of our society? What is their relation to this home relationship? Are they in danger of breaking homes where they might make them? We shall use another column for that another week, but let us point out here that the institution which started out to take care of the orphan has been forced to take many a product of the broken home, so that today, one authority gives it as his belief that not



many more than ten per cent of the inmates of such institutions are orphans, the great majority having

come in as burdens placed upon society by homes that for some reason or other broke down.

## QUESTIONS THAT I HAVE BEEN ASKED

By

BISHOP JOHNSON

### DARROW VS. BRYAN

What is your impression of the Darrow-Bryan controversy in its effect upon religion?

\* \* \*

The Darrow-Bryan dispute reminds one of the controversies waged between the Sadducees and Pharisees in which the Sadducees denied the resurrection and the Pharisees affirmed their devotion to the letter of the law and legalistic religion.

Christ would identify Himself with neither disputants, although He rebuked the Sadducees for their cynicism and the Pharisees for their intolerance.

In the Roman Court, Christ refused to answer their questions for He knew the hopelessness of law courts and refused to argue His cause in them.

In the Darrow-Bryan argument Mr. Bryan placed himself at a distinct disadvantage.

First because it is easier to demolish a constructive position than it is to attack an enemy who has nothing to defend.

It is impossible to dislodge an enemy who eludes every effort to define his position.

Of course the difficulties of an agnostic position are very great, but it is of the very nature of agnostics that they have no position. It is most aggravating to attack nothing.

And Mr. Bryan has a rather indefensible position.

He represents one horn of the dilemma, in which Protestantism finds itself today, having rejected any other standard of authority than that of the Bible, individually interpreted.

This position ultimately results in one of two positions,—that of the modernists and that of the fundamentalists.

The Modernist is one who feels certain that his own interpretation takes precedence over any statements of Holy Scripture. He talks glibly about the authority of truth, but by truth he means his own assertions. The fundamentalist is one who accepts the Bible literally, but does not place any importance upon the letter of Holy Scripture when it goes against his inveterate prejudices.

The Modernist looks at his own

massive intellect through the pages of Holy Scripture and the fundamentalist sees Holy Scripture through the colored glass of his own prejudices.

In short, it is impossible to have authority without an institution which shall arbitrate individual differences sufficiently for corporate action.

The Constitution of the United States would be a thing of shreds and patches were there not courts to interpret its articles, even though such courts claim no infallibility and are frequently mistaken in their judgments.

It is far better that the people should submit to some wrong decisions than that there be no courts so that each man may act as he sees things with his own eyes.

It is not necessary to believe either in the infallible accuracy of the Bible or in the infallible pronouncements of the Church to find a working hypothesis for faith which, in the very nature of things, is not certainty.

All systems of religion which claim certainty in human instruments resolve themselves into legalistic and mechanistic systems.

Men crave certainty but God does not give it, even to St. Peter, for he was grievously mistaken in his official acts as an apostle of Christ. If St. Peter was to be blamed and to be opposed because he was mistaken in his Judaizing tendencies, one may be justified in accepting the oracular statements of modern St. Peters with a grain of salt.

But, although the Scriptures are not infallibly accurate, or the synods of the Church are not infallibly correct, still faith may operate, confident that some day it will walk by sight.

The controversy between Mr. Darrow and Mr. Bryan seems to me to reflect credit on neither disputant, but rather would induce thinking persons to repudiate the cynicism of the one and the oracular infallibility of the other, and seek to find an institution which avoids the hopeless skepticism of the one, or the rather pathetic certainty of the other.

On the whole, while the dispute is

shocking to reverent souls, yet if it teaches people to think it will result in ultimate good.

The one thing which a Christian must not fear is truth, whether it comes from the observations of trained scientists or from the experience of Godly prophets.

It is so hard to accept truth. "Because I tell you the truth," said the Master, "therefore you will not believe me."

The test of truth is experience and experience must test the reasonableness of faith.

Any system which causes its adherents to emerge either in hopeless pessimism or in fanatical prejudice does not and cannot represent the teaching of the Master.

"By their fruits ye shall know them," that is, ye shall test religious systems. "Do men gather grapes of thorns or figs of thistles?" They do not. Will men gather the fruits of the spirit from spikey Christians or cynical agnostics? They will not.

"For the fruits of the spirit are love, joy and peace" and they come from the spirit of the Master and not from the letter of the law.

"We live in a world of progress," says the evolutionist. Very well! Then man himself has no justification for denying spiritual progress either by cowardly agnosticism nor mechanical legalism; but man should seek God in order to find God's way for his own spiritual development. Both evolution and holy Scripture go far deeper into man's destiny than either of these disputants seems to realize.

But faith is not knowledge and infallibility is not an attribute of human instruments.

## Correspondence About Convention Topics

From Rev. George L. Paine, Executive Secretary of the Greater Boston Federation of Churches and a Priest in the Episcopal Church

I am much interested in your article in *The Witness* for June 25 on "Shall We Join the Federal Council?" I beg to differ from you on almost every point you make, or at least to offer a different interpretation.

(1) You say that "We are now cooperating through our Social Service Commission in a most satisfactory way" with the Federal Council in the work of three of its Commissions. With many others I should like to see a similar "satisfactory" cooperation with the other six Commissions where at present we have no co-



operation at all because our Church is not a member of the Council.

(2) You attempt to pass some discredit on four of those other six Commissions. Thus you speak of the Commission on Evangelism as concerned with "emotional revivals." That description is hardly true of today's methods. It is noteworthy that at the recent Conference on Evangelism at East Northfield, Mass., official representatives from practically all the major communions agreed hereafter to promote simultaneous and cooperative evangelistic programs. This was a wonderful forward step toward unity, and I am sure the general methods used to bring the Gospel to our people will be safe and sane—even for staunch Episcopalians.

(3) You refer to the Commission on Councils of Churches as dealing with "Community Churches." It may be that some State or possibly some City Federation may have some dealings with a "Community Church" but the Federal Council's Commission deals only with the actual Councils themselves.

(4) You seem to think that the Commission on Relations with the Religious Bodies in Europe or on Relations with France and Belgium deal "with the propaganda against Roman Catholics in Roman Catholic Countries." I have attended a good many services in a number of these Protestant Churches in France and never heard a single word against Roman Catholicism. Incidentally Protestantism in France is far stronger than most people in this country realize, and our Federal Council never did a more Christian piece of work than when it came to the assistance of these Protestant ministers and parishes and seminaries that were in such destitution after the ravages of the World War.

(5) You say that you are loathe to substitute "Federation" for the "Solidarity" of the Church or "to accept any plan which weakens that sense of solidarity." Federation is certainly no substitute. It is, however, serving to create the spirit that will help toward ultimate solidarity or unity, far in the future as that goal may be. There is absolutely no question but what it is having this effect with all the denominations that are now federating and with such Episcopalians as have taken their part in City and State Councils or Federations. As a matter of fact, moreover, the Federal Council itself and its children, the various lesser Councils, are accomplishing along many lines much the same results as would be attained by complete unity. After all, do not large results mean

a great deal in this particular age toward opening men's minds and touching their hearts? Ambulando Soluitur.

(6) You say that "to achieve a very negligible benefit, it is proposed to do that which is going to wound many devout members of the Church." As I said, I consider the benefit not "negligible" but impressive, and would suggest the opposite consideration of the wounding of still more devout members of our Church because we are not in the Council with our brethren, where we believe God wants us to be.

(7) "This affiliation implies an appropriation of money out of the general funds raised by the Church." True enough. And it is a situation not infrequently met where we have majority rule. When the arms bason is passed to receive the offering for Foreign Missions many unwilling gifts are received from persons actually opposed to Foreign Missions but who in self-respect feel they must put something on the plate. A parish may pay 7 per cent on the salary of its minister to go to his pension fund account even though many members in the parish think the salary high enough as it is and that the parish ought not to afford to pay out any more. Millions of people pay taxes to city, state and nation though a large part of the money is spent on objects for which they have no sympathy, e. g. increasing or even maintaining the large appropriations for "military preparedness."

(8) "This affiliation swallows all the crudities of all the denominations, etc." Well, we have our own accurdities to begin with, or what may pass by that word and I think you will also agree that in this Federal Council no communion need in any wise accept or stand sponsor for any theological doctrine, or rite, or ecclesiastical policy of any other communion. We live and let live. Creeds may divide, but the Council is not discussing creeds. That question may be taken up by the World Conference on Faith and Order. Deeds, however, unite; and in a Federation bigger, nobler deeds are possible than were each denomination to go its own separate, isolated, self-righteous way.

## Preacher, Pulpit and Pew

By E. P. Jots

The minister had dictated his sermon to a new stenographer. The subject was "The Joy of Youth," and he quoted as his text a well-known sentence from the One Hundred and

Twenty-seventh Psalm.

Being better acquainted with modern transportation facilities than with ancient archery, the typist rendered the passage, "Happy is the man that hath his flivver full of them."

Which, after all, simply expresses the sentiment in a more literal way.

A bright little girl, aged four, and her brother, aged six, were spending the night with their aunt. When bedtime came the aunt asked them how they said their prayers. The little girl answered: "Sometimes I say them on muddy's knees and sometimes to the side of the bed."

"And how about you, little boy?" asked the aunt.

"Oh, I don't need to pray. I sleep with daddy."

Mother—"What! Fighting again? Such a black eye! If you'd only follow the lead of the minister's little boy!"

Tommy—"Aw, I did try ter follow his lead, but he led again wid his left an' dat's where he biffed me."

## A Suggestion

The Witness is to have six men at New Orleans to report the General Convention. It is safe to say that no other journal will cover the Convention more completely, and certainly none will do it at so low a cost to the readers. Many rectors will want to adopt the BUNDLE PLAN during this time in order that papers may be placed on sale at the door of the Church. The papers cost you three cents a copy. They sell readily for a nickle. Have a boy or a girl handle them.

It will be a very great help to us if the clergy who read the Witness regularly will fill out the form below and mail it in to us at once.

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## Training School for Missions Successful

Twenty-Five Young Priests Meet to  
Study Evangelism Under  
Trained Leaders

### SELECTED GROUP

By Rev. Don Frank Fenn

The training school for Missioners held at Leonard Hall, Bethlehem, Pa., during the first part of July was one of the most inspiring and practical of the schools held by the Church this summer. It was no play school. Every day of the School was crowded with classes and conferences which every one of the twenty-five students was required to attend. The note of the school was that the need of the world and in particular of the United States is the Christ of God. And it must be obvious to the Church at large, as it was to faculty and student alike, that the only way in which Christ can become known to people both within and without the Church is by special evangelistic efforts coupled with a larger measure of evangelism among our Parish Priests, wherein Christ shall be preached in such a way that men may be moved to seek Him and desire to know him. The old way of "the foolishness of preaching" seems to still be valid though men seem to be more sophisticated than in Apostolic Days.

Classes were held daily by the Rev. J. A. Schaad on "The Instruction" and the "Evangelistic note in Preaching." A very wonderful course was given by the Rev. Frank L. Vernon of St. Mark's, Philadelphia, on "The Cure of Souls." Bishop Johnson, with his wide experience and background, his acute wit and sharpness of mind presented a course both inspiring and helpful on "The Sermon." Father Hughson lectured each day on "Mission Methods" which was not so dry and uninspiring as it sounds. In addition, Father Hughson acted as Chaplain of the School and gave a series of meditations on the priestly life. The Rev. W. J. Loaring Clark, gave a most enlightening course on the surrounding background of "isms" which are in the minds of people to whom we preach. The Rev. Floyd Thompkins, of Philadelphia, presented a series of highly inspirational addresses on Evangelism both in the life of the Priest and its practical working in Missions and Parishes.

Each evening conferences were held, led by various men. Two were held on the subject of Evangelism in relation to colleges and universities under the leadership of the Rev.

Stanley Cleveland and the Rev. Churchill J. Gibson. Two were held on the relation of the Commission on Evangelism to the Dioceses, led by the Rev. C. E. Pardo, of East Carolina, the Rev. Don Frank Fenn of Minnesota and the Rev. J. deLancy Scovil of Central New York. The Conference recommended that the Commission take immediate steps to set forward the cause of Evangelism in every Diocese by putting the Program of the Commission in duly authorized hands in every section of the Church as soon as it was possible to obtain the approval of the General Convention and the National Council for said program. Dr. Tompkins conducted a very interesting Conference on the After Meeting, and Dr. Clark started a most helpful and illuminating conference on Lay Evangelism.

Priests were present from twenty dioceses, ranging from Vermont to Carolina and three western men. A spirit of good will and marked understanding was manifest in every man.

The presiding Bishop, the Most Rev. Dr. Talbot was most cordial in his welcome, and enthusiastic in his prophecies in regard to the outcome of the forward step taken in this field. The hospitality of the Diocese of Bethlehem, as dispensed by the authorities of the diocese and of Leonard Hall was very generous.

### BISHOP FISKE WANTS YOUR OPINION

Bishop Fiske of Central New York, who wrote in to tell us how fine he considered Bishop Johnson's article on Fundamentalists to be, and to request him to write one on Modernists, ends his letters as follows:

"He certainly did express the truth briefly and clearly in last week's article. He knows the mind of the common people and always writes in a way to appeal to them and about subjects in which they are interested. I have just had a dispute with my wife as to whether plain people are interested in the evolution controversy, she maintaining that they are not and I maintaining that educated and intellectual folk regard the whole matter as silly, but that ordinary people whose eyes are open for the first time are intensely interested. As proof that I am right (as usual), she reports that a newspaper account of one of my sermons on the subject has created intense interest among the butchers, the grocers and other people where she has been doing her marketing."

Perhaps some of you have an opinion on the matter. Send it along.

## Bishop Rowe Calls For Church's Help

Influenza Epidemic Hits the Indians  
in Alaska. Bishop Rowe's  
Heroic Work

### NURSES NEEDED

A telegram received at Church Missions House on July 16 from Bishop Rowe, who was then at Dawson, reads:

"Flu epidemic sweeping Fort Yukon. Over two hundred cases. Every native sick. Hospital crowded. Tents being used for overflow. Some of the staff also sick. We are obliged to provide food for Indians in native village. Rush nurses help situation. Have chartered launch and am leaving with nurses for Fort Yukon immediately. Will need funds to meet this critical situation. Appeal to my friends to stand by me and my Indian people."

The Hudson Stuck Memorial Hospital is located at Fort Yukon with Dr. Crafton Burke in charge, assisted by two American nurses. The Hospital accommodates, on a pinch, twenty patients. The permanent Indian population numbers about 250. The Department of Missions is endeavoring to secure two additional nurses, and now asks the friends of Bishop Rowe to stand by him in this emergency as they have stood by him so often in the past. Money sent to the Department of Missions at 281 Fourth Avenue, New York, will be placed immediately to Bishop Rowe's credit so that he may make drafts against it.

Bishop Rowe at Fort Yukon telegraphs July 18: In nearly every cabin the members of the family are helplessly sick. Mrs. Burke prepares soup by the barrelful so everyone can have something nourishing once a day. The rest of us carry the soup throughout the village from house to house. Sixty patients are crowded into hospital and tents. Five died July 17. At present and for some time to come the Indians will need careful nursing and nourishing food in their homes in addition to the service we are giving in the overcrowded hospital. I will stay here as long as I can be of use.

### AN ORDINATION

On June 30 in St. Mary's Church, Augusta, Ga., the Rt. Rev. F. F. Reese, D.D., ordained to the diaconate, Mr. H. A. U. Powell, a former Congregational minister who will assist the Rev. Mr. Harris who is vicar of St. Mary's Church.



## Dr. Strong the New Bishop of Oxford

George Bernard Shaw Gets His Place in a Church Stained Glass Window

### DISCUSS FAIRY TALES

By Rev. A. Manby Lloyd.

I came to Oxford yesterday with a crowd of American tourists, looking rather glum. Perhaps it was because within two days the price of rubber has gone up by seven cents to three shillings, nine pence a pound. England's press is crowing because "America has to pay" and the increase in the price of British rubber means an extra amount almost equal to the current instalments on Britain's war debt to U. S. A.

\* \* \*

Dr. Strong is to be the new Bishop of Oxford.

\* \* \*

Recently the London clergy were badly beaten by their brethren from Southwark at Lords. That famous Essex cricketer, the Rev. F. H. Gillingham scored 214 not out, and the best innings on the London side was played by "Dick" Sheppard, who was severely lamed in stopping a ball but scored an excellent thirty-nine. A noticeable feature of the match was the advanced age of most of the players. To encourage the younger clergy it has been suggested that all Bishops should make Mr. Gillingham one of their examining chaplains.

\* \* \*

The Bishop of Liverpool amused the company at a Liverpool dinner. Recently, said Dr. David, he took his seat in a tram-car opposite a lady who had been refreshing herself, and had arrived at that stage of refreshment when the victim is in the habit of thinking aloud. "She looked me up and down," continued the Bishop, "and said in a voice that was audible to most of the occupants of the tram-car, 'Here's another of 'em! Going down to say his prayers, I suppose! Thinks he's tired, I expect; but never done a hard day's work in his life'.

Later on she must have softened towards him, because as she made her unsteady way out of the car she touched him on the knee and said: 'You'll have to help me down, dearie'. And he did.

\* \* \*

I hear that the Bishop of London has withdrawn "his opposition to services of Adoration."

\* \* \*

In Paris recently, during an interview with a group of children's li-

brarians, the discussion turned towards fairy tales. The French librarians were thoroughly in favor of them, but were astonished to discover that Loretta Ellen Brady, an American, wrote fairy tales. "How have you the courage?" they inquired. "In America the mothers will not buy fairy tales because the teachers do not approve."

If this is true, it is a pity. Dickens, Lang, Barrie, Maeterlink, Perrault become known to children through fairy tales. As a series of mental gymnastics (says L. E. Brady) can anything equal "Alice in Wonderland?" Their value is inestimable. For later on in life, the well-trained imagination is a far better equipment than a matter-of-fact mind. The latter functions admirably under favorable conditions. But brought face to face with failure, the matter-of-fact mind is appalled. Whereas the mind keenly imaginative, and views in failure no more than a nebulous quantity—quite within its power to overcome.

\* \* \*

I always said that George Bernard Shaw was qualifying for a stained-glass window and now he has been put into one in the Ethical Church, Bayswater, accompanied by Joan of Arc and Anatole France. Interviewed by a journalist Mr. Shaw said he knew nothing about it. Why shouldn't he be in a stained-glass window anyway? He was not jealous of Joan's position in the central place of honor.

A visitor to the Ethical Church will notice that Shaw is in excellent company, for the walls are given over to such mighty names as Robert Browning, Sir Thomas More and John Milton. The window itself is conventional and drab. Shaw, looking very subdued, (says one critic) has not even been allowed that burning bush of a crimson beard of which he was once so proud.

Anatole France, innocuous, episcopal, has surely never been so strangely misunderstood. And is the square-faced, "nice" Joan, who is obviously uttering some polite platitudes, really akin to the common-sensical, sweeping creation of Shaw, or the sardonic scalping of Anatole France?

### BISHOP GRAVES COMING

A cable received from Bishop Graves July 20 says that missionaries for China may sail in August, in accordance with arrangements already made.

The bishop also states that he now expects to be able to attend General Convention.

All this indicates that the situation is clearing up.

## A Great Church Waste in Many Rural Places

Easter Editor Finds Community Churches Springing Up in the East

### AN INTERVIEW

By Rev. H. A. Almon Abbott

Here is a town in the east with four churches, owing allegiance respectively to the Congregationalist, the Baptist, the Unitarian and the Methodist denominations. There are less than two thousands people in the community. All four churches are struggling to maintain a footing in the town. What a waste of effort!

One church might well minister to the spiritual necessities of all the inhabitants. So it seems at first sight. At any rate, so it seems to the Congregational minister, for in a recent sermon he said: "We live happily together as good neighbors. We work side by side in practically all community enterprises. We all go to the same hospital when we are sick. We are all buried in the same cemetery when we die. We send all our children to the same schools. We attend public entertainments together. We belong to the same clubs and lodges. We do business together, we work together, we play together, we intermarry, we rejoice in one another's prosperity, and mourn in one another's sorrow. The only thing that we cannot do together is to worship God. The only time a Congregationalist cannot sit down beside a Methodist or a Unitarian or an Episcopalian is when he prays! Here we are, some two thousand Protestant people maintaining four church properties, four parsonages, paying salaries to four ministers, four janitors, four organists, maintaining four separate sets of church organizations, all doing practically the same thing at the same time in very much the same way. At the present hour, three other ministers are preaching to three other small congregations."

This is well put; is it not? And, we thoroughly appreciate the good minister's point of view. It is our own point of view, when we look at the matter superficially.

Here is another town in Massachusetts. Within a stone's throw of one another, there is, or, rather, there used to be a Baptist Church, a Methodist Episcopal Church, a Roman Catholic Church and an Episcopalian Church. Two years ago, the Protestants in the district decided to combine in a Community Church. This involved, of course, the Baptists and the Methodist Episcopalians.

(Continued on page 12)



## Tired of Seeing the Same Headline Weekly

This New One Is Meaningless But It Is at Least a Bit of a Change

### OLD ONE NEXT WEEK

By Rev. W. B. Spofford

I have just received a letter from the Rev. Frank E. Wilson that starts off with this sentence: "I went fishing last week and caught a nice muskie and some bass. How is that for a news item?" Last night I read a little book written by the managing editor of a great daily newspaper, called "Religion and the Newspaper." In this book the author attempts to instruct the clergy as to what is news. I find this sentence: "Anything is news that does not happen too often." Since the muskie loomed large enough in Dr. Wilson's mind to prompt him to write his friends about it, I dare say I am safe in considering it news.

\* \* \*

The Rev. C. K. Weller of Enid, Oklahoma, believes that a change of work is the best sort of a vacation. He has therefore given his vacation days to work with Bishop White in the diocese of Springfield.

\* \* \*

Here is another interesting vacation. The Rev. George McKay, rector at Buffalo, Wyoming, accompanied by Mrs. Black, set out on a vacation to the Black Hills. But not in a Ford. Instead they revived old memories by traveling in a covered wagon, drawn by a team of grey horses.

\* \* \*

St. James' Church, Winsted, Connecticut, has received \$14,000 in the will of the late Mrs. Emily G. Steele, a communicant.

\* \* \*

Rapid progress is being made in the development of plans for the building of Trinity Memorial Cath-

edral, Reno, Nevada, under the leadership of Bishop Moulton and Dean Brown. About half of the \$100,000 needed to complete the building has been raised.

\* \* \*

Over 200 young people of eighteen to twenty in age are enrolled in the societies working in Trinity Church, Syracuse, N. Y., of which Dean Jaynes is rector.

\* \* \*

The Church of the Evangelists, Oswego, N. Y., has just been celebrating its seventy-fifth anniversary, in a week of services. Bishop Fiske and others preaching. A notable feature of the anniversary day was the ordination to the priesthood of the Rev. H. S. Sizer, Jr., son of the rector.

\* \* \*

Central New York has received \$75,000 from the will of the late Major Burdick of Ithaca, to be added to the Missionary endowment of the diocese, and \$5,000 from Mrs. G. W. Clark of Oswego for aid to young men studying for the ministry. Bishop Fiske announces that he has been in consultation with five persons who are leaving in their wills a total of \$155,000 for diocesan objects.

\* \* \*

The Rev. Neil Stanley of St. Andrew's, Denver, will spend August and September in London.

\* \* \*

Dean Dagwell of St. John's Cathedral, Denver, is spending his summer vacation in a motor trip through the Northwest, and California, visiting Yellowstone and the Grand Canon.

\* \* \*

Charles Evans was ordained to the diaconate in St. Andrew's church,

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Denver, on July 15, 1925, by the Rt. Rev. Fred Ingley, S. T. D., Bishop-Coadjutor of the Diocese.

The Rev. Mr. Evans is a native of Denver, and a member of St. Andrew's parish, where he will remain as assistant for the remainder of the summer, returning in the fall to Nashotah, to finish his studies.

\* \* \*

A meeting of Diocesan Bishops whose work is aided by appropriations from the National Council, was held in Des Moines, June 30 and July 1. The gathering represented dioceses in the midwest, the northwest, and the southwest. The Rev. Carroll M. Davis, LL.D., Executive Secretary for Domestic Missions, was present at the sessions, and contributed helpfully to the discussions. The results of the Conference were felt by all present to have amply repaid them for their attendance. A better understanding of the problems of equitable assistance of the Church's missionary work wherever carried on, led to the formulation of principles in

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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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a series of resolutions to be presented in General Convention.

\* \* \*

A complete renovation of Christ Church, Savannah, Ga., will be made this summer, the work to begin the first of August. At a recent meeting of the vestry and some of the leaders of the parish called to discuss a financial campaign to raise funds for the repairing of the church, the rector, the Rev. David Cady Wright, announced that he had refused several times to entertain any suggestions to renovate the church building until the parish had assumed its obligation to the General Church, and that now for the first time the entire quota had been pledged he had given his sanction to go ahead with the plans. Christ Church is the first large parish in the Diocese to pledge its entire quota which was done in the last Every-member Canvass, and by June 1 had met more than its minimum due to that date.

\* \* \*

Four Central New York parishes are looking after the material comfort of the rector's family, Johnson City in building a \$2200 addition to the rectory. Christ Church, Oswego, is spending \$4000 to improve its house for the rector. Boonville, which (with \$4000 on hand) is starting to build a new house and St. John's, Auburn, making extensive improvements and alterations.

A Conference of the clergy in the diocese of Duluth was held at Cass Lake, Minn., July 13-17, with practically a perfect attendance of the parochial clergy.

Bishop G. G. Bennett, had arranged a well-balanced program. The Holy Communion was celebrated at seven-thirty each morning; from ten to eleven-thirty and from two to three the clergy met for the discussion of the Church's Program, and various aspects of the parochial clergyman's work.

Perhaps the most interesting result of the Conference was the decision to establish a circulating library for the clergy of the diocese. A committee consisting of Bishop Bennett, the Rev. Wm. Elliott, and the Rev. James Mills will select books and send them to the clergy, each clergyman to read the book within two weeks and mail it to the next man on the list. Some of these books will be discussed at the next Clergy Conference. Good idea!

\* \* \*

Trinity Church, Santa Barbara, California, of which the Rev. Charles E. Deuel is rector, was damaged by the recent earthquake so badly that it will require \$100,000 to make the necessary repairs. Practi-

cally all of the service buildings of the church were entirely destroyed. The business situation in the city is so bad, due to the earthquake that it is necessary for the parish to ask for outside assistance. The appeal is sponsored by Bishop Joseph H. Johnson of Los Angeles, Bishop Stevens, Coadjutor of Los Angeles, and the Presiding Bishop of the Church, Ethelbert Talbot. Any wishing to contribute to the fund being raised may send their donations to Mr. E. A. Gilbert, 202 East Pedregosa Street.

\* \* \*

On St. Peter's Day, June 29, 1925, the Rt. Rev. F. F. Reese, D. D., bishop of Georgia, in St. Stephen's Church, Savannah, Ga., ordained to the diaconate, Mr. William E. Forsyth, and advanced to the priesthood the Rev. Herbert Randolph Moore.

\* \* \*

Immediate building of the first of twelve individual homes to ultimately constitute a clergy village for elderly and retired clergymen of the Protestant Episcopal Church, within Washington Cathedral close on Mount Saint Alban, D. C., was announced recently following a conference of the special committee in charge of developing ways and means for the advancement of the entire Cathedral undertaking. The style of the houses will be Gothic, in harmony with the Cathedral architecture. It is the hope of the Cathedral Chapter that they will be occupied by clergymen who will welcome the opportunity to participate, to the limit of their strength, in the work of the Cathedral as authorized in 1893 by Congress for the promotion of religion, education and charity.

Construction of the first house has been made possible at this time through a generous gift from its fu-

ture occupant, the Reverend Joseph W. Fletcher, rector of Rock Creek parish, Washington, D. C., according to the statement authorized by Bishop Freeman and chairman of the committee which has been in session. Bishop Freeman said that the Cathedral Chapter had invited Dr. Fletcher to become Cathedral librarian. He will assist in organizing and equipping the Mary Jesup Blair memorial wing of the library which will house the 20,000 volumes now owned by the Cathedral. This portion of the great theological library eventually to contain 300,000 volumes, was constructed as the result of a gift of Mrs. Violet Blair Janin in memory of her mother.

\* \* \*

The Men's Church League is the name of a new organization started in New York some months ago and completed a few days ago in Columbus, O., at a meeting attended by more than two hundred men.

The mover in the plan is Dr. J. Campbell White, who also was mover some years ago in the Laymen's Missionary Movement, and later was prominent in the Inter-church World Movement. The new league announces itself as purely a spiritual organization, and its members, as far as made public, are men well known

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in evangelistic and missionary movements in Protestant churches.

The league's members thus far are in the Middle West, with a few in Canada. There are scattering members in New England and the South. Episcopal invitation has been given to official secretaries of evangelistic committees in different bodies. It is announced that for the present no salaried secretaries will be employed.

In the statement issued the league affirms that crimes are rapidly multiplying, another war may come, families are broken up by divorces and other causes, corruption obtains in public life, all providing that present methods of churches are inadequate. The league gives as its single remedy the conversion of men and women to

Jesus Christ, the word being used in the sense employed by Protestants. Efforts are making to secure the one thousand members committed to this spiritual program.

### COMMUNITY CHURCHES

(Continued from page 9)

All went swimmingly until the beginning of this summer, when the Baptists, under advice from Fundamentalist headquarters, withdrew from the combine. At the present time, the Community Church still exists, and its membership is composed of scattered individuals belonging to all denominations and none.

Here is the "Covenant": "Affirming our belief in God the Father,

accepting His will as revealed in Jesus Christ and in the Sacred Scriptures, and believing in the brotherhood of all mankind, and in the freedom of the truth, and desiring to be led by and to act in the spirit of Jesus Christ, we, the undersigned, do not solemnly covenant and agree to associate ourselves together as a church for the worship of God and for the service of man." Decidedly broad, is it not? Praiseworthy in its intention; but damnatory in its inclusiveness. For, those who believe in the Deity of Christ, and those who disbelieve in the Deity of Christ may belong to the same fellowship and participate in the same worship. What becomes of Liddon's Dilemma, "Aut Deus, aut homo non bonus?" What becomes of the subjective life of Christ within the soul, the subjective life that really differentiates Christianity from Free Masonry? Where is the distinction between morality and religion? Gone, gone irrevocably before the self-conceited onslaughts of nescient men!

I had an hour's discussion with the honest pastor of this Community Church. He told me that Baptism is not considered necessary to the joining of this organization. Anybody who accepts the "covenant" becomes a member. Baptism may be employed, if the individual so desires. I mentioned the words of Christ "Go ye into all the world—baptising them into the Name of the Father, the Son and the Holy Ghost"; but, the pastor told me that Baptism as an initiatory

(Continued on page 14)

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11 A. M.—Morning Prayer and Sermon.  
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3 P. M.—Baptisms.

8 P. M.—Evening Prayer and Sermon.

## CHICAGO

**Grace**

St. Luke's Hospital Chapel

1416 Indiana Avenue

(Until New Church Is Built)

Rev. Wm. Otis Waters, S.T.D., Rector

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**

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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.

Daily: 7:30 and 5:00.

All sittings free and unassigned.

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## BOSTON

**Trinity**

Copley Square

Rev. Henry K. Sherrill, Rector.

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 Avenues

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

**Cathedral of St. John the Divine**

Sunday Services: 8, 10:15 and 11 a. m.; 4 p. m.

Week-day Services: 7:30 and 10 a. m.; 5 p. m. (Choral except Mondays and Saturdays).

**The Incarnation**

Madison Avenue at 35th Street

Rev. H. Percy Silver, S.T.D., Rector.

Sundays: 8 and 11 a. 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.

**Church of the Heavenly Rest and Chapel Beloved Disciple**

Rev. Henry Darlington, D. D., Rector.

Sundays: 8, 10, 11 A. M. and 4:30 P. M.  
Saints' Days: Holy Communion, 11 A. M.

## BUFFALO

**St. Paul's Cathedral**

Rev. Charles A. Jessup, D.D., Rector.

Sundays: 8, 9:30 and 11 A. M.

Daily: 8 and 12 A. M.

Holy Days and Thursdays: 11 A. M.

## CINCINNATI

**St. Paul's Cathedral**

Corner Seventh and Plum

Very Rev. Edgar Jones, Ph.D., Dean

Sundays: 7:30, 11 A. M. and 7:45 P. M.

Week Days: 7:30 A. M.

Holy Days and Wednesdays, 10 A. M.

**Christ Church**

Rev. Frank H. Nelson and Rev. C. Russell Moody, 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: 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**

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., 6 P. M.

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.; Community 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. Evensong, Wednesdays and Fridays, the Litany, 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: 9:30.

**St. Paul's**

Cor. Marshall and Knapp Streets

Rev. Holmes Whitmore, Rector

Sundays: 8:00, 9:30, 11:00, 4:30.

Saints' Days and Tuesdays, 9:30 a. m.

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Rev. E. Reginald Williams, Rector.

Sundays 8:00, 9:30, 11:00 and 7:00.

Gamma Kappa Delta Club 6:00 p. m.

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## AUGUSTA, MAINE

**St. Mark's**

Rev. Stuart B. Purves, D.D., Rector

Sundays: 7:30, 10:30, and 7:30 p. m.

Daily: 8:30 a. m.

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right was instituted by Christ for the days in which He lived, to conform to current custom. That the great thing was to be baptized with the spirit.

I alluded to several more texts in the New Testament which suggested that baptism was essential to membership in the Christian Church, "except a man be born of WATER and the Spirit," etc., but I was informed that the life of Christ was not dependent upon such kindergarten methods of initiation! I referred to the corporate witness of the Catholic Church in its several branches; but, my friend told me that such corporate witness counted for nothing. "What Church or Bishop," said he, "can make me believe this or that? I must believe God as God presents Himself to my personal self."

He was strong on absolute individualism. "That, to my mind," he said, "is good United States, as well as good Christianity." Baptism was part of "the Paraphenalia of Religion," the scaffolding and accretions of doctrines and practices that through the passage of the years have obscured the truth to the individual soul. When I remarked upon the fact that Unitarians might accept without evasion the "covenant" of his church, he replied, "Certainly. Why not? It does not matter to God what conception we have of His Personality, so long as it is the conception that appeals and convinces us." I humbly intimated that Jesus seemed to rejoice in Peter's answer to His yearning question, "Thou art the Christ, the Son of the Living God"; but, my friend assured me that the reply was capable of various interpretations! And, so on; and, so on!

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ville, Ill.

And, the conclusion? Surely this: The Community Church, and there are some fifty-five of them now in the United States, is not the solution of the multiplicity of Christian Churches in any town, whether of two thousand or of nine thousand inhabitants. It is not the solution of anything, save the sense of isolation that the Would-be-Christian would be rid of in the companionship of unlike thinking people! In the strict sense of the world, the Community Church is not a Christian Church. It is a banding and bonding together of good people, individualists all,

who, unknown to themselves, would take all the cream out of the milk of the Gospel and adulterate the residue with gingerale or some modern substitute for "The Water of Life." We must BE somewhere, if we would GET somewhere. Get somewhere indefinitely, that is to say. And, the Community Church a hundred years from now will have little, if anything, to suggest in the way of a goal.

The solution lies elsewhere, and, circumstances would indicate that "The Commission on Faith and Order" is possessed of the right idea!

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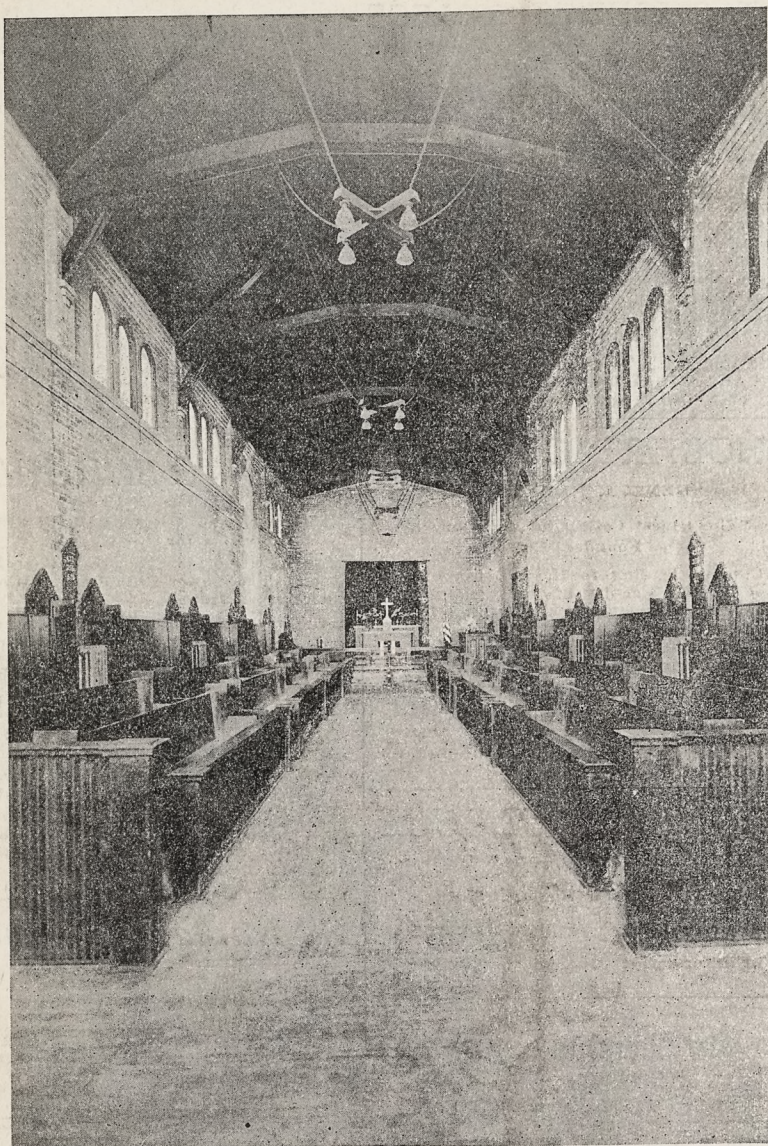
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