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# THE WITNESS

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## A NEW DAY FOR THE CHURCH YEAR

### *The Festival of the Kingdom of Christ*

BY DEAN W. P. LADD

*of the Berkeley Divinity School*

THE proposals made at the last General Convention for the enrichment of the Prayer Book calendar were criticized as being too archaic and were voted down. But there are other proposals for the enlargement of the Christian year which are the opposite of archaic, which cannot be voted down, and which will probably still exist in undiminished vigor when some traveller from the Philippine Islands shall take his stand to sketch the ruins of the Jerusalem Temple at New Orleans. Such are the suggestions which pour in upon the clergy in ever-increasing volume for the observance of "Child Labor Sunday," "Tuberculosis Sunday," "Clean-Up Sunday," and other Sundays which Social reformers would sanctify to the use of their particular worthy or unworthy hobbies. These suggestions annoy or amuse, according to one's temper, and, in any case, find a quick repose, along (let us hope) with mining prospectuses, in the parson's friendly waste-paper basket. Necessity, which, as Emerson says, does everything well, lands them there. A city rector recently remarked that had he responded to all such appeals which had come to him within a year he would have needed 117 Sundays and would have had to deprive his people of all the great Christian festivals.

And yet one wonders if there is not something in these insistent suggestions, after all. Perhaps the traditional Christian calendar does need supplementing. Perhaps the time has come for enriching it with a greater emphasis than has been laid heretofore on the practical duties of the Christian life.

Other ages have made their contributions to the Christian calendar. Christmas, it is well known, was not observed till the Fourth century. All Saints' Day came in in the Seventh

century, Trinity Sunday in the Fourteenth, the Feast of the Transfiguration was brought to the Western Church by the crusaders and has only recently found a place in our own calendar. Might not a festival which embodied our highest ethical aspirations, aspirations for the rule of Christ in the sphere of social, national, and international life, be the special contribution our own age is destined to make to the Christian calendar—a calendar which grew in the early centuries with the growth of the living Church?

These thoughts are suggested by the report which comes to us from Rome of an encyclical recently issued by Pope Pius which appoints the last Sunday in October as an annual "Festival of the Kingdom of Christ." The purpose of the festival is "To recall to everybody's mind each year that Christ is King of all the peoples of the world" and to combat what the Pope calls "laicism"—what we should probably call irreligion or secularism—which, says the encyclical, "causes discord between nations, unleashing of passions often disguised as patriotism, covetousness for earthly possessions, contempt of domestic duties, discord and instability in families—threatens society itself with ruin." How much these words sound like the Second Report of the Lambeth Conference of 1920! "If Christ is King anywhere, He must be King everywhere. He cannot be excluded from politics or industry, or from any of our social relationships."

Why should not all Christians join with our Roman Catholic brethren in the observance of this new festival? It would be a bold and generous gesture in the direction of Church unity. It might bring all denominations together in a way not quite accomplished by the other great days of the Christian year which have theo-

logical implications that continue to divide. All could agree to work and pray for the Kingdom of Christ. The Festival of the Kingdom of Christ might become a festival of reconciliation.

But the observance of such a festival would be more than a move in the direction of Church unity. It would become an effective agency for spreading the Church's gospel of social righteousness. The last Sunday in October is an opportune choice of a day for the new festival. It does not interfere with our established round of festivals and fasts. It comes at a time when our people are facing a new year of work and are ready, presumably, to face new ideas and duties, or to face old ideas and old duties with new courage and resolution. It is conceivable that eventually Christians of all denominations throughout the nation or, perhaps, that Christians of all nations should join together on this day to renew the fight against poverty, disease, and crime, to pray and to pledge themselves anew to work for international friendship and human brotherhood, and to try to make "the outward order of society" (in the words of the Lambeth report) "an embodiment of Christian justice and love." That would be a festal day indeed!

### *Cheerful Confidences*

By Rev. George Parkin Atwater

#### ONCE MORE

THE question under discussion as continued from last week is a method by which individuals may make direct gifts to our national work, in excess of their pledges to the usual Nation-Wide Campaign effort.

I would again suggest a National Christmas offering to be sent directly



to our National Council. But I would add this one provision, namely, that such an offering be used exclusively for work among children in our National Missions.

Such a program having been determined, it would be necessary for a group of men to undertake to educate and enlist the prosperous members of our Church in supporting it. If a thousand men could be secured who would duplicate, up to a certain amount what the rest of us gave, we should have the basis for a handsome offering each year. Coming as it does but once a year, and at a time when people are apt to be generous, it would not interfere with the systematic giving of the people toward the objects for which they have made pledges. If a thousand men could be enrolled in the movement, then the gifts of the people could range from 50 cents to \$5.00 each on each Christmas day. Gifts of \$500.00 each from one thousand men and women would stimulate the giving of the people, so that each Christmas would be a day of victory as well as a day of joy.

Can a thousand men and women be enlisted in such a manner? I do not know. But we have tens of thousands of prosperous people in the Church. The problem would be to secure the co-operation of a sufficient number.

Some master of psychology should approach this question, guided by the master-minds of the Church. He should discover what it is that induces hundreds of men to join lodges whose initial fee often runs up to a hundred dollars. He should discover what kind of satisfaction a man craves for his support of a movement of this sort. It is perfectly obvious that the plain appeal to do a duty must be fortified by something which involves his imagination. Very few people give money voluntarily from an unaided sense of duty. The study of campaigns would show that many people become interested in the campaign as a "process" in which they must gain an objective or feel inferior. They are in the game to win. Only too often a real concern for the objective is a secondary consideration. This is sad but true. If the incentive of a contest is removed, their interest would relax.

To hope to stimulate a flow of gifts toward any objective by the presentation of its worth, and by that means only, is to limit the giving to the few.

Our justification for our method is that the worth of the result is beyond question, and if the means are honorable, they may be accomplished by recognition of all the proper factors which stimulate the generosity of the people.

If a few of our able leaders should concentrate, not upon broadcast ap-

## Our Cover

The picture on our cover this week is of a memorial stained glass window recently installed in St. Andrew's Church, Fort Worth, Texas, by the Jacoby Art Glass Company of St. Louis. This beautifully colored window is a memorial to Captain Martin Bottom Loyd, and is the gift to the parish of Mr. Charles Alfred Johnson, a vestryman of St. John's Cathedral, Denver.

peals, but upon the efforts to create an American Legion of Honor in the field of International Missions, and if they should honor the donors by proper recognition, and induce a spirit of proper contest, it seems possible that the thousand should be available.

In a little mountain torrent above the Crawford House in New Hampshire, is a small pool bulwarked by cement walls. From this pool pipes run to the hotel. This system diverts a very small part of the torrent to the hotel. If a village grew up at the foot of Avalon it would need the whole mountain stream.

Our systems are like pipes. They tap but a small portion of our resources. If we wish more money power we must create larger conduits. If we open the way for more voluntary gifts, stimulated by motives that appeal to the giver, we shall fill our reservoirs.

The National Christmas offering would not only provide a way for the willing givers to contribute beyond the demands of the system, but the occasion would stimulate the gifts.

We have a whole year in which to inaugurate this plan. Do you approve?

## Let's Know

By Rev. Frank E. Wilson

### JOYFUL CHRIST

IT seems ungracious to offer any critical comments on such an excellent book as "The Man Nobody Knows," by Bruce Barton which I have just been reading as a Christmas present. His breezy picture of a stalwart, vigorous, happy, and attractive Master strikes a good note and emphasizes an aspect of the life of Christ which is exceedingly timely. But a few things ought to be born in mind by the many people who are reading it.

One could wish that the author had not felt it necessary to reiterate his recurrent gibes at the Creed. He re-

peatedly tells us that the Church has seriously misconstrued the Jesus of the Gospels. Yet he seems to forget that it was the Church which made the Gospels, and it would scarcely put forth records of the life of Christ which flatly (according to Mr. Barton) contradicted its own theology. After His crucifixion and "almost before His fine firm flesh was cold, the distortion began." But it was not until thirty years of such "distortion" had gone by that the Church wrote its undistorted Gospels from which Mr. Barton draws all his information.

"It is frightfully hard," writes the author, "to free the mind from the numbing grip of ancient creeds. But let us make the effort." Yet there is practically nothing in his book which conflicts with those ancient creeds and it is worth noting that without the conserving offices of those same creeds Mr. Barton would have no Jesus of Nazareth to write a book about today.

"Theology," he says, "has reared a graven image and robbed the world of the joy and laughter of the great companion." This is one of the chief points of his book. He is introducing the world to a Joyful Christ when, because of Church and creeds, it has only known a sad, effeminate Man of Sorrows. It certainly does my heart good to read this stimulating presentation of a sturdy Christ radiant with energy and good cheer. But it ill comports with my limited knowledge of Church history to be told that He was only so discovered by Mr. Barton in the year 1924. Mr. Barton complains of the hermits and other ascetics of the early Christian centuries as though they represented a hundred per cent of the Church life of their day. He forgets they were a small minority, looked on with wonder by the general public, and that during those same centuries the joyful accompaniments of the Christmas and Easter festivals were developed by the Church for its people. But of course, he slurs the Virgin Birth and never even mentions the Resurrection. He leaves this Joyful Christ dying miserably on His cross. It may be true that the crucifix with the dead Christ was the product of the Middle Ages but it is also true that the cheerful features of the miracle plays came forth out of that same period. Perhaps Mr. Barton has never seen Michelangelo's figure of Christ, done five hundred years ago, which shows Him as a strong, broad-shouldered Man of powerful frame and determined expression. It stands in the church of Santa Maria Sopra Minerva in Rome and is anything but effeminate. I might add that I have notes of a sermon which I preached on the Cheerfulness of Christ fourteen years



ago and another one on the Humor of Christ preached two years before the date of his publication.

I would not for a moment detract from his re-emphasis on the Joyful Christ. His chapters on His Method and His Advertisements are really splendid. But I think these things should be born in mind by those who read the book. Christianity should be stirring and invigorating—never dull and prosaic and depressing. Christ should be a Welcome Friend—not a Solemn Monitor. He should instill courage and assurance into the lives of His followers. He does so through His resurrection which is the key to the whole story of the Acts of the Apostles. In his main purpose I am heart and soul with Mr. Barton. He will forgive my few points of difference.

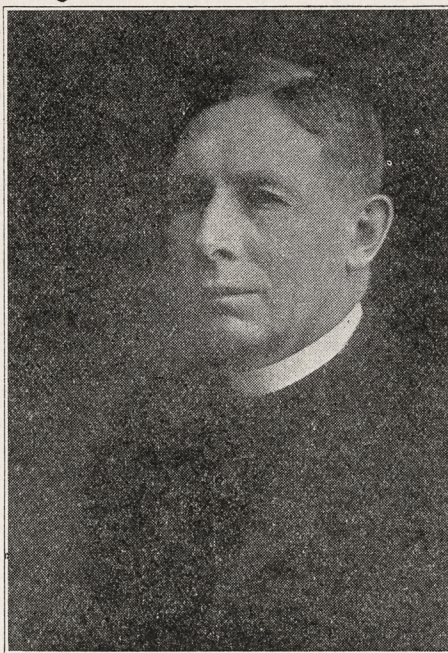
## Evangelism Through Printing

By Rev. Henry Mottet  
Rector of the Holy Communion,  
New York City

THOSE of us who today mistrust the principle of interdenominationalism may be surprised to learn that as long ago as 1825 a well-known society founded on this principle was successfully organized, and is still a well-organized agent in evangelical Christian work. To many members of the Episcopal church it is sincerely gratifying to learn that a clergyman of our church was instrumental in founding such a society, that Episcopalians have always been represented on the Board, and that now as it embarks on a second century of life with a special appeal to the public for funds, a layman of the Episcopal church is Chairman of the Campaign Committee.

The American Tract Society, which has offices in the very heart of the city at 7 W. 45th St., was one hundred years old last year. Founded when the greater part of America was a vast territory with isolated settlements, the American Tract Society undertook to cover the country and reach thousands of scattered souls with printed Christian truth in the form of tracts and volumes of religious import. English tracts by the thousand and colporters to distribute them were the means of evangelization adopted by the American Tract Society, and to some extent and where it is still needed, this work continues.

But the most urgent present problem in evangelization is to make truly Christian, as well as truly American, numberless thousands of people from foreign lands who make America their home. In addressing itself in



BISHOP BRENT  
*Wants to Stay at Home*

large measure to this problem, the American Tract Society reveals its invaluable attribute, the ability to change the emphasis of its work to meet a changing need.

In order to solve this immeasurably great problem, the American Tract Society first establishes contact by distributing books of religious inspiration and books on Americanization among incoming foreigners at Ellis Island. Second, it prints and distributes in the great foreign centers in America tracts and Americanization literature in twenty-eight different languages and hymnals in ten languages. Third, it distributes among foreign people everywhere to the limit of its ability, Christian literature carefully prepared to win men back to Christ.

Through its faithful agent, Rev. John A. Birseneek, the American Tract Society distributes among the immigrants books and tracts to the number of 25,000 a month, performing a service which Commissioner Curran characterizes as "one of the most helpful things that is done here." Mr. Birseneek is also in charge of the library at Ellis Island where books of all kinds and in many languages are given out to an eagerly waiting group of people who are necessarily detained there for a short or long period of time.

Through its colporter, Rev. Fred Frederickson, the American Tract Society distributes Christian literature among the seamen in New York harbor. His small electric launch, the "Glad Tidings," is hailed with a warm welcome as she comes alongside great

ocean steamers, and the Seamen's Missionary is at once invited to come aboard. Mr. Frederickson tells countless stories of faith restored in these men whose lives are led far from church and pastor.

In the difficult matter of assimilating these incoming foreigners as Christian Americans, the quiet effective work of the printed word plays no small part. One has only to examine the shelves of the American Tract Society to learn how this problem is attacked. Thousands of foreign tracts in more than forty languages pile the shelves in impressive bulk, ready to be tied up in bundles and shipped to foreign quarters in many cities and to great territories in America where the people of one particular nationality have settled.

When one considers that one-third of the population of America speaks about fifty different languages, it is apparent that publications in foreign languages of the right sort of reading matter and generous distribution of it constitute an important factor in moulding the stable and loyal opinion of a great Christian people.

Episcopalians have always been intimately associated with the American Tract Society, and the connection which began with the Rev. James Milnor, D.D., rector of St. George's Church, as first chairman of the Executive Committee of the American Tract Society and with the Rt. Rev. Charles P. McIlvaine, D.D., Bishop of Ohio, as fourth president of the Society, continues in the presence today as honorary vice president of the Rt. Rev. Ernest M. Stires, D.D., Bishop of Long Island, and the Rev. Floyd W. Tomkins, D.D., rector of Holy Trinity Church, Philadelphia. In connection with its Centennial celebration, the American Tract Society is initiating a campaign to raise \$200,000 in order that its work may expand to meet a growing need. And the fact that the chairman of the campaign committee is J. Frederick Talcott, a prominent layman of Saint Bartholomew's Church, New York, is of interest to all Episcopalians.

We have long known the American Tract Society as a publishing house for books which have taken hold of the spiritual imagination of thousands, a distributor of tracts which have won many souls to Christ, a pioneer in Christian work among foreign people in this country. And today the emphasis is increasingly in that direction. It is the American Tract Society of a broad Christian Americanization program with which we must become acquainted today, as the grand old Society which is of the very fibre of religious life in this country embarks on its second century of abundant life.



## GROWING UP SPIRITUALLY

### *An Editorial*

BY BISHOP JOHNSON

SOME one has well said that you cannot acquire an education by an occasional visit to a library or by becoming a subscriber to the *Atlantic Monthly*. Neither can you develop a Christian character by dropping into church occasionally nor by reading the religious news as interpreted in current magazines. Neither can you claim to have "come to the measure of the stature of the fulness of Christ" because you have had an emotional sensation or are filled with the glow of a benevolent curiosity about God and spiritual things.

No one could read the life of the Master or the experiences of St. Paul without realizing that the Christian life is a training school in which spiritual babes are to grow up by a process of self-discipline which is more akin to an athletic training table than it is to cheering from the bleachers.

And yet one does not need to read the admirable article in January *Harper's* by Dr. Collins to realize that America is full of infantile adults with respect to their religious attainments.

It is true that a very small fraction of our population is physically stunted. We eat too well.

A larger portion are intellectually deficient. We have plenty of schools for the education of youth, but our academic methods are better suited to train parrots to talk than they are to train the young to think. At any rate, the proportion of childlike intellects is very large. No one has yet had the courage to give a statistical census of our spiritual morons. It would be too appalling and would be too much of a cross-section of all classes of society including professors, ministers, bankers and professional social workers.

It would never do to inaugurate a deficiency test along these lines because it would involve so many of our leading citizens and religious workers.

Of course, we must feed and train the body, for we have to live in it. And it is well to train the mind, at least along the line of our chosen specialty, for we have to live by means of our mental ability.

But, why train our emotional nature? That was given to us for our own personal indulgence, and so we like to be childlike in our spiritual emotions and to give a free rein to our untrained affections without any sense of the tragedy involved therein.

Most everybody loves God in a

sentimental way so long as God isn't too hard on them.

Nearly all men love their wives (and vice versa) so long as they are appreciative of their virtues and considerate of their faults.

Dr. Collins says truthfully that more divorces are caused by the childish character of emotions than by adultery.

Most parents love their children but are unwilling to destroy the sentimental attachment by any acts of parental discipline.

Of course, youth should be emancipated from the tyranny of parental control since it is more confident of its own assurances than untrained parents are of their experiences.

We often see a man of distinction in a community who is most proficient in the ethics of his profession who is ridiculously amateurish in his duties as a parent. Why? Because he has never himself developed his spiritual or emotional nature beyond the license of its childish reactions.

As Dr. Collins says, we are a nation whose citizens have splendid physiques and clever interests but display the utmost childishness in their emotional reactions. They are not grown up spiritually.

Any one who has served thirty years in the ministry becomes conscious of the fact that American religionists love to live in the fool's paradise of emotional ecstasy rather than to labor in the Lord's vineyard by the sweat of their brows.

For laboring in the Lord's vineyard implies work and work disturbs the sentimental flavor of our childlike dreams.

Things are improving in this particular in spite of some external appearances to the contrary.

As Dr. Collins says, we are the victims of misguided parents who failed utterly to sense the fact that to raise children without training their spiritual emotions was to produce a race of spiritual infants.

As I look back forty years I am amazed at the absolute indifference of clergy, parents and teachers to the spiritual training of the young. In the great majority of cases, it simply wasn't there. It was an age of revivalism—Moody and Sankey had the right of way.

Do not misunderstand me. Moody and Sankey were good men and came as near canonization from the public as any saints that America has ever produced, but it is the consensus of opinion among thoughtful people today that their methods are played

out. They seem to have flared up in their dying embers in the person of that curious combination of piety and vulgarity familiarly known by the childlike appellation of "Billy."

What was the trouble with the whole revivalist movement? It never distinguished between pious enthusiasm and the spiritual combat; between blessed assurance and disciplined experience; between confessing Christ in public and following His rather hard and difficult regime in private.

Under this religious autocracy it was, I remember, a spiritual distinction to have had a lurid past; a spiritual asset to have ability to "pray in public"; and a spiritual dividend to admit your own salvation.

It didn't quite fit in with the teachings of Jesus or the program of St. Paul.

Somehow I was never able to find any justification for per-fervid evangelism either in the teachings of Christ or the practices of His apostles. But in my youth, one could not say this without suffering anathema. The age was as cocksure of its emotional rectitude as a stadium full of college students prompted by a cheer leader.

I remember that in my youth this evangelistic religion made a curious impression upon me. It depressed me because I couldn't do it and it alienated me from religion because I had no great admiration for those who could.

Unquestionably it awakened thousands to the need of redemption, but having aroused their spiritual forces, it had no engine for utilizing them.

It never seemed to me to distinguish between the boiler as an instrument for pulling a train and a means of blowing a whistle.

The difficulty was that those whose emotions to serve God were aroused, never grew up.

It is characteristic in a healthy state that when one passes from adolescence to maturity that one goes to work and ceases to be coddled at home.

No one who is conversant with the spiritual habits of adult congregations can be ignorant of the fact that they are constantly acting like a group of school children. They won't work because they do not like their teacher. They quit playing because they do not like their playmates. They brood over the fact that no one appreciates how well they have behaved and they sulk because some one has hurt their vanity.

They are not vicious; they simply have never grown up.

Children hate to think a thing through but are long on assurance that their half-baked theories are



correct. They cheer a winner, and boo a loser, don't they?

It was just recently in talking with a financier about the excellent financial credit of the Roman Church that I ventured to base it upon two facts. First, that the finances of the Roman Church are in the hands of ecclesiastics and not in the hands of laymen, who are grown up in the business world but revert to their childhood as soon as they get into a board meeting. That is why the Church has lost large sums of money in the past few years, while the Roman Church has grown in wealth.

And the second reason why the Roman Church has such good credit is because they do not boo a losing game.

So long as a Protestant leader is successful, the band wagon is full of cheering children; let some unfortunate circumstance arise and they

can't get out of the wagon fast enough.

They are not bad—I like them better than the other group but still I do not think that they have ever grown out of their spiritual infancy.

It is lovely to have dispositions like little children, providing that we are child-like and not childish.

Judge Nott sums up an excellent article on "Juries" in Scribners with these words which seem to me to describe adequately the reign of lawlessness that has followed the sentimentalism of our emotional past.

"Religion and the teaching of religion involve discipline and therefore a generation is now on the stage who are well nigh pagan, according to any religious standards of the past," for he says "Americans seem to regard 'discipline' and cruelty as synonymous terms."

## WHAT IS SOCIAL SERVICE?

### *An Answer to Many Questions*

BY ALFRED NEWBERY

SOMEBODY in the Church has said, "Why Social Service?" The answer is, "Why not?" The burden of proof is really on the other side, but it might be worth while to attempt a detailed answer.

If there is any one thing that should characterize the Christian it is a sensitiveness to the sufferings of others. Our Lord identified Himself with the sufferer. He pointed the way to His followers that they might never fail to hear in the cry of suffering the voice of their Divine Master. "Inasmuch as ye did it unto the least of these my brethren, ye did it unto me."

If the Christian of today listens for the voice of his God speaking through suffering, he cannot but be appalled. Out of "the morass of today's confusion" comes the cry of the children who labor, thousands of them in our own country, millions in the Orient. Comes the cry of the workingman and employer who seek an escape from a system which seems to breed nothing but strife. Comes the cry of those waiting trial as well as those serving sentence in our county jails, which, says a former federal inspector, "are a debauch of dirt, disease and degeneracy." Comes the cry of the drug addict for whom too often there is no institution except a penal one. Comes the cry of the isolated, the neglected, the incurable, the sick, the delinquent boy and girl, the unmarried mother and the illegitimate child. This is not intended to be an exhaustive list. It is merely suggestive. It can be lengthened almost indefinitely, and most of the items can be found in the community of each one of us.

When one asks why these things should be, especially in a Christian community, the answer is, indifference on the part of most of those who should care. Failure to use the resources of the community, to call for the help of or to join the work of existing social agencies, ignorance of the problems that exist in our community, neglect of the responsibilities of citizenship, all of these we can lay at our own door. Public opinion is apathetic. But how can it be otherwise when apathy marks the attitude of the majority of Christians?

It would be a wonderful achievement if all our churches sent from their altars streams of consecrated men and women, into the community eager to uphold the standards of the Cross, quick to relieve the distressed, to support the weary and to strengthen those who by reason of their sins face further degradation. Even sympathetic support from the Church for those who are relieving suffering would be a notable advance. Many a worker in a hospital or home for the insane would be glad to feel the backing of a parish.

But we cannot go on forever putting patches on a diseased body, we cannot patiently look forward always to tinkering with a machine that is wrongly built in the first place. We must also be working for a better body, a better machine, a re-made society. That we already do in our prayers. As Christians we pray that the Kingdom of God may come. "That God's Kingdom should come in order that His Will might be done in earth, thereby, so that even here men might breathe in human society the breath of heaven—for thus is the Christian

bidden to pray, even before he speaks of his daily bread." Obviously the society in which we live resembles that kingdom very remotely. Whatever our theories may be of what its organization should or should not be, we surely agree that society today is not something to be complacent about. At work or at play we are driven by it in a direction we know is wrong. Says Paul Sabatier, "The greatest crime of our industrial and commercial civilization is that it leaves us a taste only for that which can be bought with money, and makes us overlook the purest and sweetest joys which are all the while within our reach." Our task then as Christians is to make our society into the Kingdom of God. We must do more than ambulance work if we are to usher in the Kingdom. In the words of the Archbishops' Committee, we must "assault the strongholds of evil." We must focus Christian principles on the causes of conditions while we continue to give personal relief to unfortunate products of those conditions. The world waits for Christians to make the contribution of their religion to the great questions which cry for answer today. The thought of our nation awaits leadership in international relations, in industrial relations, in the whole question of punishment and crime. Of these and similar pressing questions Christians opinion as such is inarticulate. It is inarticulate largely because it is ignorant. It is an important part of the Church's task that Christians should know and study the problems of human society and contribute Christian leadership and effort to their solution. It may not be for the Church to pronounce officially on this or that scheme for a better industrial order but there can be no question as to the responsibility of all individual members of the Church for the practice of Christian standards in whatever order exists.

To be so sensitive to the suffering in the world at our doors and farther away that we must set about relieving it, to be so eager for the coming of God's Kingdom that we must give our best thought and effort to removing the evils in its path as well as helping those who are the products of those evils, these are the two aspects of the Church's task which are called "Christian social service." We must patiently meet the misunderstandings of those who have a prejudice against the term "social service" or who bewail the evils attendant upon organization. Whatever words are used to describe it, it is peculiarly the Christian's task and as long as we are a visible Church made up of human beings we must organize. It is the Church's responsibility and the Church must meet it.



## Radical Parson Is Supported By Bishop

Laity of the Church of England  
Likely to Be Given Voice  
In Choice of Rectors

### DIOCESES DIVIDE

By Rev. A. Manby Lloyd

Jack Bucknall has dug himself in at his curacy-in-charge at Delabole in Cornwall, and it will take a mighty big spade to dig him out again. The Bishop of Truro has replied to the petition presented by the Church Council for the removal of one who held and expressed socialistic views. He says that there was no ground for the curate's removal and that "it is part of a bishop's business to see that a priest is not turned out of work" because of his political views.

To this the *Guardian* retorts that true religion suffers from the expression of political views in the pulpit and that it is one of the first duties of a country parson to remember that the villager has not, as the townsman has, another church within a stone's throw of his own which he can make his spiritual home.

\* \* \*

It is proposed, says G.K. Chesterton, in his *Weekly* that a statue to Buddha should be erected in New York. He does not see that even if the statue is erected, England has any reason to crow over America, for we have erected heathen Cenotaph in Whitehall. Buddhism, according to the Theosophists (who are second cousin) in a much more tolerant religion than Christianity. Since tolerance is the note of the age and we have seen Anglican priests and nonconformists swapping pulpits and Anglican Bishops and Deans who are ready to swap the doctrines of their Faith for those of other faiths, he thinks the erection of a statue to Buddha in Hyde Park or on the Thames embankment would be a happy tribute to the brave souls who have broken their shackles.

"A New York Rabbi puts the case very neatly: He would have statues of all the 'founders of religions' from Moses to Mahommed put in a row, and no doubt he would be tolerant enough to allow the founder of our religion a place in the procession. It is true that some of the founders hold views that are repugnant to the old-fashioned American and Englishman, but surely not Buddha! If Buddha is charged with acquiescing in the exposure of female children, what about the policy of preventing the very existence of any children, that may follow on the theories of Marie Stopes and Dean Inge? Let us rival the tolerance of decadent Rome, and permit the erection of the statue of any god

or goddess in public places! Though perhaps we might make the exception she made in the case of Christianity."

\* \* \*

Speaking at the Bradford diocesan conference, on the subject of patronage, the Rev. B. O. F. Heywood, Vicar of Leeds, said that it was very desirable that parishioners should be given some sort of say or voice in regard to the appointment to be made, and some kind of veto upon an entirely undesirable appointment. "At the same time," he said, "I hope the laity won't imagine that the result of that will be that the ideal man will be found to be forthcoming for all parishes. Those of us who are patrons, when we give the opportunity to parishioners to suggest the kind of man they want, know beforehand what they will say. He must be not too old, must be a good preacher, a good visitor, a good organizer, good with boys and men, must have a good wife, his wife must be prepared to do the work of an assistant curate without salary, if they have a little money they won't be thought any the worse of, and he must be a person with a good deal of tact, and his wife must have even more."

\* \* \*

Four large dioceses have now obtained permission from Parliament to divide. Manchester will be divided by the formation of a diocese of Blackburn, Peterborough by a diocese of Derby, and Winchester by a diocese of Guildford and Portsmouth. Of these four, Manchester obtained its Blackburn Bishopric Act first, but the three southern dioceses have outstripped Lancashire Churchfolk in raising the necessary funds. Yet, from the population standpoint, the Manchester problem is the greatest, for after the division, Manchester will still be the largest see in the country outside London, and Blackburn will be considerably larger than Liverpool, and more than a score of the other dioceses.

\* \* \*

A cook general who fell and injured herself while crossing the road after coming out of Church, failed in her plea in Southwark County Court for damages under the Workmen's Compensation Act against her employer, the Rev. E. Neep, rector of St. George's the Martyr, Southwark, famous to readers of Dickens as "Little Dorrit's" Church.

The cook contended that she was compelled to attend church as a condition of her employment, and therefore the accident arose out of that employment.

Giving judgment, Judge Granger said he thought he agreed with Mr. Neep that it would be too difficult to obtain a domestic servant, if a condition of her employment was that she would be compelled to go to church.

## Theatrical Stunt Has No Place In Church

More Educational Work On the  
Part of Rectors Is  
Badly Needed

### LARGE PARISHES

By Rev. H. P. Almon Abbott

"The Winner never quits, and the Quitter never wins." We saw this notice the other day on a Wayside Pulpit. It is a worthwhile recognition to carry with us into the New Year. It reminds us of a story. A man had leased a house on the banks of a running stream. He was very fond of hens, and kept many hens in his cellar. The house was most satisfactory in every respect, and he was vocally grateful to his landlord. But, with the coming of spring the waters rose, his cellar was flooded, and many of his choicest hens were drowned. In great indignation, the man went to his landlord and told him that he was determined to give up his house. "Why," enquired the landlord, "I understood that the house was much to your liking in every respect." The tenant replied, "So it was, until the floods came, and drowned many of my best hens. The cellar was flooded during the night, and in the morning my pets were dead." "Sad, sad," answered the landlord. "Why not try ducks?"

"The winner never quits, and the quitter never wins." When we feel like resigning from this post or from that during 1926, "let us try ducks!" Adjustment is, in all likelihood, all that will be needed.

\* \* \*

A correspondent writes: "In Genesis 1:26 and 27, Man is said to have been created in the Image of God. Is not this contradictory to the evolutionary hypothesis?" The answer will depend upon the inspirational theory of the Old Testament Scriptures that most appeals to us. Personally, we believe that in Genesis we have a vivid cartoon of Creation. We do not take it literally. "It is the bold attempt of a human artist to achieve the impossible—to show us God building a Universe, inclusive of Man, all beautifully new." We cannot go to the writers of Genesis for scientific information. These men lived in a pre-scientific age. Genesis was written by religious men for religious people. It was not drawn up by a group of scientists in the nature of a thesis to win a coveted scientific degree. Evolutionists believe that man is the crown of creation, and that it doth not yet appear what man shall become. Ultimately, he will assured-

(Continued on page 14)



## Petting Parties Are Harmful Without Love

Professor Bailey of University  
of the South Lectures  
On Marriage

### THREE ESSENTIALS

That when persons who do not love each other indulge in "petting" they are injured physically, mentally and morally, but that when proper love between a man and a woman exists, caressing not only does no harm, but is helpful and its lack sometimes is injurious, was the declaration in an address at the Church of the Advent, Spartanburg, S. C., by Dr. P. T. Bailey, professor of psychology at the University of the South, Sewanee, Tennessee, and consulting psychopathologist for the Mississippi state insane asylum.

Many WITNESS readers will recall an article printed in one of the issues of last September which contain a resolution, signed by prominent clergymen, expressing appreciation for the course that Dr. Bailey gave at the Sewanee Summer School.

Dr. Bailey in speaking on "love and Marriage from the Standpoint of a Christian psychologist," explained that "petting" among persons between whom there is no genuine love tends to make them neurotic and often lays the foundation for insanity. On the other hand, however, he said, physical caresses between those who love promote physical and mental well being. Insanity has been caused, he added, by the inability of one member of a married couple to permit the caresses of the other.

Marriage depends upon love to be real, and in the psychology of love there are three essential ingredients that must be existent, Dr. Bailey asserted.

The first of these is spiritual or ethereal love such as was described by St. Paul in the thirteenth chapter of Corinthians. This spiritual love makes possible a correct valuation of the personality of the contracting parties to the marriage, he added.

Social or friendship love is the second essential, Dr. Bailey said. This social love promotes comradeship and congeniality, and without it, the two who attempt marriage will wear each other out.

The third essential is physical or sexual love, which, he said, must exist for the marriage to be successful. To illustrate its importance, he told of a woman who came under his observation in a state insane asylum. The trouble, it was discovered, was that while she respected and honored her husband, enjoyed his conversation and

society, she could not bring herself to let him touch her.

Dr. Bailey added that he could refer to innumerable insanity cases found in various state asylums whose diagnosis bear out his assertions, and that recently, eminent and materialistic physicians have announced agreement with him on his statements that unless genuine love is present, physical caresses are harmful, but helpful where proper love exists.

In speaking of bachelors and unmarried women of advanced years, he said that unless they sublimate their sex, they also tend to become neurotic. Religion, however, is a great sublimating agent for many, business for others, while various interests engage the attention of still others, and as a result, large numbers of unmarried persons have as good physical and mental conditions as married ones, he said.

### OVER A MILLION IN ON DEFICIT

More than a million dollars is now in hand in cash and pledges for the deficit of the national Church. For the week New York reports an increase of \$22,000; Ohio, \$14,000; Southern Ohio, \$10,000; Pennsylvania, \$10,000; and Kansas, \$2,500.

Six more dioceses have gone over the top. Vermont with 160 per cent paid in cash, leads the list, while New Hampshire, Main, Central New York, Southern Ohio, and Honolulu have also earned a place on the honor roll of 100 per cent dioceses, making 24 dioceses which have reached their goal.

Cash receipts to date at the Church Missions House are \$597,830.35, an increase of \$99,654.23 during the week.

The total in cash, pledges, and definite assurances is \$1,014,097.

## News Paragraphs Of The Episcopal Church

Churches Asked to Remember Social  
Service Work of Church  
This Sunday

### LENTEN SERIES

By Rev. W. B. Spofford

A word or two about the series during Lent. There are seven articles, each written by an expert. Following each article are a dozen questions which should be of real value in promoting discussion. Most parishes have mid-week classes during Lent. Your attention will be called to material to use with your class, much of it good. But I am of the opinion that there are no matters now before the world of greater concern to Christian people than these that we have selected. The series will start with the issue February 18th and will continue for seven weeks. In addition to these articles Bishop Johnson is to write a series on "The Parables of the Kingdom," which also, will serve well as material for study groups. The announcement of our numbers for Lent is printed on the back page, with the prices for bundles of various sizes. We hope that you will order, and that you will order early. Thanks. Now for important matters.

\* \* \*

The Third Sunday after Epiphany, January 24th is the Sunday when those who desire will remember the work of Social Service.

The Presiding Bishop has set forth a Collect suggesting its use on that day. It is suggested further that the parish have a corporate Communion for social worker communicants and that they meet at breakfast afterwards. It is hoped too that it will

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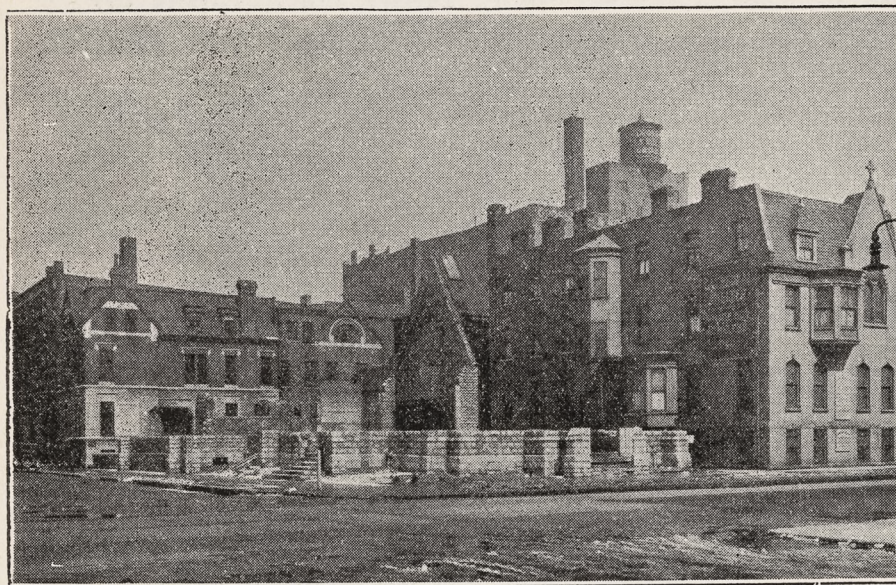
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of the Episcopal Church.

## THE WITNESS





THE CATHEDRAL SHELTER. CHICAGO

be possible for the clergy to touch on the social responsibility of the Christian in their sermons on that day.

\* \* \*

At a recent annual meeting of St. Andrew's, Jackson, Mississippi, the rector, Rev. Walter B. Capers, presented a five year program for the work of the parish. Among other objectives the following were included: daily family prayer; each man make it his business to bring someone to confirmation. Payment of the balance, \$10,000.00 on the \$70,000.00 parish house. Purchase of a new organ. Assistant to the rector. Memorials for the church were included in the program.

The report of the years' work showed that \$30,000.00 had been raised to carry on the parochial and extra-parochial activities of the parish.

\* \* \*

The address of the Church Periodical Club has been changed from 2 West 47th Street to Room 704, 22 West 48th Street, New York.

\* \* \*

The annual parish meeting at St. Luke's, Evanston, will follow a complimentary parish dinner given to all communicants of the parish. It is expected that four or five hundred will be present on the evening of January 25.

The Every Member Canvass resulted in 205 new pledgors to the parish and 171 new pledgors to the Church's program, diocesan and national. The vestry has guaranteed \$20,000.00 to Bishop Anderson for the Church's program in the diocesan and national budgets for 1926.

\* \* \*

A Christmas activity of St. Paul's, Waco, Tex., was the singing of carols at the hospitals and other institu-

tions, and in one or two of the theatres down town by the boys of the choir.

A beautiful Christmas entertainment was given in St. Paul's House which is a social settlement building in the cotton mill district of Waco.

\* \* \*

The Rev. Karl Reiland, rector of St. George's, New York, addressed the ministers association of New London County, Connecticut, last week on "Practicable and Effective Evangelism."

\* \* \*

Free lectures on Church music are being given at St. Paul's Cathedral, Boston, on Thursday evenings.

\* \* \*

The Rev. John Dallas, vicar at the Cathedral, Boston, has accepted his election as the bishop of New Hampshire.

\* \* \*

Ground is soon to be broken for the new St. Stephen's Church, Boston, which is to be built in the heart of the South End. The rector of the parish is the Rev. Rayman Chapman. The architects of the new church are Perry, Shaw and Hepburn.

\* \* \*

The bells of Old Trinity Church, New York, ringing in the New Year, were heard by hundreds at New England's oldest Episcopal Church, which is Christ Church, Stratford, Conn., on New Year's eve. A powerful radio receiving set was installed in the church with a "loud speaker" so that the entire midnight program of the historic metropolitan church was clearly heard by the capacity congregation.

\* \* \*

Dr. George Parkin Atwater is a very generous man. I have known it for a long time but here is your chance

to find it out. He will be very happy to send to any that care for it a copy of the "Morning Prayer Leaflet" which is used at the Church of Our Saviour. You need no money. His address is Akron, Ohio.

\* \* \*

Eight parishes have put an item in their annual budgets which will enable them to have THE WITNESS mailed to every family on their rolls during 1926. Good idea—of course we would think so—but really I believe it can be demonstrated.

\* \* \*

John Drinkwater, poet, is to speak this week in Providence, Rhode Island, under the auspices of the Girl's Friendly Society.

\* \* \*

Grace and St. Peter's, Baltimore, Editor H. P. Almon Abbott, rector, is planning a new parish house. I have an idea it will be "some" parish house. Those folks down there have not been doing things half-way in recent years. Forgotten just how much they gave to the Japanese Reconstruction Fund, but it was a very large amount. And they always "kick through" on their National quota too.

\* \* \*

Got to look out for this slang business. Got a call down about it the other day from the boss. Hot dog! He's left town now.

\* \* \*

Ten thousand dollars is to be spent on improvements at St. Philip's, Crompton, Rhode Island. This exclusive of the furnishings which are to be given as a memorial. The Rev. Harvey B. Marks is rector.

\* \* \*

Twenty-five men from St. Peter's, Peekskill, New York, recently attended a retreat at Holy Cross Monastery. That's a good idea. Got to take your hat off to the rector who can persuade that many laymen to attend a retreat in these days.

\* \* \*

Grace Church, New York, has acquired property on Fourth Avenue at Tenth Street for a new parish house.

\* \* \*

Here's another idea—lots of GOOD IDEAS this week. At St. Stephen's Church, Wilkinsburg, Pa., where the Rev. William Porkess is rector, the pledges for the year are presented prayerfully and collectively at a church service.

\* \* \*

Annual Young Peoples conference for the diocese of Connecticut was held this past week at Holy Trinity Church, Middletown.

\* \* \*

An unusual anniversary celebration was held January 8th at St. Chrysostom's, Chicago. The occasion was the recognition of Bishop Griswold's triple anniversary, Suffragan Bishop of



Chicago, January 8th, 1917; birthday, January 8th, 1861; consecration as Bishop of Salina, January 8th, 1903. Hurrah!

\* \* \*

Bishop Kinsolving of Texas has been compelled to give up his plans of spending the winter months in the east, due to serious illness.

\* \* \*

Bishop Brent of Western New York has declined an appointment of the Presiding Bishop to be the Bishop in charge of the Churches in Europe.

\* \* \*

New York branch of the Church Mission of Help has been given an estate of 250 acres, a large house and \$100,000 in cash, by Mrs. James McLean, who gave it as a memorial to her husband. It is located at South Kortright, diocese of Albany, 171 miles from New York City. It will be used for a summer home for girls under the care of the society.

\* \* \*

Dr. Edgar J. Goodspeed, modern translator of the New Testament, is giving a series of lectures at St. Paul's Chicago, on Monday evenings.

\* \* \*

On New Year's eve the Presiding Bishop was handed the tidy sum of \$50,000, part of the contribution to the deficit from the diocese of Pennsylvania. With it went the assurance that \$110,000 more would come along shortly.

\* \* \*

Special convention, diocese of Maryland, early April, to elect a coadjutor bishop, who will make it possible for Bishop Murray to give his time to the national affairs of the Church.

\* \* \*

The Presiding Bishop is living in a hotel in New York built on the site of the former residence of Col. Robert G. Ingersoll—a fact which proves nothing at all.

\* \* \*

"As a result of your business experience do you feel that the clergy should have some business training before entering the Church?" "I feel," replied the Bishop, "that the clergy are not so much in need of business education, as many business

men are in need of some religious instruction." The scene was laid in the Church Missions House. The cast of characters: a newspaper reporter, and Bishop Murray. Time: January 2nd, when the latter became Presiding Bishop of the Church. Much to be said perhaps for both remarks. Opinions solicited.

\* \* \*

"The press and the pulpit together very nearly control the affairs of life. When they understand each other and live up to their ideals they can do more than any two agencies in the world. Certainly the Church has no stronger co-operating agency than the Press." Also by Bishop Murray to the newspaper reporters who called upon him the day he became Presiding Bishop—proving, no doubt that we have a diplomat and a statesman. His sentiment was spoiled somewhat for me by a cynical remark I overheard: "Fine stuff, but who controls the press and the pulpit."

\* \* \*

Should the United States join the World Court? Don't ask me. Each mail brings to the office about a dozen "news releases," sent us by organizations, manned by supposedly righteous people, each with an accompanying letter expressing an earnest desire that their particular bit of propaganda be printed since it will be of particular interest to Christian people. To print it all would require a paper the size of Webster's Dictionary. I rather imagine, too, that there would be little accomplished since there seems to be an equal division

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"for" and "against." So I have purchased another waste basket—editor's size.

\* \* \*

Rev. P. Lindel Tsen of Anking, China, was a visitor in Savannah, Ga., recently. He addressed about every group in town—churches, schools, Y. P. S. Leagues, auxiliaries, diocesan boards of various sorts. Being especially interested in social service he visited many institutions in the city. Mr. Tsen then visited Augusta where he was kept equally busy. He plans to return to China in March, traveling the eastern route in order to visit England, European countries and Russia.

\* \* \*

Famous Living Episcopalians: At a recent conference on world peace held in Springfield, Ill., I heard an authority, Mr. Rich of the Foreign Policies Association, explain to a good sized audience the Locarno Treaties and their great significance. He stated that credit for those treaties must be given in large part to the former ambassador to Germany; "the one American who has refused to make speeches and has therefore accomplished great things." He it was who quietly worked, with sympathy and understanding, with the officials of the various nations and finally brought them together with the resulting Locarno treaties. Mr. Rich gives him a great place in history. This man is the present ambassador to Great Britain—Mr. A. B. Houghton, a famous living Episcopalian, formerly a vestryman in Corning, New York, and a trustee of St. Stephen's College.

\* \* \*

Church Club, diocese of Newark, held their annual dinner on the 15th. Bishop Murray was the speaker.

\* \* \*

If you would like to see a dandy parish paper issued solely for the children, and which is read I wager by every adult that lays his eyes on it, send to the Rev. William Hooper, rector of St. John's, Hartford, Connecticut, for a copy of "Through the Doors." Miss Barbara Jareaux, the

parish director of education, is the editor of it. Also the printer I dare say for it is a multigraphed job.

\* \* \*

Christ Church, Waterloo, Iowa, is represented in the Church Basketball League of the city by three teams—one in each division, and each team has gone through the season so far undefeated.

\* \* \*

The Church of the Epiphany, Dorchester, Massachusetts, was consecrated last Sunday by Bishop Slatery. Bishop Babcock preached. A layman of the parish in writing us of the event says: "Not only the building but all of the members of the parish have consecrated their lives to God this day, that we may go on to bigger and better service for Christ."

\* \* \*

One of the most unique and valuable pieces of work being done by the Church in the United States is that of the Cathedral Shelter of Chicago, in charge of the Rev. David Gibson. Simply can't recall the number of jobs found for down-and-outers, the number of men sheltered, the number of "coffee ands" handed out. Someday we'll have to run a real story about it. Picture of the Shelter in the paper this week. The ruins of the old cathedral, destroyed some few years ago by fire, is pictured.

\* \* \*

Miss Nellie Smith of St. John's, Centralia, Illinois, one of the recog-

nized leaders in the Church School Service League, has been appointed by the Bishop to have charge of the Birthday Thank Offering to be gathered in the schools during the next three years and then to be given to the Hooker School in Mexico.

\* \* \*

Close to a thousand people attended a candle light Christmas service in the Church of the Ascension, Frankfort, Kentucky, last week. The local music club supplied the music, rendering carols of the 16th and 17th centuries.

\* \* \*

Bishop Burton of the diocese of Lexington celebrates the 30th anniversary of his consecration in Christ Church Cathedral, Lexington, Kentucky, on the 31st of this month.

\* \* \*

St. Stephen's, Pittsfield, Massachusetts, has raised \$4,000 toward its debt. A gift of \$5,000 is offered providing the parish raises \$9,000 by Easter.

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11 A. M.—Morning Prayer and Sermon  
(First Sunday in each month  
Holy Communion).

8 P. M.—Baptisms.

8 P. M.—Evening Prayer and Sermon.

## CHICAGO

**Grace**

St. Luke's Hospital Chapel  
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(Until New Church Is Built)

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

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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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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

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Tuesdays at 10 A. M.; Thursdays at 8 P. M.

## EVANSTON

**St. Luke's**

Rev. G. C. Stewart, D. D., Rector

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Daily: 7:30 and 5:00.

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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

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12:00, Eucharist; 8:00, Evensong.

Daily: 7:30, Eucharist; 10:30, Matins,  
Monday, Tuesday, Saturday; Litany, Wed-  
nesday, 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  
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Daily: 12:20 p. m.

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11 A. M.

## BUFFALO

**St. Paul's Cathedral**

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Sundays: 8 and 11 A. M., 4 and 8 P. M.

Week Days: 8 A. M., Noonday.

Holy Days and Thursdays: 11 A. M.

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Holy Days and Wednesdays, 10 A. M.

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P. M.

Daily: 12:10 P. M.

Saints' Days: Holy Communion, 10 A. M.

## DALLAS

**St. Matthew's Cathedral**

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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**

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.

## ST. PAUL

**Church of St. John the Evangelist**

Portland Ave. and Kent Street

Rev. F. D. Butler, B. D., Rector

Sunday Services: 8, 9:45 and 11 a. m.;

4:30 p. m. Young People's Fellowship;

6:00 p. m. Wednesdays and Holy Days;

9:30 a. m. ALL WELCOME.

## MINNEAPOLIS

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Wednesdays, Thursdays and Holy  
Days.

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The Very Rev Charles C W. Carver,  
B. D., Dean.

Sundays: 7:30 A. M.; Church School  
9:45 A. M.; Sung Eucharist 11 A. M.;

Choral Evensong 4 P. M.

Week Days: 7:30 A. M., 9, and 5:30

P. M. Wednesday and Friday the Litany

after Matins. Thursday and Holy Days

the Holy Eucharist 11 A. M.

## DENVER

**St. John's Cathedral**

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Very Rev. B. D. 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**

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Daily: 8:30 a. m.

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**Dr. Abbott's Column**

(Continued from page 8)

ly approximate the Image of God—not physically, of course; but mentally, morally and spiritually. There is, then, as we see it, no real contradiction between Genesis 1:26 and 27 and the evolutionary hypothesis.

A face turned from the clod,  
Some call it "evolution,"  
And others call it God.

And Man is getting farther away from the "clod" all the time. He is getting closer and ever closer to "the Image of God." He has not arrived, as yet; but, cheer up! There are aeons still to come.

\* \* \*

We have been much shocked recently in observing such advertisements as this: "Holy Communion by Candle Light." It may be necessary for some churches to secure crowds, and to secure crowds by "hook or by crook"; but, surely, it is inadvisable to increase attendance at the service of services by any such blasphemy as the above! God have mercy upon rectors of parishes who exploit the Blessed Sacrament after this fashion. If Christ cometh to His own today and many of His own receive Him not, we feel quite sure that he would

not increase the loyalty of some of "His own" by proclamation of theatrical accoutrements accompanying His advent! Let us have done with this sort of thing. It is bad taste to a degree, and the chances are that it is more than bad taste—sin.

\* \* \*

An eastern paper asserts that "small parishes are more effective than large." Assuredly so, if two men, a rector and assistant are expected to have intimate personal contact with some two thousand people. But, not necessarily so, if two thousand people are placed in charge of three clergymen, an executive secretary and a deaconess or two. It is "up to" the vestry and congregation of the large parish to provide the requisite staff. Such being the case, we rather imagine that there is a stimulus in a large parish not to be discovered in a small parish. At any rate, the trend seems to be in the direction of larger parishes in the Episcopal Church, for twenty four parishes of 1,000 Communicants and over have been added to the Church in 1925.

\* \* \*

"What we need is the dissemination of missionary information." Decidedly—therein lies the weakness of our missionary giving at the present time.

If a rector is beloved, his people will make up the missionary quota on the parish. Otherwise, the parish will be a delinquent in missionary giving. Much of the missionary giving of our parishes is not the fruitage of missionary conviction on the part of the people of the Episcopal Church. It is neither more nor less than "rectorial giving." Education on missions, constant, systematic and continuous is the great essential. And, the fault does not lie with the Field Department nor the Publicity Department of the National Council. Headquarters is "on the job." The fault lies with the parsons who throw the great mass of literary information with regard to missions in the waste paper basket. A course of sermons or addresses on "Present conditions in the mission fields of the Church" would open the eyes of the laity and prove acceptable to a degree. And, the material is ever at hand. Brother parson, why not let us try it?

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Vol. XCI

JANUARY, 1926

No. 1

### CONTENTS

The Personnel of the New National Council.

A Message From the Presiding Bishop to the Church.

Electric Light Needed in the Anking Mission.....Rev. E. J. Lee

St. Luke's, Tokyo, a Year After the Fire.....Rudolf B. Teusler, M. D.

An Emergency in Brazil.

Recent Events in China in Relation to Christian Education.....Rev. F. L. Hawks Pott, D.D.

Our Mission Work in Porto Rico and the Virgin Islands.....William Hoster

Drought in Changsha Forerunner of Famine.....Frederick Crawford Brown

Watching the Deficit Fade Away.....Lewis B. Franklin

The Church in the Land of the Wise Men.....Rev. William C. Emhardt, D.D.

John Wilson Wood, D.L.C.: The Record of Twenty-five Years.

The Rockefeller Foundation Recognizes the High Quality of Our Work for Negroes.....

.....Rev. Robert W. Patton, D.D.

Following Dim Trails in Montana.....Rev. James L. Craig

The House the Woman's Auxiliary Built.....Eva D. Corey

PICTORIAL SECTION—Eight Pages From Various Field Events.

EDITORIAL—WORK OF THE NATIONAL COUNCIL.

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