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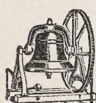
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# THE WITNESS

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## THE CHURCH AND THE WORLD TODAY

### *The Church and Missions*

BY DR. WILLIAM C. STURGIS

IF you were to read the Acts of the Apostles as a bit of history, you would conclude that it is the story of a new sort of society formed in about the year 30 A. D. and called the Church. But if, in addition, you were to rear certain parts of the Gospels, *e. g.*, St. John V. and VI., together with St. Paul's letters to the Christians in Galatia, and at Colossae, you would find that this so-called "Church" is not a mere *organization*, but a living *organism* or body, with parts or members.

St. Luke tells us that the Church was born on a particular day, and that, like every infant, it showed at once that it was alive by the activity of its various members. It was not still-born. Moreover, like every other organism, it proceeded at once to develop its organs and members so that each should have its proper function in the activity of the whole body (1 Corinthians XII).

This organism is sometimes called "The Church," sometimes "The Kingdom of God," sometimes "The Family of God," sometimes "A New Creation." Often it is referred to as the active agent for establishing the Kingdom of God on earth. Its most striking characteristic is that it is alive, as shown by its activity. It is alive just to the extent that every one of its members is alive, no more and no less.

#### OBJECT OF CHURCH

The Church is alive in order to accomplish some purpose. If it is the "Body of Christ," then it and every one of its members must be active to accomplish an end which Christ had in mind (Cf. St. John, 10:10). His objective was abundant life for every man, woman, and child on earth—not only spiritual well-being, but mental and physical also. His mission was three-fold; that of His Body, the Church must be the same; and if

a single member is inactive, the whole Body is, to that extent, dead.

#### GROWTH OF CHURCH

In 2000 years the Body has grown from about 120 members to countless millions in Heaven and on earth. Like every other organism, its first law is, not self-preservation, but growth and reproduction. It has grown by absorbing outside material and incorporating it—by making new members of the Body, new children of God's family, new heirs of the family fortune (Cf. Catechism). It has done this, normally, by bringing people to Baptism and Confirmation (See St. John, 3:1-8; St. Matthew, 28:18-20; Acts, 2:38 and 39; Acts, 8:14-17). It has kept these members by providing them with the kind of food proper for the Body, such as the Holy Communion, Prayer, Worship, Bible-study, etc.; also by stimulating them to get other members, to join in works of mercy and justice, to teach others, and to give freely of their means. (See Prayer Book—Prayer of Humble Access and Thanksgiving at close of Office of Holy Communion. Also St. John, 15:1-7; Acts, 2:42; 8:4; 4:32-37; 2 Cor. 8 and 9). It is evident that the first duty of every Christian is to make another Christian, and to help to keep him so.

The early Church inaugurated what we call Social Service; there was no such thing in all the world before the Christian era. It has unique sanction. (See St. Matthew, 25:34-40; Acts, 6:1-4; 11:27-30.) The Church was also, in the beginning and for centuries afterwards, the guardian of Christian education. Hence the Church is today spread throughout the world, with her hospitals and schools; and with her message of release from sin, and consequent life eternal through union with Jesus Christ. This is her mission—a task broader than "Missions." To this, every member of the Body is pledged.

Our own Church is today organized on the basis of this three-fold mission at home and abroad. It is intended to meet needs which are urgent and should be obvious.

#### THE NEEDS

The greatest of these needs are obvious only to those who look; hence the significance of our Lord's first missionary command (St. John, 4:35) (Our Church has, in her Program, set forth all the various needs with which conditions in a rapidly changing world, now confront her). Some of the needs are close at hand, and loom large; others weigh down whole populations, but appear smaller through distance. Every Christian must know the whole need, and only then decide what he, personally, can meet; and also what he can help the Church to meet. Then follow other similar commands (St. Matthew, 9:38; 10:8; 28:19). If the whole Body is to accomplish its purpose, every member must co-operate through Service, Prayer, and Money.

The Christian forces in the world have accomplished vast things. They civilized the Roman Empire, colonized America, brought education to Africa and the Orient, raised the status of women, gave to childhood its true rights and values, abolished slavery, introduced and fostered public hygiene and sanitation, changed the course of human nature. Today, Christian principles are at the root of leagues and covenants for peace; of international law and treaties; of legislation for social justice and economic right. No question of national or international importance can be properly settled today apart from the Christian Church, or judged by any other standard than that of the Christian conscience.

But there are extensive areas of the globe still without the knowledge of life and peace and joy in Jesus Christ; there are great regions of human thought and action still only



partially transformed by the Gospel. Until these facts are changed, the Kingdom of Heaven will not have come on earth. Our Lord longed for this, and prayed for it. He formed His Church to do it. You are a member of that Church. If every member were like you, what would the whole Body be like?

#### QUESTIONS FOR DISCUSSION

1. A book recently issued is entitled, *Why the Church?* What would be your answer?
2. Why is the Church better described as "an organism" than as "an organization?"
3. To what extent is Church unity visible in Christendom today, and what factors serve to maintain it?
4. How does the present organization of the Episcopal Church reflect the ideal mission of the whole Church?
5. What is the reason for existence of a parish church?
6. If you believe that you are a living member of a living Body, how can you prove it?
7. How would you define "the Mission of the Church?" and how does this differ from "Missions?"
8. Why are the four missionary commands of our Lord binding upon all members of the Church?
9. When and where did Christian Social Service and Christian Education begin? What is its unique basis?
10. Why is it impossible for Christians of long standing ever to hear the Gospel? (N. B. "Gospel" means "Good news.")

### Cheerful Confidences

#### "AROUND THE CLOCK"

By Rev. George Parkin Atwater

For many years the *Living Church* has had a page of Blue Monday Musings written by a well-known priest who, modestly calls himself "Presbyter Ignotus." He is a modern Mungo Park and brings us strange tales from foreign lands.

Then the *Churchman* saw the advantage of serving a few condiments with its ecclesiastical meals, and "Gargoyles" began to appear in its columns.

The score was then *One All*. But the *Living Church* is alert, and did not wish the contest for human interest to result in a tie, so it took its stand, drew on its five ounce gloves, tried out its bats, teed up, and with a beautiful drive holed out in one by securing the services of Mrs. Evelyn A. Cummins for a column entitled, "Around the Clock."

The title suggests the penetrating eye of the sun which every day follows the clock and casts its rays of

### The Cover

The picture on the cover this week is of St. James Church, New York City, of which the Rev. Frank W. Crowden, D.D., is rector. St. James is one of the strongest of the New York churches, with over a thousand communicants. In addition, it supports the work at Holy Trinity, where the Rev. S. M. Dorrance is vicar. The picture shows the beautiful new organ installed by the noted organ makers, The Austin Organ Company of Hartford.

light into odd nooks and corners the world over.

The column consists of short paragraphs, containing material gleaned from everywhere, and parts adjacent, each of which could be elaborated into a long article. They are informing and thought provoking, and give evidence of the vast range of interests of the writer.

Mrs. Cummins is gifted with the ability to write. Her sentences have a directness, a sustained clarity and force, that make reading easy as it should be.

The column suggests a metropolitan point of view, and contact with keen minds, and underneath the comments there is evidence of a familiarity with things ecclesiastical such as might come with long concern for the Church. But the metropolitan point of view is not necessarily confined to those who live in New York or Boston or Chicago. If Boston is a state of mind, it is quite conceivable that a metropolitan frame of mind can be developed in every person who builds his watch tower high enough to look past the immediate foreground. So wherever Mrs. Cummins has built her tower its view is not obstructed by the Woolworth building, nor the State House, nor the Wrigley building. London slips into the picture as easily as Wappinger Falls does into a touring guide book. She brings to our attention facts and events that otherwise seem as remote as the Battle of New Orleans. (I do not refer to the General Convention.)

"Around the Clock" has just begun its career in the *Living Church*. I have been for six years trying to brighten the corner of THE WITNESS where the editor permits me to establish squatter rights. Six times fifty-two is three hundred and twelve. For three hundred and twelve times at least, have I sat down at my desk and tried to figure out what THE WITNESS readers would care to read next week. After Mrs. Cummins has

written three hundred and twelve columns for the *Living Church*, I hope Mr. Morehouse will send her a note as appreciative as the one I received from Mr. Spofford the other day. For it is hard work to fill a column a week. But I will reassure Mrs. Cummins, if by any wild chance she should happen to see this "welcome to our midst" article, that the first five years are the hardest. The habit is then established.

So we are glad to congratulate the *Living Church* on its expanding policy, and its appreciation of the need for variety in the columns of a religious journal, and upon its new and interesting feature, "Around the Clock."

### Let's Know

#### BISHOPS—WHAT AND WHEN?

By Rev. Frank E. Wilson

ONE of our correspondents quotes the following from a manual of Church History written by a Baptist: "The identity of appointed elders and bishops in the Apostolic age is now commonly admitted by Roman Catholic and Anglican writers, and is insisted upon by scholars in general. For full proof that in the New Testament a two-fold ministry and not a three-fold ministry is recognized, see Lightfoot 'Commentary on Philipians'." And the correspondent asks—what about this?

Several whole issues of THE WITNESS might be profitably spent in discussing the intricacies of this subject. I hope I may not garble my own ideas in a highly condensed statement.

Roman authorities say that there have been many divergent views regarding details in the origin of the episcopate. Such divergence is at least tolerated by the Roman Church and it seems to be sympathetic with the general trend of Bishop Lightfoot's argument referred to above.

It is one thing to say that the leadership of the Church was committed by our Lord to the Apostles and transmitted by them to their successors (which means Apostolic succession) and quite another thing to say that our Lord absolutely defined the details of an apostolic ministry. The New Testament shows us that the Apostles found it necessary to appoint deacons to assist them and that they also appointed elders or presbyters for the local guidance of Christian converts. ("Priest" is merely a contraction of "presbyter"). Our Lord said nothing of presbyters or deacons. They were found to be necessary extensions of apostolic leadership. Does that make



a three-fold ministry as recorded in the New Testament?

Lightfoot points out that the distinction between apostles, bishops, and presbyters is not always clear in the New Testament writing. Of course not. The New Testament was not a treatise on Church polity and in any case the Church was obviously feeling its way. Even now every bishop must also be a priest and our own terminology is not always exact. Lightfoot argues that the specific duties of the bishop crystalized out of those of a leading or presiding presbyter. Under apostolic guidance the clear-cut three-fold ministry developed—the bishops gradually taking over the functions of the Apostles as the work extended and the Apostles died. By the beginning of the second century the three-fold Order was in full operation.

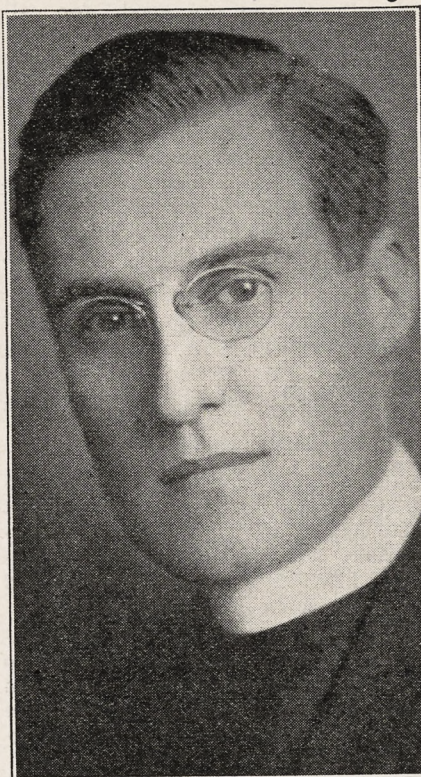
Lightfoot shows how the first bishop, properly so-called, is found in the person of St. James at Jerusalem, shortly after 70 A. D. He further shows how the episcopate became a distinct factor in Church life in Asia Minor under the leadership of St. John, Apostle and Evangelist. He says: "It has been seen that the institution of an episcopate must be placed as far back as the closing years of the first century, and that it cannot, without violence to historical testimony, be dis severed from the name of St. John." And his final conclusion is this: "If the preceding investigation be substantially correct, the three-fold ministry can be traced to Apostolic direction; and short of an express statement we can possess no better assurance of a Divine appointment or at least a Divine sanction."

To infer from this that the New Testament knows only a two-fold ministry is pressing an argument far beyond its reasonable limits. Our own position is stated in the preface to the Ordinal as found in the Book of Common Prayer—"It is evident unto all men, diligently reading Holy Scripture and ancient authors, that from the Apostles' time there have been these three Orders of Ministers in Christ's Church—Bishops, Priests, and Deacons."

Plans are under way for the erection of a new rectory for the Church of St. James the Apostle, Westville, Conn. The program calls for the erection of a new church and parish house later.

\* \* \*

At the special memorial service for the late Cardinal Mercier, held at Trinity College, Hartford, Conn., Feb. 3, the principal address was by Professor Henry A. Perkins, acting president of the college in 1919, when it conferred upon the cardinal the honorary degree of doctor of laws.



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## The Council's Work

THE CHRISTIAN AND  
INDUSTRY

*By Alfred Newbery*

AS applied to the industrial aspect of our civilization we submit that it is a Christian's primary duty to make his every contact with the problem witness to his faith that a proper adjustment can win out. All the conferences, all the experts, all the management devices in the world cannot be as effective as or take the place of this simple and vital duty. It is the basis of an attitude that is essential to any progress in the field of industrial relations.

His second duty is not to create (produce), but to elicit the formulae of settlement. It will only be by a happy accident that he possesses accurate and wide knowledge of a specific instance of industrial conflict. He can hardly expect always or very often to perform the arduous office of arbitrator. He will accomplish little good and possibly much harm by firing at the heads of any or all principals a set of resolutions or a series of accusations, however well thought out or authenticated. But by his Christian single-mindedness to the welfare of all, by his faith that there is a chance to demonstrate the

principles of the Kingdom, he can generate the atmosphere in which the adjustment will be made by those who are parties to the controversy. It will be their settlement, made out to their knowledge, after a chance to see all sides, but it will be made in an atmosphere which he has created.

His third duty is to promote a sounder public opinion on the whole question in general and specifically on any particular controversy which is current. In the long run public opinion decides the issue, and that will be increasingly true in the future. The Christian is part of that public opinion and in the light of his religious professions it is a heavy responsibility. He must learn to recognize partisan propaganda, whether it be large advertisements paid for by a rich management fighting a poor labor group, or whether it be a whispered campaign by a powerful union against an isolated employer. And this responsibility is social as well as individual. He must take part in the effort to equip others to acquit themselves rightly in their opinion.

These three duties may find expression in six channels, the first of which has already been mentioned. It is the plan of making one's faith count in contact with others. It is your duty and opportunity wisely and tactfully to approach any principal in any controversy to whom you have access, and to communicate to him the substance of your faith, to make him feel its vitality in you, and your expectation of its vitality in him, and of your prayers on his behalf. There is no lack of desire for such encouragement and fellowship. Rather because the pure product has been so little in evidence, there is a kind of despair and suspicion.

The next three channels of expression all have to do with an immediate emergency: like a strike; or a dispute; or an injunction.

One is the opportunity of mediation in a strike, or arbitration of a strike. Needless to say mere good will is not a sufficient equipment for this task. It requires some knowledge of the situation but if we are interested in our community we shall be in a position to learn about these things as they develop and will enter a situation with something of a proper background.

Another is the creation of good will on both sides in an emergency by the mere attempt to learn from each side what its feelings are. It is astonishing how appreciatively such efforts are met. This implies no judgment, no offering of opinion, but merely the friendly request for enlightenment.

The other opening is to hold under religious auspices a conference be-



tween the disputants in any specific controversy. The purpose of such a conference is to stimulate the better motives of each side, under the encouragement of a faith which believes in a solution, which prays for a solution, and which embraces the whole welfare of all concerned.

But is there nothing to be done between strikes? Must we assume only the task of peace-maker in times of quarrels?

The remaining two methods are educational and are good for all times: One is a conference of employers or of employees, preferably not of both, to discuss the question of standards in business. The other method is the education of our own parish by group studies, addresses, and conferences which will take up concrete situations and arrive at conclusions by the inductive method.

These great problems of our indus-

trial life demand intelligent handling. But the intelligence is present among us. It is the direction of it that is needed. It is the Christian's duty to remedy that lack, to uphold the ideal toward which the intelligence should be directed, to make the intelligence co-operative, and by his own attitude to kindle into a steady flame among others the love of God's will which alone can help us to a better order.

## THE PARABLES OF THE KINGDOM

### *The Parable of the Sower*

BY BISHOP JOHNSON

WE are so accustomed to think of religion in terms of philosophy we are apt to obscure the fact that it is much more like hard work on a farm than it is like mental gymnastics in a college.

The Gospel was begun in Galilee, not at Athens; and it appealed to the toilers of the soil far more than it did to the thinkers on Mars' Hill.

It was an appeal to workers in a vineyard rather than to students in a college.

It dealt with the common duties of life, not with extraordinary mental activities.

It treats the human soul as the soil—more or less ordinary earth, capable of fertility and productiveness.

It regards the word of God as a seed which has within itself the elements of growth and reproduction.

It does not exaggerate the ministry into the exalted task of stimulating intellectual curiosity, but looks upon ministers as sowers of the seed, which is to be planted in the soil of human nature, prepared to receive it.

People exaggerate the importance attached to the voice and gestures of the preacher. Christ emphasized the fidelity and common sense which characterizes the peasant.

We cannot stress this point too strongly, aware as we are of the academic atmosphere imparted to ministers by theological seminaries examining chaplains and standing committees, and the rather casual interest manifested in the waste places calling for a harvest.

Censorious critics are ever insistent upon the limitations of the minister and the obsolete nature of the Gospel, but Christ is far more concerned with the character of the soil.

Brilliant ministers, manufacturing brand new seeds which are to replace the Word of God, from Arius to the last modernist, are far more concerned as a class with the culture of their congregation and improvements

in the rectory than they are with the mass of inarticulate longing to find the way of life, and are rather impatient with the dull routine of pastoral labor by which the Word of God is really sown in human hearts.

The seed is not obsolete, the company of ministers is not inferior to the average in other professions, even though the financial returns are meagre and the hope of public recognition is remote.

God, who seeth in secret, will reward them openly, in proportion to their cheerfulness and fidelity.

Christ spoke to a people who had been fenced in by the law, for the law of Moses is a fence, each picket of which is a "shalt not." It protected the chosen people from the wickedness which surrounded them in Phoenicia, in Babylon and in Egypt, but it did not protect them from the tares of self-righteousness and censorious judgments within.

Into the garden thus fenced in, Christ planted the seed and His enemy sowed tares.

The bounty of the harvest depended upon three things:

First. The character of the soil.

Second. God's grace which is equivalent to the sunshine and the rain.

Third. Man's industry in cultivating the seed thus sown.

He prepares us for the measure of the Gospel's success by eliminating three kinds of soil from any prospect of fertility.

The shallow, the calloused and the profligate were not soils in which the seed would germinate.

It might spring up and manifest a certain appearance of life, but the lack of real nourishment would prevent its productiveness.

One cannot read the Parable of the Sower without realizing that God is not looking for evanescent foliage but for permanent fruits, and that these are obtained only by those who are willing to bear the burden and heat of the day. The fruits of the

Spirit are love, joy and peace and nothing can be substituted for these.

The seed will bear fruit if the soil is good in which the seed is sown.

The second condition of fruitfulness is God's grace, which descendeth like the rain and sunshine, and is available to all who seek it.

But even the rain and sunshine will bake one field hard and fertilize another. The differential lies in the cultivation of the field. Man's industry is just as essential in the cultivation of spiritual fruit as it is in raising a material harvest.

If a man will not work neither shall he eat of the fruits of the soil.

The element of force which is so evident in the law is not to be found in the Gospel.

In the Gospel Christ sets before us a task which shall find its satisfaction in the fruits which we may gather, if we work.

But this fruit can no more be produced by taking a casual interest in religion than it can by taking a casual interest in the farm.

If one values the riches of God's Kingdom one may secure them by habits of spiritual industry, but one may not ignore the rules of service and obtain the rewards of industry.

That isn't life in this world, and life in this world is a parable of life in the other.

There are certain laws of spiritual nurture which are essential to a good harvest. The ground must be broken up to receive the seed.

So penitence is a prerequisite to spiritual productiveness, for by penitence we prepare the soil to receive the seed.

So prayer and almsgiving and fasting are instruments by which we cultivate the soul in its receptivity of God's grace. By prayer we fit the soul to receive His gifts of grace. By almsgiving and service we fit the soul in its relation to other souls for religion is a corporate and not merely an individual experience. By fasting



and self-denial we keep the soul in a condition of fertility.

These are the instruments of our spiritual agriculture. If we refuse to use them, then the soul becomes shallow or hard or full of selfish weeds.

Unless we are willing to use these instruments which Christ commends, we may excuse ourselves on grounds satisfactory to ourselves, but we will not have experienced the religion that Christ gave us and therefore have no right to expect the productiveness that He promises to those who keep His commandments.

The world is producing a poor crop of love and joy and peace today because men have rejected those instruments by which the harvest is produced, and have substituted theories of philosophy for the practice of religion.

So the gift of God's Holy Spirit; by whom eternal life is bestowed in Holy Baptism; by whom guidance and spiritual growth are given in confirmation; by whom strength and spiritual power are given in the Holy Communion; so this gift is the living water by which the soul is irrigated and kept alive.

In Holy Scripture the Holy Spirit is referred to as the living waters which flow from the throne of God and from the Lamb.

In other words, there is a very close analogy kept up in Holy Scripture by which the productiveness of the soul is compared in a parable to the productiveness of the soil. And further, the parables of our Lord indicate that we shall be judged far more by our ultimate fruits than by our daily faults which He has promised to forgive if we acknowledge them.

It was the man who refused to cultivate his talent who was severely condemned by our Lord, who forgave the thief and the woman who was a sinner, but did not pardon the fig-tree which had nothing but leaves,—the fig tree representing Israel in its lost opportunities.

The whole harvest seems to be summed up in the words, "By their fruits ye shall know them."

(Third article of the series  
next week)

"Industrial Sunday," which has been annually observed for the last seven years in British churches, will be celebrated on April 25, the Sunday before "May Day," on a wider scale than heretofore. The object is to promote peace and good feeling in the Labor world. Masters and men and labor organizations are supporting the effort. Two manifestoes have been issued, one signed by some 1,500 trade union leaders, the other by directors and managers of large industrial enterprises.

## About Books

*Liberal Christianity*, by William Pierson Merrill, D.D. The Macmillan Company, New York, 170 pages. Price \$1.75.

REVIEWED BY DEAN CHALMERS

This book is a rather pathetic testimony to the depth of the cleavage between Modernists and Fundamentalists in the Presbyterian Church in America. It is quite patently an attempt to combat the vigorous attack on Modernism which was made by Dr. Machen in his book, "Christianity and Liberalism." The conflict does not concern us. The pathos of the matter is the effort which is made by both parties to this conflict to prove that it is a world-wide issue at this moment. It is true that in the Church of England and in this country and in the Roman Catholic Church there is a group who are called Modernists. It is true that there are churchmen who are called Liberalists. Sometimes they are Liberal Catholics, and sometimes they are Liberals of a Protestant tendency of thought, but one does not have to read very far in such a book as this to find out not only that we have no such cleavage in the Church as exists among the Baptists and Presbyterians and others, but also that such authors as Dr. Merrill are lamentably ignorant of contemporary movements of thought in the great communions of the Catholic Church.

Dr. Merrill is sure the Fundamentalists are wrong and sure the Liberal position is right,—or will be. That is what he wants to tell us in this book. But while he is sure that the Liberal position is right—he is not sure of the Liberals. "Liberal Christianity carries with it too much of an academic spirit and atmosphere, too little of the spirit of a divine mission. It displays too great tendency to emphasize the word 'liberal,' rather than the greater word 'Christianity.'"

When one reads the eloquent appeal to Liberal Christians with which he closes his book,—one is profoundly moved. One cannot find anything in it that might not be addressed with equally good effect to all Christians. Dr. Merrill writes with a fine Christian spirit. His book suffers from the idea that the sharp controversy which is agitating the Church to which he belongs is of universal importance.

*Cameos from Calvary*. By the Rev. J. W. G. Ward, D.D. 263 12mo pages. Doran. \$2.00 net.

REVIEW BY REV. FLEMING JAMES

A series of pictures drawn in a vivid imaginative fashion of the chief actors in the drama of Christ's pas-

sion. Dr. Ward has evidently studied the sources of information now extant regarding these characters, and he brings into his description what details these sources furnish. The book thus conveys a great deal of real information. But it is evidently not intended to be reliable history. The sources are used without discrimination, and where they fail imagination is drawn upon to fill in the lines and colors. The value of the book will be found in its very imagination, which with considerable art makes figures called by familiar names to live before the reader—however little these figures may resemble the realities which the names once designated. It is also written in a tone of genuine piety, carrying the reader along in warm sympathy and heightened devotion. Its copious employment of anecdote and literary parallels constitutes another excellence.

## Thought a Day for Lent

By Rev. William Porkess

The promises of God are wonderful, but we shall be strangers to their wonder unless we promise Him our best.

There is good in all, but the courageous and progressive expression of it is only seen in the few.

To think in less than world terms is to miss the full impact of the Christ mind.

Going straight is never in the direction of following the line of least resistance.

No one ever gets anything out of the world of real value without first of all putting something valuable into it.

Memory can become a wonderful storehouse of the golden treasures of thought, but it never will be unless we constantly give our eyes and ears to the worth-while things that have been written or said.

Another Minnesota rector resigned recently—the Rev. G. S. Keller, rector of St. Paul's, Winona, who has accepted a call to Lake Forest, in the diocese of Chicago.

\* \* \*

Bishop Bratton of Mississippi, taken ill last summer is back in his home in Jackson after a long period in a hospital. It will be necessary for him to take things very quietly for some time, but the doctors do assure him of complete recovery.



## Dr. Abbott Has Praise For Bishop Manning

Clergymen Would Do Well To Stick  
By Their Parishes During  
the Lenten Season

### A GREAT BUILDING

By Rev. H. P. Almon Abbott

Lent is the season when so many city rectors leave their own pulpits for a week at a time to preach the Gospel of Christ hither and yon. Any man with even the smallest reputation as a preacher feels that he has the right to leave his own flock to minister temporarily to the flocks of other shepherds. I seriously question whether clergymen are justified in spending two or three or four weeks away from their own parishes to regale unaccustomed ears and itching minds with the sound of their mellifluous voices and the workings of their superior intelligences. In fact, after years of doing this sort of thing, for I plead the utmost of guilt in this connection with the most guilty, I have come to the very definite conclusion that, all things being equal, it were better that a man remain at home and preach constructively to his own people throughout the period of Lent than to employ his clergy fare certificate in traveling from one end of the American Church to the other.

There must needs be exceptions, for some preachers through the very excellency of their preaching belong to the whole Church rather than to any part of the Church, but, speaking generally, most of us would be far better employed in building up our own constituencies than in attempting to make contributions to the building up of the constituencies of others. We should avoid the possibility of enhancing the "Religious Dissipation" of Lent by satisfying those Church people, and their name is Legion, who are mere "tasters of the Word" and "seekers after new things." God give us grace, the majority of us, to "stick by the ship."

\* \* \*

I read that newspaper owners and publishers will engage to erect one of the Bays in the Cathedral of St. John the Divine, in New York. More than \$20,000 towards the necessary \$150,000 has already been pledged. The money is to come from newspaper men throughout the country. Other Bays are being erected by lawyers, by naval and military men, by labor interests, by the medical profession, and by women. Even children are to have a Bay, and members of the stage their part in the building of the great structure. The sporting fraternity has asked that its

contribution be increased from \$150,000 to \$200,000.

All this goes to show that the Bishop of New York is a statesman of the first water, and that his dogged persistence is being crowned with unanticipated success. Humbly, but most sincerely, I wish him continued success in his efforts and the triumphant consummation of his farthest and fullest dreams. If, as the Bishop of Washington says, this is a Cathedral Building Age, and the Cathedral as such is one of the stabilizing influences in society, then the whole Church should feel itself under contribution to Bishop Manning for his exemplification of the religious spirit of the age and for his part in coming to the rescue of a somewhat tottering civilization.

Work has recently been begun in New York on a sixty-five story Christian missionary building, which, when completed, will be the tallest building in the world, towering to a height of eight hundred feet—eight feet higher than the Woolworth building. Whether we commend this undertaking, or the reverse, it is rather a striking fact that the world's tallest building is to be called "The Christian Missionary Building." It is a long cry from the day when William Carey was told by Sydney Smith, the greatest bishop and wit of his day, "Mind your own business. If God desires the conversion of the heathen, He will convert them in His own time and way." I am rather under the impression that the professed Christian who says that he does not believe in missions will soon be as extinct as the Dodo. I say "professed" Christian advisedly, for no one can be a Christian unless he believes in Christian Missions. This fact is so obvious as to need no elucidation. Good luck to Oscar E. Konkle, who is erecting The Christian Missionary Building in gratitude to Almighty God for the recovery of his son, Howard Konkle, from a serious illness.

\* \* \*

A board of trustees has been elected to conduct a school of religion at the University of Iowa along the general policies of that at the University of Michigan. Official representatives of nine churches will hold membership on this board.

\* \* \*

Bishop Cross of Spokane is actively engaged in a campaign which will make possible the completion of the first unit of the new cathedral in his diocese.

\* \* \*

Bishop Manning of New York is giving a series of addresses on Thursday afternoons during Lent at St. Thomas's Church, under the auspices of the National Church Club.

## Approaching Crisis In Church Of England

Bishop Barnes of Birmingham Raises  
Issues Which Are Difficult  
to Settle

### BISHOPS MEET

The House of Bishops of the Church of England sat in private at Lambeth Palace for a fortnight (Jan. 7-22) to deliberate on the final form of Prayer Book revision. It is officially reported that good progress was made, but at this writing no details are available. The House sits again June 14-25, and probably Oct. 21-29. The Episcopal decisions will have to be submitted to the Church Assembly and ultimately to Parliament.

The question at issue is whether the Church can be or wishes to be sufficiently comprehensive to contain both Protestants and Catholics—some of the latter being so extreme as to be practically indistinguishable from Romanists except in the matter of formal allegiance to the pope. The struggle between the two parties, bound to come to a head sooner or later, has been rendered acute by the action of Dr. Barnes who, when he became Bishop of Birmingham, a stronghold of Anglo-Catholicism, showed that he regarded himself as having a mission to withstand the Romanisers in the English Church. Ecclesiastical controversy always is to be deplored, and Bishop Barnes is blamed by some onlookers for provoking it; but it is deemed imperative that the questions involved should be brought to an issue and a decision made as to what is and what is not legal in the Church by law established. Shortly after becoming bishop, Dr. Barnes intimated that he could not countenance "illegal services known as Adoration, Benediction, Procession of the Host, and so forth," and he recently refused to admit the Rev. H. E. Bennett to the benefice of St. Mark, Washwood Heath, because: "You refused to give me an assurance that you will not reserve the consecrated bread and wine of the Holy Communion otherwise than in some private place to which public access is impossible; and that you express your intention to 'stand firm for Reservation with free access for the faithful,' thereby showing that you desire to make it possible for members of the congregation to pray before or to the consecrated elements."

According to our informant, fourteen or fifteen churches have withdrawn from the Diocesan Board of Finance and formed an independent Anglo-Catholic Finance Board; they promptly raised £3,000 as requested.



## News Paragraphs Of The English Church

English Physician Points to the  
Dangers of the Freudian  
Psychology

### PRIME MINISTER'S SPEECH

By Rev. A. Manby Lloyd

Writing to the *Times* in reply to a recent leading article on psycho-analysis, Dr. R. Armstrong-Jones says it is too readily assumed that the instincts, and not the reason, are the main agents in "setting the direction" of subsequent conduct, and the analogy from animals is too loosely applied to human beings.

It is presumed by the Freudians that the sex instinct is the governing tendency in all human beings . . . they make little allowance in conduct for the reason and less for the will which to them is only secondary to an ordained fatalism, and thus tends to favor an irresponsibility for all wrong doing.

The psycho-analyst admits that he is most successful with the young . . . and the presumed interpretation of dreams by a rigid code deeply impress many mental and nervous cases, and he has seen those who rejoice in the exposure of their errors, ills and imagined fears; but he has also seen several instances where prurient suggestions have so overwhelmed young persons that they have, through psycho-analytic methods, been precipitated into the ranks of the certified insane in mental hospitals.

He suggests that competent persons should be found to enquire into a practice which has been known to prove permanently detrimental to the mental life of many young persons.

\* \* \*

The Prime Minister's presidential address at the annual meeting of the Classical Association at the Middle Temple is described by Hilaire Belloc, who is not given to lavish praise of politicians, as a masterpiece. There is only room here for one passage, which is too beautiful to be passed over. He said:

"I remember many years ago standing on the terrace of a beautiful villa near Florence. It was a September evening, and the valley below was transfigured in the long horizontal rays of the declining sun. And then I heard a bell, such a bell as never was on land or sea, a bell whose every vibration found an echo in my innermost heart. I said to my hostess, 'That is the most beautiful bell I have ever heard.' 'Yes,' she replied, 'it is an English bell.' And so it was. For generations its sound had gone out over English fields giving the hours of work and prayer to

English folk from the tower of an English abbey, and then came the Reformation and some wise Italian bought the bell whose work at home was done and sent it to the valley of the Arno, where, after four centuries, it stirred the heart of a wandering Englishman and made him sick for home. Thus the chance word of a Latin inscription, a line in the anthology, a phrase of Horace, or a 'chorus ending of Euripides,' plucks at the heart strings and stirs a thousand memories, memories subconscious and ancestral."

\* \* \*

The Bishop of Durham has denounced in strong terms the repulsive ugliness of the ordinary graveyard. His aesthetic sense is outraged by fantastic monuments and sham flowers under glass cases which give cemeteries "the aspect of market gardens."

\* \* \*

The fire at Bristol, which destroyed the Church of St. Michael's and All Angels, Bedminster, is attributed to fanatical Protestant incendiaries. The building cost nearly ten thousand pounds and the great east window recently erected as a war memorial at a cost of six hundred pounds, has been destroyed.

\* \* \*

"Devotions" in connection with the Reserved Sacrament are defended in the January number of the *Truro Diocesan Gazette*, which is important, as it is presumably published with the approval of Dr. Frere.

\* \* \*

The papers are booming the new Indian Messiah who is to be offered to the world, standing under a banyan tree, but surrounded with the less natural scenery of a wireless apparatus with loud speakers. This is some of Mrs. Besant's tomfoolery which Protestant and Catholic alike will witness with amusement. Yes, we have no bananas.

We shall not think any more of platitudes though they are uttered through a loud speaker—or even under a banyan tree.

A large congregation filled the Cathedral of All Saints, Albany, on the evening of February 9th when the Eastern New York Chapter of the American Guild of Organists held a special service, in which the choirs of thirteen churches in Albany and its vicinity participated. The service was under the direction of Mr. T. F. H. Candlyn, organist of St. Paul's Church, Albany, and Dean of the Chapter. Bishop Nelson, Canon J. L. Roney and Chancellor H. W. Crydenwise were in the chancel, and Bishop Nelson made a brief address in which he said that the service was one more in a long list of beautiful things added to the history of the Cathedral.

## News Paragraphs Of The Episcopal Church

When the Congregation Is Small  
It Will Help To Recall  
These Figures

### LENTEN SERVICES

By Rev. W. B. Spofford

Figures are often dreary reading yet I believe you will be interested in these which I clipped from some parish paper which I cannot at the moment recall. It states that the Episcopal Church in America has 124 Bishops in active service.

6,123 priests.

1,166,243 communicants.

with 87 Dioceses and Missionary Districts in the United States

3 in China

3 in Japan

and one each in

Liberia, Dominican Republic, Alaska, Brazil, Panama Canal Zone, Hawaii, Cuba, Philippine Islands, Mexico, Haiti, Porto Rico and Virgin Islands.

The Episcopal Church is a part of the Anglican Communion, which comprises:

The Church of England,

The Church of Wales,

The Church of Ireland,

The Episcopal Church in Scotland,

The Church of England in Canada,

The Church in India,

The Church in Australia and Tasmania,

The Church of New Zealand,

The Church of the Province of South Africa,

The Nippon Sei Ko Kwai (Holy Catholic Church of Japan),

The Chung Hua Sheng Kung Hui (Holy Catholic Church of China),

The Episcopal Church in the United States,

Twenty Million Communicants.

\* \* \*

The reports at the convention of the Diocese of Colorado included the following: the erection of a new church in La Junta; the purchase of a vicarage in Steamboat Springs; the establishing of a new mission in Denver under the name of St. Michael and All Angels; the election of St. Andrew's, Denver, into a parish; the building of a new church in Colorado Springs, for the consolidated parishes of Grace and St. Stephen's; the building of a parish house in Alamosa; and improvements and enlarged facilities in St. Luke's Hospital, Oakes Home, and the Church Home for Convalescents.

The Diocesan Church Art Commission reported a number of interesting achievements. The traveling exhibition of Ecclesiastical Art has returned to Denver after a circuit of ten places, including the General Convention at New Orleans, and is now ready for circulation among



parishes in the diocese. The commission has approved designs for Grace Church, Colorado Springs; St. Andrew's Church, Denver; a banner for the "Bishop's Award"; a diocesan seal, designed by Mr. Louis de Boer and approved by Dr. Ralph Adams Cram, and has had a request from the Girls' Friendly Society for a banner design. The new churches of St. Andrew's, La Junta, and St. Michael's, Denver, are taken from the Book of Little Churches published by the commission.

The Diocesan Commission on Religious Pageantry and Drama reports the giving of at least twenty pageants in various parts of the diocese.

Three hundred and forty-six women and girls were cared for during from two to four weeks, at the Church Home for Convalescents.

St. Luke's Hospital received 941 more patients than in 1924, and the new Children's Department cared for 430 children, while 541 babies started their lives in the hospital.

St. Stephen's, Denver, and St. Paul's, Central City, have been demoted to the status of organized missions.

Confirmations reported were 760 in number, the largest for any year in the diocese, and the various offerings showed a marked increase over previous years.

\* \* \*

The usual united services of the churches of Albany will be held weekly during Lent in the Cathedral of All Saints. These services will be on the six Thursdays of Lent preceding Holy Week, and the preachers for the successive weeks are, respectively, the Rev. Wm. H. van Allen, the Rt. Rev. Charles Fiske, the Rev. Milo Gates, the Rt. Rev. James E. Freeman, the Rev. Edw. M. Jefferys, and the Rev. Raymond C. Knox. There will also be united services daily at noon during Lent in St. Peter's Church. The preacher on Ash Wednesday was Bishop Nelson, and on the two days following Bishop Oldham. Visiting preachers from outside and within the diocese will take the services the following weeks.

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BISHOP CROSS  
*Wants Cathedral in Spokane*

During Holy Week there will be a Preaching Mission in St. Paul's Church, the Rt. Rev. Philip Cook, Bishop of Delaware, being the missionary.

\* \* \*

Fifty-five churches of various denominations observed Race Relations Sunday last week in Chicago.

\* \* \*

Only in the proportion that America recognizes and discharges its church missionary responsibilities will solution of the world's economic,



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social, and political problems be possible, stated Dr. Robert P. Wilder of New York, secretary of the Student Volunteer Movement for Foreign Missions, speaking in Chicago at the conference of religious workers being held to commemorate the eighty-ninth anniversary of the birth of Dwight L. Moody.

"The world is shrinking into a vast neighborhood," he explained. "Our commerce and trade have resulted in an industrial awakening throughout the East where cheap labor is abundant. Adjustments, political and industrial, are necessary, but in addition there must be brotherliness and unselfishness if men are to live together happily. It is only in proportion as we discharge our missionary responsibilities that we will hasten solution of world problems now existing."

\* \* \*

Bexley Hall, the seminary of Kenyon College, has been successful in raising a last sum of money which will be set aside as an endowment. The Very Rev. Frederick Grant is dean.

\* \* \*

People who add a bit to the amount of money they send to us when they renew their subscriptions for THE WITNESS Fund will be interested in this letter from a clergyman in the east: "I am sorry I cannot continue with the paper. It will be a real loss to me, but as my salary is but about \$1,000, given me by friends, I must do without it." Of course, we shall continue the paper. You who have contributed to the fund have made it

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possible for us to send it to him, and to many who write us similar letters.

\* \* \*

A good lady in Cleveland writes me in regard to Dean W. P. Ladd's proposal that we join with Christians of other churches in observing the Festival of the Kingdom of Christ next October. She is out of sorts with officialdom in the Church and does not see how any one can seriously suggest that we should wait for two sessions of the General Convention to act officially on the matter. "Do we have to wait for the General Convention to tell us that we should worship Christ as King?"

Since the question is addressed to me, I shall answer. No. Start in doing so at once. As for this particular Festival, allow me to say that I have sought the opinion of a couple of dozen people in regard to it and but one of them has reacted unfavorably, and he couldn't tell me the reason for his opposition. The Festival will be observed in Episcopal Churches. A half dozen or more bishops have already expressed themselves favorable and undoubtedly others will do so. Which means, of course, that they will obtain great rectors' permission to make the day the great occasion that it should be.

And, dear lady, please do not get out of sorts with bishops. In our impatience for the Kingdom of God it is an easy thing to fault them for a lack of vision; yet, I am sure that underneath their purple vests they are with us. In any case, I am sure that there is more progressive leadership in the House of Bishops than there is anywhere else in the Church.

\* \* \*

Just one story, then I'll attend to business. Alfred Newbery told it to me. A Jewish gentleman, son in hand, mounted a street car in New York. He shoved his boy ahead—"go on, go on"—while he remained behind to drop a nickel in the fare box. "Wait a minute, wait a minute. What's idea? Pay for that kid, you. How old is he anyhow?" this from the conductor. "Only four," replied the Jew with a shrug of his shoulder.

(Continued on page 12)

## THE AMERICAN GUILD OF HEALTH

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## Of Interest To Our Readers

Several times we have published the advertisement of Mayor H. C. Brooks of Marshall, Michigan, regarding old stamps. We understand that many have benefited themselves financially through their transactions with him, and no doubt many others have old envelopes of value which he will be glad to purchase. Mr. Brooks has collected old stamps for many years and is thoroughly familiar with all issues. Those he especially wants are Confederate or U. S., but he also buys foreign stamps provided they are old issues, used before 1865.

It is explained to us that very few of the U. S. stamps used after 1865 are of value unless the postmarks are unusual in color or design. Therefore, no envelopes should be sent which were mailed after 1865. Old folded letters or envelopes used before 1850 are of value only when they bear some kind of adhesive postage stamps. The only envelopes without stamps which might have value are some of those used in the South during the year 1861, before Confederate stamps were available.

Loose stamps Mr. Brooks does not buy, except certain varieties of the Confederate issues. Stamps should never be cut off as they are worth more on the original envelopes. The reason for this is that collectors today are interested in postmarks as well as stamps. Revenue stamps are not wanted. He does not buy coins, Confederate money, old newspapers, old documents or other relics. Nothing but the old envelopes interest him. This explanation is made because Mr. Brooks writes that although he has tried to make this plain in his advertising, many people still write regarding miscellaneous articles which he does not collect.

Some of our readers have also sent envelopes on which they have written dates. This is not necessary and sometimes spoils their appearance after such dates have been erased. Old marks cannot be helped, but nothing should be added. Send envelopes just as you find them. The value of an envelope is determined by the variety of the stamp or postmark and not the exact year mailed. Many of the early postmarks did not include the year date, but that makes no difference in value.

There are so many different varieties of these old stamps that their values cannot be determined by written descriptions. They must be seen and examined. Many which appear to be alike show slight differences when examined with a magnifying glass. The common types are wanted as well as the rare ones. Your envelopes, however, may be quite valuable and therefore should be sent either by registered or insured mail. Mr. Brooks agrees

to refund the postage if the envelopes are not purchased. Such envelopes, if in quantity, should be carefully packed in a cardboard box and well wrapped to make sure the package will travel safely.

We gladly publish this for the benefit of those who have old envelopes stored away which were mailed during or before the Civil War. Extra money is always welcome. Our churches need it and many individuals are sorely in need of such help. We would not advocate the selling of family letters. Private letters may be kept, as only the envelopes are of value to Mr. Brooks. In the case of the old-fashioned folded letters bearing stamps, the entire letter would of course have to be parted with as the letter constitutes the "envelope."

Mr. Brooks is so well and favorably known to the publisher of The Witness that we have no hesitation in recommending him to our readers as worthy of the fullest confidence. He will report promptly the value of any envelopes sent. You are not obliged to sell unless his offer is entirely satisfactory. In the event the envelopes are not purchased, he will return them to you in good order. If you haven't any old envelopes, you will do others a favor by showing them this notice. Packages and letters should be addressed to Mayor Harold C. Brooks, Box 268, Marshall, Michigan.

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ders. "What d'ye mean, four? Why, that kid looks as though he was ten," said the conductor. "Vell," replied the Jew, "vell, can I help it if he worries?"

\* \* \*

Last Wednesday the headmasters and headmistresses of private preparatory schools in New York City and its vicinity were the guests of Bishop Manning of the Diocese of New York at a luncheon at which the bishop explained the education bay in the nave of the Cathedral of St. John the Divine. This is to be built with funds being raised by schools, colleges and universities.

\* \* \*

Rev. Kenneth MacKenzie, veteran rector of the Memorial Church, Westport, Conn., will become rector emeritus of that church, June 1. The Rev. Edmund J. Gates of St. Paul's Church, Oxford, N. Y., has been invited to become rector, succeeding Dr. MacKenzie.

\* \* \*

Bishop Manning has been given a Danish Bible, sent by Archbishop Ostenfeld in behalf of the Church and Bible Society of Denmark, for the Danish Chapel of St. Ansgarius in the Cathedral of St. John the Divine.

\* \* \*

Rev. Gardiner M. Day, who has taken charge of the work at the Church of the Good Shepherd, Cortes street, Boston, as previously stated, has secured several young men and women to assist him. Bradford Young, a graduate of Harvard, who has been associated with Rev. Howard Melish, Brooklyn, and Theodore Frank, a graduate of Michigan University, who is taking graduate work in Harvard, are directors of the church school and are in charge of the Young People's work, upon which the future of the parish depends. Miss Dorothy Hickie, for many years a member of the parish, and Miss Frances Humphreys of Cambridge are in charge of the girls' work.

\* \* \*

The New York group of the Church League for Industrial Democracy held a corporate communion at the Transfiguration (Little Church

Around the Corner) last Friday morning. Following the service the group had breakfast together at a nearby restaurant.

\* \* \*

The Rev. Stuart L. Tyson, lecturer, is speaking every Wednesday afternoon through Lent at St. Marks-in-the-Bouwerie, New York, on "The Bible in the Light of Modern Knowledge."

\* \* \*

I notice that a few parishes and some dioceses are buying the services of professional publicity people. Probably a good idea—but please give them instructions in the simple every-day terms and words of the church. For example I have before me a three page news release about a diocesan convention in which clergymen are spoken of as "Rev. Jones" and Rev. Smith." I suppose all the daily papers in that diocese have printed that story and have thus bolstered up one of the great evils of modern civilization—addressing clergymen as "Reverend." The bishop of that diocese ought to be addressed as "Right Reverend —" for a year as a punishment.

\* \* \*

The rector of Trinity Church, Iowa City, which ministers to the students of Iowa University, is preaching a series of sermons during Lent which should stir things a bit. The first two are on the Bible and the Creeds; then two Sundays devoted to social problems; and finally a number on the Church, with these down as the

topics: "Is the Church Worth While?" "The Church and Public Morals (Prohibition)," "The Church and Private Morals," and finally "The Challenge of Churchmanship." The Rev. Harry Sherman Langley is rector.

\* \* \*

Bishop Ernest M. Stires confirmed a large class at St. Gabriel's, Brooklyn, last Sunday.

\* \* \*

United Episcopal Lenten services are being held in Bridgeport, Conn., on Thursday evenings. The visiting preachers are the Rev. Karl Reiland, rector of St. George's, New York; the Rev. H. S. Duncan Jones, the English lecturer at the Berkeley Divinity School; the Rt. Rev. G. G. Murray, presiding Bishop; the Rev. Cranston Brenton of Yonkers, New York, the Rt. Rev. E. J. Bidwell, bishop of Ontario; the Rt. Rev. Arthur

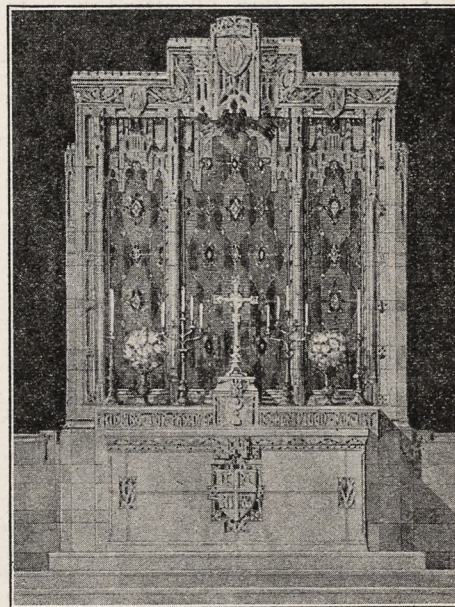
(Continued on page 14)

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(First Sunday in each month,  
Holy Communion).  
3 P. M.—Baptisms.  
8 P. M.—Evening Prayer and Sermon.

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P. M.

## EVANSTON

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Sermon (first Sunday of month, Holy  
Communion and Sermon); 4:00, Service  
and Address; 5:30, Young People's Fellow-  
ship; 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

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Divine*

Sunday Services: 8:00, 10:15, and 11:00  
A. M.; 4 P. M.  
Week-day Services: 7:30 and 10 A. M.;  
5 P. M. (Choral except Mondays and Sat-  
urdays).

*The Incarnation*

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Rev. H. Percy Silver, S. T. D., Rector.  
Sundays: 8:00, 10:00, and 11:00 A. M.,  
4:00 P. M.  
Daily: 12:20 P. M.

*Trinity*

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Sundays: 7:30, 9:00, 11:00, and 3:30.  
Daily: 7:15, 12:00, and 4:45.

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Saints' Days: Holy Communion, 7:30 and  
11:00 A. M.

*St. James*

Madison Ave. and 71st St.  
Rev. Frank Warfield Crowder, D. D., Rector.  
Sunday Services: 8, 11 A. M., 4 P. M.  
Week-day Services: Wednesday, 12 M.,  
Morning Prayer and Litany; Thursday,  
12 M., Holy Communion; Holy Days, 12 M.,  
Holy Communion.

## BUFFALO

*St. Paul's Cathedral*

Rev. Charles A. Jessup, D. D., Rector.  
Sundays: 8:00 and 11:00 A. M., 4:00 and  
8:00 P. M.  
Week Days: 8:00 A. M., Noonday.  
Holy Days and Thursdays: 11:00 A. M.

## CINCINNATI

*St. Paul's Cathedral*

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Sundays: 7:30, 11:00 A. M., and 7:45 P. M.  
Week Days: 7:30 A. M.  
Holy Days and Wednesdays, 10:00 A. M.

*Christ Church*

Rev. Frank H. Nelson and Rev. Warren  
C. Herrick.  
Sundays: 8:45 and 11:00 A. M. and 7:45  
P. M.  
Daily: 12:10 P. M.  
Saints' Day: Holy Communion, 10 A. M.

## DALLAS

*St. Mathew's Cathedral*

The Very Rev. Robert S. Chalmers  
The Rev. Robert J. Murphy  
The Rev. H. K. McKinstry  
Sundays: 8:00, 9:45, 10:45 A. M. and 7:45  
P. M.  
Daily Service: 7:00, 9:30 A. M. and 5:30  
P. M.

## NEW YORK

*Grace Church*

Broadway and Tenth Street  
The Rev. W. Russell Bowie, D. D., Rector.  
Sunday: 8 and 11 A. M., 4 and 8 P. M.  
Daily: Noonday Services and Address,  
12:30, except Saturdays. Holy Communion,  
12 on Thursdays and Holy Days.

## MINNEAPOLIS

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Rev. Don Frank Penn, B.D., Rector.  
Sundays: 8:00 and 11:00 A. M., 7:45 P. M.  
Wednesdays, Thursdays, and Holy  
Days.

## ALBANY

*All Saints Cathedral*

Swan and Elk Streets  
The Very Rev. Charles C. W. Carver, B.D.,  
Dean.  
Sundays: 7:30 A. M.; Church School,  
9:45 A. M.; Sung Eucharist, 11:00 A. M.;  
Choral Evensong, 4:00 P. M.  
Week Days: 7:30 A. M., 9:00, and 5:30  
P. M. Wednesday and Friday, the Litany  
after Matins. Thursday and Holy Days,  
the Holy Eucharist, 11:00 A. M.

## DENVER

*St. John's Cathedral*

14th Ave., Washington and Clarkson.  
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*

Corner Marshall and Knapp Streets  
Rev. Holmes Whitmore, Rector.  
Sundays: 8:00, 9:30, 11:00, and 5:00.  
Saints' Days and Tuesdays, 9:30 A. M.  
Wells-Downer Cars to Marshall Street.

*St. Mark's*

Hackett Ave. and Bellevue Place.  
Rev. E. Reginald Williams, Rector.  
Sundays: 8:00, 9:30, 11:00, and 5:00.  
Gamma Kappa Delta Club, 6:00 P. M.  
Sheldon B. Foote, Mus. Bac., F.A.G.O.,  
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Sundays: 8:00 and 11:00 A. M., 8:00 P. M.  
Week Days: 7:30 and 9:00 A. M., 6:00  
P. M.  
Thursdays and Holy Days: 10 A. M.



S. Lloyd, suffragan bishop of New York; and the Rt. Rev. Irving P. Johnson, bishop of Colorado, and editor of this paper.

Famous living Episcopalians; Professor Ely of the University of Wisconsin, noted economist; Miss Mary Van Kleeck, the director of Industrial Studies of the Russell Sage Founda-

tion. Also a kind helper writes: "Have heard that Lois Wilson, movie star, is also an Episcopalian, but there is no way for me to verify it."

I shouldn't say anything about movies during Lent. But just think of the possibilities of an all-Episcopalian movie, with Richard Barthelmess as leading man, and Lois Wil-

son and Harold Lloyd's leading lady supporting him. Then, if they ever stoop to movies we could add Otis Skinner and George Arlis. That would be a movie wouldn't it?

If any of you are interested in knowing how much work there is to be done in planning for the enter-  
(Continued on page 16)

## SHALL JEWS ACCEPT JESUS?

On Christian Terms?

On Stephen S. Wise's Terms?

On Joseph Klausner's Terms?

On any Terms of their Own?

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By Joseph Klausner

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By J. Gresham Machen, D. D. (Princeton)

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tainment of a General Convention send to the Rev. Robert S. Coup-land, rector of Trinity Church, New Orleans, for a copy of his parish paper for February. It contains reports on the activities of the various diocesan committees.

\* \* \*

The Rev. Joseph N. Barnett, rector of Christ Church, Red Wing, Minnesota, has resigned to accept the rectorship of Trinity Church, Oshkosh, Wisconsin. He is to take up duties in his new parish immediately. His resignation was announced in the Red Wing papers with big heads; headlines such as they have when Cal Coolidge has a cold, or the Prince of Wales falls off his horse, which goes to prove what a real impression Mr. Barnett has made upon the city. Trinity Church, Oshkosh, is the largest parish in the diocese of Fond du Lac.

\* \* \*

A meeting of the Laymen of the diocese of Mississippi was held in Jackson last week for the purpose of organizing a laymen's diocesan club.

\* \* \*

The Rev. James E. Empringham, secretary of the Church Temperance Society, the man responsible for the recent storm over prohibition, was the principal speaker on Monday night at a dinner of the "wets" given in Washington. Many statements have been issued recently on the question, perhaps the most important one being that of Bishop

Freeman, into whose diocese Mr. Empringham came to speak. He expressed chagrin and humiliation that any man of any Church should call into question any law. Apparently his remarks had reference to the activities of Dr. Empringham.

"It is not our business to question the law of the lawmaker; it is our business to obey it," said the Bishop. "My word to you is this: Don't spend your hours questioning the value or wisdom of the law, but look to it that you are strengthening the moral character of the people, for without that all law is futile."

Bishop Freeman declared that any utterance that comes from the Episcopal Church that is authoritative

must come from the voice of its great legislative body, the House of Clerical and Lay Deputies."

\* \* \*

In reply to the memorial from religious leaders in Wales on behalf of international peace, the Federal Council of the Churches of Christ in America wrote:

"We rejoice in this fresh evidence of the growing relationships and mutual interests of the churches of different lands. We believe that the Christian churches in many lands have inescapable duties and responsibilities in the creation of the spirit of international and interracial good will and understanding by which alone permanent peace can be secured."

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