

The **WITNESS**

CHICAGO, JUNE 3, 1926



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SCRAPPING THE SEVENTH COMMANDMENT

A Challenge to the Church

BY BISHOP JOHNSON

SOME learned minister in the great state of New York has recently proposed revising the Fifth Commandment by making it read: "Honor thy father and thy mother, provided they are honorable." And a certain editor under the title, "Cobbling the Commandments," has asked with unassailable logic, "Why stop at the Fifth? Why not fix up the others to suit the times? For example the Sixth, Eighth, Nine and Tenth, for the benefit of nice but unfortunate people who have a grudge against a neighbor, or don't possess all the money they think they deserve, etc., etc.?"

This writer does not mention the Seventh Commandment, "Thou shalt not commit adultery," and it is to be presumed that he did not consider reference to it at all necessary as it has been so thoroughly "cobbled" already by our all-wise legislators, who long ago "fixed it up to suit the times." In plain English they have voted that Commandment out of existence, completely scrapped it, so that adultery is no longer a sin against God or a crime against our neighbor, but only the most convenient and the *easiest* key to unlock the marriage bond.

The extent of this generosity in revising the fundamental law of God and of nature, now so outgrown among us, is clearly seen in the fact that our 48 legislatures have provided, not one, but 52 exceptions to the commandment, whereby all dissatisfied folk in this so-called Christian land may legally, in the old dance phrase, "change partners," and do it as often as they please. The Emperor Constantine and his lawyers in the fourth century made a law allowing his pagan subjects only *five* causes for divorce; but of course they lived in a dark and narrow-minded age. The only restriction that the

legislators of this enlightened age have made on their laws (multiplying Constantine's five causes by ten) is that these changes of partners shall not be simultaneous, but only consecutive.

The Associated Press a few days ago thought it worth while cabling from Russia that divorces in Leningrad now numbered one to every four marriages. But why lift up holy hands of horror at this when we ourselves do things so much more thoroughly at home? In the year 1924 the great state of Ohio had one divorce to every 4.21 marriages; Wyoming one to 3.67; Oregon one to 2.36; Nebraska one to 2.23; and Nevada one to 1.04! Thus, taking the average for the whole country, and using the language of the cool-headed statistician of the Census, "the astounding and persistent increase of divorce" in only thirty-seven years, has been from one divorce in 17.30 marriages in 1887, to one in 11.84 in 1906, and one in 6.89 in 1924.

It requires no great prophetic power to perceive that unless Congress by its legislation for the whole country, and all followers of Jesus Christ in their churches and homes, cast aside their indifference and rise to this great crusade for family and nation, the average record of the next 30 years will be at least one to every three, or even two, marriages. And then what? In spite of our unprecedented wealth and power, or because of it, there can only come utter national collapse. No wonder President Roosevelt, who was far from being a pessimist, should pronounce the prospect even twenty years ago "appalling," and that, "compared with the vital question of the home, questions like the tariff and the currency are of no consequence whatsoever."

And the practical question for you,

and you, decent Americans, to answer is, "What are you going to do about it?" If you are priests or pastors it is your bounden duty to preach and teach about it. If you are only laymen and laywomen it is equally your duty to see that your pastors study their New Testaments, and fearlessly proclaim Christ's law concerning it. If you are just ordinary citizens, you can help by writing to Senator Wesley Jones of Washington, sponsor of the bill that has been held up in committee for ten years past, urging him to press his resolution for an amendment to the Constitution which would empower Congress to legislate on marriage and divorce for the whole country, and thus wipe out many of the evils of our 48 codes as at present. Thirty-seven years of vain effort to obtain uniform laws by agreement among the states themselves, has proved that this is the only course possible.

The great merit of Senator Jones's bill lies in the fact that it gives only *limited* power to Congress for this purpose. It contains a proviso which, in the approving words of two General Conventions of the Episcopal Church, will provide "a nation-wide law which would bring into line states whose laws are lax, and would permit individual commonwealths to raise the bars against divorce still higher than the national standard, if they so desired." Under such a law, states like the two Carolinas, New York, and New Jersey, with high or moderately high standards, would be effectually guarded in their "State rights."

It was to help in this two-fold crusade in State and Church that there was founded in 1920 "The Sanctity of Marriage Association," whose committees and membership consist of leading bishops, rectors, laymen and

laywomen, and of which the Rev. Dr. Walker Gwynne, rector Emeritus of Calvary Church, Summit, N. J., is the general secretary.

As regards the state, the aim of the association is to obtain some sort of common decency and order by the substitution of a single Federal statute for the 48 discordant and disgraceful codes now imposed on the the country and that, in a matter which in its very essence is a national and not a sectional question—a Federal law "valid everywhere," which, instead of 52 causes for absolute divorce and remarriage, will reduce the number, for the present distress, to no more than four or five at the utmost.

The second aim of the association is to make clear to all "who profess and call themselves Christians" the teaching of their Lord concerning marriage as recorded in the New Testament, as testified to by the unanimous voice and practice of the whole Primitive Church, and in the marriage service of the Book of Common Prayer: not a mere contract dissoluble at will by either party, but "a holy estate," absolutely indestructible except by the act of God in death.

The Association in its six brief years of existence has already proved its usefulness by its free distribution of 35,000 bulletins, besides articles and letters contributed to secular and religious papers. It has also established working relations, and as a bureau of information, with a number of similar religious and secular societies working for Federal law.

The association has also published a book covering both aspects of this vital question, entitled, "Divorce in America Under State and Church," by Dr. Walker Gwynne (Macmillan, 1925); one of two books commended by Bishop Manning of New York in a recent article in THE WITNESS. The second book is "Marriage and Divorce," by our eminent Jewish fellow citizen, Dr. Felix Adler (Appleton, 1915); the remarkable thing in which is that the author, though a non-Christian, pleads with clear logic and sympathetic spirit for the Christian doctrine of indissolubility of the marriage bond, basing his argument solely on right reason and ethical and social grounds, and not at all on theology.

The Council's Work

THE INERT NUCLEUS

By Rev. Alfred Newbery

WE are told on good authority that "there are diversities of gifts." We recollect, also, the great message of patience from the afflicted poet, "They also serve who stand and

The Cover

George Paull Torrence Sargent, the rector of Grace Church, Grand Rapids, Michigan, was born in Cincinnati, Ohio, in 1881. He graduated from Yale University in 1905, attended the General Seminary, completing his theological training at the Berkeley Divinity School, from which he graduated in 1908. Mr. Sargent served as assistant at St. David's, Indianapolis, for two years before being called as rector of St. Thomas', Battle Creek, Michigan, where he remained until called to his present parish in 1913. He has held various diocesan and provincial offices, and has been a deputy to several general conventions.

wait." In other words, not everybody is fitted to be a leader, despite the persuasive advertisements of the correspondence schools about plenty of room at the top. Moreover, while everybody is capable of *some* activity, the active possibilities of some individuals can not be used to as great an affect as in the case of some others.

Certain large business establishments have discovered that the failure to take these facts into account was costing them money. So they organized an office to do personnel work. They started to do their "hiring and firing" on a more reasonable basis than the previous rule-of-thumb mentioned. They have utilized all that scientific study can offer to help them pick round pegs for round holes, and vice versa. They try not to give a salesman's job to a desk man. They try to put executive ability in executive positions. It is bad for the man to be in the wrong position, it is bad for the position, it is bad for his fellow workers, and it is expensive. So they employ a trained person whose job it is to put employes in the positions for which they are best fitted by temperament and experience.

In so far as a parish is an organization the same rules ought to apply. This does not mean that every parish should have a personnel officer. It can not be done in that cut and dried way in a parish organization where people voluntarily associate themselves for certain activities. Even if it could be done, it might not be desirable. But there are certain broad aspects of the situation which apply with equal cogency to the parish and which we are in danger of overlooking from time to time.

A parish is apt to have a group of persons who are distinguished for their loyalty. They respond to most

appeals. They can be counted on to attend the special services and to do that strange thing called "welcoming the visiting speaker." They will assume positions of leadership in organized groups, become teachers in the Church School, presidents, treasurers, and secretaries, because they are loyal. They are the nucleus of the parish life.

But sometimes (not always) the most loyal persons are not necessarily the best adapted to be leaders, or even active followers. And after a time the positions of real responsibility have fallen into a groove where they move from this person to that within the group and nothing very exciting happens, and the loyal nucleus might fairly be described as an inert nucleus.

The parish is also apt to have a number of individuals who cannot be called a group, who are a sort of potential nucleus and who are fitted by nature and experience to be leaders and active followers. Some of them are very loosely attached. Others have an unsympathetic contempt for the efforts of the inert nucleus, and remain aloof from all organizations.

Obviously if, in any given parish, the above mentioned two groups exist in the circumstances described, common sense demands that somehow the active nucleus be brought into play. This is so plain that it seems hardly worth saying. And yet astonishingly often, while the truth of it is admitted, the implications are not acted upon. For it is to that active nucleus that efforts should be directed, in terms that they understand, in information which they do not have, in appeals that they have not heard, in ways that will reach them. A notice on the parish bulletin board is not likely to reach them, a telephone is sure to. They may not read the parish paper but they are likely to read a personal letter. If we have organized life in the parish, and if they are necessary to its proper maintenance, then we must have them, and we shall obtain them by aiming at them, and not harrassing the loyal group, the inert nucleus, and hoping that some of the marginal ones will hear it and come in. That much of the personnel principles we can apply right now.

IMPRESSIVE REPORT

The Rev. J. H. Brown, archdeacon for colored work in the diocese of Georgia, made a great impression at the recent convention of the diocese by his report. Work among Negroes, he said, was never in better shape than at the present time, and he outlined several plans for future work. Perhaps his most important suggestion was the proposal that a real effort be made by the Church to get Negro people back to the farms.

THE PURPOSE OF HUMAN GIFTS

That Mankind May Be United

BY THE REV. G. A. STUDDERT KENNEDY

LAST night after sunset, when the western sky was still ablaze with the crimson glory of a dying summer day, I sat in an old English cathedral and listened to a great musician playing perfect music on the great organ there.

It was one of those hours in life that can never be forgotten. It was beautiful beyond description, an hour that was lifted out of the tides of time and set upon the pinnacles of eternity. The silence of the place before the music began was not really silence at all. It was a silence full of sound like the silence of a starry night when the heavens declare the glory of God.

The air seemed to be full of whispering voices. The men who years ago built up that wonder of beauty to the glory of their God, built it up patiently, stone by stone, soaring arches, massive pillars, strength and beauty perfectly combined. Their spirits seemed to dwell in stones and speak to me, linking the present with the past. I was one with them and they were one with me in the glorious fellowship of our humanity.

I could hear across the centuries the tinkle of their trowels, the blows of the hammer on the chisel head as the stones were fashioned for their proper places in pillar, arch, or aisle, and I understood the longings of these men who knew that honest work was worship of God, and that worship of God was the purpose of all work.

I wished that all men might hear them speak and learn the lessons they had to teach, for that above all else is what we need to know again, the joy and dignity of human toil; only so can industry be redeemed and labor gain its true reward. I was thinking of this when suddenly, it seemed to me, the organ spoke.

The music that it played was written by Beethoven when he was deaf. I wonder do you know his face? There is always a strained look about it, as though he were listening to voices in another world. I saw the face before me as I listened to the first few phrases of the melody. I left grateful to him for this gift that he had given to the world, given in such a mysterious and wonderful way.

A VOICE FROM BEYOND

Years and years ago that melody sang itself into the deaf musician's mind. How it got there God alone knows, but it did. He took pen and paper, and began making blots and

blotches on it—minims, crochets, quavers—on the five lines and four spaces that all men know and some men understand. Time went on and the old man died, but the melody lived on. It was passed down for generations, living in the lines and spaces, fixed in the memory of man by the crochets and quavers, until it reached my great musician friend, and he sat down at the organ and began to play.

Then out upon the air there floated the same melody that sang itself into the deaf musician's mind, and under the touch of his genius I saw once more the moonlight on still waters shining, and felt the kiss of the evening breeze, and he spoke to me from his grave or from the great beyond.

Why music? Here is a peculiarly human fact about which we ought to think. It is peculiarly human. If you found a monkey making music, it would not be a monkey, but a miracle. It would take volumes to describe accurately all the complex and delicate adjustments which go to make the simplest music possible, and then the description would be poor and incomplete.

BEAUTY AND ART

When men tell us that it just happened to come out that way, that it is the result of a series of fortunate accidents, they ask us to swallow too much. I feel that in the literal sense of the term they are talking nonsense. There must be a reason for this great human power, a purpose behind the gift. And the manifest purpose is the purpose of unity.

Both music and architecture are forms of speech. They say in tender melodies, in crashing chords, in delicate tracery and massive towers, those deeper, grander things that cannot be said in words. Quite simple people can understand their language. Many a man who would be bored and bewildered by a sermon can feel and understand a great building or a piece of music.

He will stand and say quite simply: "It is beautiful." And when two men together say: "It is beautiful," those two have become one with a new unity.

But let us go on with the story of man's peculiar gifts. Here is a great picture. Look at it. Think of it. What is it? Why do men stand in silence and stare at it?

They are taking it in. It is speaking to them, and they are listening with their eyes. The artist is speak-

ing in his language, and they understand. Maybe the artist is dead. Palette and brush have fallen from his hands and he has gone into the great unknown—and yet he speaks. He had a message for men.

You can picture him at work. You can see him with his coat off painting, painting feverishly with the glory blazing in his mind, working in haste lest the vision should die before he fixed it firm and gave it safely to the world of men. Why this gift? To make men one in spirit, to bind them into a new brotherhood with bonds of beauty and deep truth. That is the purpose of painting.

THE PURPOSE OF WRITING

Let us move on. I remember crawling out after battles to collect from the dead whose bodies were too broken for proper burial behind the lines their Army papers and numbers in order that they might be reported dead and not missing, and that a month or so of torturing suspense might be saved for those who loved them. Among the papers there would often be a letter, a love letter—a peculiarly human fact.

Monkeys make love of a sort, but they don't write love letters of any sort. Writing is a peculiarly human gift. Some girl in England, when her day's work was done, sat down and poured out her soul on paper.

That is, she made marks on paper with a piece of metal dipped in some black liquid. She threw it across the sea by means of energy stored in coal, and it reached the trenches and the boy. He looked at the marks, and his eyes grew bright and his heart grew happy.

He looked at the marks, and he looked at them again, especially marks like crosses at the end. They were not words, and yet they said more than words can say. They were sun, and moon, and stars to him, and all the glory of the world. He lived for them, fought for them, died with them, because they had fulfilled their purpose, and by God's gift of writing those two had become one in spirit.

THE ONLY ANSWER

One more step. Writing developed out of picture making or art, for the first writing was probably a series of crude pictures. Out of writing emerged printing, which is an extension of it. Some years ago I received a letter, which I still keep, from a widow woman in Australia,

telling me that she had found great comfort in her hour of desolation in some verses of poetry I had written:

Peace does not mean the end of all our striving.

Joy does not mean the drying of our tears;

Peace is the power that comes to souls arriving

Up to the light where God Himself appears.

Joy is the wine that God is ever pouring

Into the wounds of those who strive with Him,

Light'ning their eyes to vision and adoring,

Strength'ning their arms to warfare glad and grim.

I remember sitting down to write those verses first on an upturned biscuit tin in Oxford Street, Havrincourt Wood—a dirty, smelly, sunken road in France. The air was full of gas, my nose was streaming and my eyes were streaming. I was bone weary, and felt like nothing on earth and nothing in heaven. But I found great joy in writing those verses, and by God's gift of printing I took the joy and hurled it half across the world, until it found a home in that poor widow's soul, and we two became one.

There is a series of distinctly human gifts—architecture, music, painting, writing, printing—and they all have the same manifest purpose behind them—that men may be one in spirit, that the world may be a brotherhood and all the earth a home.

That is the purpose of God, and the only answer to the question: Why should these things be?

Cheerful Confidences

THE SPRINGFIELD CHURCH SURVEY

By George Parkin Atwater

THE Protestant Churches of Springfield, Mass., have been submitted to an exhaustive and painstaking survey, the result of which has been published in a book entitled "The Springfield Church Survey."

Almost all the essential facts about the Churches have been set forth in tables, except the height and the color of the hair of the members. The details of the life and work of the Churches are set forth after prodigious labor.

The book is well worth the attention of the leaders of the Church.

Chapter One presents a summary of the findings and a few generalizations worthy of attention. These are not the conclusions of a single investigator who spends three days in a town, talks with a banker, and a



REV. B. I. BELL
To Teach at Albany

dozen people, and takes a look around and then goes home to evolve the report out of his inner consciousness. A large group of men directed the survey, and it was thoroughly done.

I quote a few paragraphs.

"The Protestant Church is a relatively large and impressive business which yields a very narrow margin of profit. That real profits are nevertheless made is established by the investigations of the Survey.

"Even the narrow margin of general success does not include all the churches. At any given time during the last two decades approximately 25 per cent. of them have not been growing. There is a large realm of arrested development tending toward and frequently resulting in complete institutional failure.

"The slenderness of the success of that major fraction of Protestant work which is succeeding, is measured by the fact that seven members are lost to the individual church for every ten that are gained, leaving a net increase of only three.

"This story of serious institutional instability—told in terms of the rise and fall of churches and of the ebb and flow of membership—applied to all denominations and to nearly all churches, especially the larger ones. Tremendous industry and persistence in the face of discouragement are needed to make headway under such circumstances. Church work is a desperate attempt to fill up a leaking bucket. Losses of membership by

transfer from one church to another are, of course, mere bookkeeping items which do not weaken Protestantism at large; and Springfield is receiving more than it is surrendering on this score. With frequent change of residence, however, goes a nomadic spirit, one of the diseases of urban civilization, which subtly affects the church and helps to explain the fact that more than one-third of all losses are by "revision of the rolls." This simply means that the church loses track of the member and finally dismisses him from all consideration and sense of responsibility. Disappearances register the transiency and anonymity of city life. The net result is that Springfield Protestantism has not even kept up with the increase of the historic Protestant constituency, and has accumulated a body of some 26,000 lapsed Protestants. This unchurched mass is two-thirds as large as the total number now in any way connected with the Protestant church.

"Large and conspicuous success can be looked for only in the realm of permeating influence; but there is every reason to believe that greater industry, a more adroit psychology and a tenderer and more compelling sense of pastoral responsibility would enable the churches more nearly to keep up with the increase of their natural constituencies."

This condition was apparent to me in Akron. It was to attempt to stem these losses, both personal, spiritual, and financial, that I originated the A-A Method for the Cumulative Endowment of Church. This survey is the best presentation of the need of the method that I have yet seen.

Preacher, Pulpit and Pew

By E. P. Jots

"I met our new minister on the way to Sunday school, mamma," said Willie, "and he asked me if I ever played marbles on Sunday."

"And what did you answer?"

"I simply said, 'Get thee behind me, Satan!' and walked off and left him," was the triumphant response.

* * *

Minister—Do you take this man for better or for worse?

The Bride—Do I have to say which?

* * *

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

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

* * *

In 1846 Abraham Lincoln, a young lawyer, was a candidate for congress in a certain Illinois district. His opponent was a somewhat celebrated evangelist named Peter Cartright.

Cartright did not give up his evangelistic work to prosecute his campaign, but he occasionally put in a lick for himself at his meetings.

Lincoln attended one night, and when Cartright invited sinners to come forward to the mourners' bench he remained in the background. Pres-

ently Cartright caught sight of him and called out: "Mr. Lincoln, if you are not going to repent and go to heaven, where are you going?" "I am going to congress," replied Lincoln. And he did, by 1511 majority, though the district was politically opposed to him.

"AND I DON'T MEAN MAYBE"

An Article for Young People

BY BISHOP F. A. JUHAN

MAYBE it's not elegant English, but I think almost everybody, from babbling babe to grizzly grandfather, understands this expression. We hear it every day, we read it on the bill-boards on every corner. It means the same thing to every mind because it is such eloquent "slangage." It means just this; there isn't any question of doubt; I mean what I say. Yes, everybody is saying it and singing it and reading it, but I want to spiritualize it a bit before it gives way to some other phrase or coinage of the advertiser, who knows so well how to create a desire for his goods.

Ours is a time of great confidence and boldness about many things; we can know and we can do so much more than our fathers; but much of our knowledge is shallow and much of our doings are perilously reckless. We do about what we please, both because there is so much more to do with and so much less restraint than formerly; and I fear we mean what we say often without much thought of consequence.

Now nobody believes the boy or girl who is always quite certain and confident of everything, for he who is always cocksure about all things is not apt to know much about anything, and yet, while this is generally true, I know of no spirit more consonant with Christ's life and more synonymous with true Christian faith than the words "I don't mean maybe!" To me they suggest that infallible confidence, that faultless determination that marked the manner of Him who said "Never man spake like this man," for He spoke as one having authority.

A Christian, therefore, is one who says to himself and to the world: "I don't mean maybe." About what? Well, I should say first of all about his promise to God. He recognizes and remembers that he promised one day to "fight under His banner, and to continue Christ's faithful soldier and servant unto his life's end," and,

that he is determined, God helping him, to keep his promises. To do that, in order to serve Him faithfully and victoriously, he must confess Him, he must worship Him, he must commune with Him and serve Him, with all that he possesses. In other words the Christian boy or girl is one who says: "I believe in God the Father Almighty, Maker of Heaven and Earth," and "I don't mean maybe!"

He is the boy or girl who says "I am a worshipper," and "I don't mean maybe." I'll be in His house on Sunday.

He is the young person who says "I remember Him best in the Sacrament of Remembrance, because it helps me remind myself and my fellowmen best of the joy of sacrificial living, and I don't mean maybe."

He is the young person who says "My Church is not merely my shrine of ease and comfort, but a monument to my Christian energy." "God is not merely my Father, but *ours*, and therefore my confessions and my professions, my worship and my communion, are measured largely by my service to men, and I don't mean maybe."

And then a Christian is the person who says, "I don't mean maybe" about God's promise to man. The victory, the triumph of life, is based absolutely upon the promises of God in Christ Jesus our Lord. Perhaps we have forgotten them, or more probably we have declined to accept them, in either case, I wonder if that is the reason for our failure, our doubts, our defeats.

Let's see what were some of them:

1. "Everyone therefore who shall confess me before men, him will I confess before my Father who is in Heaven."

2. "Whatsoever ye shall ask in prayer, that shall ye receive."

3. "I am the living Bread which came down out of Heaven. If any man eat of this Bread, he shall live forever."

And not only to prove forever and for all time that He possessed

this authority in Himself to make good His promise of life, but also to give us the certainty of our deepest yearning and highest hopes, we behold Him at Easter bursting the tomb of man's darkest fears and saying; "I am the Resurrection and the Life; those believeth in me shall never die."

Who but a fool can say that He did not mean what He said. This was not "maybe," it was certainty, not uncertainty, but the only infallibility. The certainty of Perfect Faith, of Perfect Knowledge, of Perfect Living.

And to give further and final assurance, we hear Him promising to us, before His ascension, "All authority hath been given unto me in heaven and on earth. Go ye therefore, and make disciples of all the nations, and lo, I am with you always, even unto the end of the world."

Yes, the Christian young person is he who says; "I believe that God is the Father Almighty, Sanctifier, Saviour and Redeemer of mankind, and "I don't mean maybe!"

The world will believe us, nay man will surrender to us, when it finds such faith.

EXPERT TEACHERS

The Albany Cathedral Summer School is to meet for the 21st time the week of June 21st. The lecturers will be the Rev. Shirley C. Hughson, O.H.C., the Rev. F. J. Foakes Jackson of the Union Seminary, the Rev. Norman B. Nash of the Cambridge Seminary and the Rev. James C. Stout of the Biblical Seminary. Bishop Oldham is to conduct a conference on "The Spiritual Life of the Clergy," and President Bell of St. Stephen's College is to speak on Preaching. Missions is represented by the Rev. H. A. Donovan of Liberia, while the Rev. W. B. Lusk of Ridgefield, Connecticut, is to address the conference on the Toc H. Movement.

England Is Amused By General Strike

Associate Editor Writes of the
Great General Strike in
England

CHESTERTON IN DEFENSE

By Rev. A. Manby Lloyd

For ten or eleven days—from May 4 to 14 inclusive—some three million Trade Union members have been chewing the cud. Some of them went into Retreat; at Plymouth, for example, St. Andrews Church was crowded every day at special services, conducted by the rector, and addressed by non-conformist ministers.

The rest of the nation—some 43 millions—has been gnashing its teeth. So far as the general strike involved the silencing of the Harmsworth Press (a very clever move) nothing more than a mild remonstrance resulted. We could eat our bacon and eggs to the accompaniment of back numbers of THE WITNESS, the works of Swinburne, or the Letters of John Ruskin to Working Men.

But when *Punch*, *The Guardian*, and *The Times* and every single weekly and daily paper in the land suddenly ceased publication, our rising anger was quenched in volleys of laughter. Several parsons at their wits' end for sermon topics, electrified their congregations last Sunday evening by preaching on "Things we can do without, or, Joshua commands the Printing-press to stand still."

There was one noble exception. By some amazing *tour de force*, Chesterton's Weekly was sent to subscribers by post—like its editor, somewhat reduced in size. In his editorial, G.K.C. stoutly defends the strike, as the only logical protest against the Servile State.

* * *

So far as the General Strike was "sympathetic," and merely intended to help the miners' cause, probably few men in the country were prepared to dissent. But from the first it was obvious that the "Revolutionary" element was conducting the campaign and that foreign elements were fomenting Anarchism.

Not that Liberals and Radicals have anything on the Anarchists. Passive resistance has been a weapon in their armory for half a century, from the time when John Bright vocally resisted the Factory Acts till the time when the Pontiff of Dissent, Dr. Clifford, allowed his teapot to be auctioned in lieu of paying his Education rate. Passive resistance cannot be justified (any more than the General Strike) except the philosophic doctrines and assumptions of Anarchism

be first accepted. Mr. Auberon Herbert (the Republican M. P. of the Victorian Parliament) might be a passive resister without inconsistency, for he regarded taxation as a mere subscription to an organization of his own choice, and to be used only for such purposes as he approved. And the Liberal ideal has ended in the Anarchism from which it sprang.

It is too early yet and the press has not begun to function, so I cannot tell you, this week, the true inwardness of this extraordinary and epoch-making time. But from the moment that Sir John Simon pronounced the strike *illegal*, the issue was no longer doubtful.

The English people have a nodding acquaintance with God and Religion, and a modified form of respect for Jesus Christ and His Church; but touch him on the *legal* side and you touch him on the raw. Every Englishman says his prayers to the Lord Chief Justice and has Moses on the side-board along with a baron of beef. So it was all U. P. with Mr. Pugh and the T. U. C. when the hint went 'round that the General Strike was "not cricket" and that Mr. Thomas and his Merry Men were "hitting below the belt."

* * *

Large numbers of men have not yet returned to work, for newspaper proprietors, railway and transport companies, owing to the cancellation of contracts and loss of trade, have announced possible wage-cuts and reductions of staff.

Mr. Baldwin also promised to stand by the "blacklegs" or "loyalists" who carried on during the strike—use which term you like, according to sympathies. He has promised that "those who have helped the Government should not suffer for having done so. If I went back on that pledge, who would ever trust me again? . . . There is a real difficulty in reconciling a pledge of that kind and the taking back of all men to work."

On the other hand, he says he "will not countenance any attempt on the part of any employer to use this present occasion for trying in any way to get reductions of wages from those in force before the strike began or an increase of hours."

So we are not yet out of the woods.

COURSE FOR VESTRY

The Rev. Lewis B. Franklin, treasurer of the National Council, is to give a course for vestrymen at the Sewanee Conference, which meets from August 11th to the 25th. Another course, destined to be extremely popular, is to be given by Professor Easton of the General Theological Seminary.

Rules Are Laid Down For Church Editors

Bishop of Manchester Outlines His
Idea of an Ideal Church
Paper

TEST FOR EDITORS

The Guardian, the twopenny weekly which stands for "the comprehensiveness of the Church of England," has celebrated its eightieth birthday. It has had an honorable career and is doing its best today to maintain its high traditions. At the editor's request, Dr. Temple, the Bishop of Manchester, has sketched the ideal which he thinks should be aimed at by a church newspaper and what he says is applicable to practically all religious newspapers. Bishop Temple points out an elementary fact, overlooked by some critics, that, first, a newspaper must contrive to exist. It should pay its way or come so near to this that its guarantors are willing to maintain its existence. A religious paper is precluded from certain kinds of appeal. It must refrain from comment which is acid or vitriolic. It may express difference firmly and sharply, but never uncharitably. It should attract readers by the sheer excellence of its matter in news, comment or discussion. Further, no paper can be a success which has not a real individuality of its own. Thus it must avoid at once "the banality of the appeal to the average and the apostasy of the appeal to uncharitableness." Enumerating some special needs of today which the ideal religious newspaper should meet, Dr. Temple says: "It should aim at helping the different sections of the Church to understand and appreciate each other. It must open its columns freely to the best exponent of all views, while editorially indicating how these views appear when sympathetically regarded from the standpoint of the paper itself. It must help its readers to see things in their true perspective and especially to see the local controversies of the Church's world-wide mission and of the eternal purpose of God. It must do something to exhibit the kinship between religion and the arts, both of literature, music and the plastic arts. It must assist its readers to keep abreast of the chief results of scholarship, especially as these bear on the basal documents or convictions of historic Christianity. It must, from time to time, challenge the Christian conscience with regard to those things in our ordered life which are incompatible with Christian principle. It must help the formation of Christian public opinion with regard to the great issues of the day in public life."

Seminaries Should Turn Out Preachers

Rev. Henry St. George Tucker
Elected Bishop Coadjutor of
Virginia

PREACHING

By Rev. H. P. Almon Abbott

The general assembly of the Presbyterian church is meeting in Baltimore this week. I have been much impressed by the deliberations that I have been privileged to attend. Why is it that the average Presbyterian minister is a better speaker than the average Episcopal clergyman? Answer: The Presbyterians lay more stress upon preaching than we do, and they are systematically instructed in the homiletic art in their seminaries. The time has come when we should emphasize the prophetic side of our ministry, and let us hope that our seminaries now-a-days are treating preaching with the seriousness that it deserves. I look back upon the homiletic course that was pursued in the two seminaries that I attended, and it was a hideous farce. Those of us of the same generation have had to try to learn how to preach through the travelling experience of the sheer necessity of preaching throughout the years. It has been hard on us, hard on our people and a disgrace to the Church to which we belong. The Priest is the conservator; the Prophet is the Forth-teller and the Forthright-teller; and, God knows how much we need the latter today!

I was in Virginia a few days ago, preaching before the annual council of the diocese. What a joy it is to be in Virginia even for a few days at a time! And, what a wonderful spirit there is among the clergy! When I arrived, they had just elected Bishop Henry St. George Tucker as Bishop Coadjutor on the first ballot, and the faces of clergy and laity were alight with satisfaction. They do things in such a nice way in Virginia, and "they know what they want when they want it!" In Maryland we have fallen in love with Bishop Tucker, and our heart-felt congratulations, not unmixed with envy, go out towards our brethren in our neighboring diocese.

I was preaching in an Episcopal Church in a small town yesterday. My heart went out to the rector. After the service, the eleven o'clock morning service, the rector said, "Well, that finishes me for the day." "What," I replied, "have you no afternoon nor evening service?" "No,"



REV. C. N. LATHROP
Raps Repeatedly for Order

responded the rector, "I cannot get any one out." And he is a first rate rector, too, a delightful young priest of great promise. "Well," I said, "you're lucky. I have to go home to two more services and another sermon and a couple of baptisms thrown in." "You are the lucky one," replied the young rector; "you have lots to do." He was right. To be in the ministry and not have enough to do! To be the rector of a parish, and to complete one's Sunday duties, at noon! The dear Lord deliver us from a fate like that. And, to have discovered through honest experiment that one's parishioners cannot be prevailed upon to put in a second appearance in the House of God on the Sabbath Day—well, hell has its good points after all. To live in a dull, dead country town, and not to have enough to do—verily, there are heroes among our clergy in the rural districts. I have an idea, however, that something might be done, even with the most apathetic community, and that to resign one's self to one's apparent fate is opposed to the laws of God and man. "Where two or three are gathered together in my name," etc., and—we could read the Bible without reading the Book of Numbers and still have a comprehensive conception of God's revelation to His children. It is possible to make enough to do, even amid the most untoward surroundings, and so to save one's self from despondency and gloom.

Leaders Of Social Service Hold Meeting

Good Attendance at the National
Conference of Christian
Social Service

MEET IN CLEVELAND

By Rev. W. B. Spofford

The national social service conference of the Church was held last week in Trinity Cathedral, Cleveland, with about seventy-five registered delegates from all parts of the country. On Sunday evening, May 22nd, a great service was held in the Cathedral, Dean Francis White taking the service and Bishop Rogers, coadjutor of the diocese, preaching the sermon.

The papers were all presented by experts in their various fields and called forth keen and often lively discussion. The family and the home was the subject of the papers read the first day when the following leaders were heard: Miss Gordon Hamilton of the faculty of the New York School for social work and Miss Sarah Ivins, of the same institution. In the evening Mr. Walter Pettit, assistant director of the school, read a paper in which he contended that the tendency today was to break up the family in their recreational activities, the father going to his fraternal order or club, the boy to the Y. M., the girl to the Y. W., the mother staying at home minding the baby. He felt it to be a part of the task of the Church to provide family recreation of various sorts. His address brought from the floor many suggestions and one or two rather heated criticisms.

The second day was given to a discussion of jails, the papers being read by Miss Kate Burr Johnston, the commissioner of the state board of charities and public welfare of North Carolina; and Mr. E. R. Cass, general secretary of the prison association of New York. Both papers were stimulating and brought forth a great variety of opinions from the delegates. A casual reference to prohibition made by one of the speakers served as a high explosive and it was with some difficulty that the chairman, the Rev. Charles N. Lathrop, was able to get the delegates back to the matter of jails. The county jails were roughly handled, the general feeling being that somehow or other they should be wiped out. There was also a general deploping of the holding of prisoners awaiting trial, but without any definitely constructive suggestions being offered.

Perhaps the most inspiring address was that given by the Rev. G. O. S. Huntington, superior of the Order of the Holy Cross, on devotions. He

stated that God was "in for" a fellowship of free spirits and that real prayer should result in genuine cooperation with God in the realization of this ideal.

On Tuesday evening Dr. John Fitch, author and teacher, lead in a discussion of the Church and Industry. He pleaded first of all for a dispassionate analysis of the facts, and greatly deplored the heat so frequently engendered by the subject. After the gathering of the facts it was for the clergy to determine what should be done with them. He suggested the possibilities of the pulpit, and the pastoral office as a means of influencing parishioners to keep Christian principles in mind in the conduct of business.

The discussion which followed Dr. Fitch's address was in spots extremely heated, the more conservative ones present taking exception to what they considered to be the radical position of Dr. Fitch. The meeting closed with a discussion of the possibilities offered through the newly created office of Industrial Secretary of the department of Christian Social Service.

In addition to the larger meetings various societies held meetings during the conference; the Church Mission of Help; the Girls' Friendly Society; City Missioners and the Guild of St. Barnabas for Nurses. Reports were also read by the various secretaries of the national department and by diocesan and provincial officers.

The Rev. Robert Bell of Denver has just closed a healing mission at Holy Trinity Church, Lincoln, Nebr. The missioner was assisted by the rector, the Rev. Dwight H. Dow.

In accordance with a decision made at their meeting at General Convention the archdeacons of these United States will meet in conference this month at Madison, Wisconsin, at the time of the conference for rural church workers. All of the matters pertaining to their important office will be discussed.

An attempt is being made at the Conneaut Lake Park Conference (Pennsylvania) to teach through practical demonstrations rather than lecture courses.

The convention of the Young People's League of Indiana is to meet at Lake Wawasee, June 12th and 13th. Bishop Gray of Northern Indiana, Humphrey Dixon of Chicago, Miss Harriett Dunn of New York, Mr. Linden Morehouse of Milwaukee, and the Rev. Clean Bigler, the director, are to be the leaders.

The Young People's Convention is to be followed by the Wawasee Conference, an institution now ten years old. The leaders are to be Bishop

Gray, Rev. M. M. Day of Nashotah, Rev. Maurice Clark of Southern Ohio, Miss Elizabeth Matthews of Southern Ohio, and the Rev. F. B. Bartlett, field secretary of the National Council.

Dr. W. C. Sturgis, educational secretary of the department of missions is one of the great attractions at the Hillsdale Conference (Michigan) this year. He is to give a lecture course on "The Sermon on the Mount." Other leaders are the Rev. Lewis B. Whittemore of Detroit; Mr. John M. Garrison, director of religious education at St. Paul's Cathedral, Detroit, and Miss Helen R. Stevens, director of the Ypsilanti Training School of Religious Education.

Students of the senior class at the General Theological Seminary during this past year have had actual experiences in field work, under the direction of Professor Thomas S. Cline, who is also the rector of St. Peter's, New York. In the class discussions they have had the valuable assistance of the following specialists: Rev. F. T. Goodwin, secretary for rural work of the National Council; Rev. J. I. B. Larned on organization problems; Rev. C. N. Lathrop, secretary of the social service department, on social and industrial problems; Rev. Charles Townsend, Jr., of Rosemont, Pa., on the training of young people; the Rev. A. S. Duncan-Jones, London rector, and special lecturer this year at the Berkeley Divinity School, on the ceremonial of worship; Bishop Johnson of Colorado on preaching missions; Rev. C. C. Edmunds, professor at the General, on sacramental confession, and Rev. W. A. Nichols, religious editor of a New York paper, on publicity.

Mrs. Guy H. Frazer, the wife of the rector of St. Mark's, Palatka, Florida, wins the prize for the best letter on "Why Vida D. Scudder is a F. L. E. (famous living Episcopalian). Here is the letter:

"Miss Vida Dutton Scudder has won renown as a college professor, a writer, a social reformer and an exponent of world peace. Her activities along these two last mentioned lines have kept her in the public eye and would rightly place her among your Famous Living Episcopals, for in all her work, she is, first of all, a true Church woman—ever holding her Church's ideals and teachings as her standard. Yet to me, personally, the name Vida Dutton Scudder has a peculiar significance. I see an alert, enthusiastic little woman, her eyes aglow with the fire of a burning vision—a vision of the Christ, ever crucified, ever triumphant, down

through the ages of greed and strife and cruelty; a Christ ever present to help the downtrodden poor. Some sixteen or seventeen years ago, at Wellesley College, Professor Scudder was my instructor in a class in "Social Ideals in English Letters." Her vivid personality, her lofty ideals and her patient instruction made a lasting impression upon her devoted classes and I shall ever think of her as one whose influence upon those groups of girls has made for stronger, nobler, Christian womanhood. To my mind this is her greatest achievement."

Next week: Why is A. B. Houghton a F. L. E.? And for the week after that: Why is Charles Rann Kennedy a F. L. E.? Write your letters and mail 'em in.

St. Stephen's College announces the election of Louis S. Dederick, Ph.D., as professor of mathematics. Dr. Dederick comes to Annandale

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from the University of British Columbia. He has taught at Princeton and at Annapolis.

Three hundred and seventy representatives from 108 parishes attended the provincial conference for young people which met in Grace church, Providence, Rhode Island, May 8th and 9th.

Rev. H. A. L. Grindon was ordained priest on May 18th by Bishop McElwain at the Seabury Divinity School, Faribault.

Rev. T. N. Carruthers was ordained priest on May 23rd by Bishop Gailor in old St. John's Church, Ashwood, Tennessee. The ordination was in connection with the annual commemoration service and pilgrimage to the tomb of Bishop Otey.

Seabury Divinity School commencement was held May 17th and 18th. Five men graduated. Doctor degrees were conferred upon the Rev. A. A. Abbott, senior canon of Trinity Cathedral, Cleveland, and the Rev. Francis W. Eason, rector of Trinity Church, Watertown, New York.

The Rev. Octavius Edgelow has retired as the rector of St. James', Delhi, New York, after a notable service as rector for forty years. He is to live in Springfield, Massachusetts.

The diocese of Western Massachusetts celebrated their 35th anniversary last week at the time of the diocesan convention. Bishop Davies in his address spoke of the growth of the work of the diocese and praised the parishes for their generous giving to national work.

Now here is a layman from Wash-

ington writing verse inspired by the little four line screed which we printed recently and which he takes for his first stanza. Many will sympathize with his plight. I'm sorry he didn't sign his name to the contribution.

"No pelting rain can make us stay
While we have tickets for the play,
But let one drop the pavement
smirch
And it's too wet to go to church."

Now this we know is gospel truth
So I bought each one a bumbashoot
Which for a while did trick them in
Then a damp excuse came tricklin'
in.

Each foot got wet and even cold
Again they waded from the fold.
'Twas then I fooled them good, by
gosh
I got each foot a big galosh.

Oh boy! I used to feel so proud
When in church I saw my crowd.
The ladies now I know will smile,
For the big galosh went out of style.

They compelled me then to buy a
fliver
Which they said could ford a river
So rain or shine the crew I haul
And we never go to church at all.

The Rev. Charles H. Collett, rector of St. Paul's, Grand Forks, North Dakota, has declined an election to be the secretary of rural work in the department of Christian Social Service.

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The Rev. J. Millard Nelson, canon of the Cathedral at Louisville, Kentucky, has declined an election to be the assistant secretary of the department of Christian Social Service of the National Council.

I have received two very complimentary call-downs this week because of the two-line news item of last week which said that Tennessee alone in the fourth province had paid its budget quota to date. The Rev. Menard Doswell of Jacksonville, Florida, is the author of this:

"I know how you editors love to get jumped on when you inadvertently publish a statement that needs revision or correction. Just the same, you're due to get it this week, so here goes.

"On page 14 of THE WITNESS for May 20 is the remarkable statement that Tennessee is the only diocese in the fourth province that has paid its budget quota to date in full. I take it for granted that you got that information from Tennessee, and not

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from the National Council. What I want to know is how Tennessee gets that way. 'Jever hear of the diocese of Florida? Well, Florida has paid its budget quota to date in full. So, also, I have just learned, have Alabama, North Carolina, South Carolina, and Upper South Carolina. There may be others. I anticipate your getting wrathful communications from each of these dioceses. Just turn them over to your Tennessee informant.

"And while I am crowing, I cannot resist telling you that St. John's, Jacksonville, on May 1, had paid more on its quota for 1926 than it had paid for the entire year of 1925.

"No, I have no more brick-bats. I think this letter ought to indicate that as soon as I get THE WITNESS I read it straight through without stopping."

And then, in the very next mail, a letter from the Rev. J. M. Stoney, executive secretary of Alabama, who, after calling my attention to the same error, says:

"I am not trying to throw any cold water on the efforts of the folks in Tennessee but they do not believe in hiding their light under a bushel up there. I am sure that you will be glad to correct this statement in your next issue.

"Do not think that I am finding fault with you but I know that mistakes will occur. I like THE WITNESS very much and particularly enjoy the breezy, chatty style of your news notes."



BISHOP T. F. DAVIES
Has proud praise for parishes

The annual acolyte festival of the diocese of Chicago was held in St. Bartholomew's, May 20th with 600 acolytes attending the service. Bishop Griswold, suffragan of Chicago, pontificated, and the sermon was preached by Bishop Gray of Northern Indiana.

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The thank-offering service of the Woman's Auxiliary of Chicago was held in St. Luke's, Evanston, May 27th. The suffragan bishop was the celebrant and the rector, Rev. George Craig Stewart, the preacher. About 800 women attended the service.

Bishop Hall, of Vermont, now in his eightieth year, tells of an interview with a great specialist in 1911, who then assured the bishop that he

THE HENRY STREET CHURCHMAN.
A copy of the first issue (June) will be sent to anyone upon receipt of name and address. Number contains article by Fr. Hughson, O.H.C. Magazine address: 292 Henry Street, New York.

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Grace and St. Peter's

Park Ave. and Monument St.
Rector: H. P. Almon Abbott, M.A., D.D.
Sundays:
8 A. M.—Holy Communion.
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

Rev. Robert Holmes, Rector
St. Luke's Hospital Chapel
1416 Indiana Avenue
(Until New Church Is Built)
Sunday Services: 7 and 11 A. M., 7:45
P. M.

St. Paul's

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

The Atonement

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

St. Chrysostom's

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

EVANSTON

St. Luke's

Rev. G. C. Stewart, D. D., Rector.
Sundays: 7:30, 8:15, 11:00 and 4:30.
Daily: 7:30 and 5:00.
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Trinity

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Rev. Henry K. Sherrill, Rector.
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Church School; 11:00, Morning Prayer and
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

The Ascension

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

NEW YORK

**Cathedral of St. John the
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

Madison Avenue and 35th Street
Rev. H. Percy Silver, S. T. D., Rector.
Sundays: 8:00, 11:00 A. M., 4:00 P. M.

Trinity

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

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and CHAPEL BELOVED DISCIPLE**

Rev. Henry Darlington, D. D., Rector.
Sundays: 8, 10, 11 A. M. and 8 P. M.
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., Noontday.
Holy Days and Thursdays: 11:00 A. M.

CINCINNATI

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.

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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

Gethsemane

4th Avenue South, at 9th Street.
Rev. Don Frank Fenn, 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, 4:30.
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.,
Choirmaster.
Wells-Downer Cars to Bellevue Place.

PHILADELPHIA

St. James' Church

22nd and Walnut Streets
Rev. John Mockridge, Rector.
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.

might hope to live ten years longer if he took great care of himself and did not attempt to preach anything but "little, short, dry, dogmatic sermons." Whether the bishop tells this story as an explanation of his longevity is not made quite clear in the account.

* * *

Plans are underway for the building of a chapel at the University of Minnesota. The Rev. Phillips Os-good of Minneapolis is chairman of the committee.

* * *

The Rev. W. C. Bimson of Harlan, Iowa, has accepted a call to be the rector of St. Luke's, Willmar, Minne-sota.

* * *

Over \$60,000 has been raised for the parish-house for Gethsemane, Minneapolis, Rev. Don Frank Fenn, rector.

* * *

Rev. Richard T. Lyford, curate of St. Paul's, Concord, N. H., has ac-cepted a call to be the rector of St. Andrew', Longmeadow, Mass.

* * *

The Rev. Charles Clingman of Birmingham, Alabama, has declined his election to be the rector of St. Thomas's, New York.

* * *

The Lenten offering of the chil-dren of the diocese of Pennsylvania was over \$75,000. They have prom-ised to make it \$100,000 next year.

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The convention of the diocese of Long Island increased the salary of Bishop Stires from \$6,000 to \$15,000 a year.

* * *

Rev. Kirby Webster of Rumford, Maine, has become curate at St. Luke's Cathedral, Portland, Maine.

* * *

A service in honor of the 40th an-niversary of the rectorship of the Rev. Frederick J. Bassett was held in the Church of the Redeemer, Provi-dence, R.I., last Sunday. *Notable service.*

* * *

Speaking at the opening session of the annual convention of the Episco-pal diocese of Long Island in the Ca-thedral of the Incarnation, Garden City, this week, Bishop Stires said that many rapidly growing Long Is-land communities are entirely with-out the influence of the church be-cause residents paying for homes on

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the installment plan cannot afford to support a clergyman. The bishop asserted that the church not only is failing to keep pace with these de-velopments, but is not attempting to deal with the situation in an intelli-gent and statesmanlike manner.

* * *

The colored mission of St. Phillips, Jacksonville, was admitted into union with the council of the diocese of Florida at the annual convention in May. It is the first colored congrega-tion to be admitted as a parish.

Bishop Juhan gave a most encour-aging account of the condition of affairs generally within the diocese. The diocesan banquet was held at the State College for women with over 200 present. The address of the

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evening was given by Bishop Wing, coadjutor of South Florida.

* * *

The conference for leaders in girls' work opens next Monday at Taylor Hall, Racine, with a faculty of such notables as the Rev. Phillips E. Osgood, rector of St. Mark's, Minneapolis; Miss Mabel E. Stone, the principal of Chatham Episcopal Institute, Chatham, Virginia; Miss Florence Newbolt of the Girls' Friendly; Judge Burgess of the Racine Juvenile Court; Miss Clarice Lambright of Western New York and Miss Mary McKinlay of St. Mark's, Minneapolis. Mrs. George Biller is hostess and the Rev. Harwood Sturtevant is chaplain.

* * *

"When we began, two or three years ago, to distribute twenty copies of *The Witness* at the church door at five cents a copy our people were reluctant to buy. So on Monday morning I mailed the left-overs to parishioners who might be interested. Now, however, every copy is taken up every Sunday. One Sunday recently our bundle was not on hand because of postal delay, and there were insistent demands at the church door for "my *WITNESS*." Besides *THE WITNESS*, our diocesan paper, *The Pacific Churchman* and *The Church at Work* are carefully and regularly sent out and I want to testify to the splendid reaction that we get from this method of telling the Good News."

The letter is from the Rev. W. A. Brewer, the rector of St. Paul's Church, Burlingame, California. If any of you rectors are convinced by his letter we will be glad to start a bundle in your direction. Cost 3 cents a copy, sell for a nickle. We'll bill quarterly. It is a plan that is working most successfully in many parishes. Place your order now for

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* * *

The Rev. Mr. Ono of Grace Church, Tokyo, talking informally at Trinity Chapel, New York, mentioned two or three facts about religion in Japan which may be of use to any one who is interested in interpreting the history of Christianity in the Orient.

For one thing, Mr. Ono mentioned the fact that after Christianity had been established by Xavier in the 16th Century and was at first favored by the rulers of the country, the terrible persecution arose because the missionaries came to be thought of as emissaries of Spain. That is to say, apparently the same confusion existed in that far-off time whereby Christianity was feared as a forerunner of Imperialism, as it is said to be in China today.

In outlining the history of the country, Mr. Ono also noted that after the violent effort to stamp out Christianity, a "Dark Age" followed during which, for more than two hundred years, the country stood still, its doors closed against all outside influences.

A third note of interest lay in Mr. Ono's pointing out that Bushido, the system which had as its aim the safety and preservation of the feudal state, was responsible for developing in the character of the Japanese people a deep spirit of loyalty and endurance and willingness even to give their lives for what they believed,—gifts which will make no small contribution to Christianity in Japan.

Mr. Ono has frequently attended

St. Luke's Chapel, New York, while he has been at the General Theological Seminary, and recently baptized a Japanese student there who came from Japan on the same boat with him. He has also been instrumental in having two Japanese students confirmed. One wonders whether American priests, resident for only seven months in foreign countries, are as successful in continuing their work among their fellow-countrymen.

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