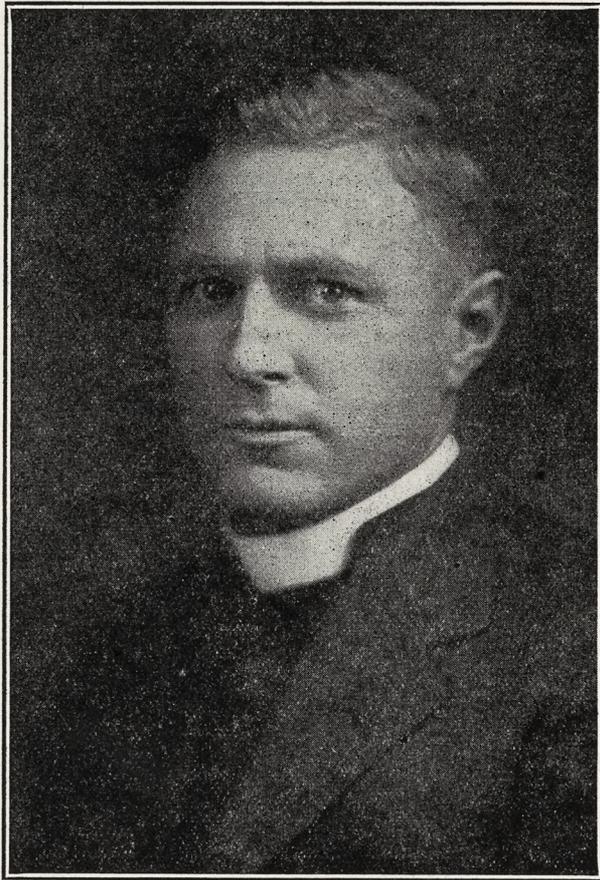


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THE MARRIAGE RELATIONSHIP

And The Moral Law

BY BISHOP JOHNSON

WHEN one reads such articles as those recently set forth by H. G. Wells and Judge Lindsay on the marriage relationship; and when one realizes that sex perversion seems to have the monopoly in fiction; and when one notes the increasing number of divorces and the lurid details thereof in the daily press, one wonders in bewilderment whether the moral law is subject to referendum, and whether men in their self-sufficiency imagine that they can amend those laws and principles which for centuries have governed human society and which have heretofore been regarded as divine laws. These laws seem now to have been set aside in order to justify men in the indulgence of passion with an utter disregard for the consequences of such indulgence.

Man did not originate sex relationship and therefore one doubts whether he has power to make the laws for that which he did not create.

There are certain laws which govern the Universe independent of man's approval or disapproval.

For example, the law of gravity is not subject to a referendum as to whether men submit to it or substitute something for it.

Man did not create the chemical laws which determine the various combinations of the elements. He may discover these laws. He cannot alter them.

Likewise, the laws of logic are invariable. Man may use a syllogism to prove his point. He may not change the nature of a syllogism in order to prove it.

Christ tells us that "heaven and earth shall pass away, but that His Word shall not pass away."

This is His way of stating the inexorable character of the moral law.

In other words, man must obey the moral law as something fixed and unalterable; or he may disobey the

moral law and take the consequences. But he may not amend the moral law in order to justify his passions or his prejudices.

The whole fabric of society depends upon the fixed character of the moral law.

The fact that man has a complex in favor of indulging his passions is no argument in favor of his doing so with impunity. One might as well justify the paths which lead to any other form of insanity on the ground that he feels constrained to do the things which result in madness.

It would seem as though men who believe that man originated in confusion are impelled to advocate a course of action which inevitably will end in chaos.

In other words, the basic principle of the moral law is contained in the formula, "I believe in God the Father Almighty, maker of Heaven and Earth." Without that premise men seem to ignore history, to trample on experience and to defy decency.

Man is disposed to be neither a monotheist nor an atheist, but a polytheist. He senses the existence of God but his unregulated passions cause him to manufacture gods who will pamper his propensities.

Men do not make their gods out of wood and stone today. They make them out of the gray matter of their brain.

They differ from the eccentric Roman Emperor who lay dying and when asked how he felt, replied, "I feel as though I were about to become a god."

They rather suspect that they are gods, or, at least, have certain divine attributes which enable them to lay down a new moral law, or to amend the laws already established for man rather than by man. Man discovers law. He does not create law.

The body of laws, physical, mental and moral are the result of human

experience tested in the crucible of human history. In this way men have learned the principles of government and the laws of society.

In the same way men have learned the laws which govern their appetites and their desires.

There is plenty of experience in human history as to the fatal results of lax marriage laws and they are not inspiring. One can find the experience in decadent Rome, in frivolous France and in truculent Russia.

What experience? The experience of jejune philosophers, sitting in their studies and telling the world that law is slavery and license is freedom, and in spite of the fact that all history and experience are against their theories.

Reason is built up on history and experience.

The sanctity of the family; the responsibility for children and the reverence for womanhood have been at the basis of every decent civilization.

Laxness in the marriage relationship; indifference to the training of children and the exaltation of physical passion into a religious privilege have been the marks of a decadent civilization.

The affectation of a modern superiority to ancient law is a pure assumption because in spite of his modernism man is still a creature, subject to all of the limitations of his ancestors and as responsible for obedience to the moral law as he is to the laws of nature.

There is nothing today in human contacts to make us believe that the superman has arrived, and that by virtue of his progress he has passed into a sphere where he can originate the laws governing a social system that he did not create.

Until these gentlemen can cite human experience as the basis of their academic theories they are merely

indulging a wish instead of laying down a law.

We will continue to believe that

there is no more occasion for man to assume that he may dilute the Seventh Commandment to meet his lust,

than there is for him to dilute the Eighth Commandment so that he may steal more respectably.

SERVING COLLEGE YOUTH

An Opportunity and a Duty

BY REV. SAMUEL E. WEST

Rector of Trinity Church, Greeley, Colorado.

A GREAT deal has been written, and well written, about the student pastor and his work; not so much about the relationship of the parish to the student problem. It is undoubtedly of the utmost importance that the pastor of students be the right man for the place, and that he have a high conception of his office; and yet I am convinced that the most effective work will not be accomplished, and the ideal condition will not be realized, until the parish itself, in the college town, accepts the ministry to students as a vital part of its *parish program*, and not merely as an item in the *rector's program*, to be tolerated or approved.

EXPECTATION OF PARENTS

When parents and pastors send boys and girls away to college, they have a reasonable right to expect certain definite things from the college town church—that their children shall be welcomed into the fellowship of the sister parish and to a share in all of its spiritual privileges; that they shall be the recipients of that hospitality which the Apostle urges Christian people to use one to another "without grudging"; that insofar as the college town parish can contribute towards that end, their children shall leave college strengthened rather than weakened in the Christian life. The truth of this statement would seem to be obvious, but it needs to be emphasized. When students, particularly freshmen, are making new contacts, and adjusting themselves to a new environment, it is of the greatest importance that the contact with spiritual things be maintained.

Much is being said about the intellectual difficulties of the modern student in the realm of faith, and they certainly do exist, but I am inclined to think that we place too much stress upon this problem. Students whose training has been received in a Fundamentalist home or parish do have a pretty difficult time when they come to college, but not many Episcopalian students have had that kind of training. They do not have to choose between what they learned in the Church back home and what they are told in the class in zoology. The situation in the modern college is not so much that God is denied,

but that He is crowded out—perhaps an effective way of denying Him. He is not given much place in the curriculum. And the life of the student is so over-organized, the demands upon his time are so great, the distractions so numerous, that there can not be much time nor inclination for spiritual things. Consequently the spiritual need, which after all is the greatest need of the student, is the one most likely to be neglected. Here, then, is the responsibility and the opportunity of the Church—to bring spiritual obligations and privileges before the attention of the student, to make the services of public worship as attractive and appealing as possible, to keep the Church always open and always inviting.

PARISH TASK

This is as much the work of the parish as it is the work of the rector or the student pastor. To make much of our public services, to present the Church in all of its dignity and beauty, means maintaining a competent organist and choir, keeping the vestments decent and clean and whole, enriching the sanctuary. To maintain an open church all through the week as well as on Sundays, with perhaps a week-day service, means paying out more money for coal and for janitor service. To welcome the student to the services is more the business of the parish, of the congregation, than of the pastor. He is expected to welcome everybody, to stand in line after the service and shake hands and try to remember every name and every face; but I venture to say that it means more to the student, to the stranger and the visitor, when members of the congregation go out of their way to extend a welcome. There are many people who still think that the Episcopal Church is a sort of lodge, and that in order to enter one must have the pass word, and perhaps wear a badge upon his coat lapel. Two visitors in Greeley this past summer were quite delighted and very much surprised when invited to inspect the church, saying they supposed that only Episcopalians could enter.

Surely there is no better time to correct this and other equally erroneous impressions in the minds of people than when they are in college; no

greater obligation than to teach students that the Episcopal Church is a friendly Church, God's Church, a "house of prayer for all people."

In this parish, I am happy to say, the people on the whole are in sympathy with the student work. We have two members of the faculty of State Teachers' College on the vestry, and several others who are actively engaged in some branch of parish work. Some of the things which we find helpful are—a "Harvest Home" dinner, held just after the opening of the fall term, to which students are invited; a monthly Vesper service conducted by students; a visitors' register in the Church vestibule, which students particularly are invited to use. We have a flourishing club for college students, "St. Augustine's," which meets every Sunday night after Vespers for supper and a program.

DEVELOP LEADERS

Young men and women are in college presumably to prepare for their life work. The world looks to them for leadership, and the Church has a right to expect leadership from all of her children who have had the benefit of a college education. That leadership, normally, will be, and should be in the nature of practical participation in the life of some parish. But young people need training for religious leadership as well as for any other kind, and herein will be found one of the unique opportunities of the college town parish to serve the whole Church.

In order to take advantage of the opportunity, the parish must be prepared to accept students into the manifold activities of her life. And great numbers of them are willing and eager to serve. Teaching in the Church school, singing in the choir, serving at the altar or on the altar guild, ushering, engaging in some work of Christian social service; these are some of the activities in which students should be encouraged to participate. Doubtless most parishes are more than delighted to have such aid, but the point I wish to emphasize is that parishes should not simply accept their help with a sigh of relief, but should study the situation in order to find employment for as many as possible. There is

nothing so fatal as to have students or any other people offer to engage in parish work, and then have nothing for them to do. If there are not enough jobs to go around, they ought to be created. Here is the chance for the wide awake parish to enlarge the Church school, possibly to organize an auxiliary choir, to push out into the community in some form of social service, to establish new missions.

Then the parish ought not to begrudge the use of the parish hall for student meetings, dances, parties, etc. It is through their meetings and conferences that they are to learn religious self expression. They may not always take the best care of the property, some dishes may be broken, dish towels ruined, coffee occasionally spilled on the floor; but the good ladies of the guild should reflect that the replacing of an occasional dish is a small price to pay in order that students may learn that the parish is their home.

EXAMPLE

There is another way in which the parish trains students for their future life in the Church—the way of example. Whether we realize it or not, students are forming impressions of the *kind* of parish which we have, and the manner in which we function. They are observant, and they are inclined to be critical, particularly in this age. They are critical of the rector and his sermons, perhaps mercilessly so; they are even more critical of the congregation. Their enthusiasm for the Church and the Faith after they have left college may depend quite as much upon the corporate life which they witness as upon the sermons which they hear and the books which they read. We older people do not hesitate to say what we think of them and their strange ways; do we pause to wonder what they think of us as professing Christian people, and of our parish as a part of the Body of Christ? What do they think of our attendance at the services; of our enthusiasm (or lack of it) for the Church's Program; of our care of the parish fabric; of our support of the budget; of the welcome which we extend to the stranger within our gates; of our devotion to the larger interests of the Kingdom of God? Do we make them feel that we really take our religion seriously, and that we consider Christianity worth while? Will they be so inspired by what they experience here that they will want to see it duplicated somewhere else? There is nothing which would give me greater pleasure, as the years go by, than to be told by returning students that they received their inspiration for devoted, intelligent and constructive work in the Church, here in this college town

Our Cover

Victor Hoag is the dean of Christ Cathedral, Salina, Kansas. He was formerly rector at Batavia, Illinois, where he was the originator of the Batavia plan of week-day religious education. During the war he served as a chaplain. He has been a member of the commission which wrote the last revision of the Christian Nurture Series, and holds several important diocesan positions. Since becoming Dean he has built St. Faith's House, a model self-supporting parochial center. He is the head of the committee on evangelism in the district of Salina, and is to be a Crusader in Oklahoma.

parish. This is a very real, and a very serious responsibility.

EVANGELISM

There is another phase of the subject,—of the service which the college town parish can render to the Church in the Diocese, the Nation and the World. We have been thinking particularly of those students who come to us as communicants. What of the others, those for instance who come to college without any definite religious experience or convictions? Who is responsible for them? We are all thinking just now about evangelism, and making our plans for the Bishops' Crusade. Is there any field where evangelistic efforts are now more needed, and where the right kind of evangelism can be more effective and far-reaching, than among non-religious college students, and may I add, faculty members? The college town parish ought to be engaged in the evangelistic business all the time, and the Episcopal Church has an opportunity in this field which is unique. With a respect for authority, which is not reactionary; with a veneration for tradition, for the Bible, for the Creeds, which is not Fundamentalism; with a breath of view and a sympathy for modern life and modern problems and modern scholarship, which is not Modernism; with a beautiful and dignified liturgy which is appealing and helpful; with a sacramental system which offers grace to men in every need; with a splendid organization and a national consciousness and a world vision, we *have something* to contribute to the college man and woman who is seeking reality and who desires to serve his generation. The pity of it is that we are so lacking in appreciation of our own treasures and so timid in offering them to others. Many communions which have much less to offer are much more zealous

in the offering. They put us to shame. What we need in college town parishes, in both pulpit and pew, is more loyal churchmanship, a more intelligent understanding of what the Church's faith is, and a missionary zeal which will take the Church and her Gospel, with conviction and without apology, to the man on the campus. One desirable result of such evangelism, if undertaken in the spirit of the Master, will be to dispel that ignorance, and to overcome that prejudice concerning the Episcopal Church, which seems to be the heritage of so many college students. It is a tragedy indeed when they carry that poisonous prejudice with them through college and out into the world.

TO INDIVIDUALS

Finally, the college town parish has a responsibility towards the student just as an individual. He is not a member of a peculiar class, and he is not an abnormal individual, but just a child of God going through a certain period of development, subject to unusual temptations, in need of that friendship and sympathy and understanding which we all need. He doesn't want to be coddled; he doesn't want nor need a frenzied program of social activities sponsored by the parish. He has all of that that is good for him, and possibly more, on the campus. But despite his fraternities and societies and teams and clubs and classes, I have a feeling that he is lonely, particularly if he is a freshman. And the people of the parish can do much to overcome his loneliness and to help him in the solution of his problems, simply by cultivating his acquaintance, inviting him to an occasional Sunday dinner, giving him the entree of the home.

In closing, may I appeal to the clergy and members of the parishes that are sending young people to college, for a sympathetic understanding of the problems of the student pastor and of the college town parish? About the least that you can do for us is to write to *us* about *them*.

A Chinese farmer, the main support of his family, felt himself going blind and was sent to the Church General Hospital, Wuchang. He had sixty-one days' care (with a bill of less than \$10), including an operation of which Dr. Bliss wrote: "We did an operation on his eyes, making a new pupil opposite the clear part of the cornea." In reply to congratulations on the result the doctor replied: "Your note calling attention to this particular bit of the day's work is a great help. One gets over regarding these things as unusual. Eight cases like this last year."

Let's Know

By Rev. Frank E. Wilson

NAMES

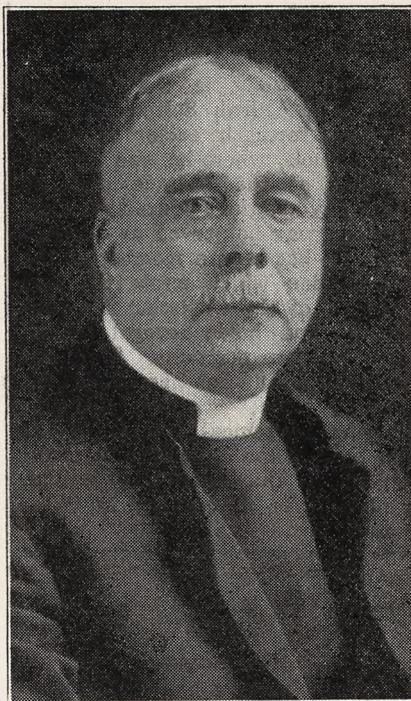
NOWADAYS when we name children, we generally go upon the theory that a rose called by any other name is just as sweet. So we call them by any name that suits our fancy. It was not so in the olden days. Names used to have a definite significance for the persons who bore them.

Abram's name, for instance, was changed to Abraham because God promised him that he would be the "Father of a great multitude." Isaac means joyful laughter, and the name was given to him because his mother, Sarah, was very joyful at the prospect of bringing a son into the world. Samuel means "heard of God" and was the name given to the child by Hannah "because I have asked him of the Lord."

Isaiah had a hard time of it persuading the Hebrews of the imminent danger which threatened them from their Assyrian neighbors. In order to drive home his warning he inflicted a couple of symbolic names upon his two sons. One he called Maher-Shalal-Hash-Baz, meaning "spoil speedeth, prey hasteth." Every time the boy walked down the street, he was a living message from the prophet telling Israel to look out for trouble. The second son was named Shear-Jashub, which meant "a remnant shall return." He had the more pleasant duty of reminding the people, every time they mentioned him, that God would save a remnant of the faithful from the overwhelming destruction which was about to descend upon them.

With a similar purpose our Lord added to Simon the name of Peter ("a rock") as an indication of the rock-like loyalty which was to be an apostolic asset. And when Saul of Tarsus left off persecuting the Church and went out as a Christian missionary, his name was changed to Paul, to indicate his change of heart. It is in line with the significant change of name in the case of one of the sons of Saul, king of Israel. He was known originally as Esh-baal, meaning "Man of Baal," at a time when the imported worship of Baal was common among the Israelites. Then came a concerted effort to discredit the foreign gods and purify Israel of their worship. Baal was spoken of as a cause of shame ("bosheth") to Israel. It was a mark of disgrace to bear his name. So the youth suffered for the sins of his father by having his name changed to Ish-bosheth, which meant "man of shame."

The Puritans, who found every-



BISHOP A. MANN
Helps His Brother Celebrate.

thing in the Bible worthy of emulation, were much given to the use of Scriptural names for their children. They also capitalized Christian virtues and called their offspring Prudence, Faith, Hope, etc. There was one zealous Puritan who even determined to improve on the idea of Isaiah by converting his son into an animated treatise on Calvinistic theology. The unfortunate child was loaded with the ominous monicker: —If - Christ - had - not - come - into - the - world - thou - hadst - been - damned Barbone. When he played with the other boys of the town (if Puritan boys ever did play) it was, of course, too much to expect them to recite a New England creed every time they wished to attract his attention. The inevitable result was that they cut it short, and the poor child went through life commonly known as Damned Barbone.

Last week's paper contained a picture of Grace Church, Cleveland. The parish has recently greatly beautified the church with new furnishings, including a very fine new organ, the work of A. G. Schantz Sons & Co., of Orrville, Ohio. The entire membership of the parish contributed generously.

* * *

The Rev. Milo H. Gates, vicar of the Intercession, New York, speaking last week to over a thousand members of the New York City Federation of Women's Clubs, urged them to fight easy divorce laws.

Cheerful Confidences

By Rev. George Parkin Atwater

STATISTICS

THE Living Church Annual has reached our desks. It is a very remarkable volume. It presents all the statistics of the Church, in a very satisfactory manner. Every Churchman should hand one dollar to his rector and ask him to secure for him a copy of this book. He will get more than six hundred pages of information about the Episcopal Church. If you once have a copy you will never be content to let a year go by without getting this Annual.

Among the countless items of information I note the fact that the Church last year has increased from 1,193,321 communicants to 1,200,987 communicants, a gain of 7,666. This is a distressingly small gain, and should cause our leaders to make a careful and scrutinizing survey of our difficulties. It is an average increase of less than one person for every parish and mission of our land. Inasmuch as many parishes show a large increase, it means that many others show a corresponding decrease.

There are many factors and complex conditions involved in any consideration of this vast subject. The growth of the Church varies with local changes of environment, with national movements of population, with economic stress and strain, with the personal characteristics of rectors, and with a score of other factors. But the question at once arises, "Are we proceeding, as a national church, upon sound assumptions and principles?"

For example, do we assume, in our work, that a constituency is a rather stable factor, and that only a very small number of people remove from communities?

That is increasingly a false assumption.

Do we take sufficiently into account that nearly every parish of any size loses by death each year a member whose support has been the equivalent of a large part of the support of the entire confirmation class, many of whom are children?

The remedy for our slow growth is most difficult to discover. When some sage arises and says that the trouble is that people do not secure transfers, or some other equally obvious trouble, he is but describing the disease. The problem is to find the remedy.

Have we not in the Church some statesman of wide knowledge,—of keen analytical mind, of no prepossessions that would cloud his judg-

ment, and of ripe experience,—who could make a survey of the national Church,—and try to discover the causes of our trouble and the remedy? If we have, it would be the part of wisdom for such a man to spend a year or two in such a survey, visiting dioceses and communities. He should make no speeches and attend no meetings, except such as he chose to attend. He should investigate such matters as the supply of men for the ministry, the location of parishes, the support of missions, and a score of other things. Our Presiding Bishop might do it, if he were not expected to make a speech—and eat a formal dinner every time he appeared anywhere.

We are engaged in the national pastime of "passing the buck" on to the other fellow. Why not discover the real facts, and act upon them?

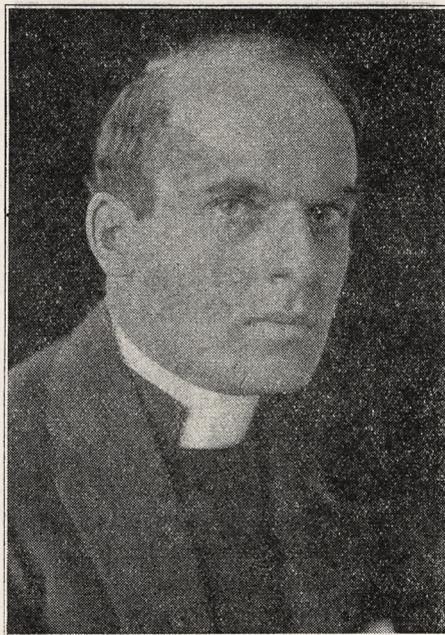
About Books

Religion in the Making. Alfred North Whitehead, Macmillan Co., N. Y.; \$1.50.

By Wilford O. Cross

Professor Whitehead's *Concept of Nature* was welcomed by philosophers as an important contribution to that synthesis of scientific knowledge which is now so slowly emerging. And his *Science and the Modern World* came as a truly vitalizing stimulant. For in this later book Whitehead showed himself to be not only a mathematician of world wide repute and a philosopher of note, but a man of letters also, and a historian. The key to any working grasp of Whitehead is the doctrine of organism. It is a doctrine that bids fair to be the key-stone of the renaissance that is upon us. Organism is the final blow, the death stroke of materialism. It is a cosmological description wherein the universe is seen as organic, integral, relative, functionative. "The world is a scene of solitariness in community." Every entity is an emergent from the pattern of its components. Electrons from patterns called atoms; atoms, in turn, from patterns called molecules, molecules contribute to communities of patterning called things, objects, entities. Furthermore, and here materialism ends, the electron is not substance but a vibratory tensor of energy. The universe is, therefore, a network of action, the integral organization of a vibratory flux. We cannot find matter in the laboratory, "for when we penetrate to these final entities (electrons and protons) this startling discontinuity of spatial existence discloses itself."

One cannot help feeling that Whitehead has thrown a rather worn phil-



REV. G. C. STEWART
A Crusader in Northwest.

osopher's cloak over the babe of the new physical discoveries. Our own Christian conception of creator God, form giving Logos, and inspiring Spirit, fits the case as well, I think.

Whitehead's book will repay in illumination and interest any amount of work its abstractions demand. It is hardly a popular book. But it is an earnest and an excellent contribution to the study of religious origins and religious fundamentals.

Books reviewed in this column may be secured from Edwin S. Gorham, Inc., 11 West 45th St., New York.

A call has been extended to the Rev. Frank Elliott Baker, formerly of Toronto, Canada, but for the past several months locum tenens at Calvary Church, Louisville, Ky., by the vestry of that parish to become its rector. On the first Sunday in December a service that is an ancient custom in the Church of England but has seldom if ever been used in America, was used. This is the ancient form of "Reading In" a new rector. This service, which is more than a thousand years old, consists of a declaration in ancient phrasiology by the wardens of the parish to the effect that the elected rector has been duly examined regarding his life, morals and learning and there being nothing to the contrary has been by the consent of the people and the approval of the bishop chosen to become rector. The rector's declaration is to the effect that he has been duly and canonically ordained and that he will obey his bishop and adhere to the laws and canons of the diocese and of the National Church and that he will diligently attend the flock committed to his care.

Preacher, Pulpit and Pew

By E. P. Jots

Wife: "Did you notice the chin-chilla coat of the woman sitting in front of us at church this morning?"

Husband: "Er-no. Afraid I was dozing most of the time."

Wife: "Um! A lot of good the service did you!"

* * *

He turned around, gazed at his wife in the back seat and said: "Aw, shut up! I know what I am doing an' doncher fergit it!" One minute afterward St. Peter handed him a flute with six holes and told him to move over in the alto section.

* * *

Cursing is impossible in the Sioux language. According to Dr. E. Ashley, veteran missionary among the Sioux Indians, blasphemous and profane speech is unknown in their tongue. Their imprecations, he says, are limited to a flick of the middle finger. Pointing out that the tribe named Dekotah means "Friendly People," he thinks the life of the tribe flowed so smoothly, and they offered so little resistance to its course, that no need for profanity existed. "The reputed stoicism of the red man and his silence in stalking game or making war," he declares, "do not explain the absence of profanity from the tongue. There is no word or expression in the Sioux tongue even to convey the damning of an enemy. A flick of the middle finger, resembling the snapping of an arrow and denoting scorn, is the ultimate in condemnatory gestures."

Clerical Changes

BURTON, Rev. Joseph, St. Paul's, Greenwich, New York, has accepted election to rectorship of the Holy Communion, Allendale, S. C.

HUTE, Rev. R. H. W., rector of Our Saviour, Jenkinstown, Pa., has been appointed assistant professor of philosophy at Trinity College, Hartford, Connecticut.

LINDSEY, Rev. J. Chauncey, rector of Trinity, Torrington, Connecticut, for thirty-one years, resigns, effective January first.

MACLAUGHLIN, Rev. James L., of the Advent, Brocton, called to the Advent, New Bedford, Massachusetts.

PAULSEN, Rev. J. J., ordained priest December 15th by Bishop Oldham has been placed in charge of St. Thomas's, Tupper Lake, N. Y.

ROBERTS, Rev. Brian, resigns as rector of Holy Trinity, Marlboro, Massachusetts, because of ill health.

SCOTT, Rev. John F., rector of St. John's, Providence, has been called to the rectorship of St. Stephen's, Lynn, Massachusetts.

WOOD, Rev. George B., has been elected archdeacon of Ogdensburg, N. Y., to succeed the Ven. D. C. White, recently called to Calvary, Utica. Mr. Wood is the rector of St. Mark's, Malone, N. Y.

New church is to be erected at once for St. Mark's parish, West Frankfort, Illinois.

Comments On Recent Events of the Church

Bishop Gilman Hopes to See the South Triumph Over the North In China

BUILDINGS

By Rev. H. P. Almon Abbott

In the death of Dr. David James Burrell, Fundamentalism loses one of its strongest supporters. It is fair to say, also, that Protestantism loses a devoted Christian and a man of outstanding ability. Whether we agreed or disagreed with Dr. Burrell's viewpoints, his life was a testimony to the fact that one man in his day may play many parts and play them well—that it is within the ability of all of us to make the world a little better for our passing through it. In pulpit eloquence, in scholarship, and in breadth of intellectual interests, he was impressive. He did much for the education of women in his work for the Bennett Female Seminary and the Elmira Female College. He had been president of the Lord's Day Alliance, president of the New York State Sabbath Association, a trustee of the Christian Endeavor Movement, a vice-president of the Evangelical Alliance, a member of the directorate of Princeton Theological Seminary, and many other things. He was an author, as well, and his books of sermons were widely read. A useful life, indeed! May he rest in peace.

* * *

I have oftentimes wondered why the Methodist Episcopal Church, generally speaking, erects such monstrosities of church edifices. Prison-like looking structures, with parish house basements. Cold and forbidding buildings, striking a chill into the soul. I have often-times wondered how worshippers amid such surroundings could lift up their souls to the strain of magnificat. In this connection, an appeal has recently been made to Methodist trustees who are contemplating new church buildings, by the Board of Home Missions and Church Extension. The appeal is as follows: "We believe the time is at hand for the Methodist Episcopal Church to take an advanced stand in the whole matter of church building. We should no longer suffer ugly and inadequate buildings to be erected. Ugliness, slovenliness or unsuitable arrangements should be looked upon as evidence of irreverence and carelessness in sacred things." Obviously the day of better things is at hand. Such architectural enormities have already been committed, however, that it will be many years before some of the sore spots in our cities



BISHOP C. MANN
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are reduced to the realm of remembrance!

* * *

I had the privilege of lunching the other day with the Bishop-Suffragan of Hankow, the Rt. Rev. Alfred A. Gilman. He told me more about China and the Chinese in half an hour than I have learned from the newspapers in many weeks. Bishop Gilman is of the opinion that the hope of China lies in the success of the Cantonese General Jong. That is, the South is to dominate the North. The Bishop, who went through the recent seige of Hankow and Wuchang, and came through as a hero, believes that a divided China cannot exist. He admits that the South is infected to some extent with Russian Bolshevism; but he believes that the South is friendly towards Bolshevism for political purposes, to bolster up its cause against the North. When the cause of the South has triumphed, he thinks conservative China will assert herself and a sane democracy will result. Bishop Gilman says that the troubles with China are three-fold—poverty, ignorance and fear. The last named is the source of the anti-foreign demonstrations. He reports China to be deeply incensed at the Japanese and British because of the alliance between them. We are fortunate in having such a man as Bishop Gilman as assistant to Bishop Roots. The more I see of our foreign missionaries, the more impressed I am by their sanity, consecration and grasp of affairs.

Bishop McElwain of Minnesota and the Rev. Milo H. Gates of New York are to open the Crusade at Trinity Cathedral, Cleveland, and are then to go to Toledo and Akron.

Philadelphia Going To Have Cathedral

Great Cathedral Is Planned For the Diocese of Pennsylvania to Cost Forty Million

BUILD FOR FUTURE

Under the leadership of Bishop Thomas J. Garland, the Diocese of Pennsylvania has committed itself to a cathedral project that in some respects surpasses similar cathedral projects already under way in New York and Washington. The chief respect is the vision of the future—what Philadelphia is to become in fifty years or more. A site has been determined upon in what at present is a distant suburb, but which Church authorities of the city believe will come to be the center of the city's cultural life and effort before 1976, certainly by the year 2000.

The location is far beyond Fairmount Park, to the northwest of the location of the Centennial buildings of 1876. There are seventy-five acres of rolling upland, overlooking the Schuylkill River in places. It has been decided to locate there the Cathedral of the future, also a parish church to be distinct from it, just as St. John of the Lateran, Rome, is the cathedral of Rome for local administration, and not St. Peter's, which is worldwide in its use. Grouped about the cathedral are to be institutions under the care of the diocese, such as hospitals, schools, clergy houses and diocesan offices. At the moment \$500,000 is being raised to realize on the option already taken.

The name determined upon is the Cathedral of St. Mary, but it is said to be possible that this name will be changed. The cost of the cathedral has not yet been fixed, but it is certain to run into the millions. The whole project may mean the investment in years to come of as much as \$40,000,000, or as great a sum as it is now planned to put into New York and Washington cathedrals together.

With the coming of Philadelphia into the list, the Episcopal Church in the United States is committed to an expenditure for cathedral buildings and foundations of considerably more than \$100,000,000. The New York Cathedral, the third largest in the world and the largest in the United States unless Philadelphia outstrips it, was projected on the basis of \$10,000,000, but \$25,000,000 is the sum already sought, and the cost probably will reach \$30,000,000. This includes the associated agencies surrounding it. Washington Cathedral projectors talk of a \$15,000,000 outlay but may reach much more.

News Paragraphs Of The Pacific Dioceses

Successful Preaching Mission Is Given By Dean Quainton At Trinity, Portland, Oregon

MUCH BUILDING

By Bishop Stevens

The Preaching Mission conducted at Trinity Church, Portland, Oregon, by Dean Quainton of Victoria was marked by great enthusiasm and large congregations. The Dean is an effective and epigrammatic speaker. Here are several bits of wisdom from his addresses: "We should not speak of the personality of God but of personality in God." "Mrs. Eddy says there is no matter; it does not matter what Mrs. Eddy says." His definition of meditation is particularly good; "Meditation is the great deliberate fixing of the mind on some truth or fact (specially though not solely from the Bible), holding it before the mind, steadily, silently brooding over it until it melts into one and becomes a part of one's very self." The diocese of Oregon is entering upon the preliminary work of the Bishops' Crusade with the same energy and interest that characterized its great preaching mission.

* * *

Parish houses are being built in many Pacific Coast parishes. At Woodmere, Oregon, and Los Altos, California, work is almost completed on new buildings, and in the diocese of Los Angeles, All Saints, Los Angeles, and the Church of Our Saviour, San Gabriel, have recently opened large and beautifully arranged parish workshops. There is an increasing conviction throughout the West that both religious education and Christian fellowship demand commodious and well equipped centres for congregational activity.

* * *

A remarkable campaign has just closed in St. Philip's, Los Angeles, a colored congregation. For many years the building which they own has been woefully inadequate. Under the leadership of their vicar, the Rev. W. T. Cleghorn, over \$26,000 in cash and pledges has been raised for a new church, and *all from the colored community itself*. As yet not one cent has been asked or given from any other source. The effort has given wonderful stimulus to the life of the congregation.

* * *

The University of Southern California which is largely under the direction of the Methodist Church has adopted a new policy in conferring degrees in divinity. Formerly the

Maclay School of Theology offered a three year course leading to the degree of Bachelor of Divinity. Under the new plan the School of Religion offers courses to all properly qualified students of at least Junior standing. Students who wish to specialize in theological subjects may choose to qualify for the degree of Bachelor of Religion instead of the customary B. A.; and subsequently proceed to the degree of Master of Theology which is given under the same general conditions as the degree of Master of Arts. The degree of Master of Theology requires twenty-four units of work and a thesis and may be taken by Bachelors of Arts as well as Bachelors of Religion. It is a distinct departure although there is good precedent in the English plan of allowing specialization in divinity during the undergraduate course.

* * *

The Chinese Mission at Oakland (True Sunshine Mission) had a confirmation class recently of nine persons with six candidates for baptism, five of whom were men. It is difficult to overestimate the value of our Pacific Coast Oriental work. The interest of our Church people in their Chinese and Japanese congregations in this country is an earnest of their interest in missions abroad.

* * *

A fine piece of cooperation among Christian people is seen in the Yosemite National Park Church where services are maintained by a general committee consisting of representatives of our own Church, the Roman Catholic Church, and the larger Protestant bodies.

News Paragraphs Of The Episcopal Church

Bishop Manning of New York Is Doing Much Besides Building a Great Cathedral

EVANGELISM

By Rev. William B. Spofford

There are those who say that the Bishop of New York, Dr. Manning, is concerned with but one thing, the building of the Cathedral of St. John the Divine. A couple of years ago these people were also whispering over the tea cups that this "House of Prayer for All People" which is the slogan for the Cathedral, was all the bunk; that Bishop Manning would be the last man in the Church to allow his Cathedral to be anything but Episcopalian—it couldn't even be Protestant Episcopalian under his leadership. But it is pretty hard for the tea drinkers to get a kick out of this sort of conversation today. One of the finest Labor Day meetings held in the country was held in the Cathedral of St. John the Divine, with *labor leaders* for speakers; with Mr. Green, the president of the American Federation, talking about "my dear friend, Dr. Manning, the Bishop of New York." Nobody is in danger of being deported to Red Russia because Bill Green calls him a friend, yet it is comforting in a way to know that the head of the organized labor forces in America knows one Bishop whom he is willing to speak of as a friend. Then a couple of days ago a great service

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was held in the Cathedral in behalf of suffering Jews, the first time, so says the *New York Times*, that a meeting has been held in any Christian Cathedral specifically in behalf of the Jewish people. Among the speakers at this service was Dr. Parkes Cadman, the Congregationalist president of the Federal Council of Churches. This service caused the *Brooklyn Eagle* to say editorially, "Bishop Manning is distinctly making good his pledge to establish the Cathedral as a 'house of prayer for all people.'" And now the bishop is promoting amateur hockey games in New York, and one sees signs wherever one goes announcing the hockey games for the Cathedral of St. John the Divine.

Funeral services for Mrs. G. G. Bennett, wife of the Bishop of Duluth, were held in Trinity Cathedral, Duluth, on December 15th.

To Baltimore and Maryland people; there is no person in Maryland authorized to secure subscriptions for THE WITNESS. Under no circumstances should money be paid to any person calling upon you who claims to be our representative. Rectors, it will be appreciated if you will announce this to your congregations.

Twenty-fifth anniversary of the consecration of the Rt. Rev. Cameron Mann, bishop of South Florida, was observed this month in St. Luke's Cathedral, Orlando. The preacher was the Rt. Rev. Alexander Mann, bishop of Pittsburgh, and brother of

Bishop Cameron Mann. Bishop Mann was consecrated in Grace Church, Kansas City, as the Bishop of North Dakota. He was later elected to Florida.

A diocesan conference on evangelism was held in Akron, Ohio, early this month, with seventy of the Clergy present, including Bishops Leonard and Rogers. The diocese is thoroughly prepared for the Crusade due to the work that has been done by the committee on evangelism in the diocese which is headed by the Rev. Stephen E. Keeler, Jr., rector of St. Paul's, Akron, where this conference was held. It was held by Father Huntington of the Order of Holy Cross.

Mr. Carl E. Milliken, former governor of Maine, speaking at the Federal Council meeting held recently in Minneapolis, said: "The American people, according to recent gov-

ernment figures, while constituting but six per cent of the population

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of the globe, are consuming thirty per cent of its products and manufactured goods. That is ground for some sober reflection in the American Churches."

* * *

And Dr. Worth M. Tippy, at this same meeting of the Federal Council, said: "If the Church is to have any real influence on our industrial life it must have courage. It must expect to be misunderstood at times and criticized. It must pay the price of sympathy with the labor movement or else forfeit its hold on the working masses as tragically as it has been forfeited in Germany. The Church had better make occasional blunders than timidly abdicate the field."

* * *

Reports come in from all over the country that active preparation is going on for the Bishops' Crusade.

* * *

The Good Idea Paragraph; the City mission office of Detroit supplies the clergy of the diocese, and others if they care for it, with information about people who go from parson to parson soliciting immediate money with harrowing tales. So useful has this service proved that the Federation of Churches of the City has made the Mission its agency for this information.

* * *

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WEEKLIES**

Patriotic Service met on December 14th in the Mirror Room of the Plaza Hotel. The Mirror Room of the Plaza Hotel for such a meeting inspires comment, but I shall let it pass. Anyhow Bishop Shipman, so the secretary of the organization informs me, spoke on the deep foundations of patriotism in religion, and explained to the ladies the distinction between true preparedness and militarism. Distinction between the two in the United States of course you understand, and not the distinction in the Germany of 1914 or the Russia of today. Then Colonel Russell Langdon talked to the ladies on the morale of the soldier; then lantern slides were shown of the Plattsburg training camp, of President Coolidge

reviewing the troops and of the proposed chapel. Finally a bite to eat at two dollars a throw brought to a close a most successful afternoon.

* * *

One hundred and thirty student nurses were recently entertained at St. Paul's Cathedral, Detroit, by the Guild of St. Barnabas. Addresses were given by Bishop Page, Mrs. Page and Dean Johnson. A questionnaire revealed that of the 130 present, 45 were Methodists, 27 Episcopalians, 23 Presbyterians and 11 Roman Catholics.

* * *

Religious census at the University of Michigan showed the following Church preferences among the more than nine thousand students: No pre-

ALL BUSINESSES, which are well conducted, form the habit of reviewing their affairs as the New Year comes in, and making their plans for the New Year and for future years. Their plans are not confined solely to the immediate future, but look forward into the more distant future, and they provide against possible or known contingencies.

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ference, 2027; Methodist, 1516; Presbyterian, 1205; Episcopalian, 841; Roman Catholic, 736; Jewish, 653; Baptist, 421; Lutheran, 386; Christian Science, 179.

Bishop Fiske of Central New York commented on the Hall-Mills case in a sermon at the Church of the Redeemer, Watertown, recently, saying that the case held an especial appeal to him since he knew all the principals and had been baptized and confirmed in the very church which Dr. Hall served at the time of his murder.

"The Hall-Mills case is a good example of what can happen if we let the little sins of life grow and develop into the greater sins of life. We must guard against all sin if we are to escape tragedy," said the Bishop.

"It was a terrible tragedy to the families of both Dr. Hall and Mrs. Mills and it was a tragedy to the Church. Such a thing goes to show that it is the little sins of life that we commit which cause us gradually to go on and commit the bigger sins.

"We have to fight against the little sins as well as the big ones if we are to overcome them. I visited Auburn prison some time ago and confirmed a man who was serving a life term for murder. After I confirmed him I had a visit with the prisoner and he told me that when he started on his career of crime he did not intend to commit murder. He said that one little crime was successful and it led to greater crimes."

St. Luke's, Evanston, has a budget of \$75,000 annually; \$50,000 for parish and \$25,000 for missionary work.

A children's corner was dedicated on a recent Sunday morning in All

Saints' Church, Brookline, Mass., in the presence of many little children, their teachers, and some parents. It stands near the font which marks entrance of the babies into the church at baptism. On the wall hangs a colored Della Robbia bas-relief of the "Bambino," and near by an English colored print of the Christ child surrounded by angels and boys and girls. A frame is provided in which will be placed pictures appropriate to the different seasons of the church year. A long shelf holds bright religious books, and small chairs are arranged for the use of the children. At a kneeling desk the little ones may pray with parent or teacher, and speak to that Friend who said, "Suffer the little children to come unto Me." The corner is set apart for the children so that they may early acquire the habit of going into the church at all times and feeling at home there.

One cold Sunday morning fifteen people came to service in a certain church. During the service the church caught fire. The news spread, scores of people who had remained at home hurried to the scene, stood for two hours in a foot of snow with zero weather, watched the church burn.

The Rev. Arthur Dumper, dean of Trinity Cathedral, Newark, New Jersey, was the noon-day preacher last week at Trinity, New York.

A large number of laymen attended the annual dinner meeting of the Brotherhood of St. Andrew which was held in St. James' parish house, Rich-

mond, Virginia. The speakers were Bishop Brown, Mr. G. H. Randall, editor of the Brotherhood magazine, and the Rev. "Daddy" Hall of Philadelphia.

New Church at Daphne, Alabama, is nearly complete. The Rev. Joseph R. Walker, who has charge, hopes to have a service there on the 15th of January.

St. Columba's Church, Detroit, Rev. O. R. Berkeley, rector, has already raised \$100,000 and is to start work soon on a new church. In addition to this they have donated to the build-

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ing funds of a couple of other parishes in the diocese.

* * *

Diocese of Springfield is planning two big meetings for the Bishops' Crusade, one at Decatur and the other at East St. Louis.

* * *

Bishop Horner of Western North Carolina confirmed a class of thirty-five in historic old Calvary, Fletcher, N. C., on December 5th. It is one of the largest classes ever presented in the diocese.

* * *

Ten Years Ago in the Witness: the Rev. George Craig Stewart, rector of St. Luke's Church, Evanston, Illinois, was unanimously elected dean of the Cathedral of the Incarnation, Baltimore, Maryland, on December 15th. Dr. Stewart has not as yet signified his intention to accept.

* * *

The Rev. Dr. Robert Patton, head of the American Church Institute for Negroes, reports that the General Education Board, which a year ago gave \$100,000 toward the budget of the Fort Valley Normal and Industrial School in Georgia, has further appropriated \$33,333 to St. Paul's, Lawrenceville, Virginia.

* * *

I see this question propounded in a syllabus for interdenominational conference: "How can the minister keep his own spiritual life fresh and vital enough to have the inner resources without which he can give little personal help to anyone else?" You might attempt to answer that interrogation in reams of foolscap. Here is an all-sufficing reply: The daily celebration.

* * *

Bishop Coley of Central New York recently dedicated the new parish house of St. James', Pulaski, N. Y.; Rev. Ray Wootton, rector.

* * *

Shingle Point is the most northerly mission in Canada's western Arctic regions. There Rev. W. A. Geddes, Anglican, has built a church of driftwood, which comes down the Mackenzie River in such quantities that he could choose his logs. His Eskimo

congregation assisted him and added a steeple for a bell, which was made in Vancouver.

* * *

Bishop Manning consecrated Christ Church, New York City, on December 19th.

* * *

Unfair representation of Protestant churches and caricatures of pastors in motion pictures are being prevented by the cooperation of religious forces and motion picture interests, according to a report presented at the meeting of the executive of the Federal Council of Churches in Minneapolis last week.

* * *

The Rev. George Craig Stewart, St. Luke's, Evanston, has been assigned to Minneapolis and St. Paul as a Crusader; Dr. Almon Abbott of Baltimore has been assigned to Texas; Bishop Finlay has been assigned to West Missouri.

* * *

Plans are under way for a nationwide celebration of the 50th anniversary of the Children's Lenten Offering on Easter of this Church Year.

* * *

A choral setting for the communion service, composed by Rev. Mr. Cochran of Raleigh, N. C., Negro priest and musician, based on some of the more dignified "spirituals," is finding a wide welcome. Bishop Demby has requested all the Negro missions in his jurisdiction to secure copies of it. Bishop Cheshire writes: "I think Mr. Cochran's composition has very distinct value . . . It seems to me an unique and import-

ant contribution to the sacred music of the church and of the country."

* * *

A campaign to eliminate illiteracy in the Philippines is noted by the Church Missionary Review inaugurated in 1926 by the committee of public instruction of the National Supreme Council. Part of the plan is that all students in public and private schools are to pledge themselves to teach reading and writing to at least one illiterate adult each year. Last year's World Almanac lists the Philippine Islands' "civilized population" as fifty-five per cent illiterate.

* * *

The Morrison Club, the National Student Council unit, at the University of Iowa, Iowa City, among many undertakings in a busy year, recently gave a supper for forty-three colored students and brought over to address them and to preach in the morning, the rector of St. Andrew's, Evanston, Ill., a Negro parish. The

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Trinity Cathedral, Cleveland.

Dean, Francis S. White, D.D.
Sunday, 8, 11 and 4. Daily, 8, 11 and 4.

Grace and St. Peter's, Baltimore.

Rev. H. P. Almon Abbott, D.D.
Sunday, 8, 11, 3 (Baptisms) and 8.
Holy Communion, 1st Sunday of month.

Grace Church, Chicago.

Rev. Robert Holmes
St. Luke's Hospital Chapel until new church is built.
Sundays: 7, 11 and 7:45.

St. Paul's, Chicago.

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

The Atonement, Chicago.

Rev. Frederic C. Fleming
5749 Kenmore Avenue
Sundays: 7:30, 9:30, 11 and 5.
Daily: 7:30, 9 and 5:30. Also Friday, 10:30.

St. Chrysostom's, Chicago.

Rev. Norman Hutton, S.T.D.
1424 N. Dearborn Parkway
Sunday, 8, 9:30; 11 and 4:30.
Tuesday, 10; Thursday, 8 P. M.

St. Luke's, Evanston.

Rev. George C. Stewart, D.D.
Sunday, 7:30, 8:15, 11 and 4:30.
Daily, 7:30 and 5. From Chicago, off at Main, one block east and one north.

Trinity Church, Boston.

Rev. Henry K. Sherrill
Sunday, 8, 9:30, 11, 4, and 5:30.
Young People's Fellowship, 7:30.
Wednesdays and Holy Days, Holy Communion, 12:10.

The Ascension, Atlantic City.

Rev. H. Eugene A. Durell, M.A.
Pacific and Kentucky Aves.
Sundays, 7:30, 10:30, 12, 8.
Daily, 7:30 and 10:30.

Christ Church, Cincinnati.

Rev. F. H. Nelson and Rev. W. C. Herrick
Sundays, 8:45, 11, and 7:45. Daily, 12:10.
Holy Days, Holy Communion, 10.

St. Matthew's Cathedral, Dallas.

Dean Chalmers and Rev. R. F. Murphy
Sunday, 8, 9:45, 10:45, and 7:45.
Daily, 7, 9:30, and 5:30.

Trinity, Waterbury.

Rev. Henry Baldwin Todd
Prospect, just off the Green
Sundays, 7:30, 11, and 5.
Wednesdays and Holy Days, 10.

St. John's Cathedral, Denver.

Dean B. D. Dagwell
Rev. J. Watson Rev. H. Watts
Sundays 7:30, 11, and 5.
Church School, 9:30.

St. Luke's, Atlanta.

Rev. N. R. High Moor
Sundays, 8, 11 and 7:30.
Church School, 9:30.

Club raised the money for this venture by providing luncheon for visitors on the annual University Homecoming Day.

* * *

The Chicago Church Training School is entering on the tenth year of its life. Nine years ago the first student began her training when the school had neither home, nor name nor finances. That student has now been at work for seven years and her fellow graduates now number six, working in Chicago; Dallas, Texas; Cincinnati, Ohio; in Virginia and in Iowa. There are three students now in training from the dioceses of Milwaukee and Ohio and the missionary district of Oklahoma. During this year there have been 18 enquiries about entrance, and it seems as if the school will become permanent. Its home is at Chase House, the settlement life giving an inspiring and practically educational background to the students' daily life. The name of the school is now known from East to West and acknowledged as one of the four schools of training under our Church. Its finances are just about where they were in the beginning, some of the students' expenses having been provided by gifts from parishes and individuals when they could not pay their way. It is an interesting psychological fact that women, who would gladly give all they have to the work of the Church, seldom have independent means and rarely have been able to save enough to pay for training; is there something in the possession of financial independence that closes a missionary career to its owner? The course at Chase House is a strenuous experience, but so is the life of a Church worker, and it is better to be prepared for it by living the same sort of life for two years, which is exactly what the Chicago school offers, two years packed with experience:—college courses in case work and psychiatry, with field work under Church Mission of Help, Chase House and the United Charities, besides some months of parish work; Church School observation and practice teaching in a large variety of schools, so that every department of religious education may be known, with all its difficulties; three months in a hospital covering a variety of practice in the care of the sick and observation in the operating room; normal courses in mission study; attendance at Church conferences, conventions, auxiliary meetings, etc.; Scout leadership, mothers' clubs, girls' clubs, etc.; and one winter under the best instructors to be found in the diocese for study of the Bible, Prayer Book, Church History, Doctrine, etc. Other classes can be taken at the Recreation School in every variety of group games, dramatics, etc., and Lewis Institute offers Domestic Sci-

Services

Cathedral of St. John the Divine, New York.

Sundays, 8, 10:15, 11, and 4.
Daily, 7:30, 10, and 5 (Choral except on Mondays and Saturdays).

The Incarnation, New York.

Rev. H. Percy Silver, S.T.D.
Madison Ave. at 35th St.
Sundays, 8, 10, 11, and 4.
Daily, 12:20 to 12:40.

Trinity Church, New York.

Rev. Caleb R. Stetson, S.T.D.
Broadway and Wall St.
Sunday, 7:30, 9, 11, and 3:30.
Daily, 7:15, 12, and 4:45.

The Heavenly Rest and Beloved Disciple, New York.

Rev. Henry Darlington, D.D.
Sunday, 8, 11, and 8. Church School, 9:30.
Holy Days and Thursdays, 7:30 and 11.

St. James, New York.

Rev. Frank Warfield Crowder, D.D.
Madison Ave. at 71st St.
Sundays, 8, 11, and 4.

Grace Church, New York.

Rev. W. Russell Bowie, D.D.
Broadway at 10th St.
Sundays, 8, 11, 4, and 8.
Daily, 12:30, except Saturday.
Holy Days and Thursdays, Holy Communion, 12.

St. Paul's Cathedral, Buffalo.

Rev. Charles A. Jessup, D.D.
Sunday, 8, 9:30, 11, and 8.
Daily, 8 and Noon. Holy Days and Thursdays, 11.

Gethsemane, Minneapolis.

Rev. Don Frank Fenn, B.D.
4th Ave. South at 9th St.
Sundays, 8, 11, and 7:45.
Wednesdays, Thursdays, and Holy Days.

All Saints' Cathedral, Albany.

Dean C. C. W. Carver, B.D.
Swan and Elk Streets
Sundays, 7:30, 9:45; Church School, 11;
Song Eucharist; 4 P. M., Evensong.
Daily, 7:30, 9, and 5:30. Thursdays and Holy Days, Eucharist, 11.

All Saints' Cathedral, Milwaukee.

Dean Hutchinson
Juneau Ave. and Marshall St.
Sundays, 7:30, 11, and 7:30.
Daily 7 and 5.
Holy Days, 9:30.

St. Paul's, Milwaukee.

Rev. Holmes Whitmore
Sundays, 8, 9, 11, and 4:30.
Holy Days and Tuesdays, 9:30.
Wells-Downer cars to Marshall St.

St. Mark's, Milwaukee.

Rev. E. Reginald Williams
Sundays, 8, 9:30, 11, and 5.
Gamma Kappa Delta, 6 P. M.
S. B. Foote, Mus. Bac.; Choirmaster.
Wells-Downer cars to Bellevue Pl.

St. James, Philadelphia.

Rev. John Meckridge
22nd and Walnut Sts.
Sundays, 8, 11, and 8.
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ence when that is desired. No school has better opportunities of affiliation with a great variety of educational and social organizations than has the Chicago Church Training School, and we have no hesitation in asking for it the continued help and support of Church people.

* * *

Writing on December 6, Bishop Creighton notifies the department of missions that he has received permission from the Mexican Government to speak in Mexican churches, to confirm Mexican children in Christ Church, Mexico City, and to ordain in the same building certain Mexican candidates for the Ministry.

* * *

The new parish house of Grace and St. Peter's Church, Baltimore, Md., the Rev. H. P. Almon Abbott rector, was opened on Thursday afternoon, December 16th. Many of the clergy of the diocese participated in the dedicatory service, held in the auditorium at 2:30 o'clock. The speakers included the rector, two former rectors, Dr. Arthur Chilton Powell and Dr. Romilly F. Humphries, Dr. Arthur B. Kinsolving, rector of Old St. Paul's Church, the architect, Mr. Woldemar H. Ritter of Brookline, Mass., and the builder, Mr. B. Frank Bennett, of Baltimore. The service was taken by the rector of Grace and St. Peter's Church, and the benediction was pronounced by the Ven. Edward T. Helfenstein D. D., Bishop Coadjutor-Elect of Maryland. The four stories of the building were thronged with members of the parish and their friends. After the formal opening of the building, the Christmas sale was inaugurated, lasting for two days. The proceeds of the sale amounted to several thousand dollars.

* * *

Request, brief and to the point: Give careful consideration to the advisability of using the Bundle Plan in your parish. A bundle each week to one address, papers sold for a nickle, we bill quarterly for three cents. It works. The other: when you have supplies to buy for your church please consult the advertisements that appear in this paper, and if in writing the firms you mention this paper it will help an awful lot.

* * *

Bishop Thomas of Wyoming preached last Sunday at the Cathedral in Boston. He spoke on the work being done in Wyoming among the Arapahoe Indians.

* * *

Professor John Fitch, one of the leading authorities in the world on industry, the author of numerous books, including "The Causes of Labor Unrest" is to give a series of lectures and direct conferences at the General Theological Seminary.

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A REFERENDUM

The question involved was, and still is: Shall the action of the National Council and the General Convention in refusing to curtail the national work be endorsed, or shall the National Council be ordered to retreat for lack of sufficient support?

The results of the Every Member Canvass are not yet known. They may prove to be insufficient, because the parish quotas have the effect of limiting the pledges of many interested givers.

The verdict is not fully rendered, therefore, until the larger givers have taken

SECOND THOUGHT

To every member of the Church who is able and willing to give largely for the work of the Church we would put these questions:

Does the pledge you have given for your parish quota represent all you will be able to do as a member of the diocese and of the national Church for the diocesan and general work?

Are you willing to see missionary schools, hospitals, and churches closed for lack of support?

*What is your verdict on second thought?
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