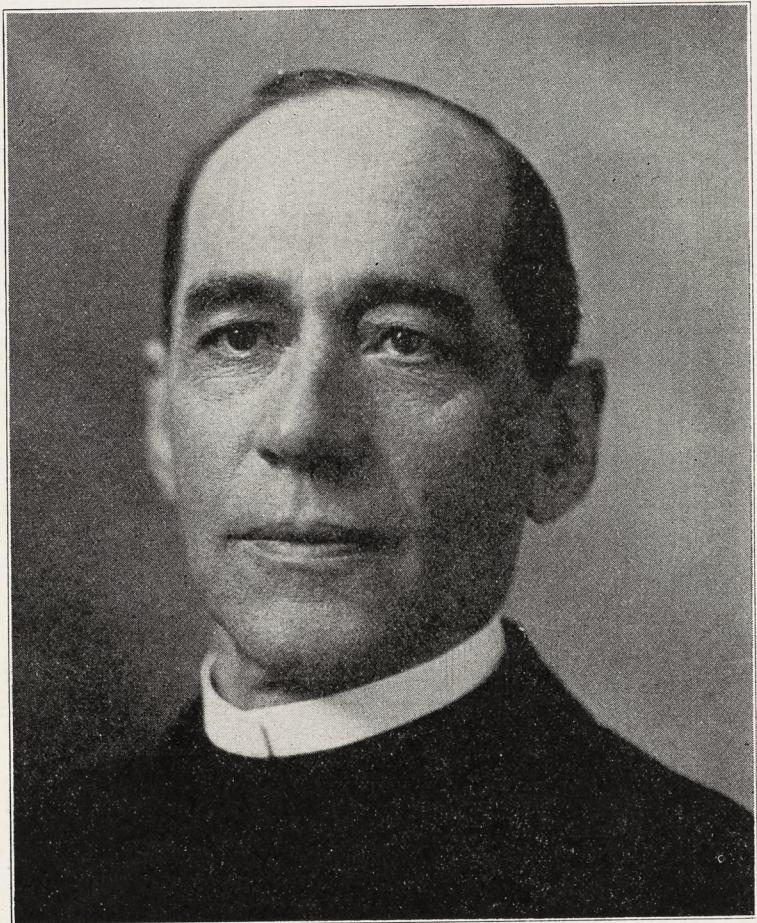


AUTHORITY IN THE HOME — Johnson

The **WITNESS**

CHICAGO, MARCH 17, 1927



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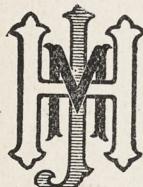


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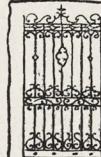
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WHAT BECOMES OF THE COLLECTIONS

The Place of Money in Religion

BY LEWIS B. FRANKLIN

THERE is a familiar story told of three Scotchmen who went to Church one morning thinking there was to be no collection, and when they found that an offering was to be taken, one of the Scotchmen immediately fainted away and the other two carried him out.

Few people are so mean that they avoid a collection as these Scotchmen did, but there are many of us to whom the collection seems the least interesting part of the Church service. This feeling is, I think, due to the fact that we do not appreciate just what is comprehended in the simple act of giving some of our money to the work of the Church.

In the first place, we ought to realize just what money is. It is not wealth in itself, but merely a measure of wealth. Real wealth consists of things of material value such as homes, factories, stores, railroads, farms, mines, forests. Pieces of paper such as stocks, bonds, mortgages, and money, which we frequently think of as wealth, are merely evidences of wealth. All of this real tangible wealth comes from one source,—human labor applied to the natural resources which are given to man as the free gift of God. The coal in the ground has no value until man's labor both of the brain and of the body, is brought to bear upon it, making it available for the use of mankind. Through human labor the iron ore and the limestone become steel; through human labor the steel becomes the framework of a building; through human labor the clay becomes the brick and through human labor the brick is used to complete the building. The building is wealth and if a mortgage is issued then that mortgage is an evidence of wealth, but the real wealth remains in the building.

If, then, wealth is the product of labor and money is the measure of wealth, the giving of money is the



MR. L. B. FRANKLIN

giving of labor and therefore the giving of self.

A man who works in a mill and for his day's work receives four dollars, takes two of this amount and places it on the plate at the Sunday morning service. Has he done an uninteresting or stupid thing? By no means. He has given to God a half a day of himself, his toil and his sweat, the product of his brain and his muscle. He has to a degree carried out the pledge he made in the Holy Communion Service, "And here we offer and present unto thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy and living sacrifice unto thee." The thing which he has given is not a dead, intangible, dirty piece of paper, but part of a life, full of personality.

These facts are recognized by our Church in its Prayer Book. The

only provision for taking an offering is found in the most solemn service of the Church, that of the Holy Communion. The rubric gives instructions as to how the offering shall be taken, "and reverently bring it to the Priest, who shall humbly present and place it upon the Holy Table." Just think what this means. On that Holy Table, or Altar, only three things are allowed—the Prayer Book, the sacred elements of the Communion Service and money. The cross, the flowers and other decorations are not on the altar, but behind the altar. But it is eminently fitting that the thing which measures the value of part of a man's life should be placed there.

What becomes of the money after it has been given? Does it lose that individuality of which we have spoken? By no means. In most of our parishes today a large part of the offering is taken through the means of the duplex envelope, part of the money going for the current expenses of the parish and part of the money going for the extension of Christ's Kingdom in the Diocese and throughout the world, what we call "Missions."

"Current expenses" sounds mighty stupid, yet here again we find that this classification includes little that is not human. Part of this current expense money goes to buy coal and the price paid for the coal means payment for the labor of the men who transported it and the men who mined it, toiling in their underground workings. The light which lights our church building seems far removed from any human agency and yet it is human labor which has produced it and the money which is paid for it is paid for human labor ministering to the worship of God.

And then there is the more personal and individual side of "current expenses." Part of it goes to support the life of the man who

March 17, 1927

keeps our church building heated for us and cleaned up for us; part of it goes to support the life of the man who is our spiritual leader and guide, our Rector. Part of it goes to help mould the lives of the youth of our parish in the Church School. In every item there is life, rich and throbbing.

And then the other side of the duplex envelope, which we call "Missions." As I have said, part of the money in the "Missions" side of the envelope goes to the Diocese in which we live, and here, too, we find that it is transformed once more into life. It becomes the City Missionary laboring in the jail, the asylum, the poor house, the home for the aged. Perhaps part of it is used in the direct support of the unfortunates in some of these institutions. Or else it becomes the worker in the country districts, carrying help and cheer and the message of Christ to the people in lonely places.

The other part of the money in the "Missions" side of the envelope goes to the work under the supervision of our National Council which includes practically all of the work done by our Church which is neither parochial or diocesan. Part of your

Our Cover

THE Rev. Charles Emory Byrer, the Dean of Bexley Hall, the theological seminary of Kenyon College, was born in Louisville, Ohio, in 1870. He graduated from Otterbein University in 1897 and from Bexley in 1900. He was rector at Cambridge, Ohio, 1900-1902; Mechanicsburg, Ohio, 1902-1905; the Good Shepherd, Columbus, 1905-1910; Christ Church, Springfield, Ohio, 1910-1922. He went to Bexley as a professor and was elected dean last year.

offering which goes to the National Council may be shortly transformed into the life of a priest of the Church living year after year on the shores of the Arctic Ocean, ministering to the little groups of Eskimo people, travelling up and down the coast in the dead of winter, perhaps on days in which the sun rises for only a brief hour or so above the horizon, and with the thermometer ten or twenty degrees below zero. He brings to these primitive people the message

of the Christ in all its fulness, a message made real by his work not only for their souls but for their minds and bodies. Another part of the money may be transformed into the life of a nurse in our little mission hospital in Liberia where the heat of the tropics is just as hard to endure as the Arctic cold and where the need of loving care is just as great.

And then part of the money is going into politics, the kind of politics that is going to decide the fate of the world. It is helping to support great institutions of learning in China, the land where live one-fourth of all the people in the world, a land of little learning and great potential power. Through the leadership created largely in these schools and universities, is to come in some future day the stable government which will enable China to take its place among the great nations of the world.

And so we might go on through the list, finding everywhere stories full of heroic service and romance. The stupid, inert thing we call money has ceased to be stupid and inert; it is part of our own life transported to distant fields so that we, too, may share in the great adventure of the extension of the Kingdom.

THE BIG STORY

The Gospel According to a Newspaper Man

III. TRADITION AND HISTORY

BY IRWIN ST. JOHN TUCKER

multiply that one Bible by the myriad copies made. You get a picture of all Europe covered by toiling scribes, men to whom writing came much harder than it does to us, because we are constantly reading and writing while to them it was an abstruse art seldom indulged and by only a few.

Century after century toiling men bent over sheets of papyrus and rolls of sheepskin, painfully transcribing letter by letter Latin translations of Greek and Hebrew manuscripts which had been thumbed into tattered fragments and lost centuries before. There have survived to us one or two precious copies whose known dates go back to nine centuries after Christ. Before that, only a vast void.

It requires a leap of faith to bridge that gap!

But we find something stranger yet. In the original Hebrew records were kept in a sort of shorthand, with only the consonants written down, jammed together without a pause. The first verse of Genesis, for example, would read:

NTHBGNNGGDCRTDTHHVNSN
DTHRTHNDTHRTHWSWTH T F R
MNDVDNDRKNSSWSNTHFCF T
HDP.

All sorts of different meanings might have been given this, according to the way one divided the letters and put in vowels here and there. To keep the readings straight, a set of marks was invented, somewhere about two hundred years after Christ, so that the script read like this:

N TH BGNNNG GD CRTD TH
i e e ii o eae e
HVNS ND TH RTH.
eae a e ea

This makes it much clearer. But the men who invented these marks and the men who wrote the original documents lived perhaps a thousand years apart. How do we know they got the right meanings?

In the case of the Old Testament, it is evident we have to rely on the Jewish Church. The tradition of the Scribes, their integrity, their fidelity to the text they copied, their preservation—by word of mouth handed down from teacher to scholar—of the correct interpretation of the text so copied—this is our sole guarantee that we have anything like the original meaning of what was written.

There are any number of errors

IN ANSWER to the question, "Where did you get this Bible?" a vivid picture is called up. Between the first printed Bible and the last event recorded in its pages stretches a period of some fifteen hundred years. Counting three lives to a century, this means that forty-five hundred lives, laid end to end, are required to bridge the gap. During all this time the Bible existed only by slow, painful copying. Thousands of copies made in this period now exist. Millions must have been made.

THE FIRST BIBLE

How much labor is involved in making a single one of these may be estimated by the experiment of writing out in good, careful painstaking printed lettering, a single page, without any errors, omissions, or interpolations. Get the lines all perfectly straight and the words evenly spaced, making each letter as perfect as you know how. Now multiply this single page by the sixty-six books of the Protestant Bible, add the thirteen extra which are included in the Catholic Bible. You will vision an amount of toil that is simply stupendous. You will see why it could take one man a lifetime to copy a single Bible. Now

noted in the text of the Bible by the copyist, places where the reading is quite different from what is written. Sometimes this difference of the word pronounced from the word written arises from reverence, sometimes from an evident mistake, piously preserved, but with a warning.

AN EXAMPLE

Take for example the word used in Revised Versions for the name of God, "Jehovah." The original name of the Lord was "Yahweh"—I am, or He who Is, it is translated in Exodus. But because of the warning against taking the sacred name lightly, Yahweh was referred to as The Lord, as in the New Testament He is referred to as Heaven. So they put the vowels for The Lord under the consonants for Yahweh, or Jahveh. It is like this: suppose under the consonants for George Washington, GRG WSHNGTN, we should write the vowels for Father of his Country, a e o i o u y, and thus arrive at the curious result:

"Garego Wisohnugtyn" as the name of the first President. This is not a whit more foolish than the name "Jehovah."

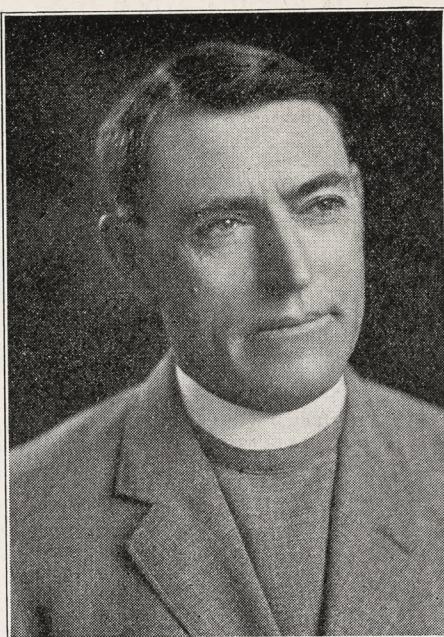
BOOK LEFT OUT

We know from references in the Old Testament that there were a great many books not included in the Old Testament: such as the Book of Jasher, the Book of the Wars of Yahweh, the Song of the Bow, the prophecies of Iddo the Seer, of Gad and of Nathan. These have vanished, except for the fragmentary quotations preserved in the books we have. Who picked out the ones that survive and let the others die? How do we know that the right ones were kept?

In the New Testament the case is the same. There are any number of books that run current among the early Christians which are not among the Twenty-Seven. What became of them? Who picked out the ones that survive, and let the others die? How do we know the right ones were kept?

There is no way of putting intelligent faith in the Bible unless we put a preliminary faith in the people who wrote it, compiled it, and preserved it. If we believe these people were falsifiers, blasphemers, deceivers, anti-Christs, Men of Sin, Enemies of God, then the whole Bible falls to the ground, for these are the people who selected it, wrote it, and gave it to us.

If a message is delivered to me by a man I believe to be a scheming liar, enemy both of the person who sent the message and the person to whom it is delivered, I am apt to have but a faint and glimmering faith in the message itself. It is true there is confirmatory evidence in parallel records, such as the Babylonian, Egyptian and Greek historians, and in the



REV. POSTELL WITSELL
Goes to Little Rock, Arkansas

Latin annals, of some of the principal events. But that which gives the story its color and meaning to us depends on the intimate preservation of fact and utterance which are, in the nature of the case, to be found nowhere else.

It is important, then, to test the attitude of the men who copied these records toward the statements contained therein. I found they were parts of a world-filling organization whose existence was staked on these statements. Beside this host of humble toilers, spending their lives in copying page and paragraph, I discovered a great and splendid line of interpreters, who kept even pace with the current of these volumes, as they flowed through the world. These men had names that fill one with joy. There was Benedict, the Blessed Francis, the Frenchman; the Jester of God; Gelasius, whose name means Laughter; Augustinus, the Little Splendid One; Leo, the Lion; Gregory, the Sheep-Watcher; Athanasius, the Undying; Chrysostom, the Golden-Mouthed. Their names sound like a Pilgrim's Progress through the ages: Merciful, Resurrection, Gift of God, the City Man, the Forest Dweller.

WHAT THEY ENDURED

I found these men engaged in warfare with pagans who burned their victims alive in wicker cages, who wore the heads of their enemies as ornaments on their chariot rims. I found them subduing the gladiators, conquering empires, transforming kingdoms by the power of the word they preached. I saw the great empire which embraced both East and

West to the uttermost limits of the mountains and the sea, totter and fall before onrushing barbarians; but the order of writers and speakers rose above the downfall. I saw the whole world's roads so ruined and robber-ridden that none could travel them, for the peril of death that lurked in every morass, except these same humble scribes. I found them going out into savage wildernesses, building there little bachelor club-houses, and transforming the wilderness into universities and fair lands of prosperous farms.

I found these copyists and scribes gave up home and family, fortune, independence, and frequently life itself, to testify their belief in the words they wrote with such care. I found that, so far from being liars and perjurers, they staked their own lives, and frequently lost them gladly, on the truth of the message they delivered.

I found any number of pallid Ethical Culture cults, and frenzied fanatic Holy Rollers, and dour Calvinists, and enthusiastic Methodists, and street singing Salvation Armies, arise in the course of that long lapse of centuries, before the printed word began. I saw sects rise and sweep across the sky and die again, beside the patient army of scribes who sat on, day after day, year after year, century after century, copying the words of Holy Writ.

I saw the old gods melt and die away before the patient scratching of the pens of these old scribes, and before the fiery eloquence of their interpreters, and before the skillful planning of their generals, and the deep, slow, burning patience of believers.

OTHER METHODS

I saw that to ages and nations where the people could not read, interpretations were carven in stone and cast in brass, displayed in pageantry and immortalized in high architecture. I saw bronze doors and marble baptisteries, altars and pulpits reredoses and wayside calvaries tell forth the story of the Scripture to those who could make nothing of A and B and C. I saw great festivals, wherein Old Testament and New were acted out by word of mouth and in scenes of great splendor, for those who could not understand philosophy, and who nodded for weariness in the length of great sermons.

And I saw that these two were inseparable, the Writer and the Teacher, the Message and the Messenger, the Bible and the Church. If the one is false, so also is the other. But if either be true, so also is the other. I came therefore to this conclusion: that any who believe the Bible must have faith also in the Church, or their faith is void.

AUTHORITY IN THE HOME

The Revolt of Youth

BY BISHOP JOHNSON

WHAT a mess society is in regarding the question of authority! We have enough of it on paper, but apparently so little of it in practice.

There is parental authority and federal authority and episcopal authority of public opinion. Any one who listens in at the consecration of a bishop, would think that he was receiving oceans of authority, whereas when he comes out of the trance produced by the service, he finds his mother's pail would hold all that he actually possesses.

As for the others;—Parental authority has degenerated into a sort of absent treatment and federal authority is sending poor devils to jail for the very offense that his honor may have committed in the circle of his friends, the night before.

We Americans do not have a high regard for authority except when we are arguing with socialists or fighting a national enemy. Under certain circumstances we exalt authority more than any people on earth, but ordinarily we do not regard it seriously. Our legislatures have a mania for making laws and their constituents for breaking them.

I do not believe that there is a single keeper of all laws,—no, not one. We adore the stars and stripes; we boast of our government; we accept the decisions of our courts and we respect authority, if there is a policeman on the corner to enforce it.

Our whole American people act in about the same manner as we did in college. We loved our Alma Mater and broke every law that she enacted for our protection.

It was not a disgrace in our eyes to be known among our fellow students as a breaker of the law.

Of course the result of this unusual disregard of authority has its dangers and also its blessings.

It means, if carried too far, that society will deteriorate. A college or a nation in which flagrant violations become too common, loses its morale.

REGIMENTATION

On the other hand, it indicates an unwillingness to be regimented to the dictation of a political or religious hierarchy, which same regimentation has always been highly exalted and never justified by the results of its domination.

Man is not a mechanical device intended to work in fixed grooves, but an automatic personality created to exercise personal freedom within

certain liberal bounds. He is subject therefore to centripetal and centrifugal forces—which keep him in equilibrium.

But if the centripetal force of authority succeeds in destroying the centrifugal force of personal liberty, then man ceases to be a child of God; and if the centrifugal force of self-will succeeds in destroying all reasonable restraints then he ceases to be human.

In the first instance he is goose-stepped into insensibility and in the second instance he degenerates into that kind of a beast who calls himself liberal and slays those who disagree with his particular kind of liberality.

What then is authority?

St. Paul did not seem to have a very high regard for it, because he says, "He must reign until He has put down all rule, and all authority and power" for says St. Paul significantly, "the last enemy that shall be destroyed is death," thus classifying death and authority as common enemies of perfect freedom, but implying that both authority and death are rather necessary evils, at that.

Now what are we going to do about it? There is no use wringing our hands and saying that we are all going to perdition because nobody obeys the laws. The aged have been doing that for several centuries over just this issue, and the world is much pleasanter to live in today than it was under the Puritans or the Tudors or the Bourbons, all of whom were sure that they were divinely commissioned to regulate their fellow men, and all of whom made a mess of things in doing so.

When you have to make frequent use of the stocks, or the guillotine or the stake, the trouble is not with humanity, but with those who assume to regulate the school. They accuse poor human nature of being wilful, when they are merely proving themselves incompetent and arrogant.

I believe that the average American is willing to respect authority when he sees that it is necessary, but resents it when he feels that some one is invoking his father and theirs, as an excuse for regulating him.

So let us analyse the scope and character of authority in the family, in the state and in the Church.

AN ANALYSIS

Manifestly a maximum of authority is necessary where reason and experience are dealing with the immature, the defective and the incompe-

tent, but even such authority must not conceive that it is divinely commissioned to deal with these materials in such a way as to keep them permanently dependent.

In the family life, there is just one power that is effective today, and that is competency based on a disciplined adult character.

I believe that there is far more of this authority in our homes than we imagine and as a result, there never has been a finer group of boys and girls than those being produced under this regime.

The tragic failures in parental control are first in the homes where the parents are themselves undisciplined. We have many juvenile parents and so there are so many adult children at the helm.

Parents, whose own self-indulgence is unrestrained, are having a hard time holding the respect of their modernized children.

MERE ASSERTION

And the second tragic failure is where mere assertion of parental authority breaks down in the daily contacts of the child outside the home. You cannot successfully import the Old Country home into America and fit it in with our public school system.

But where a parent has a standard of conduct and religion which represents real values and not fictitious ones, the results are by no means disheartening.

As I compare youth today with that of forty years ago, I say without hesitation that the large middle of immaturity, which existed then, has been diminished now, and that both the right and left wings of fine character and insolent impertinence have increased.

If one were to pick a group of one hundred youths of both sexes today, which would represent a cross section of the whole juvenile world, the number of the vapid and useless would be more than outweighed by the positive and hopeful characters which are being developed.

EMPTINESS

The impression is otherwise because of the fact that empty wagons make the most noise; though if incapable of carrying loads, they are quickly scrapped.

Parental authority is a symbol of all authority. Its function is to develop independence and needs to be withdrawn as self-reliance demonstrates its own control.

Man is a being who was created to inhibit himself, but only when he has

so mastered himself that he is fit for freedom.

The trouble is that he himself is the very worst judge of such fitness.

Parental authority has ceased, however, to be a mechanical device for the suppression of youth and has become a cooperative agency in the development of freedom. Anything less than this is a failure today.

The parents who would be faithful to their task must first learn obedience by the things that they suffer—partly in learning to put up with one another, and partly in striving to regulate their own faulty habits in life, by the standard of the Master.

The Church is the parent's training school for there he orients himself to a standard of righteousness, which he himself did not manufacture but which has been proved and tested by the experience of the race.

If those who serve the historic Church have no other compensation, they have this;—that as a rule those who have been faithful in love and service are justified by their children.

The proportion of children who have been reared and trained in the atmosphere of Mother Church and who then have gone wrong is very small.

As a rule they grow up to reverence their parents and to respect even if they do not always practice, their religion.

Current Comment

By Rev. H. P. Almon Abbott

CONTROVERSY may be the spice of religious life and give it much of its flavor; but there is a limit to its worthwhileness and a time of definite arrival when the flavor begins to pall. Publishers of religious literature report that sales of controversial religious publications are falling off. The decline began in October last and has continued steadily ever since. The sale today is about one half the sale of a year ago. Publishers are discouraging the would-be authors of such books, and one well-known publisher has declined three such manuscripts recently submitted. The fighters, apparently, are still keen to fight; but the public is weary of polemics, and craves the constructive awakenings of the spirit. The sale of evangelistic books has increased enormously.

* * *

IT IS always interesting to have a great man attempt to explain himself. Dean Inge, of St. Paul's Cathedral, London, has recently attempted the impossible. He objects to people picking out his gravest misgivings and prefacing them with the familiar headline: "Utterance of the Gloomy Dean." "It is always a pleasure," he says, "to be argued

Rectors

FREQUENTLY letters are received at the office of THE WITNESS asking for information in regard to commissions for subscriptions. We are very glad to allow a commission to any representative who works with the consent of the rector of the parish, of 50c on each yearly subscription. In many parishes during Lent subscriptions are taken by the children, the commissions going into their mite boxes. May we suggest that a representative, or a number of them, be appointed in your parish to take subscriptions during Lent. It serves a double purpose; it enables the young people to earn money for their mite boxes; it means the weekly visitation of a Church weekly to the homes of your parish throughout the year. Simply write the names and addresses carefully on one side of the paper, and send them to us with \$1.50 for each yearly subscription.

out of gloomy apprehensions. But the optimist is generally rather a foolish person; the kind of man who would buy from a Jew and sell to a Scot and expect to make a profit." The Dean says that if it amuses the public to call him a pessimist, he cannot help it. He remarks that an occasional lunge at social wreckers, bigoted anti-protestants and others whom he does not love is a decided relief to his feelings. He says further that "there is one thing that elderly men ought to remember, and sometimes forget, and that is that if there is a way out of our troubles, the middle-aged must find it, and the young must take it." He concludes, "The old fellow will persist in giving good advice as long as people will listen to him, and a little longer." We hope that the caustic dean will go on giving us advice, good or bad, for many years to come. After all, we are not compelled to take it.

* * *

IT IS a source of real gratification to us all to know that the Army and Navy chaplains are reporting to their respective religious weeklies that the spiritual value of their work has greatly increased. The reorganization made a few years ago is said to be proving its worth. One of the best results is the increased efficiency of the one hundred and twenty-five individual chaplains. Large numbers of ministers have voluntarily assumed the duties of chaplain for special purposes. The strength of the chaplain section of the Officers' Reserve Corps is now one thousand one hundred and seventy-two. At three important military posts priv-

ate funds are being raised to provide houses of worship of suitable character. In many other places small chapels have been provided. Church parades, chiefly of a voluntary nature, are being tried out, and the attendances are on the increase. Surely, there is a great field for the preaching of the Gospel of Christ and for the ministrations of the Churches among the defenders by land and sea of our national heritage.

* * *

I SEE that the Bishop of Southwark deplores the decline in Bible reading in England. He characterises it as a spiritual disaster to Church and Nation. He makes three suggestions to those who are not very familiar with the Bible and who wish to read it more regularly and intelligently: First: Obtain some good and simple introduction to the Bible. Second: Do not always read the Bible in small sections. Read through, if possible at a sitting, one of the books. Third: Use occasionally a modern translation of the Bible, such as Dr. Moffatt's. We might well deplore the decline in Bible reading in America and, we might elaborate the suggestions and put them into practice with profit.

Questions?

AUTHORITY IN THE HOME

1. Define authority; freedom. Discuss the amount of each that there should be in an American home.

2. Is youth today exercising too much freedom, and what evidence have you for your opinion?

3. If the answer to (2) is "Yes," are the parents in any way to blame?

4. Discuss this: "Parental authority has ceased to be a mechanical device for the suppression of youth and has become a cooperative agency in the development of freedom."

5. Discuss this: "The function of parental authority is to develop independence and needs to be withdrawn as self-reliance demonstrates its own control."

THE BIG STORY

1. How was the first Bible made?
2. Upon what is our faith in the Bible based?

3. What reward did the first Bible makers receive?

4. How else was the Bible story handed on?

Lent at Grace Church, Providence: Rev. Nehemiah Boynton, Congregationalist; Rev. Henry Sherrill, Trinity Church, Boston; Dean Phileman Sturges, former rector, now dean of St. Paul's, Boston; Rev. Garfield Morgan, Congregationalist, Lynn; Rev. Howard Weir, Grace Church, Salem; Bishop Lawrence and Rev. W. Appleton Lawrence, rector.

March 17, 1927

Unusual Bit of Work Done by Lay Workers

The Purpose of the Bishop's Crusade
Translated into Action in
New York Parish

EVANGELIZED

By Charles D. Kroeger

Emmanuel Church, Norwich, N. Y., where the Rev. Lloyd S. Charters is rector, has just completed a most remarkable record of personal evangelism—a record achieved because the rector with thirty of his men and women really prayed for fiery zeal and went forth in the spirit of Our Lord's own disciples to interest Christians in Christianity; to make the indifferent, different; and to bring men and women into the Church.

All of the clergy of that city, including one Roman Catholic Priest who cooperated unofficially, determined to make a survey of the religious life of their city. They employed Dr. L. E. Ripley, an expert in this work, to undertake the task. In six days, January 24th to 29th, with both paid and volunteer workers furnished by the churches and schooled by him, he completed a careful and accurate analysis of the whole city. Practically every family and individual had furnished, willingly, the information sought concerning their church membership or preference.

Each church, separately, immediately after the completion of the survey, undertook its own follow-up work and sent out its own campaigners, two by two. In no case were the campaigners easily secured. In Emmanuel Parish, as in the other churches, they all together began to make excuse. They said they could not go out "To talk to people about religion." But thirty of those selected were prevailed upon to "go out and try it" as a matter of loyalty to their rector. Out they went to call upon the prospects for Emmanuel Church, to visit with them, to talk to them in simple fashion, definitely and directly about God and His Church. At the feet of over two hundred and fifty people they laid a challenge, a challenge not easily cast aside. The success of their efforts was phenomenal! And as success came, the campaigners became more and more enthused. Eagerly the eighteen men and twelve ladies reported to the rector the measure of their success. They caught the vision! All of them, though busy people, continued in the thrilling work of bringing men to Christ. And at least two of them, representative business men, prac-

tically closed up their business for the week.

Without fear of contradiction, Emmanuel Parish had the most outstanding success in this visitation work. Within a week its fifteen teams reported over one hundred decisions for Christ and His Church.

But this is not all! Thirty others, communicants of the Church elsewhere, have been "discovered." Many of these were absolutely unknown to the rector or the membership of the parish. But all of them have secured their letters of transfer and have signed decision cards promising to be faithful in their religious duties.

There were certain other interesting discoveries. Five people who had been communicants of the Episcopal Church and who for one reason or another had deserted the Church were reclaimed and brought back into the fold. One elderly lady, confirmed in 1870, had left the Church to embrace a form of spiritualism. Another lady, confirmed in 1888, had left the Church to become a Methodist. Three, confirmed respectively in 1883, 1887 and 1903, as a consequence of moving here and there, simply drifted from the Church. All of them, however, have been reinstated and have promised to attend to their religious obligations with a renewed devotion.

But the most outstanding incident of this record of personal evangelism is the case of a man who, in a strange manner, was won for Christ. This man for a period of twenty years or more had ignored and despised the Church—all churches. His wife had informed the survey worker that she preferred the Episcopal Church but that her husband was "interested in none." A team of ladies, alert and devoted to the Church, was sent to interview this good wife. In the midst of the conversation, as the ladies were presenting definitely the challenge of the Church and the ringing call to personal dedication, this man who had no use for the churches entered the room. Well, the interruption was rather violent, to say the least! But the ladies remained and listened to his complaints. They heard, among other things, his story dating back some twenty years. They heard how, as a youth, he was accused of something he did not do; how he had been falsely accused in a church! The case was one in psychology, of course. But, nevertheless, he rid his mind of a burden. And before the ladies left that house that night they had secured his decision for Christ. Two weeks ago, immediately after the early Celebration of the Holy Communion, he and his wife were baptized. And they are looking forward to Confirmation in June.

Prayer Book Causing Divisions in England

Protests Caused by the Use of the
English Prayer Book at a
Service

UNUSUAL SCENES

By Rev. A. Manby Lloyd

Dr. Geikie-Cobb, rector of St. Ethelburga, Bishoptsgate, had just remarked in his sermon that he was to use the alternative communion office in the new Prayer Book when a young man with red hair stepped out from his seat and said: "I protest against the use of this service before it has been passed by the Church Assembly."

Everyone looked around, but the rector was unruffled. "I cannot allow anyone to speak here, but myself. It is my duty not to allow it." The young man quietly retired.

Just as the rector reached the altar after the address a woman left her seat: "I also protest against the use of this service which makes a fundamental difference in the doctrine of the Church." Nobody took any notice of her, so she left.

* * *

This is but a straw, but it shows which way the wind is blowing. The new P. B. is reviving old battles and Low Church parsons and laity are signing the Protestant Alliances petition against the revised version. The Rt. Rev. Lord William Gascoyne Cecil, Bishop of Exeter, has joined Bishops Knox and Pollock in protest. Speaking to a big meeting in London the Bishop of Norwich (Pollock) said: "Yesterday, I was alone in the wilderness; today I am a twin."

Both sides are maneuvering for position. They are looking fifty years ahead when disestablishment and perhaps disendowment are accomplished facts. It is the Eternal Triangle—on one side is Rome, on another Orthodoxy, at the base is Puritanism. But Nonconformity is run to seed, the Eastern Church is in ferment and Rome alone seems to be making converts.

Lenten services at St. Andrew's, Forth Worth, Texas; Rev. I. D. Lang; Rev. E. S. Barlow; Rev. T. M. Melrose; Rev. C. R. Tyner; Rev. E. H. Eciflik, the rector; and the Rev. F. W. Golden-Hawes. In addition the Rev. Paul Bull, Community of the Resurrection, England, held a mission the first week of Lent.

* * *

Members of the Church Army of England are conducting a mission this week at St. Philip's and St. Andrew's, in the Pawtuxet Valley, Rhode Island.

News Paragraphs of The Pacific Dioceses

Speakers Are Announced for the Church Congress That Meets in San Francisco

MEXICO

By Bishop Stevens

After many years of devoted service as Dean of the School for Christian Service at Berkeley, Deaconess Anita Hodgkin has resigned, for the purpose of taking an extended rest at her home in Mill Valley. Deaconess Hodgkin carried the School through the difficult early years of its life and leaves it in excellent condition. She will be succeeded by Dean H. H. Powell of the Church Divinity School of the Pacific who will administer the school in connection with his work at the Divinity School; an arrangement which will be altogether logical in view of the proposal to move the school to Berkeley.

* * *

The oldest communicant in the Diocese of California, Miss Theodosia Provost, recently died at the age of 101 years. Miss Provost was a Churchwoman of singular devotion and was especially active in the work of the Daughters of the King. Another death that has caused great sorrow is that of Mrs. Henry Rushton Fairclough, wife of the distinguished Latin scholar of Stanford University and of our own Church Divinity School. Mrs. Fairclough was the daughter of the Rev. Joseph Antisell Allen of Canada, a Priest of the Church. Her eldest brother was Grant Allen, the well-known writer.

* * *

Speakers already selected for the Church Congress in San Francisco in June include Professor Gowen of Seattle, Dr. Learned of Pasadena, Dean Chalmers of Dallas, Bishop Sumner of Oregon, Dr. Guthrie of New York and Bishop Thomas of Wyoming. The following topics will be discussed: "Moral Standards in an Age of Change"; "How Can Christianity Satisfy the Religious Needs of All Races?"; "The Relation of Christianity to Political and Industrial Democracy"; "Do the New Thought and Health Cults Contribute Anything to Christianity?"; "Some Aids to Personal Religion—First, Prayer; Second, the Sacraments; Third, The Bible"; "In What Sense Should Our Church Be Catholic?"; "In What Sense Should Our Church Be Protestant?"; "Evangelism: Its Aims and Methods."

* * *

The Convention of the Diocese of

California has gone on record in behalf of arbitration as follows: "Whereas the Church as a Christian body is committed to the principle of the settlement, in so far as possible, of international disputes by arbitration or by some other form of peaceful adjudication. Be it resolved, that the Diocese of California of the Protestant Episcopal Church in convention assembled endorses the principle recently set forth in the resolution adopted by the United States Senate advising arbitration of the issues now pending between this nation and Mexico, and similar statements of a policy in accord with the principle previously announced by the President and Secretary of State; and expresses the hope that the government may find a way compatible with its responsibilities to apply this principle to those issues. And be it further resolved that copies of this resolution be forwarded by the Secretary of this Convention to the President, the Secretary of State and the Senators and Congressmen representing the State of California."

* * *

Announcements for the Asilomar Conference have been issued. The dates are July 20th to 30th, and the faculty will include the Rev. L. B. Thomas, Rev. Dr. Deems, Rev. Richard Trelease, Bishop Mitchell of Arizona, Miss Mabel Lee Cooper, Miss Emily Tillotson and Rev. J. W. Suter, Jr. The Rev. L. B. Thomas is the Dean and the Rev. Charles P. Deems, D.D., Executive Secretary. The Los Angeles Summer School has been set for June 27th to July 2nd at the Harvard School, Los Angeles.

News Paragraphs of The Episcopal Church

It Apparently Takes All Sorts of People to Make a Christian Community

CHINA

By Rev. W. B. Spofford

For the next few weeks I propose to present in this top paragraph a few of the Christian characters whom I have met here in New York during the past few months. My object is to give some enterprising showman the entertainers for a conference on "What Is the Christian Religion About?" If he will book them all I guarantee that the conference, if and when held, will be front page stuff, and I am not sure but a job for the police as well, for their convictions on the nature of the Gospel are as intense as they are varied.

The first is a gentleman I met the other day of unusual piety, who has assigned himself the task of spying on other people's morals in the name of his God. Not being particularly successful as a Shylock and having behind him an organization with cash, he hired a couple of charming gentlemen of the underworld, who are experts on holding their liquor. These boys step out of an evening, get themselves genially lit on the money furnished by their benefactor, and then the next morning, or as soon thereafter as possible, present the names and addresses of their drinking companions, together with

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the shops dispensing the refreshments, to the pious one. He in turn passes the information over to the district attorney, who, in a tone of surprise, exclaims that he can hardly believe that such places exist today, promises a speedy investigation and a flock of jail sentences. The object of the game is to railroad as many men and women to Sing Sing as possible in the name of Christianity. I do not mean to pass opinion on the Christianity of this gentleman. I merely state that I have not overdrawn this description which should prompt any person with show sense to seek out this pious one as an excellent performer for the proposed conference.

* * *

A cable received from Bishop Roots of China on March 5 gives the following information:

The General Synod of the Church In China, appointed for May, 1927, in Foochow, has been indefinitely postponed.

The following institutions are in operation:

Central China University, in which Boone University is included, with 100 students.

Boone Middle School with 200 students.

St. Hilda's School, with about the same enrollment as last term.

The primary schools in Wuchang and Hankow have a full enrollment.

Most of the out-station primary schools are open with fair prospects.

* * *

Bishop Arthur S. Lloyd, suffragan bishop of New York, who is chairman of the Board of Trustees of the Kuling School for the children of Missionaries in China, asks us to include this statement in the news this week:

Please help me by making room for the following statement with regard to the Kuling School.

Question has been raised several times of late as to whether the school is "carrying on" and whether, under present conditions in China, funds are needed.

This makes me apprehensive, the more because it is natural that people should think that temporarily gifts

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BISHOP IVINS
He Goes on a Pilgrimage

might be suspended. As a matter of fact the very situation involves the probability of increased financial obligations.

The school is continuing its work in temporary quarters. This means increased operating costs, a lessened earned income, possibly added emer-

gency expenditures, while salaries must go on as usual.

I cannot too strongly urge at this time the continuance of that steady and generous support which has made the Kuling School so real an asset and which will, if maintained, insure its future development.

* * *

Presidents, deans and professors of colleges in and about Boston are giving lectures this Lent at the Mes-

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siah, Boston, Rev. William E. Gardner, rector.

* * *

Here is a new one: six laymen, members of the parish, are to read papers Sunday evenings during Lent on "The Meaning of Prayer" at All Saints, Brookline, Mass. Good idea.

* * *

Miss Lucy Gardner, Englishwoman, recently a visiting lecturer in these United States, in an article in an English paper, says that she found us quite up and coming on current social questions. Also changes her mind about us in several respects; for instance, she had thought that we had too exalted an idea of youth, but she came to believe that we were quite solid on this subject. She also came to scoff at our liquor law but is now of the opinion that it is working out fairly well, and that it is an experiment that deserves support.

* * *

Sixth annual Young People's Fellowship of Massachusetts was held in Trinity Church, Boston, last week end, with a couple of hundred present. Rev. John W. Suter Jr. was one attraction and the Rt. Rev. Peter T. Rowe, bishop of Alaska, was the other.

* * *

Going to use a portable church in Milwaukee. Move it into a neighborhood, get things well under way, build a church, leave a man in charge, then pack up and repeat the process in some other likely part of the city. Seems like a good idea.

* * *

Lenten preachers at Trinity Church, Boston: Rev. Percy Kammerer, Pittsburgh; Rev. Robert Johnston, Washington; Rev. Joseph Fort Newton, Philadelphia; Rev. W. Russell Bowie, New York; and Bishop Slattery.

* * *

Suppose it will be as well for me not to tell you who wrote this snappy report—can tell you however that he is a very prominent man—it shows the way a prominent fellow writes when he thinks only one person who is a friend is to read it; "No doubt you have heard of the Crusade in Chicago—big mass meeting in Or-

chestra Hall and local meetings all over the lot. Then out in the sticks. There was a great day in Rockford that ought to be given attention. The thing was well advertised and well arranged. There was a Preparation Service Saturday night that was very well attended. Big communion the next morning. Then a meeting with the kids and a packed church for morning and evening services. In the afternoon had a big mass meeting in the local theatre with folks from neighboring towns as well as Rockford. About 100 massed choir on the stage that ate it up. The evening service was a re-dedi-

cation service with a couple of alms basins filled with signed cards presented on the altar." You can say what you will, I call that realistic reporting.

* * *

Here is a bit of news that I have been expecting: Mr. Frank G. Wadsworth, employment secretary for the New York Y. M. C. A. stated that college men develop a state of mind during the four years in a university which makes him an undesirable employee. He has habits of luxury and demands a salary all out of proportion to his worth. Luxurious fraternity houses, million dol-

Emmanuel Episcopal Church, La Grange, Illinois

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March 10, 1927

lar sermons, and cathedrals in college towns for those who will not, apparently, say their prayers in less pretentious places, are of questionable value.

* * *

Dean Robbins of the Cathedral, New York, is the preacher at the noon-day services at St. Paul's Cathedral, Boston, this week.

* * *

Women for the first time in the history of the Church in Chicago conducted the full service last Sunday evening at St. Timothy's, with the full approval of Bishop Anderson.

* * *

Parishioners, bishops, local rectors and pastors, are urging the Rev. H. P. Almon Abbott to remain at Grace and St. Peter's, Baltimore, instead of accepting the call to St. George's, Montreal.

* * *

A Lenten week-day service on Saturday mornings, followed by a hand-work period, is the unusual program for the boys and girls of St. Paul's Cathedral, Detroit.

* * *

Bishop Ivins, coadjutor of Milwaukee, recently preached to three congregations at once; the regular congregation at Christ Church, Eau Claire, Wisconsin, the radio congregation, and a congregation of deaf people who "saw" the sermon through the fingers of the Rev. George F. Flick, pastor to the deaf in the middle west, who interpreted it. Very beautiful rood beam was dedicated and a large class was confirmed, including eight members of

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the deaf congregation. The class also contained a number of people who were formerly Romanists.

* * *

They came out from America, under the Department of Missions, within a few weeks of one another,—the Rev. Arthur Hall Richardson and the Rev. Benson Heale Harvey,—as deacons assigned to the Missionary District of the Philippine Islands. Both lived at Bishopstede, became firm friends, and soon became known to the members of the Mission as "A. H. and B. H." They were ordained to the priesthood at the same time, on St. Paul's Day, January 25th, 1927, at the Cathedral of St. Mary and St. John, Manila.

* * *

By an interesting coincidence each will make use of a Communion set with a background, as he undertakes missionary work in the Islands. Shortly before leaving America Mr. Harvey was presented with a Communion set that was originally a gift

from members of Christ Church Parish, Fitchburg, Massachusetts, in 1902, to the Rev. Richard E. Armstrong, when he came to the Philippines and was rector of Holy Trinity Church, Zamboanga. The set therefore has made two trips to the Philippine Islands.

Mr. Richardson will take up work at Balbalasang, in the mountain district of the sub-province of Abra, early in February, and awaiting him there is a Communion set that was formerly used in White River Junc-

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tion, Vermont,—a place situated in the same Diocese from which Mr. Richardson so recently came. It is a pleasant coincidence that this gift from Vermont should have gone to a place where there is working a missionary from that particular diocese.

* * *

Here is another letter, with a report enclosed of a memorial service that was held at St. Mark's Church, Fall River, for the Rev. Percy Stickney Grant. The Rev. D. D. Addison, D.D., of Boston, preached. Here's the letter: "This service was not as melodramatic as the one at the Bouerie, New York, but it was real and it was sincere. Dr. Grant told me that his best work was done in Fall River. He had a mighty hold on the hearts of the common people of Fall River, even though he left the town in 1893. I thought you might want to say something about it, for few people know that he spent seven years among cotton mill workers. He never had any money, they tell me here, because he gave it all to the

poor devils who didn't make enough money in the mills to keep body and soul together." The writer of the letter was the present rector of the parish, the Rev. Loyal Graham.

A number of Episcopalians are to preach this Lent at the noon-day services at the Old South Meeting House, Boston: Bishop Laurence; Rev. Barrett P. Tyler, rector of All Saints, Brookline; Bishop Slattery; Rev. Carroll Perry, The Ascension, Ipswich; Rev. Henry Ogilby, Brookline and Bishop Babcock.

* * *

Bishop McKim of Japan pledged \$1,000 to the deficit of the National Council at the last General Convention. To date \$2,411.57 has been received from Japan on account of this pledge. There are twenty-two American missionaries in the District of Kyoto.

* * *

Grace Church, Plainfield, is one of the banner parishes of the Diocese of New Jersey. For years it has given

the full amount of its quota and generally more than the quota. But Grace Church goes even further than this. One of its young women, Miss Viola McGoldrick, a trained nurse, volunteered for service abroad about three years ago. Grace Church said to the Department of Missions, "We want to make Miss McGoldrick our missionary. We will provide for her support in China over and above the amount of our quota." Miss McGoldrick is now one of the staff of American nurses at St. Luke's Hospital, Shanghai. In common with her associates she is doing excellent work in caring for the sick, relieving

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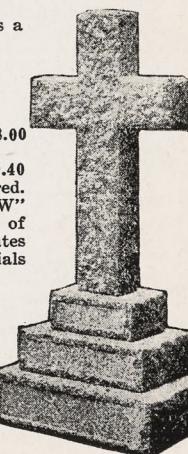
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Grace and St. Peter's, Baltimore.
Rev. H. P. Almon Abbott, D.D.
Sunday, 8, 11, 3 (Baptisms) and 8.
Holy Communion, 1st Sunday of month.

Grace Church, Chicago.

Rev. Robert Holmes
St. Luke's Hospital Chapel until new
church is built.
Sundays: 7, 10:30 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
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Daily: 7:30, 9 and 5:30. Also Friday,
10:30.

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Sunday, 8, 9:30; 11 and 4:30.
Tuesday, 10; Thursday, 8 P.M.

St. Luke's, Evanston.

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Trinity Church, Boston.

Rev. Henry K. Sherrill
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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.

Very Rev. B. D. Dagwell
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.

distress and, what is quite important for the future, helping to train Chinese to be efficient nurses. How the Church's work might go forward if every parish would follow the example of Grace Church, Plainfield, by giving its quota and then going the second mile by giving a missionary and the amount necessary for that missionary's support!

* * *

Mr. A. S. Taylor of Stamford, Connecticut, nominates a fellow townsman as a Famous Living Episcopalian—I'll say she deserves it: "Mrs. George S. Wallen, a member of Christ Church, Greenwich, Conn., has been the means of securing good homes for sixty children from New York orphanages. In almost every case the child adopted is of just about the same age as a child called away by death. In every instance Mrs. Wallen first had the child examined by trained psychologists and, if the report was satisfactory, had the child adopted in all due form of law; so, the adopted child was in law and in fact one of the family.

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* * *

Dr. Burgess of the Foreign-Born Americans Division of the National Council is making a trip along the southwestern border of the country

Clerical Changes

DWYER, Rev. John L., resigns at Shelburne, Vermont, to accept the rectorship of St. Luke's, Fall River, Mass.

HEATON, Rev. Lee, assistant at Epiphany, Dorchester, Mass., has accepted the rectorship of the Redeemer, Lexington, Mass.

LINK, Rev. Henry A., former rector of the Lyme Missions, Connecticut, has taken up his duties as rector of Trinity Church, Bayonne, New Jersey.

PEARCE, Rev. Reginald, former rector of St. Andrew's, Framingham, Mass., is locum tenens of Emmanuel, Newport, R. I.

SABIN, Rev. J. F., of St. Agnes Chapel, New York, has taken charge of St. Stephen's Mission, Ozone Park, New York.

WITSELL, Rev. W. Postell, resigns as rector of St. Paul's, Waco, Texas, to accept the rectorship of Christ Church, Little Rock, Arkansas.

WELLER, VEN. Charles K., archdeacon of Cairo, diocese of Springfield, took charge of the Redeemer, Cairo, March first. For a time, at least, he will remain in charge of his work with missions.

ZIEGLER, Rev. M. R., for the past few years missionary in Southern Illinois, has been appointed priest-in-charge of St. Bartholomew's, Granite City, Illinois.

S e r v i c e s

Cathedral of St. John the Divine, New York.

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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.

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THE WITNESS

Page Fifteen

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* * *

Two hundred and seventy-five women, members of Albany parishes, attended a luncheon conference on Shrove Tuesday, as a part of the Crusade program. The addresses were by the Rev. Charles McAllister, executive secretary of Newark, Bishop Nelson and Bishop Oldham.

* * *

Miss Dorothy M. Fischer, organizer of Young People's Societies in the Province of the Southwest, was the speaker at a meeting held for Young People's leaders in the diocese of Springfield.

* * *

A religious community for men has been launched at Evergreen, Colorado. The church and clergy house of the Mission of the Transfiguration have been appropriated.

* * *

A cable received on March 7th from Bishop Huntington of Anking states that the entire Province of Anwhei has allied itself with the Southern (Cantonese) government. All members of the mission are safe.

Resolution in the memory of James H. Bolton

At a duly convened meeting of the Vestry of St. Thomas Church, Sioux City, Ia., on February 12th, 1927, the following minute was adopted:

"In the passing of our dear friend and brother James H. Bolton, from this life to his eternal reward, the city has lost one of its most useful citizens, and the Church a devoted and earnest worker in her cause. "We who knew him and worked with him in St. Thomas' parish, where he gave over fifty years of service as vestryman and warden, are at a loss to express the deep sense of our bereavement. His simple and unquestioning faith in God; his earnest devotion to Christ and His Church; his enthusiastic response to all of her calls, either spiritual or material; his genial, friendly spirit bound him to us with hands of steel. We loved him as it falls to few to be loved. We deeply mourn his loss, but are comforted by the sure knowledge that his soul is in the care of the loving Saviour whom he has so faithfully and devoutly worshipped.

"He has fought a good fight. He has finished his course. He has kept the faith." To his devoted family we extend our deepest sympathy.

Rev. Robert S. Flockhart,
Rector.
Howard, G. Pierce,
Junior Warden.
H. J. Chittenden,
Clerk.

James H. Whittemore,
Harry A. Gooch,
E. C. Currier,
George Thorpe,
John Waldo,
Charles C. Flanley,
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