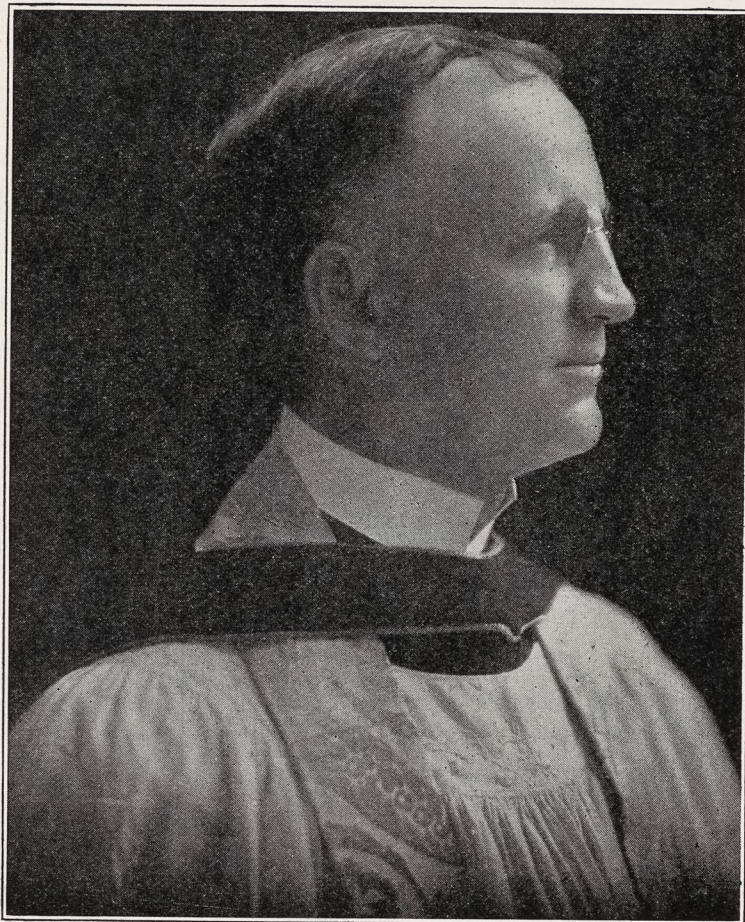


The **WITNESS**

CHICAGO, NOVEMBER 3, 1927



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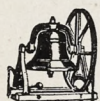
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THE CHURCH IN CHINA

The Official Policy of the Church

BY JOHN W. WOOD

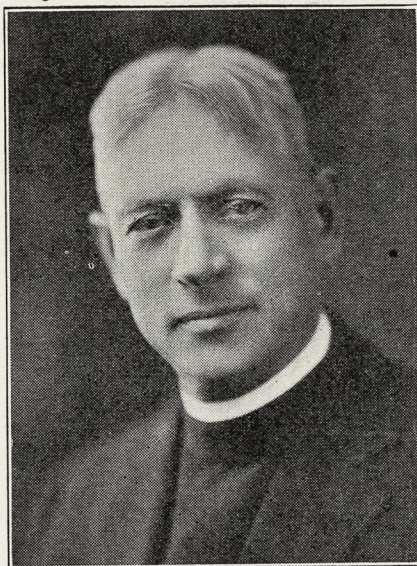
Executive Secretary, Department of Missions.

THE National Council has a high regard for the many fine qualities of the Chinese people and believes that they will eventually win through present difficulties and earn a place of regard and influence in the family of nations. It sympathizes with Chinese legitimate aspirations for national unity and peace, while recognizing that there must be differences of opinion with regard to methods chosen by different groups in China to secure these aims.

The Council has no thought of closing permanently any effective work in China or withdrawing from the country. It accepts whole-heartedly the statement adopted by the House of Bishops on June 1st, 1927, as follows:

"The House of Bishops records its conviction that there should be no thought of lessening our work in China when the way shall be opened for its full resumption, and expresses its gratitude to God for the splendid fidelity and bravery manifested by our clergy and lay workers and by the native Christians. The House of Bishops has full faith that the Church's work in China will be continued with unabated zeal and increased efficiency if and when a stable government shall be established."

In accordance with this policy, the Council, at its meeting on Oct. 12-13, 1927, out of its total budget of \$4,212,370, set aside for the work in China during the coming year the sum of \$574,921. This is \$41,141 less than the amount so appropriated for China for the year 1927. With about 90 per cent of the American missionaries away from their stations and 70 per cent of them out of China, the National Council realizes that an ex-



BISHOP SANFORD
On Commission to China

planation is due the Church as to why the appropriation for China for the year 1928 has not been more largely reduced.

Having determined upon an energetic resumption of all work at the earliest possible moment, it would be folly to disband our splendid corps of American workers with their knowledge of the Chinese language and of the thoughts and habits of the Chinese people. These faithful workers have not left their posts because of a fear of persecution or death but because their presence added to the danger of international complications and the danger of great suffering on the part of innocent Chinese.

A few of the missionaries who have returned to America have definitely

resigned and others may take this step in the near future. Some have accepted temporary work in parishes and elsewhere, thus relieving the Council of their salaries for the time being. A number are temporarily filling vacancies in the Japanese and Philippine missions. In other cases it is the judgment of the Bishops and of the Department of Missions that they should use this time of waiting to equip themselves the better for the tasks that lie ahead and to seek to adjust themselves to such conditions as may obtain when the Church's work in China is fully resumed. This involves the continuance of salaries, provision for house rent, and in a number of cases provision for academic fees where post-graduate study has been deemed advisable. All such expenditures are on a larger scale than would have been the case had these missionaries remained in China.

The evacuation of most of our posts by the American missionaries has involved and will involve the Council in largely increased expenditures for travel. In many cases the workers were forced to leave their stations with little else than the clothes they were wearing at the time of their escape. It has been necessary to provide at least some of the essentials in the way of clothing for such workers. In many instances missionaries have lost everything they possessed in the way of household goods. While statements of losses of this character have been filed with the proper United States authorities in China, it cannot now be determined whether or not any Chinese government that may develop in the future will be willing to assume responsibility for such losses and in any case repay-

ment will inevitably be deferred for a considerable period. In the meantime, the National Council may find it necessary to make some provision for partial compensation for such losses.

As contrasted with the large abandonment of work on the part of the American missionaries, the work of the Chinese clergy, teachers, Bible women and catechists is, wherever possible, being continued. Services are held in the churches, teaching is carried on in the homes, and many of our numerous primary schools are being conducted as usual by the native staff. It must be remembered in this connection that from the beginning of the work of this Church in China we have held steadily before us the purpose of creating a national Church in China, to which responsibility should be transferred just as rapidly as the members and leaders of the Church were prepared to discharge the trust with faithfulness and effectiveness.

This national Church, comprising all work of the Anglican Communion and organized as the "Chung Hua Sheng Kung Hui," has made definite progress. For many years it has had its own general synod in which the representation, both clerical and lay, has been predominantly Chinese. Each of the several dioceses, both of our mission and that of the Church of England, has its diocesan synod. In the three American dioceses, and presumably in the others, the Chinese outnumber the foreigners both in clerical and lay representation. Thus control in ecclesiastical matters has largely passed into the hands of the Chinese.

Evidence of real life in this national Church is given by the organization of diocesan boards of missions and the efforts made to establish new stations in the various dioceses to be supported from funds contributed solely by the Chinese Christians. Further evidence of real life is afforded by the organization of a national board of missions and the undertaking of missionary work in the Province of Shensi, manned and supported solely by the Chinese. Unfortunately this latter work is today at a standstill owing to military operations and the disturbed economic situation.

Heretofore the Chinese have provided the major part of the running expenses of our schools and hospitals, and some of the Chinese clergy have been entirely supported by the local parishes. In many cases, with business at a standstill, the country overrun by rival military forces, and the cost of living rising with rapidity, the Chinese are not able to do today what they have heretofore done in the support of these enterprises. The Na-

On the Cover

WALTER BRANHAM CAPERS, rector of St. Andrew's, Jackson, Miss., graduated from South Carolina College and from the Virginia Theological Seminary, and was ordained deacon in 1898 by his father, Bishop Ellison Capers. He was called to his present parish from Trinity, New Orleans, having served previously as rector of St. Peter's, Columbia, Tennessee, and St. John's Memorial, Farmville, Virginia. He is the president of the standing committee of the diocese of Mississippi and has been a deputy to a number of General Conventions. He received a doctor's degree from the University of the South.

tional Council feels that it would be most unwise to allow any of this work which can be kept alive, to suffer just at the time when it is most needed. The Council therefore stands ready to support work of this character even more generously than was necessary in prior years. In the case of some of the schools and hospitals which have been closed, provision must be made for a time at least for the support of faithful Chinese teachers and workers until they can find some other way of earning a living.

Our Chinese associates are suffering more than the American missionaries. Chinese clergy have in some cases been driven from their stations, not, of course, by their own people but by communistic agitators who are trying to force atheism in China. Others have been the subject of attack and insult. One of them writes in part as follows:

"I shall hold my post as a soldier of Christ till He calls me away, either positively through my Bishop or negatively through the antagonizing forces. I cannot be defeated in the strength of Christ, but I may be badly beaten. It has given me more comfort and delight and hope to see the real Christian spirit of so many people. It is a day of our test. May the Lord help us all to pass the test in His glory. For Him I am ready to lose all."

Certainly neither the National Council nor the Church in America will for a moment consider any policy which would mean the withdrawal of support from these men and women in the hour of their trial.

Mr. Rothafel, known to everyone in the east who has a radio as "Rox" is to give a receiving set with headphones for every bed in the new St. John's Hospital, Brooklyn.

Let's Know

MONEY

By Rev. Frank E. Wilson

HERODOTUS tells us that coins were the invention of the Lydians, probably about 700 years before Christ. Previous to that time financial transactions had been carried on by weighing out precious metals. For instance, when Abraham purchased the field of Ephron he "weighed to Ephron the silver, which he had named in the audience of the sons of Heth, four hundred shekels of silver, current money with the merchant" (Genesis 23:16). The shekel originally was a unit of weight. In those days a prospective purchaser carried with him a set of scales instead of a pocket-book.

Down to the time of the Jewish return from the Babylonian captivity (fifth century before Christ) this system of weights and balances was in common use. Amos was protesting against dishonest business when he spoke of "falsifying the balances by deceit." So was Micah when he asked, "Shall I count them pure with the wicked balances, and with the deceitful bag of weights?" So in the very practical precepts of Proverbs we read, "A false balance is abominable to the Lord; but a just weight is His delight." If these good moralists were here today, they would talk in the same vein about short-changing a customer and passing counterfeit money.

In all probability the first coined money used by the Jews was Persian money which took the place of the old weight system. From the time of the exile until the advent of Christ there was only one short period when the Jewish nation was not directly subject to some conquering neighbor and therefore their opportunities of developing their own coinage were very limited. Under John Hyrcanus, in the second century before Christ, they coined their first money. It was different from the coinage of other peoples in that they refused to place the heads of their leaders on their money, considering that to be an infraction of the second Commandment against making graven images. They were nearly all bronze coins for the Jews never were granted a legal right to coin gold and silver. As one writer puts it, "Is not this a remarkable testimony to the fact that the true mission of the Hebrew race lay in another than the temporal sphere, even the spiritual?" Rather interesting, when one thinks of the current notions of the Jewish money-lender.

To estimate the values in terms of modern money is a complicated

business. There was the common standard and the royal standard. There was the ordinary shekel and the sacred or temple shekel. Generally speaking, however, we may say that Jewish money values were evolved from a Babylonian system with the "mina" as the determining factor. The shekel was one-sixtieth

of the value of the mina and the "talent" was sixty times the value of the mina. In round numbers we may say that the shekel of silver was worth about fifty cents while the shekel of gold was worth about ten dollars. The "thirty pieces of silver" for which our Lord was sold, meant thirty silver shekels or about

fifteen dollars. The "denarius" or penny of the parable of the laborers, was the common wage for a day's labor, amounting to about nineteen cents. The widow's "mite" was an eightieth part of a penny. The "talent" was worth about \$1,200 and the "stater" was worth about one dollar.

WHY THE CHURCH TEACHES

3. Confession of Sins

By

BISHOP JOHNSON

THERE are many theories about sin but it has always seemed to me that the Master sums up the case for us mortals when He said: "It must needs be that offences come but woe unto that man by whom the offence cometh."

In other words, sin is a necessary phenomenon in human life as it is now constituted but each individual is responsible for his attitude toward it. No man is tempted beyond his ability to resist it if he exercises all of the powers with which he is endowed; and yet no man lives who is not tempted to sin, and since no man is perfect no man may entirely and successfully resist all sin. "If we say that we have no sin the truth is not in us."

The spiritual life is a spiritual combat in which we grow in grace to resist sin if we follow the directions of our Saviour. The fact that Christ resisted sin unto death must impress us with the deadliness of sin and the depth of His love.

There have been many philosophies and theories about sin but they have never resulted in reclaiming sinners from their sins so as to produce saints. It may be true that even the Cross of Christ has not succeeded in producing saints in large numbers but that is no argument against the ability of Christ to save us from sin. Universities have never produced scholars in large numbers but if they have succeeded in producing some scholars they have justified their usefulness. The failures are due to the fact that men have failed to utilize the means provided for their growth, not to the inability of the Church and the college to produce satisfactory results when men will not use the instruments provided to overcome sin and ignorance.

God gives us the metals and the oil and the electric power. Man creates riches only when he develops the powers within that enable him to use the powers without. To the savage

these assets were of no value merely because he did not develop the mental powers which alone can make of them things of value.

So the Church was endowed with the riches of His grace but they remain dormant so long as they remain unused. We are sinners just as we are ignorant. It is the sense of ignorance that prompts men to take on an education; it is the sense of sin that causes men to seek the comforts of His grace.

Confession of sin is something more than reciting the misdemeanors of the day.

The throne of grace is something different from a police court and the confessions of His disciples something better than a police blotter.

Men frequently accuse Christians of being hypocrites. Undoubtedly some Christians are guilty of pretending penitence, but no man is a hypocrite because he is a sinner trying to get away from his sin, even if his sin is grievous and his attempts futile. As well accuse a hospital for claiming to be a health restorer when as a matter of fact every patient in it is sick.

"Those that are whole need not a physician." And the Church of Christ is not a saint-show in which to exhibit magnificent specimens of virtue, but it is what the Master made it, a refuge for sinners.

It is not to be expected that those who are satisfied with their own virtues should seek to have their sins forgiven. Seeking grace in the hostel which Christ instituted for sinners is an acknowledgement of imperfection rather than an advertisement of goodness. We seek Christ because we are dissatisfied with ourselves.

Instead of being surprised that so many Christians are no better than they are I am frequently surprised that men can be as good as they are without the presence of Christ in their lives. I am very sure that I could not maintain as good an average as I do, poor as it is, unless I

were the constant recipient of His grace.

And from a long experience I am also satisfied that there are as many Pharisees outside the Church who thank God that they are not as weak as those poor Christians, as there are Christians in the Church who feel superior to the pagans without. After all neither group help their case one iota by censorious judgment of the other group. It would be awful childish to justify our own ignorance because a large number of collegians do not learn much.

It is silly to think that St. John could have become what he did by dropping out of the Church because Judas was one of the apostles.

After all, the development of a man's mind and soul is a privilege which he should grasp and not a task which he should shun.

The Church insists upon the confession of sin as a part of the Christian warfare as a teacher might insist on the acknowledgement of ignorance as a justification of pursuing a study. You cannot teach anyone anything if he already conceives that his knowledge of the subject is sufficient.

But why insist so strenuously that a Christian must confess his sins so frequently? For several reasons.

First, because one needs to diagnose his case before he can mend it. What is the sin that does so easily beset you? To answer that question correctly is to put your finger on the disease that needs to be cured.

Second, because one needs to have a consciousness of weakness before he will seek the means which can be made use of for his cure.

Third, because it is the nature of man to censure the sins of his neighbor and so to fancy himself immune from that which he criticizes; whereas if he were not so familiar with the sin within himself he would not be so expert in detecting that sin in the other fellow. A perfectly pure minded person would not be looking for the

sin of impurity in others and would be very slow to detect it. As I have said, the Church is not a police court. It is a household in which sins are confessed because of the hurt that they cause, not because of the immunity that one seeks. The real penitent is perfectly willing to suffer the consequences of his sin himself if he can feel that he has not been the cause for others to stumble and if he can feel that his Father understands and forgives.

The method of confession is not so important as the fact of penitence.

The history of confession and the confessional is a humiliating one, due to the factor of human weakness in the organization of the Church.

The primitive Church expected grievous sinners to acknowledge their sins before the whole congregation with results that can easily be visualized. The neighbors who had heard the confession were apt always to remember it.

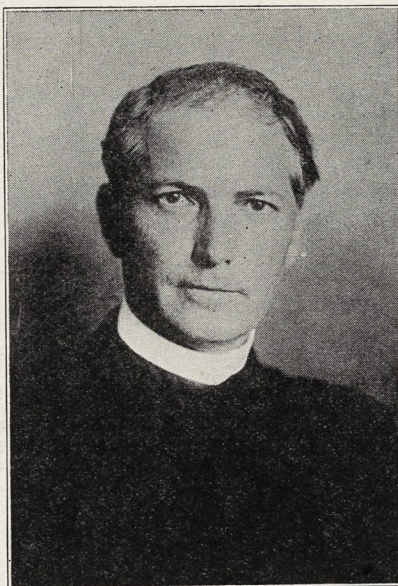
Later, confession of grievous sins was made to the priest but comparatively few priests had or have that combination of severity and gentleness which alone can act in loco parentis. Then certain priests were designated for this purpose. Then Rome took hold of it and standardized the confessional with unsatisfactory results. Then the Anglican Church put the confession and absolution in the service of the Church and bade its communicants to feel free if that could not quiet their own conscience to "seek some minister of God's word and open his grief," just as he would seek a physician for his bodily needs, and without any more need of scandal in the one than in the other.

There is no question but that the great need of Christians today is a greater sense of sin, and there is no question but that the abuse of the confessional has driven away thousands from this most comforting practice. The Anglican Church has left the way open but it has not imposed the Roman system on her penitents.

You may go to confession, and if you go in the right spirit to the right kind of a priest you will receive great benefit, fully as much as you would receive for bodily ills in going to a good physician.

You may quiet your own conscience and receive the Blessed Sacrament, having confessed your sins in the seclusion of your own conscience. No priest is wiser than the Church who gives him his orders, and in giving him his orders she gives him the full tradition of the Church. Unfortunately many who go to their own closet get very weary of their own sins and because they have no system grow indifferent to the sin which so easily and frequently besets them.

The Anglican Church values per-



REV. ROBERT PATTON
Holds Mission in Lawrence

sonal liberty more than a mechanical system and in so doing I believe safeguards the greatest value.

Sufficient to say that your mother the Church advises you to use your clergy if you can trust them, and if the results of sin are as grievous as those of disease there is the same value and the same danger in going to priest or doctor.

But the true Anglican should at least get this reaction from the practice of the Church which is that of perfect freedom. Let no man judge censoriously the habits of his fellow Christian, but let him realize most fully that the spirit of the Church is the spirit of mutual forbearance and the antithesis of censorious judgment.

The formularies of the Church teach us that confession and absolution are necessary prerequisites to receiving the Blessed Sacrament. Communicants who enter the church after the confession and absolution have no license to receive unshriven. The Church put these there as the door to each reception, thus carrying out her belief that God has given to His ministers to declare and pronounce to His people being penitent the absolution and remission of their sins.

Absolution is placed where it is, intentionally, for when the Anglican Church departed from the medieval practice of compelling private confession before reception of the Eucharist she did not depart from the principle that men might receive without receiving the absolution. And this ought to be evident to every really humble man so that he does not presume to enter the presence of God's holiness without the assurance of God's pardon for the sins he may have committed.

After all, the Church exists for these three purposes, as the creed testifies:

One, that he may receive the forgiveness of sin which he can scarcely bestow upon himself.

Two, that he may receive the resurrection of his body which is beyond human power, and

Three, that he may inherit life eternal, which is God's gift and not man's right.

Cheerful Confidences

DIAGNOSIS

By Rev. George Parkin Atwater

SOME time ago I asked a number of men this question: "What in your opinion is the greatest need of the Episcopal Church, in this land?"

You realize that a person who asks such questions is apt to uncork the main interest, or the hobby, of any one who gives a thoughtful answer. So every answer must be slightly discounted. Every man who ventures to announce his opinion as to the greatest need, would be quite willing to admit that there were other great needs.

I am now passing on the answers for your consideration. I put them in a tabulated form. The comments are mine.

(1). More religion. Many other organizations need that.

(2). Advertising. Every newspaper would agree with this.

(3). Better clergy. This came from a bishop. The bishops ordain the clergy, however. They might use more discrimination.

(4). Better bishops. This came from a priest. I seem to remember that the clergy choose the bishops.

(5). More brotherhood. Surely not more brotherhoods.

(6). More teaching of doctrine. That seems to hit the nail right on the thumb.

(7). To lose the idea that religion is a program. This man gets too much mail.

(8). More money. Adopted by a rising vote. Appeals sound the same as they always have, but some one has moved the decimal point one place to the right.

(9). Poverty. This supply, especially in the small places, is much in excess of the demand.

(10). More organization. Consult the Living Church Annual, pages 152-239.

I should be glad to print in this space, any further suggestions that might be of value. May I venture to suggest a thought or two of my own as to our needs.

(1). Fewer and more efficient domestic mission stations.

(2). Less dullness and monotony in the services.

(3). More time for the clergy to do pastoral work.

(4). A keener appreciation of the obstacles that prevent the outsider from affiliating with the Episcopal Church, and a greater effort to remove these obstacles.

Let us have some more ideas. A

good mechanic the other day, discovered in two minutes why my car would not climb the hills of Eastern Pennsylvania. Perhaps some wise man will touch the very heart of our difficulties.

PRAYER BOOK AS MYSTERY DRAMA

The Drama of Redemption

By

IRWIN ST. JOHN TUCKER

PART IV

WHEN one enters a home, it is easy to tell by the furniture what each room is intended for. If there is a table surrounded by chairs, with china closets and buffets on the wall, one knows, without argument, "This is the dining room." If there are beds and dressers, no guidebook is needed to inform us "This is the bedroom." Bookcases, easy chairs and radio mark out the living room.

Last month I attended a funeral of a dear friend in a Methodist church. On entering I was conscious, first, of a huge cluster of organ pipes towering to the roof, gilded and painted, dwarfing everything else in the building. Faces of the choir, peering over their red curtain, dominated the landscape. Below them was a platform on which stood a pulpit with three chairs behind it. On the floor level, entirely hidden and inconspicuous when seen, was a small table.

Judged by ordinary standards of fitness, this was not a church. Its furniture proclaimed it a place to hear speaking and singing; an auditorium, a lecture room, a concert hall. The Lord's Table was so completely discounted in the arrangement of the room as to be out of the scheme of thought.

Now enter an Episcopal Church. Dominating the vision the moment one enters, the first thing seen and the central factor while one is there, is the altar. It is marked by a cross, and ordinarily by two candles as well. There is no mistaking it for anything else but the Lord's Table, the throne of the heavenly grace.

PLACE OF PULPIT

The preacher does not stand in front of it, but on one side, to deliver his sermon. The Bible does not stand in front of it, but on one side. Neither lecture nor pulpit obscures the approach to the altar. Neither of them towers over it. Both stand to one side, on a lower level, humbly guarding and pointing the way.

Both the Written Word and the

Spoken Word are subordinate to the altar. Every pew should have an unrestricted view of the altar. The pathway to it is broad and easy. The choir does not peer over a screen at the congregation, but stands in ordered rows to either side.

It is easy to tell a singer who has never been in an Episcopal Church. He or she comes gracefully forward with a conscious smile, turns to face the congregation and attract their attention, and delivers his performance. One who is instructed in churchly worship remains inconspicuous in the ranks of the choir and sings for the glory of God.

This arrangement is more than custom. It is more than esthetic sense. It is the embodiment of a philosophy profound and yet simple, which has stamped its mark on immemorial custom.

"See" it says "the altar marks this building as a church. It is not primarily a place to hear singing, or to hear preaching, or even to hear the Bible read. It is first and foremost a place to meet God."

The roadway must be left clear and open. The Written Word is only a witness. The Spoken Word is only a guide. What matters is the open roadway between the throne of God and the worshiper. The principal persons here are not the preacher and the choir, but you and God.

THE MIDDLE AISLE

There is one feature which marks a theater or an auditorium from a church. That is the philosophy of the middle aisle. In a theatre or auditorium, the seats most prized are directly in front of the stage, which are best adapted for hearing and seeing. In theatres and lecture halls the aisles are on the sides, and the center is filled with a solid block of seats. In every historic church, however, the broad aisle in the middle. Place of honor is given, not to seats but to the passage way. Emphasis is placed, not on sitting and listening, but on going to the altar.

ALTAR AS THE HILL OF REDEMPTION

Altar means "hill." "I will lift up my eyes unto the hills" said the singer of the songs of Zion in Babylon. Wearily, they looked up from the dense hot air of the flat marsh lands of Babylon to the high cold peaks of Jerusalem. Toiling in the drainage canals and the muddy fields of the great lowland empire, they remembered with wild regret the sunlight on the snow of Hermon, and the glory of starlight on the top of Lebanon.

All the great moments in the story of redemption are connection with hills. Mount Ararat, on which the Ark rested; Mount Moriah, on which Abram offered Isaac; Mount Horeb, when the Law was given; Mount Pisgah, from which Moses saw the promised land; Mount Nebo, on which he was buried; Mount Zion on which David built the temple; Mount Carmel, on which Elijah vanquished the priests of Baal.

In the New Testament likewise, a hill marks every great epoch: the hills of Bethlehem, where the angel appears to the shepherds; the mount of the Sermon, the Mount of the Transfiguration, Mount of Olives, Calvary, the hill of the Ascension.

All the light from each of the hills gathers around the altar. It is successively each of them, and all of them together. The church itself bears the name of "nave," the ship, from the story of Ararat. We offer our own, the best we have, as Abraham offered Isaac. The law is given thence, as from Moriah. We see the Promised land thence, as did Moses. There the true religion vanquishes Baal; there is the seat of our worship, as was Zion.

Three of these hills the altar mystically becomes during the offering of worship; Sinai, the hill of Transfiguration, and Calvary. I say "becomes" not "represents." Because the action which took place on those Syrian mountaintops embodied an eternal truth, which also is embodied in the altar, the hill of God.

Next Week: The Language of Symbols.

MARRIAGE, DIVORCE AND EVOLUTION

Chief Topics Among English Churchmen

Reported by

A. MANBY LLOYD

TWO elephants (mother and her calf) have arrived at the Zoo from Burmah, after walking from Tilbury, accompanied by Said Ali, the mahout who was brought to England some years ago to try his hand at subduing a sulky elephant that refused to obey orders. He was successful, obtaining a complete mastery over the animal by lecturing it.

On being introduced to his unruly charge, Said Ali, armed with a large collection of murderous looking instruments, addressed the animal as to its bad behaviour. "Allah," he said, "commands us all to work if we want to eat. You are cheating our masters. Put fear out of your mind, and fulfil your allotted task."

In much the same way, Bishop Barnes has been called in to tame the high-church party. When Darwin and Huxley told us that

"man, however well-behaved, at best is only a monkey shaved," we naturally went into the sulks. Forty years ago the attack was led by Canon Freemantle, in the *Fortnightly*. He got a wiggling from Dean Burgon, who, in 1883, had pulverised the revisers of the New Testament, knocking Westcott and Hort clean over the ropes, although no one would admit it. "The Apostle of Evolution," he said, "assures me that my immediate ancestor was 'a hairy quadruped, furnished with a tail and pointed ears, probably arboreal in its habits, and that the founder of my family was a tadpole, who became a simple, tough, leathery sack, with two small projecting orifices.' This last interesting object, it seems, never had a wife. How he managed nobody knows, but he *did* manage. So, finding he had fabulous periods of time before him, he set about to improve his condition. After countless acts of Evolution, most adroitly conducted, the adventurous tadpole found that he had at last evolved himself into an Apollo,—I call upon the Philosopher who gravely tells me this preposterous story, to produce his authority, his evidences. I call for proof."

* * *

Forty years have gone, and they have only found one or two spare bones (which may belong to anything) but Bishop Barnes lectures the whole Church, and especially the "superstitious," describing their propaganda as shameless. He told the Westminster School boys in Westminster Abbey this week, that "Darwin's assertion that man had sprung from

the apes has stood the test of more than half a century of critical examination; as a result of the stories of the creation of Adam and Eve, of their primal innocence and of their fall, have become for us folklore. Darwin's triumph has destroyed the whole theological scheme . . ."

Bishop Barnes passes into the ranks of Don Quixote. Gore practically says the same thing and we have no Dean Burgon to answer them in the right vein. The Dean was called a charlatan but he never made the mistake of taking Modernism seriously. I must not forget the Bampton Lectures of Dr. N. P. Williams (which I have not yet read), but we do not kick at Evolution as a fact, but as an explanation of another fact. It may explain progress; does it account for LIFE? Bishop Barnes evades the point, and thus throws dust in the eyes of the people who are too lazy to think the thing out.

* * *

"Our own divorce law is, in my opinion, barbarous and prehistoric," writes Lord Birkenhead, in his new book, "Law, Life, and Letters." This from an ex-Lord chancellor is serious. "To insist," he says, "upon the Divine origin and nature of marriage in order to keep in existence unions which have ceased to have anything in common with real marriage is but the shadow, and in the name of God to refuse redress to society and the individual is to fall into the error of those who had to be reminded that the Sabbath was made for man."

The best reply I have seen to this is by *Vox Clamantis* in the *Daily Telegraph*. He says the clamour comes from a noisy minority. He has had experience of practice in the Divorce Court and in his opinion it is seldom that adultery is committed *ad hoc*. Even misconduct that has been arranged often only covers a long course of misconduct with known women, whose names it is desired to conceal.

But what is adultery? From the Christian standpoint it is a sin. From the man-of-the-world viewpoint adultery is not wrong, for re-marriage after divorce is *legal*. Concubinage is not illegal; therefore it is not wrong. Why marry?

The truth is that the reformers have yet to learn to think clearly, and without passion. They have it in their minds, as a heritage from their forefathers, that marriage is respectable, and they have never considered why.

The essential idea of marriage is permanence, and any state of society which encouraged the formation of contracts to cohabit which were not intended to be permanent, would be encouraging something which would not be marriage. You would get unions masquerading as marriages in which the intention of permanence had never been present. This, he thinks, would shock even the "reformer."

* * *

Matrimony (he goes on) derives its "respectability" on the religious side, from the solemn dedication of the parties to God and to each other, and on the social side from their intention to live faithfully with each other as a unit of the race, and to devote themselves to their solemn duties as parents. . . . Remove the religious sanction and the permanence and little remains in the union to inspire "respect." . . . Divorce does not cure or even touch the causes of divorce. It perpetuates them.

A reform that is really needed is a law that no decree shall be made absolute until adequate security has been given for the well-being of the children. At present, Court, parties and "reformers" alike totally disregard the children. Husbands obtain orders for custody and neglect to enforce them, leaving the children to get on as best they can with the guilty wife. Husbands are divorced, and the innocent wife is left to bring the children up on what she can earn. This is a genuine scandal. The children, after all, are unquestionably innocent, and their claims should come first.

He is compelled to admit that the Roman Catholic decrees of "Nullity" rather weakens the case of those who try to uphold the Christian view of marriage: but perhaps there is more than one inference that can be drawn from the facts.

Miss Margaret Weed, president of the Auxiliary of Florida, is to be the guest speaker at a series of meetings in the diocese of Lexington during this month. The Rev. G. C. Dunlop of Cincinnati is to be a speaker also at the meeting in Lexington, his subject being the Lausanne Conference. Other speakers at the various meetings are to be Miss Sara Gaither, head of Margaret Hall, Mrs. Charles Saffell, officer of the Auxiliary and Miss Margaret Viall, U. T. O. worker.

NEWS OF THE EPISCOPAL CHURCH

In Brief Paragraphs

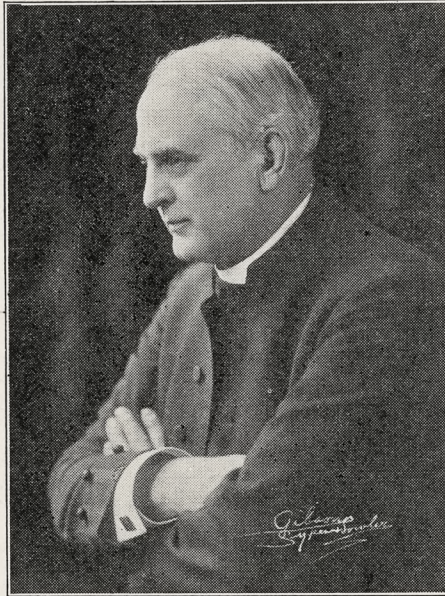
Edited by

WILLIAM B. SPOFFORD

MORE than a thousand delegates assembled at the Anglo-Catholic Congress meeting last week at the Cathedral in Albany, New York, with folks there from all parts of the United States, from Canada, Scotland, Japan and the Philippines. Bishop Nelson, in his address of welcome stated that the purpose of the Congress was to "proclaim the divine nature of the Church and to increase our loyalty and deepen our devotion to its head, Jesus Christ Our Lord and Saviour." Later the Rev. Frank Vernon of Philadelphia, the chairman, said: "Of the four notes of the Church, unity, holiness, catholicity and apostolicity we are moved in this place to select the notes of holiness for emphasis. It will not be an ill-times emphasis in days like the present, when social conventionalities, determined by variable standards adaptable to passion and fashionable caprice, are taken for morality; when the plea is advanced for the consideration of intellectualized lust, it is high time to affirm unfaltering belief in Holy Church and unswerving allegiance to standards of living which are above debate and beyond change.

The Rev. Charles Jarvis Harriman, rector of St. James the Less, Philadelphia, speaking on the subject of loyalty, said: "The doctrines and rituals that have come with change in the Church are strange to many. We believe in these things, not because they are Roman, but because they are right. They are more than Roman—they are Catholic, and the Episcopal Church is Catholic. Not Roman, but Catholic. Its name is Protestant Episcopal, but Protestant is a word of various meanings. At the Reformation she was not made new, but made free. To the jibe 'Where was your Church before the Reformation,' the retort was 'Where was your face before it was washed.' If by Protestant you mean disowning papal obedience, sharing the movement for freedom, education and individual development, we are Protestant. If you mean anti-Catholic, especially in the spirit of sheet and hood, every man to choose his own church, a complete break with the past, then we are not Protestant and God forbid that we should ever be."

The Rev. Julian D. Hamlin, Newport, Rhode Island, declared that the Church "has no quarrel with science



BISHOP ANDERSON
Speaker at Churchmen's Dinner

or with reason as such, but she knows their limitations for she knows human nature. But in the realm of faith and morals she speaks with authority, for she is the spirit-guided body of Christ."

On Wednesday the solemn pontifical mass was celebrated, attended by twenty bishops and hundreds of clergy. The sermon, written by the Rev. J. G. H. Barry, rector of St. Mary the Virgin's, New York, was read by the Rev. Seldon P. Delany, due to Dr. Barry's absence because of illness. He said that we should press for the reunion "of the Catholic Church of Jesus Christ." Later in the day the Rev. Spence Burton, superior of the order of St. John the Evangelist, urged the veneration of the Virgin Mary and of the saints. He urged the clergy to erect shrines in their parishes.

* * *

St. John's Church, Kingston, New York, was consecrated by Bishop Manning on October 21st, and the Rev. W. P. Kemper was instituted as rector of the parish.

* * *

Of course there is one exciting Church event which comes around occasionally; the election of a bishop. Take Fond du Lac for example where they are to elect a coadjutor on the 8th. It is reported that the

laity are eager to get a competent man who is neither "high" nor "low." On the other hand the clergy, themselves divided in two camps, are set upon a "high" and for weeks past have been sending out circulars making their recommendations. And rumor has it that the bishop of the diocese is so displeased with the carryings-on that he is tempted to call the election off.

* * *

One hundred women attended the semi-annual meeting of the Albany diocesan Woman's Auxiliary, held October 19-20, at Little Falls, N. Y. The Rev. A. R. McKinstry, rector of St. Paul's, Albany, told them about the program of the National Council.

* * *

There is to be a College of Preachers in Washington in connection with the Cathedral. Of course there has been one there for the past two summers for ten days or so, but this is to be an honest to goodness affair. Someone has left a quarter of a million for a building and another tidy little sum which will yield \$50,000 a year to keep it running efficiently.

* * *

St. James' Church, Bolivar, Tenn., was nearly destroyed by fire the other night. Sparks from a burning dwelling lodged on the top of a 150 foot steeple, and the pressure of the water was not sufficient to reach. So the steeple tumbled, but the church was saved after a stiff fight on the part of about everyone in town. Services are being held now in the chapel of St. Katharine's School until the church can be repaired.

* * *

New parish houses are being built for St. Paul's, Newport, Ky., and for the parish at Fort Thomas, Kentucky.

* * *

The Honorable R. C. Simmons of Covington, Ky., was the speaker at the dedication of the new Girl's Friendly Home at Covington.

* * *

Now here is something: In an interview given to a reporter of a New York paper Mr. F. F. French, who has made a lot of money selling real estate, gives the secret of success, after the manner of Bruce Barton: "The best example of a sales talk is the life of Jesus Christ,"

continued Mr. French, his eyes alight with vim for the competitive fight. "He was the best salesman of all time. He said, 'Knock and it shall be opened unto you.' What He meant was 'Keep knocking until the door is opened and if it isn't opened pretty soon kick down the door.' That's my philosophy, too." One of the deans of our seminaries ought to grab off Mr. French for a lecture or two on the interpretation of the New Testament.

The Rev. Norman Nash, professor at the Cambridge Theological Seminary, spoke to the Young People's Fellowship of Trinity, Boston, last Sunday on the Church and Industry.

Fall convocation of the diocese of Lexington was held at Calvary, Ashland, Ky., with the Rev. Karl Block of St. Louis as the leader. Plans for the every member canvass were thoroughly discussed.

Church Schools in diocese of Lexington are preparing a big Christmas box to be sent to children of Haiti.

Rev. W. A. Simms, rector of St. Mark's, Chicago, spoke at the Round Table of the diocese last week on the Menace of Home Life.

Now here is a movement that should enlist enthusiasm; an effort is being made this year to stamp out the use of "Xmas" and to get folks to write or print it all out

"Christmas." Pass the word along, and be sure you don't make the mistake yourself.

Washington Cathedral has announced their plan of raising \$30,000,000 for the completion and adequate endowment of the cathedral and associated institutions. General Pershing is to head the effort as chairman of the national committee while former senator George Wharton Pepper is the executive chairman. For the present campaign activities will be centered upon the raising of \$6,800,000 for the completing of the next step in the cathedral construction.

St. Luke's Day marked the fiftieth anniversary of the consecration of the Cathedral Church of St. Luke, Portland, Maine. St. Luke's was the first cathedral in New England and one of the first in the country. Bishop Benjamin Brewster and Dean Arthur Glasier were the speakers at a dinner held to commemorate the event.

St. John's, Warehouse Point, Conn., celebrated its 125th anniversary last Sunday.

Close to 250 men and boys registered for the regional conference of the Brotherhood of St. Andrew held in Philadelphia last month. Eighteen dioceses were represented. An outstanding address was that of Professor Edwin B. Twitmyer of the University of Pennsylvania who spoke on the psychological aspects of lead-

ership among boys. They had a lot of conferences addressed by capable speakers, a tea or two, and fine devotional services. Bishop Cook of Delaware conducted the service of preparation for the holy Communion. Humility, cheerfulness and seriousness of thought and purpose should be among the attributes of the devout Christian, he said. Bishop Lloyd of New York preached the conference sermon in Old Christ Church. It was an intimate and personal address to the Brotherhood in which he referred to his own beginning days in the Brotherhood nearly four decades ago.

Perhaps the greatest meeting was the open conference on Sunday afternoon with addresses by the Rev. John R. Hart, Jr., student pastor at the university; Captain Mountford of the Church Army, and Rev. Frank Cox, rector of Ascension Memorial, New York, all of whom spoke on the subject, "Practical Plans for Personal Workers." Former Senator George Wharton Pepper was the speaker at the final public service which was held in Holy Trinity, where most of the meetings were held.

Men's dinner meeting of rectors, wardens and vestrymen is to be held on Monday next at the Auditorium Hotel, Chicago, given by the Church club. Speakers: Bishop Anderson,

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* * *

Bishop Rogers of Ohio conducted the Quiet Day with which the Church Service League in Maryland began their winter's work. The theme of the meditation was "The Spirit that Prevails," the possession of which depends upon the inner life of the individual. During the meals the Bishop read from Evelyn Underhill's, "Concerning the Inner Life."

* * *

Sister Adelaide Frances has resigned after serving for thirty years as the superior of All Saints Convent, Ilchester, Maryland. Sister Catherine Angela has been installed as superior.

* * *

Tune in on station WBZ, Boston and Springfield, at four o'clock next Sunday and you will hear the Festival Service of the Girls' Friendly Society being broadcast from Trinity Church, Boston. There will be two thousand people there to hear Presiding Bishop Murray preach.

* * *

St. John's Chapel of the Church Charity Foundation, Long Island, a memorial to Walter Gibb, was consecrated by Bishop Stires on October 17th. The address was made by the Rev. J. Howard Melish, rector of Holy Trinity, Brooklyn, where Mr. Gibb served as a vestryman.

* * *

Money is to be raised in the diocese of Georgia with which to build a new house on St. Simon's Island for the young people's camp and for other diocesan uses. The executive council of the diocese has also voted to give financial and moral support to the Negro School at Fort Valley, this as a result of a speech by the Rev. Robert W. Patton.

* * *

Sometime ago they went and painted the brick of St. Stephen's, Harrisburg, Pa., to make the church pretty. Now with a sand blast they are taking it all off and discover that

the church is possessed of a beautiful exterior of hand-made brick.

* * *

Bishop Lines of Newark died on October 25th following an illness of several months. He was in his eighty-third year.

Preaching a religion of "joy and gladness and hope" for the "underprivileged class," Edwin Stevens Lines, third Bishop of the Diocese of Newark, urged that it was the work of the church to improve the conditions surrounding human life.

He advocated simplicity in living, in dress, and in recreation, and be-

lieved that quiet, earnest work accomplished more than striking, dramatic forms of worship. He was not disturbed by disputes over heresy and modernism. Urging his clergy to keep their faces toward the future with unwavering faith, courage and hope, he taught that life must be welcomed even if some of its manifestations were regrettable.

Born at Naugatuck, Conn., on November 23, 1845, he worked in a factory to earn funds for his education, and was graduated from Yale University in 1872. Berkeley Divinity School, from which he was grad-

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uated in 1874, and Yale, Rutgers and Princeton Universities all conferred the degree of Doctor of Divinity on him in later life.

Dr. Lines was ordained to the priesthood in 1874 and became Bishop of Newark in 1903, after having been rector of Christ Church, West Haven, Conn., for five years and of St. Paul's Church, New Haven, for twenty-four years.

He held many high offices in the Church and was a member of important boards and committees, including those having charge of foreign missions, religious education and social service. He was president of the Provincial Synod of New Jersey and New York for the six years ending in 1920. He was active in civic enterprises, in Yale alumni affairs and in the Society of the Sons of the American Revolution.

* * *

Miss Maude Royden, famous preacher of England, is to spend three months in this country the first of the coming year on a lecture tour. She will then go to Honolulu, New Zealand, Australia, Japan, China, India and the Holy Land.

* * *

Bishop Arnold Scott of Shantung

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tells, among other things, how he spent one Sunday last August at Wei hai Wei, the British naval base. He began with "an early Celebration in the mainland Church where Chinese and English, civilians and soldiers of many different regiments communicated together. Then a military parade service, under the trees, because the church is too small. Then two miles across the harbor in a motor launch to H. M. S. Ambrose, the mother-ship of a submarine flotilla; a service on her deck, followed by a Celebration in the tiny chapel deep down in the ship. Then, after lunch, back to the mainland for Evensong for our Chinese school boys; and once

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more across the harbor to the Island Church, for a voluntary Evensong for sailors, to whom I talked, at length, on our missionary work. Dinner in a warship's ward-room with two Naval Chaplains, and a last trip in a cool

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night breeze back to the mainland, were the 'end of a perfect day.'"

* * *

The Rev. Theodosius Stevens Tyng died on October 19 at the home of his son, the Rev. Dudley Tyng, in Barrington, R. I. Mr. Tyng was one of the early missionaries to Japan, going there in 1878. He lived to see the first boy he baptized become the first Japanese Bishop.

Mr. Tyng was born in Columbus, Ohio, in 1849. He studied at Kenyon, Columbia, and the Episcopal Theological School, Cambridge, Mass., and was ordained priest in 1874. After five years' parish work, he went to Japan where, with intervals abroad to recover his health, he served for more than thirty years, returning to this country in 1909. He translated St. Luke's Gospel into Japanese. He was rector of St. Mark's, Ashland, N. H., from 1909 to 1919. Since that time he has lived in Rhode Island. Bishop Motoda, writing in 1909 of his own early experiences, says:

"Twenty-seven years ago I saw for the first time in my life an American gentleman, with the striking features characteristic of a seiyōjini (a Western-Ocean man), to whom I was introduced by a friend of mine as a poor country boy who had come to Osaka to study the English language. This gentleman was no other than the Rev. Theodosius S. Tyng, a missionary of the American Church. He kindly took me and put me in St. Timothy's School as a school servant. . . . At the end of a year I, with another student, was baptized by Mr. Tyng. We were the first fruits of St. Timothy's School. . . . Later I was sent by Mr.

Tyng to Wakayama to work as a catechist. Here I had a very interesting experience, never to be forgotten. There was no church building then, so we had to hold services in a small house attached to a Japanese hotel. The congregation was very small. To introduce Christianity to the people, one day we held a mass meeting in a theatre, the largest hall we could find in the town. The hall was full; 1,500 people were reported to be present. They listened very quietly to the first two speakers, but when the third appeared on the platform a Buddhist monk got up and began to make a disturbance, then another followed and then the whole crowd got excited. It seemed that everything was pre-arranged to break up our meeting. The brave Mr. Tyng was the chief object of attack. We sent for a policeman, but it was no use, so we had to close the meeting. The following day we made another trial, but this time was still worse. Lights were put out and stones flew in the dark. It was utterly impossible to continue the meeting, so we

retreated to our home again, being escorted by our sympathetic friends. This meeting, however, proved to be a sufficient introduction of Christianity to the people of Wakayama. The congregation increased and inquirers multiplied. One of the men who were present at the meeting to hear us, and was struck with a stone on his forehead in the dark, became the first catechumen and later the founder of the Church of the Saviour in Wakayama."

Here and in many other places, "Mr. Tyng fought like a lion. He was sympathetic, energetic and full of tact. A large portion of the Japanese clergy now at work came through his influence, directly and indirectly."

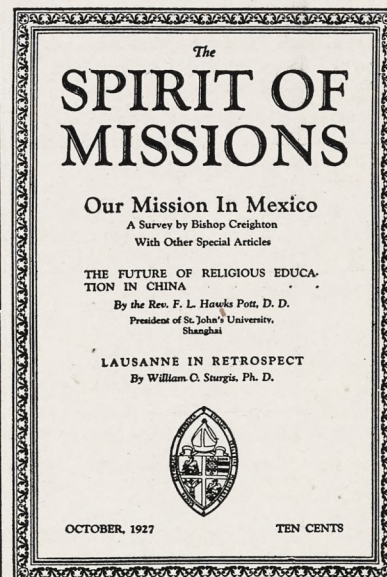
* * *

St. Paul's Cathedral, Los Angeles, was among the thirty-one churches of that city which were opened to labor leaders for addresses during the annual convention of the American Federation of Labor, which met there for two weeks in October. "If critics will acquaint themselves with the church they will become converts instead of critics," was a statement made by Mr. William Green, president of the Federation, who is said to be the sort of labor leader who seeks out his church, the Methodist, whenever he visits an American city. The addresses in Los Angeles were arranged by Dr. Edwin P. Ryland, secretary of the Federation of Churches in Los Angeles.

"So far as the Christian churches are concerned," said Dr. Ryland, "I

beg leave to remind you that their Founder was one of the workers of the building trades of his time. I

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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, 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. Alfred Newbery
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.
Rev. Taylor Willis
Sunday, 8, 10 and 11 a. m.
Sunday, 4 p. m. Carillon Recital.

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.

St. Luke's, Atlanta.

Rev. N. R. High Moor
Sundays, 7:30, 11 and 5.
Church School, 9:30.

Church of St. Mary the Virgin, New York

139 West Forty-sixth Street
Rev. J. G. H. Barry, D.D., Litt.D.
Sunday Masses, 7:30, 8:15, 9, 10:45.
Vespers and Benediction, 4.
Week-day Masses, 7, 8, 9:30.

St. John's, Cynwyd, Pa.

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Rev. A. Edwin Clattenburg, D.D., Rector
Sundays 8 and 11 A. M.

have been asked in a most friendly manner on a number of occasions why the churches were cordially giving welcome to the American Federation of Labor convention, possibly more than to other conventions that come here, and I answered that we welcome all of our fellow men who come to our city representing

MEMORIAL

REV. BARTOW BEE RAMAGE
Rector of St. Peter's—Gulfport, Mississippi

IT IS with profound sorrow we report the death of our beloved rector, the Rev. Bartow Bee Ramage, which occurred suddenly in the late afternoon of Friday, September 30th. He came to us in January, 1925, and in the short time he was permitted to be with us, the parish prospered and grew.

He was a man of high ideals and strong convictions upon all matters connected with the teachings of the Church, and he never permitted himself to trifle with his conscience. His loyalty and devotion to the Church were among his most prominent characteristics. He was what someone has called a Prayer Book Churchman, constantly urging his flock to observe and do whatsoever that guide required of them.

The new and well-equipped Parish House, enlarged Church, and various memorials placed therein, stand as a monument to his faith and zeal, and the love of his people.

He was born of French and Scotch-Irish parents in Newberry, South Carolina, August 8, 1860; was educated in the private schools and academies of his native town, where he graduated before his twentieth year. His university training was obtained at Johns Hopkins, and later at Harvard, where he graduated with the degree of A. B. in the class of 1884, taught in a private school in Connecticut for one year; for a while did newspaper work in Salem, Massachusetts, afterwards became the editor of the Melrose Journal, published in a suburb of Boston; entered Columbia Law School; admitted to the bar in the city of New York in 1899, went to Nashville, Tennessee, to practice his profession; abandoned the law and studied for Holy Orders, was ordained to the diaconate by Bishop Quintard of Tennessee in 1891, advanced to the Priesthood in 1892.

His first clerical duty was as Deacon in Charge of St. Peter's Parish, Nashville, Tenn., for one year, afterwards its Rector until 1894, when he went to Murfreesboro, Tenn. In 1897 he became Rector of St. Andrew's Church, Fort Worth, Texas, where he remained until 1916, when he was called to St. Luke's Church, Memphis, Tenn., from which charge he resigned in 1923 on account of failing health, coming to the Gulf Coast to recuperate. Having regained his health, he again took up active work.

While in the Holy Ministry, he built eight Churches and Parish Houses and brought three men into the ministry of the Church. He represented the Diocese of Dallas at six consecutive General Conventions.

He was married in 1894 to Miss Ethel Purvis of Nashville, Tenn., who with two daughters, Miss Ethel, a student at Columbia University, and Miss Sarah Thorpe, a student at Sophie Newcomb College, survive him.

His body was borne to the Parish Church at six o'clock Saturday evening, where it remained until a celebration of Holy Communion Sunday morning at nine-thirty, the celebrant being the Rev. E. A. De Miller, at which service more than one hundred of his sorrowing parishioners made their Communion. The body was then taken to Memphis, Tenn., where the burial service was held from St. Luke's Church, his Bishop, the Right Rev. Theodore D. Bratton, officiating, assisted by the clergy of the city. He was laid to rest in Elmwood cemetery.

Eternal rest grant him, O Lord, and let light perpetual shine upon him.

Services

Cathedral of St. John the Divine, New York.

Amsterdam Ave. and 111th St.
Sunday Services: 8, 8:45 (French) 9:30, 11 A. M. and 4 P. M.
Daily: 7:30 and 10 A. M. and 5:00 P. M.

The Incarnation, New York

Madison Ave. at 35th St.
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Daily, 12:20.

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 Thursday, 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 Thursday, Holy Communion, 12.

St. Paul's Cathedral, Buffalo.

Rev. Charles A. Jessup, D.D.
Sundays, 8, 9:30, 11 A. M., and 8 P. M.
Weekdays, 8 A. M. and Noonday.
Holy Days and Thursday, 11 A. M.

Gethsemane, Minneapolis.

Rev. Don Frank Fenn, B.D.
4th Ave. South at 9th St.
Sundays: 7, 8, 9:30, 11 and 7:45.
Wed., Thurs., Fri., and Holy Days.

St. John's Cathedral, Denver.

Very Rev. B. D. Dagwell
Rev. Wallace Bristow
Rev. H. Watts
Sundays, 7:30, 8:30, 9:30 and 11:00 A. M., 5:00, 6:15 and 8:00 P. M.
Church School, 9:30.

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
Knapp and Marshall Streets
Sundays, 8, 9:30, 11, and 4:30.
Holy Days and Tuesdays, 9:30.
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St. Mark's, Milwaukee.

Rev. E. Reginald Williams
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great groups of the people of America, but when it comes to the American Federation of Labor we have represented that group in which possibly the very Founder of our church would find his home if he were on the earth today.

"The church could wish that there were no class struggle in the world, but that all men were willing frankly and gladly to welcome the fact of brotherhood. Unhappily, there is class distinction and the church cannot close her eyes to that fact. Sometimes it is emphasized and deepened by the labor movement. Sometimes it is emphasized and deepened by the opponents of the labor movement. This is to be regretted. All men are in reality brothers and are dependent one on the other. Our objective should be the elimination of differences that are artificial and wrong, and the building up of the spirit of human solidarity."

* * *

President Ogilby of Trinity College is giving his support to an effort being made to raise a couple of million dollars for work among the lepers of the Philippines. Dr. Ogilby was formerly in charge of the Church school for boys in the Philippines.

Clerical Changes

ASHE-EVEREST, Rev. W., priest in charge of St. Luke's, Seattle, Washington, has taken up his duties as rector of St. Clement's, Honolulu.

BENNETT, Rev. A. Vincent, assistant at Holy Trinity, Philadelphia, has accepted a call to the rectorship of Christ Church, Fitchburg, Mass.

BROWN, Rev. Robert J., Jr., curate of the Epiphany, New York City, has accepted a call to the rectorship of Calvary, Brooklyn, N. Y.

BROWNLEE, Rev. J. T., assistant at Calvary, Germantown, Pa., has accepted a call to be the rector of St. George's, Olyphant, Pa.

CABOT, Rev. John H., formerly on the staff of the Advent, Boston, has taken up his duties as rector of St. Peter's, Weston, Mass.

DUE, Rev. Paul, resigns charge of Emmanuel mission, Winchester, Ky., to take charge of missions at Georgetown and Nicholasville, Ky.

FENTON, Rev. A. K., curate of St. John's, Pittsburgh, Pa., has accepted an appointment as assistant at St. Peter's, Philadelphia.

GREENWOOD, Rev. Wilfrid L., instituted rector of Grace, Windsor, Conn., on Sunday last.

GUERRY, Rev. Sumner, former missionary in China, has accepted an appointment as assistant at St. John's, Roanoke, Va.

HOUGHTON, Rev. F. Percy, resigns as rector of Epiphany, Glenburn, Pa., to accept a call to St. John's, Lancaster, Pa.

LEWIS, Rev. H. J., assistant at St. Mark's Washington, D. C., has accepted a call to the rectorship of St. Mark's, Kinston, N. C.

MAGRUDER, Rev. James M., of Oxley Hall, Annapolis, Maryland, is to be locum tenens for six months at Christ Church, Lexington, Ky., during the absence of Dean Massie, who is ill.

NICHOLS, Rev. W. A., formerly the religious editor of several New York daily papers, has accepted a call to the rectorship of the Ascension, Brooklyn, New York.

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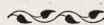
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