


The **WITNESS**

CHICAGO, DECEMBER 29, 1927



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WORSHIP WITH THE ALMS BASIN

The Need of Reverence

By

REV. W. EVERETT JOHNSON

WHEN a man of experience enters a building of any kind he can usually tell the use to which the building is put—this is a building from which things are sold; this is one for offices, and so on. With that in mind, let us enter a church building, supposing us to be ignorant of the purpose of the building. We find that the chief article of furniture is a desk, behind the desk is an organ with chairs before it evidently intended for singers facing the audience. The major portion of the auditorium is filled with seats, perhaps arranged in a semi-circle. It does not take much experience to decide that we are in a listening place; the people who assemble here expect to listen to addresses, readings, and singing.

We enter an Episcopal Church, as ignorant as before of the purpose of the building. Here we find that the chief article of furniture is an altar; the organ is placed on one side of the space before the altar, as is the desk for reading and speaking and the seats for the singers; there is nothing between the altar and the central space where the people sit. If we know the purpose of an altar, we can but decide that we are in a giving place, listening is subordinated to giving in this building.

If all the buildings erected by man for worship, Christian, Jewish, or heathen, were yet standing intact, and we might enter them, we would find that the older ones all had altars; its use being as ancient as any worship of God, or a god, worthy of the name, worship. Only in some modern buildings erected for religious assemblies would we find listening to be the factor emphasized, and the altar missing.

Then we who attend services in an Episcopal Church should clearly understand that we go to church to give, listening being subordinate to that. Of course, we give praise and thanks to God, and give to God the hour devoted to the service, part of which we may do without using the altar in any way, as in Morning Prayer. If we have the service of the Holy Communion, we must have the altar, but that use is not that with which I am now concerned but the use to which we may put it at any service.

In most of our churches in which Morning Prayer, is said or sung at mid-day, after the service and the sermon, a collection is "taken up." Did you ever think of the reason for using that expression: "Take up the collection?" You probably never have, but the question is answered in the asking—it is going to be "taken up" to the altar as soon as the wardens have made the collection of the alms from the people. We, folks of the Episcopal Church, use a great many expressions in worship and conversation without a thought as to what they really mean.

When the time arrives for taking up the collection the minister repeats a capitulum; possibly you do not know what a capitulum is, although you have been attending an Episcopal Church all your life and hearing one every Sunday. The word "capitulum" is a Latin word meaning little head. When your minister begins Morning Prayer, he does so by saying a capitulum—"The Lord is in His holy temple: let all the earth keep silence before Him" is a familiar one.

Before the collection he may use this capitulum: "Let your light so shine before men, that they may see

your good works, and glorify your Father which is in Heaven." Properly, this is a capitulum for the Offertory of the Communion Service, but it has become the custom to use it or some other at every collection. Its use means that the taking up of the collection is as much an act of worship as the prayers or chants, only many in the Episcopal Church do not regard it as such. Let us visualize the taking up of the collection in one of our churches from those who do not regard it as an act of worship.

The minister reads one of the capitula, the wardens take the plates and go from pew to pew. The man who does not look upon this as an act of worship puts his hand in his pocket and pulls out some bills or coins, looks them over, if he has a handful of coins from which to make his offering, he sees a silver dollar, a half and a quarter. If the sermon has been unusually good, he may select the dollar for the plate, if not, he may lay aside for his offering to God, the half or the quarter. The process is very much the same as that followed if he decides to give a beggar on the street something, and finds he has a nickel, a dime, and a quarter—possibly compromising with the dime.

All of this has nothing to do with the amount a man may offer, but with the manner of offering it. He has not been reverent in this act of worship, and it is the irreverence of the act that I am condemning. If I am asked to marry this same man, he most likely will tender me a fee. If he be a gentleman, the fee will be in an envelope, and quite often a brand new bill, if not a gold piece. I have married men who treated me as they

do God or the beggar—look over a roll of bills and hand me one, sometimes two, and make me feel like a man he is paying for mowing his lawn. I have had some very small fees given in so polite a manner that the amount could be ignored.

We get ready to go to church; shave, put on a clean shirt and collar, polish our shoes, and so on. We are quite particular as to the preparation of our bodies, but often so particular that we have to hurry at the last minute, or be late. It probably takes a half hour to do this, if not more. Suppose that a man preparing to go to church were to take two minutes to decide what he was to put upon the plate. He spends that time in thinking after this manner: "I must give the two dollars I pledge to the support of my parish church; to what else shall I give this morning? I ought to give something to the Diocese, to the National Church for its missionary work; I ought to give to the poor. It is some time since I gave anything to the National Church, so I shall make an offering for that this morning." So he takes an envelope, encloses his offering, and marks it, "National Church." He places his two dollars in another envelope marking it, "For Support of the Parish." When the plate is passed to him he places his two envelopes upon it and so makes a thoughtful, reverent offering.

It is a curious fact that churches having very little ceremony with their worship have more at the offering of the alms than at any part of the service. One of the purposes of ceremony is to emphasize the words being used or the act being performed; it is also an outward mark of reverence. It is the duty of the congregation to prevent the ceremony of placing the alms on the altar from being an empty form, for empty forms are an abomination unto the Lord.

In all this, I bid you mark, that it is not generosity I am urging, but thoughtful reverence. You know what it is to make a wedding gift to a bride when you are one of the "also invited." You hardly know her, much less her fancies, tastes, and desires; so you give her something. You know what it is to make a wedding gift to one whom you love dearly, when you give much thought to secure a gift that will meet her fancies, tastes, and desires, that you know so well. Treat God as you do the loved bride. In either case, you do not put your present in a paper bag, such as grocers use, but give much attention to paper and ribbons which are the ceremonial part of the gift. Your church is a "giving church" and expects you to make giving the chief feature of your worship, and that giving, not only generous, but thoughtfully reverent.

On the Cover

THE Rev. Henry Willmann, rector, Trinity Church, Janesville, Wisconsin, this month celebrated completion 20 years' pastorate, longest in history of parish, and longest continuous record on list of clergy on present diocesan record. Graduate, Nashotah, 1900, served as missionary in charge Hartland, Pewaukee and Pine Lake in diocese of Milwaukee, built stone church at Pewaukee during senior year in Seminary, largely the labor of his own hands. For four years, curate, St. Mark's, Jersey City, returning to Diocese Milwaukee, December, 1907. Served four years as assistant secretary diocese Newark; sometime Archdeacon of Madison Convocation, Diocese of Milwaukee, in addition to duties as rector of Parish. Later for four years secretary of Diocese of Milwaukee—also Rural Dean of Madison Convocation. Author, "How Church Came to Wisconsin." Effected consolidation of two parishes in Janesville in 1920. Born in New York City, church life nurtured in Trinity Parish. Twelve years' business life in publishing house before ordination.

Let's Know

ANY DIFFERENCE?

By Rev. Frank E. Wilson

HERE is a curious question which came in to me for answer over the radio: "The average man professes to know little about religion but wants to live an honest, good life and—is demonstrably superstitious. What is the difference religiously between this average man who does not know what it is all about and the idol worshipper of Africa."

Such a question probably ought to be answered two ways. In the first place, let's try it from a different angle. In the interior of Angola reigns a great king or emperor. When his subordinates decide he is losing his vigor and has reigned long enough, they arrange a war with a neighboring tribe in which the king must be their leader. At some critical stage in the campaign, they all desert the king and his family. Then the king mounts his throne and calls his family around him. His mother approaches first and the king cuts off her head, after which he does the same to his sons, his wives, and any other relatives. He then awaits his own death, which is accomplished by an officer sent from powerful neigh-

boring chiefs. First the officer cuts off the king's legs and arms and then his head, after which the officer himself is beheaded. Then a new king is chosen and things go on as before.

Well—what's the difference between the people of Angola and the average American citizen who goes to the polls on election day to cast a more or less indifferent vote with the object of taking off the political head of some office-holder who, he thinks, has encumbered public life long enough? Of course, it is all the difference between savagery and civilization.

So it is with the idol worshipper and the average Christian. The former is living up to the standards of heathenism while the latter is in some measure living up to Christian standards. The net results are scarcely comparable. It makes a great deal of difference what kind of God you worship, however inadequate your own worship may be. Only the other day a woman tried to tell me that people had a right to choose their own religion and that it made no difference which religion they might choose so long as they were in earnest about it. I told her she ought to live for a while with those very religious Africans and she might change her mind.

To be sure, there is another aspect to the question. Apart from general results, might it not be true that the personal attitude of this average man and that of the African native regarding their respective religions are about on a par? But there I think the questioner is not giving sufficient credit to the intelligence or the sincerity of the average Christian. I know perfectly well that people often seem discouragingly childish about their Christianity, yet I am nevertheless convinced that they are more serious over it than appearances would indicate. Frequently people from whom I would least expect it, talk to me on religious questions which they have been mulling over in their minds with remarkable earnestness. Sometimes their conclusions are a bit wierd but the popularity of religious books and the growing news value of religious matters to the daily press tell me that the average man is not nearly as indifferent as he is often said to be.

The tenth anniversary of the liberation of Jerusalem was observed on December 9 with the customary State service in the Anglican Cathedral of St. George, in Jerusalem, attended by Field Marshal Lord Plumer, High Commissioner of Palestine, and his principal officials. The service was conducted in English, Arabic, Hebrew, Greek and Armenian, and both the Orthodox and the Armenian Patriarchs took part.

PRAYER BOOK AS MYSTERY DRAMA

Drama of the Canticles

By

IRWIN ST. JOHN TUCKER

AFTER the First Lesson the Te Deum ordinarily is sung. This sublime hymn was composed, it is said, by Ambrose, bishop of Milan, at the time of the baptism of Augustine. Both these characters are full of inspiration. Ambrose, military governor of the Roman capital of Milan, was chosen bishop by the voice of a child. Having been consecrated, he refused to allow the emperor himself to enter the church, until he had done public penance for the massacre of the Thessalonian martyrs.

The life of Augustine is told at length in his Confessions and in his City of God. He was bishop during the taking of Rome by the barbarians, and his writings set him among the greatest philosophers of all time.

Pageants illustrating the Te Deum can be made of the lives of these two men, followed with scenes illustrating the hymn itself.

The Te Deum as we have it is a misprint. The real hymn of Ambrose consists of an exultant Credo, and ends with the words:

"We therefore pray thee, help thy servants, whom Thou hast redeemed with Thy precious blood;

"Make them to be numbered with Thy saints, in glory everlasting!"

That is all of the Te Deum proper, a fitting and glorious close. But then, in the early prayer books, followed a series of versicles and responses, just like "The Lord be with you—and with thy spirit."

If you will read them over, you will see:

V. O Lord, save Thy people:—

R. And bless Thine heritage.

V. Govern them;

R. And lift them up forever.

V. Day by day we magnify Thee:

R. And we worship Thy name, world without end.

V. Vouchsafe, O Lord;

R. To keep us this day without sin.

V. O Lord, have mercy upon us:

R. Have mercy upon us.

V. O Lord, let thy mercy be upon us:

R. As our trust is in thee.

V. O Lord in Thee have I trusted;

R. Let me never be confounded.

All these versicles are found in other places in their proper character as versicles. They were simply copied into the canticle by some scribe who was accustomed to sing-

ing them after the Te Deum, and subsequent scribes followed him.

The advantage of this discovery is that it has shortened the canticle, as well as improving its significance. There is a pronounced let-down of interest, and a lowering of intensity, from the high level of the hymn of praise. This can be avoided if these versicles are sung in the ordinary manner. Try it thus: after the chanting of the Te Deum let the minister, or one of the men in the choir, chant the versicles with the choir chanting the response in the ordinary way. After a time the congregation, being told what the reason is, will learn and join in.

These versicles and responses might be used in other places, as before the collect in Morning Prayer, which is really where they seem to belong.

The "O All Ye Works of the Lord," sung ordinarily in place of the Te Deum in Advent and Lent, is known in the Apocrypha as the Song of Three Holy Children, whom Nebuchadnezzar threw into the burning fiery furnace. This hymn is a roll call of all creation, beginning with the Heavens, the Powers, the Sun and Moon, the Stars and Light, and summoning each thing, small and great, to praise the Lord and magnify him forever. Sum and climax of all creation, the purpose and object for which it all was undertaken, are the Holy and humble men of heart; for it is in such holy and humble hearts that the Lord has chosen his habitation.

The Hymn of Zacharias, sung at the birth of John Baptist, celebrates the opening of the Gospel. It lends itself to pageantry so wonderfully well that it should be a part of every Christmas pageant.

Of all the canticles, the Jubilate Deo surely has suffered most in printing. As we have it, it is all but unsingable. Divided as it should be into shorter verses, it becomes far more intelligible, and more beautiful: O be joyful in the Lord; all ye lands;

Serve the Lord with gladness: and come before his presence with a psalm.

Be sure that the Lord He is God: it is He that hath made us, and not we ourselves.

We are His people: and the sheep of His hands.

O go your way into His gates with thanksgiving and into His courts with praise.

Be ye thankful unto Him: and speak good of His name.

For the Lord is gracious; and His mercy is everlasting:

And His truth endureth: from generation to generation.

Make it eight verses, instead of four, and instead of gabbling, sing it!

What is there dramatic about this psalm? Analyze it. The man who composed it was a shepherd, and was inviting his people to enter a great temple on some occasion of thanksgiving. It calls to mind David at the Dedication of the Temple.

Thus having linked ourselves with Old Testament and with New, with God revealed in Jesus Christ through his messengers and his saints, we stand and say, "I believe." It is not enough that we acknowledge the existence of God, of Ambrose and David, of Augustine and John Baptist; each one of us, individually, must say, "I believe." "Our Father" is supplemented by "I believe!"

Having believed, acting out our belief is an obligation. Justified by faith, we must show our faith by our works. These works are set forth in order. Primarily, the obligation is for personal peace, sure in that knowledge of God in which stands our eternal life. It is for personal rectitude. But then our obligation is for good citizenship; for loyal church membership: to help all in affliction or distress in mind, body or estate.

Having thus set in order before us the vows and obligations, the service ends with the Lesser Eucharist. Eucharist means "thanksgiving." The General Thanksgiving is an act of devotion, of self sacrifice, of consecration, "... show forth thy praise by giving up ourselves to thy service. . ."

Most dramatic of all Christendom's heroes is Chrysostom, with whose prayer the office closes. Son of an imperial Roman general, most famous of Antioch's lawyers, he abandoned wealth and power for the life of a hermit on the Anti Lebanon. Summoned thence, he became a preacher in the Antioch cathedral; he was kidnaped by order of the new emperor, Arcadius, carried 800 miles, in a chariot, and made Patriarch of Constantinople against his will.

Then he denounced cruelty and oppression, wicked greed and frivolity in the emperor's court, preaching in the cathedral next the place. Exiled once, for his outspoken courage he was recalled when the people rose in revolt. Exiled again, he died in torture and suffering on the bleak shores of the Caspian sea.

Before our eyes this roll of heroes passes, as step by step the drama of Redemption is enacted, with ourselves and God as the chief participants. It is a Mystery, a setting forth of truths too big to be expressed in brief; and yet it is but a prelude to and a foretaste of that sublimest of Mysteries, the Holy Eucharist itself.

Cheerful Confidences

SUNDAY SCHOOL PRIZES

By Rev. George P. Atwater

THIS is the time of year when Sunday School superintendents stand before their schools and dangle prizes for attendance.

"I have here four prizes," says the superintendent. "The first prize will go to the pupil that has the best record for attendance from now to July. The second prize will go to the second best record. In case of a tie for first place, we shall let the contestants draw lots and one will take the first prize and the other the second prize."

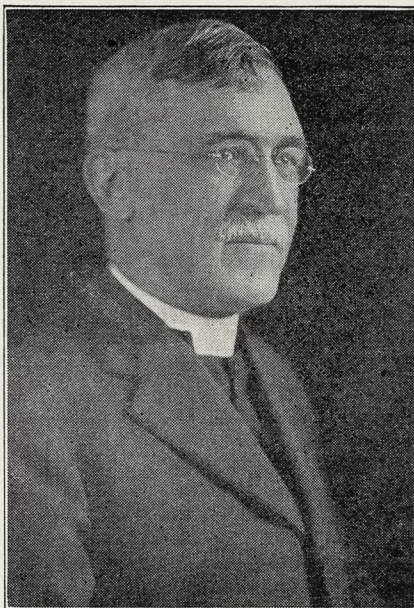
So the rules are laid down, and the contest starts. Jimmie and Susan have not missed Sunday School since the year of the double mumps, and it is conceded by all that they will get the first prizes. The only question is which is to be the most successful in avoiding chicken pox. This or measles might cause one or the other to lose a lap.

After a month or two has passed about 80 per cent of the children are hopelessly in the rear, and the hope of reward has no effect upon them at all. Later in the year, Billy, who has had a chance for third place, is carried off by his parents for a visit to his aunt in Kalamazoo, and Billy takes the count. So it goes.

Near the end of the year four pupils are interested in maintaining their places, and the others have lost all interest.

That system is all wrong. It should never be inaugurated in any school. It is not effective, and it is unfair.

If prizes are offered they should be made possible to every pupil who maintains a certain record. If, for example, there are to be forty sessions of the school from October to July, the prize should be offered to every pupil who has a record of thirty-six Sundays. An allowance of four Sundays should be made so that



BISHOP REESE
On Finance Committee

the pupil is not hopelessly out of the contest if he should be absent for a Sunday. This sort of a contest would maintain the interest of the pupils far more effectively; only the hopelessly careless would be left behind.

Likewise, new pupils could enter the contest as soon as enrolled, and be entitled to a second prize if they maintained a 90 per cent average from the day of enrollment.

But care must be taken that such rewards are not relied upon to maintain the interest of the children. They are quite subordinate. The school must establish its attractive power upon several basic features. They are:

1—Provide a cheerful and attractive room for the school.

2—Begin on time.

3—Have cheerful music and short services in which the pupils actually say or read as much as possible.

4—Get good teachers who will prepare their lessons.

5—Call upon absentees.

6—Provide variety of group activities.

This is a very sketchy program, I realize. Some one in your school ought to make it a business to become an expert in school methods, and to read the modern literature about church schools. There is no excuse today for dull schools, unless the leaders are hopelessly dull, and even that is no excuse.

On St. Thomas' Day, December 21st, Bishop Stires advanced to the priesthood his eldest son, the Rev. Ernest Van R. Stires, in the Cathedral at Garden City. Mr. Stires is in charge of a new mission at Belle-rose.

My Discipleship

By H. Adye Prichard

NO TRAPPINGS His, no pride of rank or place,
No unconditioned choice of where and how,
No lofty crown upon a jeweled brow,—
Naught save God's spirit in a human face.

No blare of trumpets from the choirs above,
No sceptred right, no brief electoral sway,
No elbowing police to keep the way,—
No hold on men save an abounding love.

No facile priesthood, weaving plot with plot
To guard a selfish, vain prerogative,—
Twelve friends, discounting death with Him to live,
Twelve friends unbending,— save Iscariot!

They called Him Lord—and yet He washed their feet;
They called Him Master—yet for them He died;
To them His gentleness was sanctified,—
And yet He racked them on the judgment seat.

No path of churchly ritual they trod,
No sponsored vows their Jesus seemed to need;
They pinned their faith to one sufficient creed—
Thou art the Christ, Son of the living God.

His smile of thanks was all they ever craved,
His the request that planned the dawning hour,
His the achievement, His the mastering power,
His word of praise their only accolade.

Fortune's twelve friends! And how can I match them?
I, twenty centuries after, I, too late,
I, modern madness' victim, unregenerate,
How can I share their fadeless diadem?

Only if His one sacrifice sufficed
To ensure for me His presence, living now;
Only if He explains each why and how;
Only if I can seize the mind of Christ.

I am no creature of a church or creed,

I am no creature of a passing
whim;
I only know I am in love with
Him;
I only know He answers all my need.

Twice blest are they, who saw Him
face to face,
And we must wander all this age
away!
Uncomprehending twelve—thrice
blest are they
Who know His eyes—we only know
His grace.

But I will follow down that bloody
road,
The Via Dolorosa of the soul,
Where sick and old have walked,
and been made whole,
Where faithful warriors pass to
God's abode.

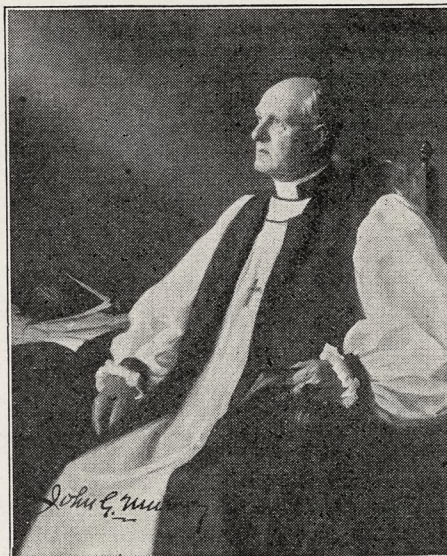
The mind of Christ! That is my sure
release,
My passport to the realms where
He provides
An eternal home, and, like a shep-
herd, guides,
My feet into the peace that passes
peace.

About Books

CHILDREN OF THE SECOND BIRTH, By
S. M. Shoemaker, Jr. Revell, \$1.50.
In *Children of the Second Birth*
there are some accounts of life
changes which have taken place at
Calvary Church in New York. There
have been many sensational accounts
of the work. Controversies have
raged over it. Any one who has a
friend whose cousin had some first
hand information about it is eagerly
seized upon in religious or social
circles everywhere to contribute his
morsel of information. The issue is
a live one.

Opinions of the work vary widely.
It is said to be caused by psychic
power, by pandering to sex instincts,
by the desire for novelty, by a hunger
for God, by a thirst for a religious
reality, by all sorts of motives in-
nocent or vicious. The results are
said to be good or bad, real or neg-
ligible, permanent or temporary,
varying widely in every particular.

The net result of all this for those
who are far away from it, is the per-
verse conclusion that it isn't serious,
that it merits no consideration. The
human will prefers not to be faced
with alternatives and is not easily
drawn into controversies which it can
keep at a convenient distance. It pre-
fers to treat as non-existent events
which might influence its direction.
And yet the events recorded in this
book are non-existent as anyone
knows who is near them. Something
is happening. This book is a simple
account of what is going on. It



BISHOP MURRAY
"Parishes Leave Him Alone"

might be called, "Varieties of Religious Experience in a City Parish." The stories are told for the most part in the first person, so that a dispassionate reader can study religious psychology as coolly as James did. It is well written and genuine, more authentic in detail than Harold Begbie's *More Twice Born Men*. It describes conditions which are nearer the conditions met with in the average church.

The sub-title, however, is not "Varieties of Religious Experience," but "A Narrative of Spiritual Miracles"; so the book has a bias, and the bias is that God can work directly in human life in this way.

Children of the Second Birth is a challenge, an inspiration to a harder ministry. It is not comforting to those at ease in Zion.

C. L. Glenn.

Preacher, Pulpit and Pew

By E. P. Jots

An Irish Presbyterian chaplain, on being ordered down the line, said his adieu to a Roman Catholic priest, who had shared his dugout.

"Good-bye, padre," he said. "I'm sorry we have to part. With all our differences we have been very good friends. We've got on together finely. But, then, we're both doing the Lord's work—you in your way and I in His."

"Eavesdropping again," said Adam as his playmate fell out of the apple tree.

A student nurse, inexperienced in reading the clinical thermometer, was horrified when, taking the tempera-

ture of a patient, that instrument apparently registered 120. She hurriedly despatched a note to the doctor.

"Please come at once. Number three's temperature is 120."

The doctor did not come, but he sent this message:

"You had better send for the fire engine—I can do no good."

* * *

First Kid: "Gee, Jimmie, when I went by your house this mornin' I heard somebody swearin' somethin' awful!"

Second Kid: "Aw, that was my dad. He was late for church an' couldn't find his Prayer Book."

* * *

Little Boy—"Mother, are there any men angels in heaven?"

Mother—"Why, certainly, dear."

Little Boy—"But mother, I never saw any pictures of angels with whiskers."

Mother—"No, dear, men get in with a close shave."

* * *

Most people will agree that it is better to make a few mistakes in trying to cultivate politeness than to make no efforts whatever in that direction.

Little Mary had been taught politeness, and was an apt pupil. One day the minister called, and Mary, waiting carefully for a pause in the conversation, remarked, "I hear we are going to have the pleasure of losing you."

* * *

Passing the blame for any trouble on to the woman is a very old habit, as the following story will prove:

At the close of a hot day, Adam was returning with his hoe on his shoulder, from a hard day's labor, to his humble cottage. Maybe it was a cave. That doesn't matter, for it was a humble abode. Young Cain was running ahead, boylike, throwing rocks at the birds. Suddenly they came upon a beautiful garden. "Oh, father!" said Cain, "look at that beautiful garden. I wish we could live there."

"We did live in that garden," said Adam regretfully, "until your mother ate us out of house and home."

* * *

A small boy had slapped a little girl. The teacher was quick to rebuke the youngster. "Jackson," she said, "no gentleman would strike a lady." The boy was all ready with his reply. It was: "Well, no lady would tickle a gentleman."

* * *

The Rev. William H. Lax, also mayor of Popular, Eng., paid a pastoral visit to a coster who had lost his voice by laryngitis.

"Thank ye, Sir," said Billy's wife. "I knowed ye'd be sorry, 'cos ye're like Billy; yer both earn yer livin' with 'ollerin'."

WHAT'S COMING IN ENGLAND

A Few Forecasts for 1928

By

A. MANBY LLOYD

THE year 1928 is likely to be an epoch-making one, both in Church and State. Assuming, for the once, the prophet's mantle, we may look for a general election in the spring, with a labor government in office, if not in power. It all hinges on the flappers' vote.

Ramsay MacDonald is in the labor saddle, but at any moment he may be unhorsed by Philip Snowden, a thorough-going collectivist with an Utopian mind and vision that is alien to the Puritan soul of his chief. Among the ruck of the labor men the lamp of Ruskin and Morris has gone out. They stole the lamp, but a new party—the party led by Belloc, Shaw, Chesterton and the Guild socialists, have kept the flame. They are known as the Distributists and their organ is "G. K.'s Weekly."

MacDonald is hated by the extremists and H. G. Wells has a poor opinion of him and wants Snowden to lead the party toward the right—that is—toward a coalition with the liberals.

There will be a rare fight in the communist camp: Cook and Havelock Wilson are daggers drawn; Wheatley wobbles between the two. While the Scotch contingent votes solid for anything that smells of Moscow, it is equally abhorred by George Lansbury and Jack Jones. Not a lively prospect for the man who has to lead.

* * *

Of course the new Prayer Book will go through and as the use of the old Book is still the option, trouble will not develop all at once. Most of the Anglo-catholics will go on as usual, for they have nothing to gain. Their use is modeled on a *living* church and not on anything dug up at the British Museum. They want no permission for the mass, vestments, incense, reservation, etc. They claimed all these things long ago and they are not going to argue about them now. Their fathers went to jail and faced mobs for these liberties and they are regarded as the normal use. But many a priest who has to meet with strong opposition from a flock, brought up under another tradition, and harrassed by an Erastian bishop, in the alternative service will find that backing he requires. The Low church party, almost to a man, will fight revision to the bitter end. There can be only one issue, one *certain* outcome and that is—DISESTABLISHMENT—and then anything may happen.

There will be a loud demand for



BISHOP TEMPLE
Makes Startling Proposals

Synodical government of the Church, but that is impossible while the State controls the Church. The severance will come with a rush, just as Home Rule for Ireland did. People talk and debate for a hundred years without any apparent result and then, all at once, comes a landslide—it may be that God Himself steps in and decides the issue.

* * *

The Bishop of Manchester has made two bold proposals which are likely to be discussed throughout Christendom for some time. Addressing his diocesan conference, he said that because the Church of England claimed to represent the true order of the Church in this country, they should be ready to welcome to their Communion as a normal practice communicants in any recognized body. He went further by insisting that they must come to the conclusion that not only a Free Church minister, but any layman who should devoutly and not defiantly decide that it was right for him devoutly to celebrate the Holy Communion, would effect a real con-

secration and through it the real gift would be given, and that Anglicans who were unable to receive Holy Communion in their own order should receive it in this way. Bishop Temple takes his stand, first, on the canonical rule that any baptized Christian presenting himself in good faith is entitled to receive the Communion, unless he is personally excommunicated; and, secondly, on the declaration at the Lambeth Conference that the great non-Episcopal bodies are to be recognized as in a real sense parts of the universal Church. "If that is so, it seems to me that one way of acting on this recognition is to accept their own disciplinary arrangements, and formally to welcome those who are by them actually admitted to Communion." Bishop Temple puts forward these suggestions now partly because as one of the delegates to the Lausanne Conference he feels responsible for thinking out what is the next step the Anglican Church might take, and, further, because if the Lambeth Conference of 1920 is to take any decisive step a great deal of discussion should take place before it meets. The Church Times is of course wholly opposed to these "grave departures from Catholic principles and precedents." The Church of England Newspaper and the Record support the bishop, the former remarking that if Dr. Temple can persuade his Episcopal brethren to follow his lead the problem of reunion will very soon be solved. Welcoming the proposals as "a breath of healing" in the stress of controversy, and as opening up a broad pathway of unity of spirit, the Christian World remarks: "We see but little hope for many a day of corporate reunion; but a true Christian unity of the Spirit in the bond of peace is what we do long for. And until Christian men, of all persuasions of Church order, can meet together at the Lord's Table as brothers in the household of faith, even the Christian unity for which all right-minded men earnestly pray can hardly be more than superficial."

* * *

Shaw's new play "The Glimpse of Reality," will be produced in New York, and a famous cynic will make a lecture tour of the middle west. There will be a large increase in the numbers offering themselves for Holy Orders, a reaction from the Bullock-Webster episode. And your correspondent wishes every one of his faithful readers

A Happy New Year.

NEWS OF THE EPISCOPAL CHURCH

In Brief Paragraphs

Edited by

WILLIAM B. SPOFFORD

THREE major matters considered by the National Council at its regular meeting on December 14 and 15 were the disposition of the Children's Lenten Offering, the status of the Woman's Auxiliary, and the adjustment of quotas.

There has been a general demand in the Church that the Lenten Offering of the children should be devoted exclusively to missionary work, and not be subject to the division of funds as between the diocese and the general Church, which is the almost universal custom today. The Department of Religious Education brought in the following resolution, which was adopted by the Council:

RESOLVED: That the Children's Lenten Offering throughout the Church should be an offering designated for the general work of the Church and not for diocesan or parochial work, and that all moneys secured through the Lenten Offering should be remitted undivided to the Treasurer of the National Council.

At the October meeting of the Department of Missions a resolution was introduced by the Bishop of Washington, asking that this department, through the National Council, should give a word of assurance to the Woman's Auxiliary that the work of the Auxiliary should go forward unimpaired and unhindered. This resolution was referred without discussion to the National Council, and by it was referred, together with much correspondence which had been received on this question, to a special committee composed of Bishop Burleson, the Rev. Dr. W. H. Milton, Mr. Richard I. Manning, and Miss Grace Lindley, executive secretary of the Woman's Auxiliary. This committee reported at this meeting of the Council; the report was unanimously adopted, and was ordered printed. The report may be secured by writing the National Council, 281 Fourth Avenue, New York. It is too long to be reproduced here; but we do want to pass on the word that the Council assures the Woman's Auxiliary that their work shall go forward unimpaired and unhindered.

* * *

General Convention of 1925 authorized the Presiding Bishop to appoint a committee of one bishop, one presbyter and three laymen to consider the advisability and possibility

of a revision of the basis and percentages of apportionment, looking toward the fairest possible distribution of responsibility for the General Church Program, this committee to report to the National Council. The committee was composed of Bishop Slattery, chairman; the Rev. B. H. Reinheimer, Messrs. Reynolds D. Brown, Frank G. Merrill, and Arthur Boehm.

Bishop Slattery presented this report in person. It was placed in the hands of the following special committee of the Council for careful consideration: Bishop Reese of Georgia, Bishop Garland, the Rev. Dr. G. S. Stewart, the Rev. Dr. W. H. Milton, Dr. Franklin, Mr. Patten, Mr. Peterkin.

The General Convention Committee recommended that the basis for determining the diocesan quotas be a flat rate on the total of current parochial expenses, instead of the percentage basis on a sliding scale at present in vogue, which was adopted by General Convention of 1922.

The special committee appointed by the Council reported that while recognizing the difficulties now existing in certain dioceses concerning quotas, it was not prepared to suggest any change in the present plan of apportionment, and recommended that the quotas for the coming triennium be fixed upon the same basis and scale as heretofore. As the debate progressed it developed that under the flat rate plan the quotas of twelve of the large dioceses would be reduced while that of all of the seventy-five other dioceses would be increased. This was the dominant factor in the ultimate defeat of the proposed flat rate as against the sliding scale now in use. After a very general debate on the question, the resolution of the National Council Committee was adopted.

* * *

The treasurer submitted a statement showing that \$896,942 must be collected in December if the budget for the year is to be balanced. He was hopeful that this could be done because in the final month of last year an even greater task was accomplished.

With regard to the old deficit of \$1,534,303.99 existing as of December 31, 1925, and toward the extinguishment of which the dioceses at the General Convention of 1925 undertook to raise \$1,406,650, the

treasurer reported definite pledges or assurances amounting to \$1,375,126. This leaves only \$31,524 more to be pledged to complete what was undertaken in 1925. The announcement was made that the Hon. William J. Tully of Long Island, a member of the Council had given his personal assurance that the entire \$100,000 from Long Island would be paid prior to the next meeting of Convention.

The Presiding Bishop was asked to consider plans whereby the balance of the deficit, \$127,653.99, not covered by any pledges, might be raised before the meeting of Convention next October.

* * *

Appointments and changes in personnel included the following: The Presiding Bishop has appointed Bishop Bennett of Duluth as Bishop in charge of Missionary District of Wyoming, pending the election of a bishop.

Mr. Spencer Miller, Jr., was appointed for one year as part-time consultant on Industrial Relations, for the Social Service Department. He is to study industrial conditions here and in England, looking toward the possible establishment of a permanent office on Industrial Relations under the Social Service Department. Mr. Miller is now director of the Workers Educational Bureau of America, and managing director of the Press of that Bureau. He is a native of Worcester, Mass., and a graduate of Amherst and Columbia. During the past fifteen years he has made a study of industrial conditions for the New York State Factory Commission and in various capacities has been associated with the United States Commission on Industrial Relations, the United States Department of Labor, the Industrial Department of the United States Navy, the Industrial Administration of Sing Sing Prison, and has lectured at Oxford, Vienna, Prague, Brunsvik, Sweden, before the School of International Relations at Geneva, and before workers' educational classes in the United States.

Miss Helen C. Washburn of Philadelphia was elected a member of the Department of Religious Education, and chairman of that Department's Commission on Child Study.

Mrs. Robert Burkham of St. Louis was elected a member of the Department of Publicity.

The Rev. W. J. Loaring Clark, who for the past five years has been General Missioner of the Field Department, has been elected a General Missioner of the national Commission on Evangelism.

* * *

The Rev. F. G. Deis and the Rev. C. E. Snowden were elected general secretaries of the Field Department.

Miss Frances J. Withers has resigned from the staff of the Department of Religious Education, effective July 1, 1928.

* * *

December 14 was the eleventh anniversary of Bishop Burleson's consecration. He received the congratulations of the Presiding Bishop and Council.

Greetings were sent to Bishop Brent and Bishop Winchester convalescent from illness, and to Bishop Griswold, recently recovered.

* * *

Two long time members of the Missions House staff retire on January 1, 1928: the Rev. Edwin B. Rice, registrar and custodian of archives, who came in 1895, and Mr. James W. Henry, second assistant treasurer, who came in 1899.

* * *

The Gold and Silver Offering conducted in a number of centers by the Woman's Auxiliary has brought in over \$132,470, which is to be used for the rebuilding of St. Margaret's School, Tokyo.

* * *

In an effort to conserve the time and strength of the Presiding Bishop during the coming months, when so many matters of supreme importance are before him, and when he has the preparation for the approaching General Convention very much at heart, the following was adopted by the Council:

"The National Council, in the name of the whole Church, cordially congratulates the Presiding Bishop upon his swift restoration to full vigor following his recent illness. The resumption of his personal leadership in a critical hour as the fiscal year draws to a close is of the utmost importance to the national staff.

"At a moment when in restored vigor the Presiding Bishop begins this service, the Executive Council would suggest to the Church at large that for the present welfare of its Presiding Bishop and for its own major interest, the only valid claim upon his time and energy should be those of diocesan or provincial units.

"We appreciate the eagerness of parishes throughout the Church to welcome their chieftain, but inasmuch as each of six thousand such units has equal claims, and compliance with such requests from all is obviously impossible, parishes should loyally forego the privilege of such visitation.

"May we venture further to urge upon all the units of the Church that in view of the crowding number of methods and policies which must be considered and decided upon for presentation to the approaching General Convention, the strength of the Presiding Bishop should not be dissipated, nor his attention diverted, except in really important cases."

* * *

The last item of business was the plan for securing the data for the General Church Program for 1929-31. This plan carries out recommendations made by the Evaluation Com-

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mittee and involves careful study of every unit in the Church now receiving appropriations from the National Council. The secretaries were instructed to report their findings to the April meeting of the Council.

* * *

The Rev. William Porkess, rector at Wilksburg, Pa., wrote a pamphlet a couple of years ago on Tithing. He wrote us at the time to say that he would be glad to have us call it to the attention of folks and that he would mail a copy free to any asking for it. As a result copies were sent to applicants living in twenty-two states as well as abroad. You can't get a copy now for they

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are all gone, but Dr. Porkess has written another pamphlet called "Prayer and Perspective" which he will send to any of you that ask him for a copy.

* * *

A conference on social service was held in St. Paul's, Savannah, Ga., on December 11th, led by the Rev. Harry S. Cobey who is the head of the department in the diocese. At a service preceding the conference the sermon was preached by the Rev. Prof. C. B. Wilmer of Sewanee. There were three speakers at the conference, all authorities on child welfare which was the topic for the day. In the afternoon those attending the conference visited various institutions.

* * *

The Rev. Peregrine Wroth, for fifty years the rector of the Church of the Messiah, a down-town Baltimore parish, died on December 9th. His long rectorship was notable chiefly perhaps for the close contact he maintained with his parishioners. In his fifty years he performed over 900 marriages and 1600 funerals. In the diocese he held practically every important office in the gift of the Convention. In the religious life of the nation he will be remembered as having inaugurated the noon-day Lenten service, now so popular everywhere.

* * *

Things are moving along at the Cathedral of St. John the Divine, New York. The announcement has been made that the fund of \$150,000 for the Sports Bay has been completed with the anonymous gift of \$59,000.

* * *

"It is a great surprise," said Bishop William T. Manning, "as well as a great satisfaction so soon after the completion of the fund for the Bay of the Historical and Patriotic Societies to be able to announce the completion of the fund for another of the nine community bays."

Twenty-six major sports—polo, golf, tennis, baseball, steeplechase, cycling, basketball, handball, swimming, gymnastics, yachting, bowling, billiards, racing, track and field, football, skating, hockey, soccer, fencing, wrestling, pole vaulting, boxing and motor boating—are represented in the chapel widow of the Sports Bay. This, according to Bishop Manning, will show that the cathedral is in touch with the whole of life.

* * *

Rev. W. Russell Bowie, rector of Grace Church, New York, was presented with a nice fountain pen last week as a prize for writing the best advertisement on the subject: "What the Church Has to Offer Men." It was given by the New York Adver-

tising Club. Many New York parsons entered the competition.

* * *

Bishop Robins of Athabasca, Canada, was the preacher at the afternoon service last Sunday at St. James, New York. He told of the frontier life in Manitoba.

* * *

The Rev. Robert Renison of Eagle Rock, California, was killed last Monday by being run down by an automobile, the driver of the car fleeing and leaving his victim lying unconscious. He was taken to a hos-

pital but died shortly after arriving without regaining consciousness. Canon Renison established several churches in California and gave three sons to the ministry.

* * *

Two nice preaching missions closed in Nebraska, one at St. John's Valentine, with the Rev. James N. MacKenzie of Grand Island conducting, and the other conducted by Dean Lee of St. Mark's Cathedral, Hastings, at Christ Church, Sidney.

* * *

Here is a Christmas present for

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Through 1928, THE SPIRIT OF MISSIONS will bring each month to its subscribers the portrait of one of our Missionary Bishops, (chosen in order of Consecration) with a brief story of his work and field.

The supplements are printed on heavy paper, 6¼x9¼ inches, suitable for framing.

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—o—

The Spirit of Missions

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--

New York

you—the fellow who was paid \$2000 to get "Elmer Gantry" ready for the movies has sent back the check with a little note saying that he has no mind to do a job that is so offensive to a large number of people.

Dr. Albert Parker Fitch, professor at Carleton College, who had three or four fine articles in the paper a year or so ago, has accepted the pastorate of Park Avenue Presbyterian Church, New York.

Here's something new—the hotels of Detroit, where 5000 college students are now meeting under the auspices of the Student Volunteer Movement, have agreed not to draw the color line during the convention.

Chicago claims that 90 per cent of its population is affiliated with churches, and the papers the country over immediately shout: "What an influence the remaining 10 per cent have."

The Rev. Aristides Villafana, in charge of the Spanish congregation of St. Luke's, San Juan, Porto Rico, has just returned from the synod of the second province with enough cash in pocket, received from many small gifts, to erect a much needed chapel in the country district near Trujillo Alto, where he has been ministering to a large congregation for a long time in a tobacco shed.

The Rev. Kenneth Miller, rector of the American church of St. John the Baptist, San Juan, has completed a six weeks' campaign for financing the church, the first systematic campaign in years. As a matter of fact the laymen did it all and did it most successfully.

Bishop Tyler of North Dakota is to spend the first six months of next year assisting Bishop Stires in the diocese of Long Island.

Christ Church, Bay Ridge, Brooklyn, has received payment of a legacy of \$10,000 from the estate of

Mr. James Warren Lane, a parishioner who died a few months ago.

Just heard the latest Scotch joke. I say: "Too bad about Sandy isn't it?" And you say, "Why, what happened to him?" Then I say dryly, "He went crazy trying to shoot off a cannon a little bit at a time." The poor Scotch, they do get panned, don't they, but for some reason or other I thought that very funny.

Those who were at the Girls' Friendly Holiday House at Milton, New Hampshire, last summer had a reunion the other day at St. Paul's, Boston. Brought box luncheons, cheered, sang songs and had a high old time generally.

The 5:10 afternoon service at St. Paul's Cathedral Boston, discontinued because of repairs, has been resumed.

Open house at the diocesan house of Massachusetts on Christmas Eve.

The Advent, Boston, has received

\$2,000 and \$3,000 for their endowments from the wills of two former parishioners.

Rev. George S. Pine recently celebrated the completion of fifty years' service as rector of St. Paul's, Providence. *Notable service.*

Thanks a lot, you folks, for your opinions on the articles now appearing by Irwin St. John Tucker. Had a lot of them and without exception they are all high in praise. Several have asked that they be made up into a pamphlet and I hope that we can

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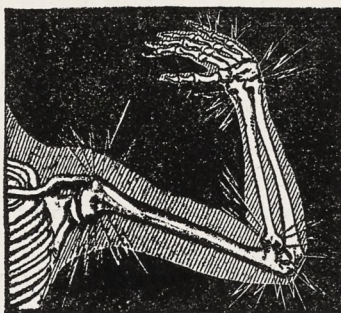
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not only do that but also persuade him to continue writing for us.

* * *

"More Rambles in Italy and My Audience with Mussolini" was the subject selected by the Rev. H. Anthony Dyer for his address before the Men's Club of Trinity Church, Boston, last week.

* * *

Labor should receive a cultural wage. Those who work in industry should be the employers using capital as a mere commodity. These are high lights in an interview with Owen D. Young, head of the General Electric Company, published in the current issue of Forbes Magazine.

"Not merely a living wage but a cultural wage," Mr. Young says, "must be the basis for the solving of the economic system of tomorrow. We have been talking for a long time about capital as being the owner and labor as being a commodity. I hope we will come to the day when human beings who give their lives to the job—if you want to call that labor—will be the employer and capital will be the commodity which they buy for their own account. The only outlay you would have to make would be for your capital and for its insurance. The remainder of the profits of that concern should be distributed among the human beings devoting their lives to it."

Mr. Young's idea parallels very closely with Fr. Bull's idea for the solution of the problems of capital and labor in his new book, "The Economics of the Kingdom of God." When an outstanding industrial leader such as Mr. Young agrees with a person like Fr. Bull, a socialist, it is time we revised some of our ideas as to the impracticability of bringing our present industrial order into harmony with the teachings of Christ.

The theory being on the way to acceptance, how are we to bring it into actual practice?

The National Catholic Welfare Conference News Sheet says: "The first gap in the cultural wage and workers' ownership program is the unanswered question of how they are to be brought about. How, in the first place, are the people to obtain a 'cultural wage?' Enormous numbers still do not make a living wage and this includes not alone wage workers but many salaried workers. Few make a cultural wage. How then are they to move on to workers' ownership of capital?"

"A combination of labor unions bargaining with employers of cooperative undertakings and of legislation is the answer of Christian social teaching. But at the present time the unions are not growing, they are being attacked successfully and dangerously by injunctions, so-called 'unions' controlled by employers are

being used to thwart labor, protective legislation is frowned upon and the Constitution as interpreted by the courts, is made to stand in the way of relief to labor.

"The record shows that few employers will voluntarily raise wages either to the living or the cultural standard. The record also shows that they often thwart attempts by economic force or by law to compel them to pay a living wage or a cultural wage.

"On the other hand, the unions have far to go yet in the development of a program which will turn the workers from executives on, throughout industry—into employers. Union-management co-operation is one step toward it. Labor banking, insurance and investment are other steps. Plans

of government ownership of the few industries in which government ownership is considered advisable wherein those at work possess such functions of the employer, as sharing in management and profits, are in line with it. But union labor has consistently steered away from labor ownership of stock. It has discussed tentatively the conditions under which this might be adopted in a labor union program."

* * *

Here's a new one—and a *good idea* too. At Grace Church, Providence, a down-town church noonday services were held during Christmas week, the folks being urged especially to come in for a few moments and to forget the jam and hustle which is going to wreck Christmas pretty

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Trinity Cathedral, Cleveland

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

Grace and St. Peter's, Baltimore

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

Grace Church, Chicago

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

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.

There is space here for two

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soon. They hung up a sign "Shop in the Christmas Spirit" and invited all to listen to a few carols and say a prayer or two.

* * *

The reconstruction of Trinity Church, Bethlehem, Pa., the Rev. E. L. Haines, rector, took place on the 11th, Bishop Sterrett officiating. Lots of new things and a new sanctuary and chancel all of which cost \$20,000.

* * *

Christ Church, Williamsport, Pa., Rev. Hiram R. Bennett, rector, was reopened on the second Sunday in Advent, after the congregation had worshipped for six months in the parish house. All redecorated and beautified, a fulfillment of the term of the will of the late Mrs. Susan Baird. A rose window, memorial to the Baird family, was dedicated.

* * *

The Church Army, which has been winning constantly increasing enthusiasm for its methods in eastern dioceses, opens a Church Army Training Center in Providence, R. I., on the Feast of the Epiphany, for the development of an American branch of the work. "Help us find candidates," says Captain Mountford, "keen young men who don't yet feel called to Holy Orders but still want a man's job in the Church."

* * *

The Greek Orthodox Church of St. Andrew, South Bend, Indiana, is outstanding among Greek Orthodox parishes for the remarkable progress it has made in the two years since its establishment. It has a congregation of about 200, and serves a considerable area around South Bend. Marking its second anniversary a special service was held there on Sunday, December 4, with the Liturgy of St. John Chrysostom celebrated by Bishop Johanides of the Greek Orthodox

Memorial

WHEREAS it has pleased Almighty God in his wise providence to take out of this world the soul of Francis A. Lewis, and

WHEREAS for forty-two years Mr. Lewis served the Church of St. James the Less as vestryman and accounting warden, in which Church his mother was reared and of which his maternal grandfather was one of the founders, and

WHEREAS in the history of the Parish no one man has ever had a greater length of service or been more faithful in the performance of his duties or more devoted to furthering the best interests of the Parish, therefore be it

RESOLVED that in his death the Rector, Church Wardens and Vestrymen of the Church of St. James the Less have suffered an irreparable loss, and humbly commend his soul into the hands of God, with a thankful remembrance of his life and service, and be it further

RESOLVED that these resolutions be spread upon the minutes and copies sent to his family and the Church Press.

Attest:

SAMUEL T. WAGNER,
Secretary,
Dec. 2nd, 1927.

Services

Cathedral of St. John the Divine, New York.

Amsterdam Ave. and 111th St.
Sunday Services: 8, 9 (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.
Rev. H. Percy Silver, S.T.D., Rector
Sundays, 8, 10 and 11 a. m., 4 p. m.
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 Bristor
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.
Wells-Downer cars to Marshall St.

St. Mark's, Milwaukee.

Rev. E. Reginald Williams
Sundays, 8, 9:30 and 11.
Gamma Kappa Delta, 6 P. M.
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St. James', Philadelphia.

Rev. John Mockridge
22nd and Walnut Sts.
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Holy Days and Thursdays, 10.

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Diocese of Chicago, who also preached.

* * *

The Woman's Auxiliary of the Diocese of Honolulu has given a set of Communion vessels to St. Margaret's School, Tokyo, which are now used in the temporary chapel of the school.

* * *

So many requests have been received by the American Bible Society from flood sufferers in the Mississippi valley for Bibles containing Family Record pages, in order that the entries may again be made while the old and damaged records are still in mind, that the Society has issued some thousands of Bibles with Family Record, specially inserted. Owing to the destitute circumstances of many of the families, the distribution of these will have to be without financial return.

* * *

In celebration of the fiftieth anniversary of organized work of the Brazil agency of the American Bible Society a consecutive Bible reading campaign was started throughout Brazil on September 7th, the country's National Independence Day, which lasted until Universal Bible Sunday, December 4th, a period of eighty-nine days. The Gospels of Luke and John, the Acts of the Apostles and the Epistle of Romans, in which there are just eighty-nine chapters, were the books used.

* * *

Two groups of clergy in Long Island have developed a plan for meeting their own spiritual needs and obtaining help from each other in frank discussion of specific personal problems and in united intercessions for each other and for the church. It may be that other clergy, elsewhere, will find valuable suggestion in an account of it.

Clerical Changes

BAYLOR, Rev. J. William, deacon, has accepted charge of the colored mission of St. Andrew's, Lexington, Kentucky.

BOTKIN, Rev. Warren L., rector of St. John's, Parsons, Kansas, has accepted the rectorship of St. James', Texarkana, Texas.

DUE, Rev. Paul, rector of St. Peter's, Cynthiana, Kentucky, has accepted the rectorship of St. James, Bucyrus, and Grace, Galion, Ohio.

EDWARDS, Rev. Harold J., rector of Immanuel, Weston, Conn., has accepted the rectorship of Trinity, Seymour, Connecticut.

MONTGOMERY, Rev. Hugh E., rector of St. John's, Stockton, California, has accepted the rectorship of All Souls', Berkeley, California.

PLUMMER, Rev. A. Harold, in charge at Brownville Jct., Maine, has been placed in charge of St. George's, Sanford, Maine.

PURCHASE, Rev. H. G., non-parochial, is to be assistant at Trinity Cathedral, Newark, New Jersey.

SPENCER, Rev. E. P. S., rector of St. Paul's, Waterbury, Conn., has accepted the rectorship of St. Mark's, Mystic, Conn.

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