

The **WITNESS**

CHICAGO, JULY 5, 1928



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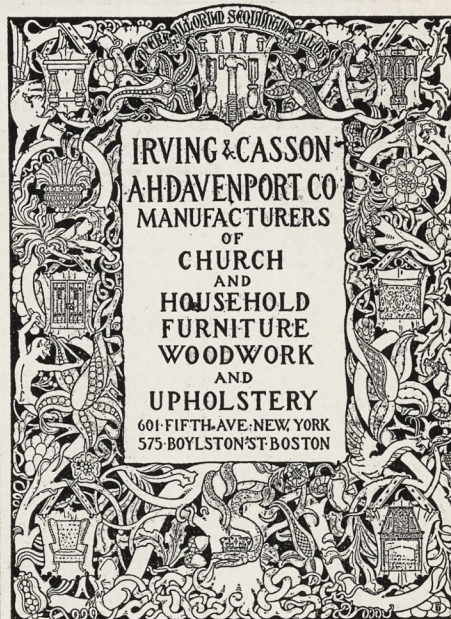
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THE RELIGION OF PLAIN FOLKS

I. The Religion of a Bookkeeper

By

IRWIN ST. JOHN TUCKER

AT a little table in the corner of the bustling, shouting, noisy market place, sat a bookkeeper. As the farmers drove in donkeys loaded with vegetables, firewood and hay, or with crates of doves, or with droves of sheep he took note on who came in, and what he carried. And each, as his sales were concluded and he pocketed his money, came to the bookkeeper's table and made payment of a sales tax.

This was the law of Rome, that a tax must be paid on every sale. The bookkeeper in the corner was a tax-farmer, a man who bought at auction the right of collecting the taxes, agreeing to turn in a certain sum each year to the next highest official, and content to accept as his own salary all he could squeeze out of the people below, over and above the sum he had to render.

In this manner Rome derived its revenues. The emperor divided the world into dioceses, and provinces, and kingdoms and proconsulates. From each division and subdivision tribute must be paid to Caesar. Holders of the high offices of government must render unto Caesar a certain fixed sum, and could command for their own all the excess they could get out of those under him. The same rule held good all the way down, until it came to the publican, the lowest cog of the tax collecting machinery, who actually applied the lash of this extortion to the back of the people.

Rome was merciless; so was the tax collector merciless. He had all the power of the legions at his command. He could—and did—sell whole towns into slavery for non-payment of taxes. He could—and did—sell daughters and sons away from their

parents into slavery, for non-payment of taxes. Torture was his to use if he needed it, to extort the sum he held due from those who had not paid.

Small wonder, then, that of all the human race the Hebrews hated publicans the worst. They hated them with a deep, profound and bitter hatred which embraced everything they did and were. They were classed with prostitutes, as degraded creatures lost to every sense of decency and shame.

How did men get into such a business? In that age, as in this, younger sons of well-to-do-families, falling into misfortune, were forced either to turn publican or to starve; and some of them starved, and some turned publican. Sometimes such a one may have turned publican in a spirit of bitter, mocking revenge, scorning himself and seeking to bring discredit and despair upon his family.

Which of these motives had brought Levi Matthew to this pass, his history does not say. But on one such day, when he sat by the market gate, his keen eyes taking toll of all the sales that went on in that busy chaffering swarm, the press increased and thickened. People dropped their bargaining and stood up from their seats to crane their necks. From the muttering of the crowd and the shouts and yells of excited children, its cause soon became apparent. Jesus of Nazareth was passing by.

He passed by, but he stopped near Levi Matthew's stall. Their eyes met. In a brief, authoritative command, Jesus spoke to him. He said "Follow me!"

Levi Matthew folded up his books of account, put his pen back in his girdle, and turned his books over to

his assistant. He must have done this, for he was a methodical man. Swiftly he wrote out his resignation, for he was an official of the government, and had he been derelict, running away from his post without complying with formalities, punishment would have followed. He left all, and followed Jesus.

Every one was horrified. That a Prophet, should have fellowship with publicans, and eat with them, was bad enough. But that he should publicly summon one to be a member of his chosen band was intolerable, a public affront to decency; as if a prominent pastor of the present time should call a young bootlegger from his bottles and make of him the clerk or his vestry.

All Jerusalem seethed with talk; all Judaea and all Galilee heard of it. As for Matthew, he made a great feast, and summoned all the publicans he knew, and many sinners, and Jesus sat down to eat with them. They found him a welcome guest, and he found them all jolly good fellows; for not long after he selected one of them by name Zacchaeus, to be his host in another town.

Every man thinks his own religion in terms of his own business. He carries over his methods of thought into his methods of prayer. So it was with Matthew. Bookkeeper before, he was bookkeeper still. He had his inkhorn hanging to his girdle, his pen stuck in his belt. In his wide sleeves he carried tablets. And he had previously made notes of sales of mint, and anise and cummin, and kept record of the onions and the garlic and the cucumbers, the sheep and the goats for sale in the public square, so now he kept record of the saying of Jesus. When the great Teach-

er delivered a discourse, Matthew took notes on what he said.

Being methodical, he grouped them. Like parables he lists together: parables of the kingdom of heaven, parables of the end of the world. Sayings he grouped together; sayings of the Kingdom of Heaven, sayings concerning the Scribes and Pharisees.

A bookkeeper is interested in the past. He must begin his sheets of account with the balance brought forward. He must see at the end that the amounts tally.

So all through the Gospel according to St. Matthew we find sentences like this: "This was done that it might be fulfilled which was spoken by the prophets." He is casting back for the "amount brought forward."

He is adding up, comparing the thing done with the thing expected, comparing the delivery made, so to speak, with the amount due, and finding that they balance.

There is great dignity in the Gospel according to Matthew. It is less nervously active and alive than that of St. Mark, less scholarly perhaps than that of Luke, less profound and meditative than that of John. But there is a courtliness about it, bearing the stamp of a cultivated man.

Matthew was a Jew and proud of it. He bore the name of the tribe of Levi, the tribe of priests. And here, perhaps, is the explanation of how he came to be a publican. Under the law of Moses which set apart the whole tribe of Levi to be servants of the temple, it was forbidden a priest or a Levite to own land. They were to have no lot nor share in the inheritance of Canaan, because "The Lord is your inheritance." Here was an echo of Egypt. Egypt's priests owned the whole land, and the rents charged by the temples were exorbitant. There must be no chance of repeating this disaster. Therefore, none of the priestly tribe of Levi might own land.

So long as there were many little churches scattered through the nation, there was a fair livelihood for the priests. But when there was only one temple, that at Jerusalem, and when scribes and teachers could expound the law in the little synagogue, and when the priests multiplied so numerously that one of them might wait a lifetime before he got a chance to officiate at the temple sacrifice, there was small opportunity for a Levite to gain a living out of the Law. Levi Matthew was driven to seek gainful occupation. As a Levite he had had an education; he could read, write, keep accounts. He could get nothing to do except the hated task of publican. His religious connection made it doubly horrible.

So his interest in the teaching of Jesus was deeply rooted in the Old Testament. He could see in the sayings of Jesus, and in his sacrifice on

On the Cover

CHARLES W. BAXTER, the rector of the Holy Communion, St. Peter, Minnesota, was born in Minneapolis in 1891. He was ordained in 1917 after graduating from Seabury. He has been in charge of missions in Minnesota, was rector of All Saints, Valley City, North Dakota, and of St. Mark's, Waterloo, Iowa. He has served as rural dean in Minnesota and has been a member of the Council of Advice of the Bishop and Council; also chairman of the department of religious education of the diocese while in the district of North Dakota.

the cross, the fulfillment of the Old Law. His Gospel was the fulfillment of the hopes of the whole priestly caste, the offering of the lamb of God set them free from the restriction to the altar at Jerusalem. The New Covenant was for the whole earth. So it is written in the Acts "A great company of the priests believed."

This then is the dominant note of the Gospel of Matthew: "That it might be fulfilled." The Four Gospels branch out from the central figure of Jesus like the four arms of the cross. Of these, Matthew is the pedestal, the trunk rooted and grounded in the earth, establishing the connection of the new Gospel with the old Law. His beliefs and hopes and aspirations, cruelly thwarted, had found their flourishing glory in the new teaching.

Matthew was a bookkeeper before he was called, and he remained such. He carried what he had learned into his new calling. Even though he had hated his task as a tax-collector, he performed it faithfully. Now that he had a new task, he performed it even more faithfully. He was keeping track, now, of the spiritual merchandise of the Kingdom of God.

You remember the story of the "Juggler of Notre Dame." He had nothing to offer before the altar except the tricks whereby he learned his trade. So before the altar he offered them, and was accepted for the spirit in which his gifts were made.

It was like that with Matthew. It was like that with all the evangelists and with all the apostles. What they had been, they remained, but with a new purpose in their lives.

There is a current expression, brought into play when a young man meets a girl who seems—for the time at least—to fulfill his ideal:—"Where have you been all my life?" It expresses a truth: that love is the

fulfillment of the prophecy of our human nature, and that life is only waiting until we find love. Man and woman as we are, there is a prophecy in that very fact, a prophecy of love to come, a prophecy of parenthood, a prophecy of a family. In the eye is a prophecy of seeing; in the hand a prophecy of holding, of doing.

So in the nature of all mankind there was a prophecy, a looking forward, an expectation. Therein lies the difference between man and beast. The horse tribe is finished, complete. There is no sense in saying to one of the equine race, "Be a horse;" he is already a horse. He can be no more than he is. But to say to a man "Be a man" implies that there is an ideal of which he has come short. There is a prophecy he has not yet fulfilled.

There is a current expression in business, that "business finds its only justification in service." It is a true saying, trite though it has become, wearisome with much half-meant iteration. So is it with humanity. It finds its only justification in the Incarnation. Mankind was looking forward to something, it knew not what; an ideal, a standard of excellence, a judge and a rule of judgment whereby to measure the quick and the dead. In the long processes of industry, the product must be worth the effort expended to produce it. In the standards of religion, the event must be worthy of its prophecy. That it was so, St. Matthew bears record.

"All these things were done, that it might be fulfilled which was written or spoken by the prophets"—the prophecies have all come true, and the fulfillment is all, and more, than had been forecast; and is worth more, far more, than all the agonized expectation which preceded; for it has brought to mankind the knowledge of the love of God.

Bishop Wise of Kansas has twelve candidates or postulants and is looking for the thirteenth. He says, "After twenty-seven years of service in the ministry of the Church, I can truly and honestly say if I had to live my life over again, knowing all I know now out of my past experience, I would try my best to get some bishop to accept me as a postulant for Holy Orders."

Another bishop in the Middle West reports that he has been compelled to decline possible candidates and postulants, or refer them to some other bishop, if they were unable to pay for their own training, because the diocese had no funds for their assistance. Scholarships, which might be given in memory of boys and young men who have died, could remedy this great need.

MY PILGRIMAGE

A Contribution to the Symposium on Unity

By

REV. M. H. DOUGLASS

(THE WITNESS publishes the following paper as a unique contribution to the symposium on Church Unity by one who looks at the Church from the standpoint of a man who has travelled far in the search for truth. Editor).

IN THE spring of 1895 I became deeply interested in the Roman Catholic church; and after two years spent in making necessary adjustments I entered it in June, 1897. In the summer of 1922 my interest discontinued, and in 1927 I withdrew from it to return to the Episcopal Church. While there are matters of great personal importance connected with entering and leaving the Roman Catholic Church, and such experiences might qualify one to speak, I wish to tell only of my return to the Episcopal Church.

It seems disloyal to have made no attempt to hunt for something to say in favor of the Episcopal Church at the time I began to grow interested in the Roman Catholic Church; but possibly my idea of a church at that time was already unconsciously Roman. And now that I have something favorable to say about the Episcopal Church without using the Roman standard of comparison I will present it to make up for the former neglect.

I was opposed to the Episcopal Church because it admits the use of different sacramental and doctrinal meanings among its members. I was too captious to appreciate its wholesome qualities. I grew ashamed of it as "a house divided;" and insisted that truth and the God of truth could not be represented by it. I have often puzzled since then to know why the differing sacramental and doctrinal usages should have offended me. I talked, it is true, of apostolic unity; but the closer one inquires the clearer it becomes that the Apostles did not have unity as I understood it. In fact the confession that Jesus was the Messiah, the Son of God, and his Law of Love the Law of God, gave the Apostles their unity with one another and with God. They would have regarded a unity conditioned on doctrines and sacraments as sectarian.

This confession that Jesus is indeed the Messiah is the foundation of all that the Apostles said and did. When one's attention is called to the constant references made by the

Apostles to the Messiah, it is most difficult not to believe that they took his messiahship to be the Rock on which He would build his church. It overshadows every other construction of his promise. Jewish Christians at Jerusalem and gentile converts at Antioch, as unlike as Roman Catholics and the Society of Friends, agreed upon it. This is singularly like the spirit of unity which works today in the Episcopal Church. It is plainly not the *via media*. The Episcopal Church sustains the inclusive principle of our Lord's messiahship practically against the world, yet without unchurching Christians who, like itself, depend on the messiahship. It excludes no one by its definitions, who confesses a fair understanding of this symbol and its significance. In fact, using the defining power more drastically would seem to the Episcopal Church like striking some one blind or lifeless to advance the Kingdom of God.¹

Perhaps the significance of the word Messiah, or Christ, partially obscured by many well meant definitions, is not clear at first sight. Our Lord openly interpreted it by pointing out his works of mercy, prefiguring the Christian man of every age. He expects charity to open the eyes of people's souls to see that goodness is from God. He made war aggressively on evil by doing good, by personal contacts making God known as the God of charity.² While there appears to have been room in the apostolic church for the adaptation of existing truths to serve the new religion, He could not have expected any words of his, or of the church He founded, to modify the constant relation between justice and mercy on the one side, and the approval of God on the other; or to limit his rewards so that the just and merciful might be excluded.

Within the meaning of his messiahship our Lord may be approached several ways without impiety.³ Possibly it was his personal wish that neither the title and office of Messiah, nor his means of communicating Himself to his followers, should be elaborated in the early creeds. Perhaps annotations have tended as much to belittle our Lord's plan as to emphasize or advance it.⁴ It is the Episcopal Church, being what it is, and doing what it does, and refraining where it should

not act, which carries this apostolic message: that a body of Christians forming the lives of its members on the Messiah, either in the exact significance our Lord attached to that word, or with developments He did not choose to prevent, cannot be wholly or hopelessly wrong.

Truth is still a parable, charity a living fact. The Bible is not silent about this contrast. Its one continuous, creative theme is its record of God's purpose to be revealed as the God of Justice and mercy, the God of Love, even if the "chosen people," the covenant people, to whom the oracles of God were committed, were rejected. This is the key note of both Old and New Testaments. It is traced in the call of Abraham; in the selection of the Children of Israel; in the deprivation of final reward for Moses and Aaron; in God's acceptance of sacrifices; in the peace of God; in the rewards at the Day of Judgment. Its odor fills the Book. It was the life work of the Prophets. And in this sequence of testimony to the charity of God, appeared Jesus, the Messiah.⁵

It seems clear that confessing Jesus to be the Messiah, the Son of God, was enough to entitle one to enter the fellowship of the Apostles.⁶ The simple doctrine itself, with its implication of justice and mercy, is too persuasive to be checked by the varying reactions of individual converts. It is the meeting ground of Christianity.

This apostolic attitude toward the Messiah and toward the Christian world, the Episcopal Church stands for. When I perceived the identity of this Church with the Church our Lord formed and left with the Apostles, remaining apart from it became practically impossible. Keep-

1. Compare Luke IX:54-56, and Acts V:11, XIII: 5-11.

2. Matthew V:16.

3. Compare Acts II:22, Philippians II:5-7.

4. I do not wish to ignore the view that our Lord prepared for the development of infallibility by avoiding the "finiteness and fixedness of a written statement of his doctrine and sacraments." (*Infallibility*, by Rev. Vincent McNabb, O. P., Page 10.) The same facts may be combined and used in other ways. For example: Our Lord wrote nothing about charity, but He did not avoid finiteness and fixedness of teaching about it. That He did not do this for doctrines and sacraments suggests that He did not wish to advance anything about them so authoritatively his, that his followers might substitute its observance for the practice of justice and mercy.

5. Matthew XXI:33-39.

6. I John V:1.

ing always a sense of the relationship existing amongst all who do the will of God,⁷ I must say that it is the Episcopal Church which communicates to me by what it is, even more than by what it says, or is said of it, the truth of truths—that God is made known to those who do not know Him, or do not know Him well, especially by the justice and mercy of his followers. Of this great purpose, which is seeking recognition

7. Mark III:35.

and expression among men as the Kingdom of God, the Episcopal Church is the faithful and providential witness. It is in a special sense the Church I mean when I declare belief in the Catholic and Apostolic Church.

Returning to the Episcopal Church means a return to surroundings that are very dear and familiar. Words of the services, prayers, hymns, I know by heart. My sense of affection for them and of loyalty to the Church has united where it was

broken. Not a scar is left. For many reasons it would be agreeable to me to let the fact of my return tell its own story, even if those who heard it should think my regard for those familiar things of the soul accounted for it all. But I feel under obligation to some who have known my sentiments about the Episcopal Church, to state more fully the reflections that have brought me confidence to take this step, which might otherwise seem to them a step backward.

GOD AND THE EGO

A Principle of Life

By

BISHOP JOHNSON

THERE are physical laws which we may discover but may not amend.

Science aims to discover laws which man did not make, but which he may apply.

Until Copernicus caught the idea of a solar system, a scientific age was impossible. The first premise was wrong and there could be no correlation of sciences.

The truth was there for centuries, but until men knew the truth they were hide bound in their prejudices. It was the discovery of truth that made men free to use the inexhaustible riches of the universe.

We have learned one thing in the scientific world and that is that it doesn't make any difference how plausible our theories may be, they must coincide with the facts before they can be turned to practical account.

It took men a very long time to discover the fact of the solar system.

So long as they made the sun, moon and stars mere satellites of Mother Earth, they couldn't get started on a scientific career.

In the same way, man did not create himself, either within or without.

He may discover the moral law but he may not originate it.

He may disobey it and take the consequences.

God made us, male and female, and imposed the laws governing that relationship. We may have a theory of marriage, but if God made us so that man and wife are one flesh, then that which God has joined together, no man may put asunder without paying the penalty.

We may discover the moral law or we may remain ignorant thereof, but we cannot alter the facts to suit

our conveniences. We cannot amend the rules of the game of life because our own particular ball has a bad lie.

The rise of mechanical order has been a great boon to mankind, but the rise of a moral order would be a greater blessing.

Men in their social relations must revolve around something as a center, and that something is either God or the Ego. Either I start out to discover the moral law and strive to obey it or else I assume that I am the center of my little world and revolve everything around my own indulgences and prejudices.

I may do that, but it is evident to a child that as soon as everyone does it, there will be no moral law, but chaos.

The elementary principle in the social order is to recognize the center of our solar system.

The Hebrew was right when he placed as the basic principle of religion that the Lord our God is one God and that man should worship the Lord, his God.

As the idea of Jehovah emerged from a tribal to a universal concept, man began to have an international vision. The vision may be still in its infancy, but it is there. Jew, Mahometan and Christian alike assert the imperative necessity of the idea.

They may differ as to the nature of this central sun, but they are agreed as to its reality.

"All things come of thee O God," is the elemental principle of any moral society.

The fool hath said in his heart, "There is no God," which means that he never put the idea into his head until his heart had resisted the moral obligations involved in the surrender of self to a superior will.

No boy nor man is seeking direction or restraint if he can persuade himself that it is not necessary.

The difference between a selfish man and a godly man is primarily a difference in orientation.

The selfish man is one who strives to orientate everything to himself, and the godly man is one whose life is directed to the conforming of his own will to the will of God.

When a selfish man turns religious, he is apt to continue his habit of self-centered action.

In other words he is not converted until he alters the direction of his heart from self-centered action to a whole-hearted consecration of his life to God.

This must come first. Without it the garb of orthodoxy or a show of benevolence leaves out the one thing essential to a godly life and that one thing is a sincere desire to do God's will as the only condition in which the rest of one's action can be correlated to truth.

Not merely must I think correctly, or do that which is right, but first of all I must recognize God and His will as the center of my life.

From that premise and that premise only, can all men establish a harmonious relation with their fellowmen.

We must orientate ourselves to a central sun or there can be no unifying principle in the various guesses and theories which start men on their spiritual orbits.

For unity involves not merely a benevolent attitude toward God and our fellow men but it is possible only when men accept a common center of their spiritual activities.

The idea of one God is really behind both the mechanical and spiritual unity of the universe.

About Books

BOOKS ABOUT THE BIBLE

THE ENGLISH IN ENGLISH BIBLES.

By J. F. Sheahan. *Columbus Institute. Poughkeepsie, N. Y. Cloth \$1.25. Paper 75 cents.*

This book by its spacing which brings the same words of three versions of St. Matthew's Gospel together shows at a glance the thousands of places in which they agree. The first line of every verse gives the words of the Rhemes Version; the second the King James Version; the third, the Revised Version.

But for the Rhemes the King James might never have been. However, Father Sheahan's contention for the superiority of the Rhemes version over other contemporary versions cannot be maintained if other parts of the New Testament are considered and contrasted; in fact in the Epistles the Rhemes is decidedly inferior in its influence on the English tongue.

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* * *

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Let's Know

THREE DIMENSIONS

By Rev. Frank E. Wilson

A READER writes as follows: "I would like to see an article from your pen explaining what is meant by 'high,' 'low,' and 'broad' as descriptive of members of the Church, both in England and America."

Sometimes it is said that such terms refer to parties in the Church, similar to Republican, Democratic, and Socialist political parties in the state. This is a poor comparison because these distinctions in the Church represent tendencies rather than partisan differences. Anything I might write about them will strike somebody wrong, for the lines are not clearly drawn. Also there is the occasional extremist who really represents nobody but himself but is plas-



WILLIAM S. KELLER
Gives Future Experience

tered with one of these labels by the people who disagree with him.

These tendencies within the Church are better paralleled in political life by such terms as "conservative," "liberal," and "radical." There are no such political parties but there are such tendencies and the terms indicate certain leanings which are fairly well understood but are seldom clearly defined.

The difference is one of emphasis more than anything else. So-called "High Church" persons throw special stress on the historical catholicity of the Church and its sacramental principles. "Low Church" people emphasize the authority of the Holy Scriptures and personal religious experience. While "Broad Church" people bear down heavily on the ministry of social service and freedom to experiment. Apart from the aforesaid extremists, any one of these groups would subscribe to all three of these classifications but they will approach them from different angles. It is a question of emphasis. Generally speaking, the High Church group uses more form and ceremony in public worship than the other two but such differences are relative. I could tell you of a parish using candles, crosses, and eucharistic vestments which would be considered quite "high" by parishes where such things are not used but would be considered rather "low" by certain other parishes which use a good deal more. Also I could tell you of a parish using very simple externals of worship but teaching strong catholic principles.

The High Church emphasis is historically associated with the Caroline Divines of the seventeenth century—men like Laud and Andrewes in their staunch Church loyalty as against Puritanism. The Low Church emphasis is sometimes called evangelical and is closely associated with the Evangelical movement inaugurated by the Wesleys in the Church of England. The former appeared in this country in the person of Bishop Seabury while the latter was well illustrated by Bishop White, a century or more ago. The Broad Church emphasis had such men as Kingsley, Maurice, and Arnold of Rugby as its special exponents in England seventy-five years ago. Perhaps the outstanding American example was Phillips Brooks.

It is impossible to shut up High, Low, and Broad in compartments and book everybody in the Church accordingly. Now and then people of a controversial frame of mind make capital out of some passing issue (like the Thirty-Nine Articles) and try to drive everybody into one or another of several carefully segregated camps. I can think of nothing worse for the Church—unless it might be for all of us to think in exactly the same way about everything. Being a normal, reasonably intelligent cross-section of human life, the members of the Episcopal Church enjoy a variety of opinions and a diversity of preferences. They can do this and still be Christians and Churchmen, equally honest and equally entitled to consideration.

Preacher, Pulpit and Pew

By E. P. Jots

Meek Housewife (over garden wall)—If I were a young bride like her I wouldn't allow him to order me about. But you see I am a pre-Prayer Book reformed bride.

* * *

A negro preacher was telling his congregation the difference between the sermons of by-gone days and today. "My dear bredren, de sermon of de long-ago was laik de hoop-skirt; hit was long and went all aroun' de subjec', but did not tegh hit. Today de sermon is short, laik de skirts, and hit approach de subjec' but doan quite cover hit."

Wengen, Switzerland, is a place where English people go for skiing. There is a new church there, dedicated appropriately to St. Bernard, whose name is associated with hospitality to visitors in the snow, and at whose monastery skiing was first introduced into Switzerland.



NEWS OF THE EPISCOPAL CHURCH

THE picture above is of the chancel, organ and font of St. Paul's Cathedral, Buffalo, New York, considered one of the most beautiful of the churches in the country. The picture shows just a part of one of a number of windows that have recently been placed in the Church by the firm of Henry-Wynd-Young of New York. The Rev. Charles A. Jessup is the dean of the Cathedral.

* * *

There are gathering this week in Cincinnati a number of students from various theological seminaries who are to have the opportunity of getting first hand experience in social service work, under the guidance of Dr. William S. Keller, prominent

layman of the diocese of Southern Ohio. The men are to work for various social agencies and are to meet for conferences with experts in various fields of social service work where an opportunity will be offered the men to thrash out their experiences. It is a great experiment for which the men and the Church is greatly indebted to Dr. Keller.

* * *

Two interesting and contrasting Ordination Services were held in the Diocese of Virginia on June 12th and 13th. The first was in old Fork Church in Hanover County, built in 1740. The candidate was Rev. Philip Mason, who has been serving St. Martin's parish, with its three

churches, as a deacon for the past year. The Rev. A. Campbell Tucker presented the candidate and Bishop Henry St. George Tucker preached the sermon. Fifteen clergy were present, and it made a very impressive sight in the little brick Colonial church with its wine glass pulpit and bare white walls. There was a large congregation and an old fashioned Virginia dinner was served in the church yard to a large gathering of country people. The next day, in St. James Church, Richmond, a new urban church, the Rev. Walter Gray was ordained deacon, being presented by the Rev. A. C. Zabriskie of the Faculty of the Virginia Seminary. The Rector of the church, Rev. G.

Freeland Peter, preached the sermon, a large congregation being present. It is the policy of Bishop Tucker to hold his ordinations in the home church of the candidate thereby bringing home to the people the importance of these impressive services.

* * *

On Sunday, July 1st, the first of a series of meetings was held in Madison Square, by the staff of Calvary Church. This church believes that there is as much need for active work in the summer as in winter. The myth that nobody is in New York in the summer is disproved in the city squares and streets on any week night.

The clergy, followed by a full vested choir led by a trumpeter, marched singing from the church at 21st Street and Fourth Avenue, to 24th Street and Madison Avenue. There, on an improvised platform, laymen and women gave brief testimonies of what Christ had done in their own lives. The meeting lasted a little short of an hour, when they returned again, singing, followed by those in the Square who were interested, and marched through the wide-open doors of the church, up the aisle into the chancel, the crowd falling into the pews on either side. There a shortened form of evening prayer was said, with many well known hymns.

* * *

Good news for Church Periodical Club friends. On and after July 1st, the postage rate on all periodicals mailed by others than the publisher will be two ounces for one cent. This is a flat rate for all parts of the United States and its dependencies. There is no zoning and no limit of weight. While this rate is double what it was "in the good old days," it is no longer prohibitive, and makes a great difference between distant points. A magazine traveling from New York to California which has cost 26 cents postage will now go for 9 cents. Cause for rejoicing, and the Periodical Club hopes it will also cause many people to begin anew to send magazines where they are sorely needed.

* * *

The Rev. R. Y. Barber, priest in charge of the Gateway Missions in the Diocese of Springfield, reports an interesting story of going to call on a shut-in 86 years old, who came to Du Quoin, Ill., in 1866 from Canada. He found that she had been confirmed May 1st, 1868 by Bishop Whitehouse, who was the first and only clergy who had ever visited her home until Fr. Barber made a visit there recently. When inquiry was made when she had made her communion, she said: "It has been so long that I can not even remember," so on June 21st, the little band of church people gathered at her home for a eucharist and as the women left she turned to one of

the women and said, "I am so glad you came."

* * *

The schools for rural ministers are off to a fine start. At six colleges or university centers where such schools are held, the Episcopal Church has a group of its own clergy; at Madison there is also a women's conference. The Church group at Vanderbilt (Nashville, Tenn.) last year had six members, this year thirty. For the first time there is a group at the Pacific School of Religion, Berkeley, California. The fourth annual meeting at Manhattan, Kansas, had about thirty of our clergy, whose special meetings were given front-page space in the local press. Advance registration at Madison shows forty clergy and twenty-five women expected at the sixth annual session there. Cornell follows, July 9-21, and Chestertown, Md., September 3-14. These are not merely conferences; they are regular sessions of college and state university summer schools, with the special value of conference and discussion with kindred workers, particularly welcome to the more isolated rural workers. The Church groups began in 1923 with an enrollment of eighteen at Madison. Fostered by the Division for Rural Work, of the Social Service Department, they have multiplied their attendance by ten, and will undoubtedly grow more rapidly as their advantages become better known.

* * *

St. Andrew's Hospital, Wusih, in the District of Shanghai, was reopened in April, after much earnest solicitation on the part of the people of Wusih. Dr. Claude M. Lee having returned, the out-patient department was repaired and one building, an old Chinese house, white-washed and painted. Twenty-five beds with new mattresses were painted and made ready. The staff besides Dr. Lee includes two Chinese doctors, three Chinese nurses and a Chinese pharmacist. From April 2 to 28, inclusive, there were 69 in-patients, 152 pay patients, 249 "20-cent" patients, 169 vaccinations, 2,663 afternoon clinic cases, and 27 out calls. Receipts in cash, no gifts included, \$1,332.84.

* * *

Ground was broken for the new Church of the Epiphany, Brooklyn, N. Y. It will be remembered that this parish made a successful effort last winter to secure gifts toward a new building. Since then the rectory has been moved from its first location, in order to clear sufficient ground for the new church, and relocated on the southernly edge of the plot, facing E. 18th St. A large congregation was present for the inaugural ceremony. After a celebration of Holy Communion, the choir led the way to the chosen spot, the congregation follow-

ing. After appropriate prayers, the rector, the Rev. Lauriston Castleman, turned a spadeful of earth, and the officers of the parish and its various societies in turn did the same. The contractor was ready to begin actual work the next morning. The new structure will be gothic, of gray stone. The principal entrance will be on Avenue R, about midway of the block; and the chancel will be where the rectory formerly stood. The present church will be converted into a parish hall. It is expected that the corner stone will be laid about August first.

* * *

A substitute for the every member canvass has been tried at Christ Church, Manhasset, L. I., N. Y., with good success. A letter signed by the Rector, Churchwardens and Vestrymen set forth the present budget in detail, and enclosed a card on which was indicated a definite suggested share in the budget for each person to whom the letter was addressed. Furthermore, a certain Sunday, designated as Dedication Sunday, was set for the presentation, in the alms basins, of the signed cards. The rector, the Rev. Charles H. Ricker, says that the reaction was entirely favorable. The budget seems to be more than generous. He thinks that except for a certain amount of follow-up in the fall, the every member canvass can be omitted this year.

* * *

Official announcement has been made, and the program is now published, of a diocesan clergy conference to be held at Easthampton, N. Y., on the 24th, 25th and 26th of September. As in the similar conference of two years ago, St. Luke's Church will be the place for the services and public meetings, and the clergy will be

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housed at the Maidstone Inn. Bishop Stires will be the leader of the conference. Bishop Barnwell, Bishop Nicholls and the Rev. Mr. Larned of the National Council will speak and lead discussions.

* * *

The congregation of the Church of St. Mark, Eastern Parkway, Brooklyn, recently commemorated the tenth anniversary of the rectorship of the Rev. Arthur L. Charles, D. D. After the service the rector was the recipient of many congratulations and good wishes.

* * *

At the Theological Seminary, Alexandria, Va., twenty-four young men are leaving the "Holy Hill" to take up active work in the ministry, one going to the mission field in Alaska and another to China. The Commencement of this Seminary is like a great family reunion, the alumni returning from all parts of the world to sleep again in their old quarters, and to share the fellowship they enjoyed there at a former time. This year, more than two hundred returned, and speakers at the alumni dinner included the Bishop of Brazil, a former bishop of Kyoto, Japan, and an alumnus from the Liberian field was present. A resolution of "Utmost confidence and trust in the present administration of the Seminary" was unanimously adopted. The honorary degrees of Doctor of Divinity were conferred upon Rev. Richard W. Trapnell of Wilmington, Delaware, and Rev. Chas. Clingman of Birmingham, Alabama. Presiding Bishop John G. Murray preached the missionary sermon, and Bishop Coadjutor Clinton S. Quinn of Texas, delivered the Commencement address.

* * *

At the Sixtieth Commencement exercises of the University of the South, Sewanee, Tenn., held on June 12, 1928, there were awarded in the College of Arts and Sciences twenty-five Bachelor of Arts degrees, fourteen Bachelor of Science degrees, and one Master of Arts degree; in the Theological Department two Bachelor of Divinity degrees were awarded.

The honorary degree of Doctor of Divinity was awarded to the Rt.

Rev. Thomas Casady, Missionary Bishop of Oklahoma; the Rev. James Gamewell Glass, Archdeacon of South Florida, Orlando, Fla.; the Rev. Charles Clingman, Rector of the Church of the Advent, Birmingham, Ala.; and the Rev. Henry Erskine Hill, Provost of St. Andrew's Cathedral, Aberdeen, Scotland.

The honorary degree of Doctor of Civil Law was awarded to Mr. Warren Kearny, of New Orleans, La., and to United States Senator Lawrence D. Tyson, of Knoxville, Tenn.

The honorary degree of Doctor of Literature was awarded to Mr. Archibald R. Hoxton, Principal of the Episcopal High School, of Alexandria, Va. The Rev. Caleb R. Stetson, Rector of Trinity Parish, New York City, and Bishop Robert E. Campbell, of Liberia, were present and had conferred on them the degree of Doctor of Divinity which had been awarded in previous years.

* * *

St. Michael and All Angels' Church, Baltimore, Md., the Rev. Wyatt Brown, Rector, has nine men preparing for the ministry and one recently ordained. On Sunday, June the 10th, the services at the church were turned

over to these ten men, each having some part. The early Communion was a corporate service for men and boys. At 11 o'clock the sermon was preached by Mr. Charles A. Brocklebank of the Virginia Seminary and the evening sermon was preached by Mr. J. Moulton Thomas of the same seminary. Other institutions represented by the candidate were the

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* * *

On St. Barnabas' Day, June 11, 1928, the Bishop of Minnesota ordained to the diaconate Mr. John Eliphalet Rowell in St. Mark's Church, Minneapolis, Minn. The Rev. Dr. Phillips E. Osgood presented the candidate, and the Rev. William C. Binson preached the sermon.

Mr. Rowell comes to the Church from business life, but since last fall has been lay missionary-in-charge, under the Archdeacon, of Gethsemane Church, Appleton, Minn., and Grace Church, Montevideo, with residence at Appleton. He will continue as minister-in-charge of the same field, spending a part of each week at Seabury Divinity School studying in preparation for advancement to the priesthood.

* * *

In a dignified and impressive service at St. Paul's Episcopal Church, Chillicothe, Ohio, Bernard Warren Hummel of Chillicothe and Henry John Cluver of Peoria, Ill., were ordained to the diaconate on June 12th.

Mr. Hummel, former high school athlete, and Mr. Cluver, former member of The Enquirer Staff at Cincinnati, were presented to Bishop Theodore Irving Reese, Columbus, bishop coadjutor of Southern Ohio, for ordination by the Rev. Thomas Donaldson of Bexley, Columbus, and Archdeacon B. H. Reinheimer. The service before the white altar was of solemn dignity and was the first service of its kind ever held in the historic church. The Rev. O. E. Watson, D. D., delivered the sermon and Dr. Frank Nelson, rector of Christ Church, Cincinnati, assisted in the

service. The Rev. Mr. Hummel will be assistant to Dr. Nelson at Cincinnati, while the Rev. Mr. Cluver will go to the Diocese of Erie, Pa., where he will do missionary work among the Cornplanter Indians. The Rev. Mr. Cluver is a veteran of the world war.

* * *

A Children's Corner has been installed in Christ Church, Austin, Minn., the Rev. Rodney Cobb, rector. The corner is under the care and supervision of the Daughters of the King, and was dedicated by the rector on the first Sunday after Trinity, when the choir, rector, and smaller children of the church school marched to the corner during the processional hymn. This little place for the children has been fitted up in the northwest corner of the church, near the font, and it also forms a kind of baptistry or setting for the font. There are little chairs for the children, a child's prayer desk, made by the junior warden; a shelf for candles, vases of flowers, and pictures; another shelf for books for the children to read and look at, and on the wall is a gilt cross and appropriate pictures. The background of the cross is a piece of cloth of the color for the season. The books and pictures will be changed to correspond with the Christian year.

* * *

Bishop Fiske laid the corner stone of a new Church building for All Saints' Church, Fulton, N. Y., on May 20th.

* * *

St. Paul's Church, Waterloo, Ia., will shortly let a contract to the M. P.

Moller Organ Company for a new \$10,000 organ for the church. The instrument is expected to be completed by November 1.

* * *

The girls of St. Margaret's School, Tokyo, have answered an informal questionnaire as to religion. From the 284 answers the following facts emerge:

- 207 come from Buddhist families.
- 59 come from Christian families.
- 13 come from Shinto families.
- Some answered, "There is no religion in my family."
- 46 are baptized Christians.
- 52 are inclined toward Christianity, many already believing but not baptized.
- 2 claim Shintoism as their religion.
- 209 answered that they had begun to think seriously of religion since coming to St. Margaret's.
- 34 answered that they had not done so.

Of the 20 Japanese teachers, 10 are Christian communicants.

Miss C. G. Heywood, principal, reporting the figure, says:

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Christian students. The influence of the girls upon their families is also a thing which cannot be tabulated but can be revealed only by special incidents which happen to come to light."

* * *

Bishop Juhan is again in charge of the Young Peoples' Division of the Sewanee Summer Training School. This school will open on the 16th of August and will continue in session for the following two weeks. While the attendance was splendid last year, it is expected that the crowd this summer will be even larger, due to the fact that the National Convention of the Young Peoples' Federation will be held at Sewanee on August the 31st and September the 1st and 2nd. This will be the first convention of the Federation and it will very naturally draw its own clientele, many of whom will doubtless attend the Summer School which immediately precedes its sessions. The Director feels that he has lined up an exceptionally capable and consecrated faculty and he feels that this year's school will be essentially a school for leaders. Therefore he is anxious to have the boys and girls from the leagues and church schools of the province who are potential leaders. The recreational features of the school will be plentiful as in the past, but work will be the principal order of the two weeks of its sessions. Of the utmost importance in the 1928 school will be the course for college students. This will be under the direction of the Rev. Capers Satterlee, the student pastor of Clemson College, South Carolina. Assisting the Rev. Mr. Satterlee will be the Rev. Leslie Glenn, the secretary for college work of the National Council, and Miss Hope Baskette, the student worker at the Florida State College for women, in Tallahassee.

* * *

After a number of years of life on a missionary basis, with Sunday services once a month, Grace Church, Chillicothe, West Missouri, is taking active steps for the resumption of a full round of parish services and activities. A series of parish meetings have been held, and conferences

of the congregation with the Bishop, the Executive Secretary and Archdeacon Watkins. It is expected that a rector will soon be called. Grace Church has been a parish since 1859.

* * *

The old home parish of Bishop Ethelbert Talbot and of Bishop Abiel Leonard, St. Mary's, Fayette, Mo., the second oldest parish in the diocese, dating from 1836, has resumed the holding of regular services after a year's interruption. Its venerable house of worship is in perfect condition and its interior is a blend of ancient charm and dignity with modern cleanliness and cheerful brightness. Fayette is the site of Central College, of whose faculty and students some are members of the Church and attendants at services at St. Mary's. The Rev. Henry N. Hyde, executive secretary of the diocese, is acting for the time as priest-in-charge.

* * *

The Property Department of West Missouri, under the chairmanship of Mr. H. T. Poindexter of St. Paul's Church, Kansas City, is giving active attention to the care of diocesan real estate. Titles to property still standing in the names of trustees long deceased or in the names of former bishops of Missouri or Kansas City are being transferred to "The Diocese of West Missouri," a corporation. Sales of land and building are being made in places where the Church is no longer carrying on and new work is not justifiable. During the past month Trinity Church, Aurora, has been sold to local purchasers, and

property in Richmond has been sold to a Kansas City business firm.

* * *

The Department of Missions of West Missouri, is securing the publication in rural newspapers of the diocese of a paragraph asking for letters from Episcopalians or members of the Church of England among their readers. The object is to establish contact and correspondence with such unknown and unshepherded Churchmen as there may be in districts far from Church centers and

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to see if there may be ways in which the Church can serve them through occasional services and by supply of literature and personal letters.

* * *

The congregation of St. Luke the Beloved Physician at Excelsior Springs, W. Missouri, was host—or hostess—to the diocesan branch of the Woman's Auxiliary on May third. Seventy-five members were present at the celebration of the Holy Communion and sermon by the Rev. Henry N. Hyde and at the luncheon and business sessions. The missionary address in the afternoon was made by the Rev. James P. De Wolfe, rector of St. Andrew's Church, Kansas City. The Auxiliary voted to raise and appropriate an annual sum of six hundred dollars in addition to its regular obligations and objects, for the purpose of assisting the diocese to place a resident clergyman at Nevada and Lamar.

* * *

Jim Lum is a Chinese laundry man in a Southern town, "just the ordinary Chinaman who has a laundry in so many places," the rector writes. "He did mine, and I was struck by the thought that we spend so much money in trying to help the Chinese in his own country and do not bother about him at all when he is at our very doors, oftentimes very lonely and isolated.

"Jim could speak little English but could understand it better than he could talk it, so I would stop and talk to him. I found he had an unusually good moral reputation and he was easily interested in coming to the services which he soon learned to enjoy and appreciate. I then approached him on the subject of his uniting himself with the Church and

tried to make clear to him what it would all mean.

"He was the first and only Chinese, the Bishop told me, who had been presented to him for confirmation. This was about two years ago and Jim has been one of our most faithful communicants ever since. He has contributed regularly each year more than he promised, to both sides of the duplex envelope, and is always anxious to pay, the treasurer tells me. The members of the congregation have stopped in to speak to him whenever there was the chance to do so and in this way he has felt one of us in the faith.

"Jim had been in the community for a number of years and none of the Christian bodies had ever thought

of him in spite of the fact that they were all doing work in China. It quite startled them when he was con-

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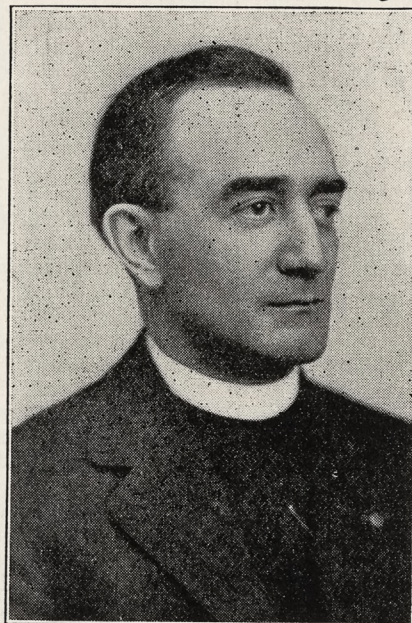
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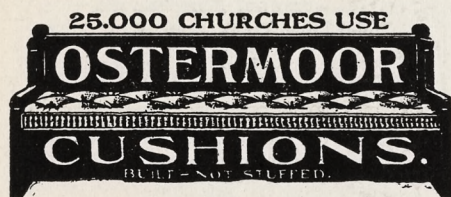
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Rev. Charles A. Jessup, D.D.
Sundays, 8, 9:30 and 11 A. M.
Weekdays, 8 A. M. and Noonday.
Holy Days and Thursday, 11 A. M.

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

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 5:00 P. M.
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 and 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.

Christ Church, Eau Claire, Wis.
Rev. Frank E. Wilson, S.T.D.
Sundays: 8, 9:45 and 11:00 A. M.
Holy Days: 10:00 A. M.

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.

St. Mark's, Berkeley, California
Bancroft Way and Ellsworth Street
Near the University of California.
Sundays: 7:30, 11:00 a. m., 5:00 p. m.
Tuesdays: 10:00 a. m.

firmed! The same thing could be done in many other places with patience and a little kindly interest."

* * *

The new parish house of Grace Church, Utica, N. Y., was formally dedicated on May 15, 16 and 17.

On May 15 Bishop Fiske dedicated the buildings at a dedication service which began in the auditorium and was continued through various parts of the building. At the close of the service brief addresses were made by Bishop Fiske, Mayor Rath, and the rector. The speaker of the evening was the Rev. Remsen B. Ogilby, D.D., president of Trinity College, Hartford, Conn.

The parish house is the gift of Mrs. Thomas R. Proctor and Mr. Frederick T. Proctor. Its cost is over \$443,000.

* * *

For distinguished diocesan news service it will be hard to equal the Woman's Auxiliary page in a recent Texas Churchman in which, in addition to several diocesan notes, items were reported from forty-six branches.

* * *

A recent communication postmarked Cleveland, Ohio, was addressed to "Protestant Headquarters, Inc., New York City," and was delivered by the marvelous New York postoffice to 281 Fourth Avenue.

* * *

Directors of the Greater Boston Federation of Churches have accepted an invitation from Rev. Henry K. Sherrill, its president, to attend a great service in Trinity Church, Tuesday evening, Oct. 2. All the ministers of the city are to be invited and are to march in the processional behind the choir. A prominent preacher from outside Boston will be invited to deliver the address. Rev. Ashley D. Leavitt, Brookline, Mass., has agreed to serve as vice chairman of the Kernahan Visitation Evangelism Campaign, planned for the coming fall and winter.

* * *

The largest parish in the world, with probably the smallest population in proportion to its size, is said to "belong" to an English clergyman, Rev. A. M. Moss. It consists of the valley of the Amazon and its tributaries, from the borders of Peru and Bolivia to the Atlantic coast, 3,000 miles long and 800 broad, embracing about one twenty-fourth of the total land surface of the world. There are only a few hundred British people in the whole district.

* * *

Much rejoicing in Kyoto. Ground was broken for the new class-room building for St. Agnes' School. It is hoped that the building may be complete by next October, in time for the coronation of the Emperor, which takes place just across the street. The

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 and 11 a. m.

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 Disciples, New York.
67 East 89th Street
Rev. Henry Darlington, D.D.
Sundays: 8 and 11 A. M.

Grace Church, Brooklyn Heights
Hicks St., near Remsen, Brooklyn, N. Y.
Rev. George P. Atwater, D.D.
Sundays: 8:00 A. M., 11 A. M., 4:30 P. M.
Church School: 9:45 A. M.

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.

All Saints' Church, New York
"The Old Slave-Gallery Church"
Henry and Scammell Streets
Rev. Harrison Rockwell, B.D.
8 and 10:30 A. M. and 8 P. M.

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, 9, 10:45.
Full Choir and Orchestra every Sunday.
Week-day Masses, 7, 8, Thurs., 7, 9:30.

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.

All Saints' Cathedral, Milwaukee
Dean Hutchinson
Juneau Ave. and Marshall St.
Sundays, 7:30, 11, and 4:30.
Daily 7 and 5:30.
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.
Sheldon Foote, M.B., Choirmaster.
Magnificent new Austin organ.

St. James, Philadelphia
Rev. John Mockridge
22nd and Walnut Sts.
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Daily, 7:30, 9, and 6.
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Trinity College, Hartford, Conn. has one of the best pre-medical courses in the country; its excellence is proved by one-third of this year's entrance class preparing to study medicine. Of the nine honor men of a late graduating class at Yale Medical School, four of the nine honor men were Trinity College men who took the Trinity pre-medical course.

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school has a student body of 600. Miss Hallie Williams, known to many friends in the United States, is headmistress. This building has been needed and awaited for at least five years.

* * *

The sixty-eighth Commencement exercises of St. Stephen's College, Annandale-on-Hudson, New York, which has lately become a member college of Columbia University, began on Sunday, June 10th with the Baccalaureate service at which the preacher was the Rt. Rev. Charles Lewis Slattery, Bishop of Massachusetts and formerly Rector of Grace Church, New York City. Dr. Bernard Iddings Bell, Warden of the College, presided at the service and the Choir rendered completely the Medieval service known as Missa Marialis.

* * *

More than ten million copies of the entire Bible or parts of the Bible is the new record circulation figure for 1927 reported by the American Bible Society in the 112th annual report of the Board of Managers of the Society just made public. The total number of issues is 10,034,797 copies, published in 166 different languages and dialects.

* * *

A bishop in the Middle West recently said that he had in one mission a clergyman and his wife who are living in one room over a store, on \$1,200 a year, and sticking to it because of their faith in the people they serve and their belief in the coming of better times. There is a Churchwoman who within the past few years has quietly done all these things and more. She knew of a mission that needed a cow, and she bought the cow and built a shed for it. She sent a seminarian to England for a year. She is sending a boy through a university. She secured a community nurse for a mission that needed one, paid her traveling expenses over a long distance, and paid her salary for a year. Last winter she rented a town house in order to have some boys from a backward rural community live with her and find work and opportunities for development.

* * *

This story is vouched for by a rural worker, and was echoed by other rural workers who heard it told. In a small town in these United States it was discovered that the preacher was preaching that the world is flat, and the school teacher was teaching that the world is round. A debate between the two was arranged, with the people as judges. The preacher cited fifty-eight proof texts. The teacher cited only one—"The truth shall make you free." So the people decided the preacher was right, and the teacher was dismissed.

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The fees are: for tuition, \$300 a year; for furnished room, \$150 a year; for board in Hall, \$250 a year. There are some competitive scholarships and a few bursaries for men contemplating Holy Orders.

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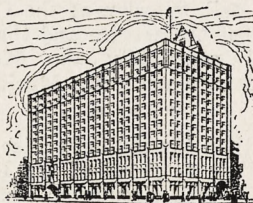
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The following letter tells the story of the outcome of the campaign:

THE BAPTIST TEMPLE



CLINTON WUNDER, D. D.
Minister

"In the Heart of Rochester" (N. Y.)

June 14th, 1928.

Messrs. Ward, Wells and Dreshman,
475 Fifth Avenue,
New York City.

Gentlemen:-

This is to express my personal thanks for your painstaking and efficient management of the Baptist Temple's \$150,000. fund to be used to continue payments on the original building fund. Our congregation has bought \$800,000. in bonds and has given \$250,000. in cash toward our new building in the past five years. Another \$70,000. has been pledged annually to current expenses and benevolences.

Your Mr. Keen came to us at a time when our giving resources were strained to the utmost. His achievement is thus especially noteworthy in the face of the added facts of much unemployment in a congregation that is almost entirely made up of wage earners with small incomes; and that our small group of men of means has just underwritten \$150,000. of bonds.

I am thoroughly "sold" on both the spirit and method of your firm and your representatives.

Sincerely yours.

Clinton Wunder

*Our quarterly bulletin "Financing Social Progress"
gives further details and will be sent upon request.*

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