

The **WITNESS**

CHICAGO, ILL., MAY 16, 1929



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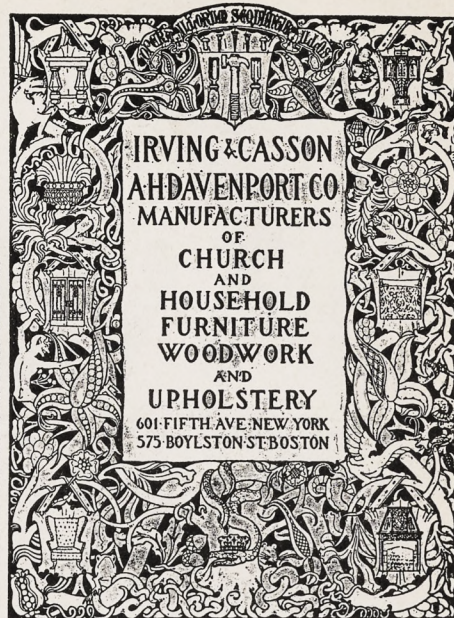
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INSPIRING MEN

An Address given by

CAPT. B. F. MOUNTFORD

To the National Federation of Church Clubs, Chicago, May 10th, 1929.

INSPIRATION is a thing caught rather than taught, and is the outcome of a satisfying and rich interior spiritual experience, worthy of being communicated to others. All who have in any ways inspired others to a belief in, and friendship with, the Lord Jesus Christ, were able to do so, only because He was absolutely real to them. The prophets were inspirers. A prophet was God's Man, he belonged to God. The apostles reckoned themselves slaves of Jesus Christ, and because they were so completely swayed by His Spirit, men took knowledge of them that they had been with Jesus. The prime qualification for an inspirer is that he himself is a religious man. Before he begins to make God known, he must himself know God in Jesus Christ. There must be an inspiring of our own will and a deliberate choice of God.

We must be head over heels in love with Jesus. Inspiration is the product of certainty—confidence and holy assurance, that "I am my Beloved's and He is mine." If the Church or individuals offer to men only faint ideals, or nurse a great essential doubt in the heart—then *that* group or *that* individual is not in the right way for inspiring and influencing men. Inspirational evangelism is for those who have seen in the Offering of Jesus on Calvary, a full, and sufficient Sacrifice, oblation and satisfaction for sin, who have met Him *alive again*, as "Rabboni" and who have heard His Word—"Come ye after Me and I will make you to catch men." Such men, in spite of competing doubts and uncertainties have the central things clear.

GROWING MEN

An inspirer must be a man of growing power, and growing experience. His soul must be in constant touch with God and enjoying golden hours of fresh revelation. The truth must come to him as the sat-

isfaction of his own needs, and the answer to his own perplexities and he must be able to use the language of religion, *not* as the nearest equivalent he can find for that which he believes others to be passing through, but as the exact equivalent of that which he has passed through himself.

Let us make this a little more personal. We who would inspire others, are we ourselves men of prayer? Are we accustomed to the presence, and are our prayer-periods times of speaking to and listening to a well-known Friend? Do we study God's Word diligently for our own edification? Has it become more to us than our necessary food? When we approach the sacrament of the altar, do we see our Friend and look full in His wonderful face? Is there any sort of conscious incorporation of His life with ours? Can we leave the altar, gratefully testifying "*Christ liveth in me*"? If these things are so, it will be impossible for us to speak of the things that really matter, without a glow passing into our words which will betray the delight with which these things have inspired ourselves. This is the difference between Emmaus and Emmanuel—of a Lord alongside but *outside*, and only incompletely understood; and a Lord alongside but also *inside*, our joy and satisfaction.

LIFE COUNTS

Gentlemen, we are busy men with many distractions, with time not our own; and yet if we are to inspire we must have time to enter into our own heart and be quiet. We must learn to collect ourselves; to be alone with ourselves, alone with our own thoughts; alone with eternal verities, alone with God. Part not with the inner sacred life of the soul whereby we live *within*, to "things not seen," to Christ and truth and immortality. Power for work like ours is only to be acquired in *secret*. It is only the man who

has a large and varied and original life with God, who can go on speaking about the things of God with fresh interest. We shall never persuade the "unchurched" or careless, to "try Christianity," until these observant folk can see the Church, and we of the Church, gripped and permeated and dominated by the Gospel which we advocate. *Life tells much more than argument.*

Are we sufficiently dominated by Jesus Christ to exhibit Him clearly to men, and to present His claims authoritatively and effectively to our generation? Then, too, we shall need to catch something of Christ's own concern for the unshepherded multitudes—to shake off our normal apathy and *learn to want them*. There is too much of the take-it-or-leave-it gesture, and too little of the deliberate *sharing* of all of Him that we have, with the great army of the spiritually dispossessed. We need a converted laity, eager to share their Christian heritage. And we need a converted local church. Have we in our Church a home to receive those whom we would inspire and win? Have we a fellowship good enough to retain them, a society, a programme, a compelling joint-adventure, to attract and satisfy and utilize all that these newcomers may be prepared to offer to the service of God? A greater need of the moment than inspirational evangelism is the re-conversion of the complacent who figures so largely on our communicant rolls. *That*, however is not my subject, only I beg you not to overlook this need within our ranks. The Church has a message and a mission and the world *knows it*. The world will not listen—just yet—but it knows very well where to go when it realizes that the time has come. Meanwhile, we, the insiders, have to have such an experience—such a faith as will compel attention. We are not to be pacifists in this matter. Our faith is a commission which thrusts us out on to life's highway, and there amongst bewildered and halting travellers, stand as inspirers of all and sundry.

WITNESSING ESSENTIAL

Christian service and witness is *not* an extra, but an essential. If we are not prepared to commit ourselves to inspirational evangelism, we may write ourselves down as ciphers in the Church-progressive. Just *how* he shall serve is not for others to determine. The ways in which a man may reveal God, vary with the infinite variety of human personality. The greatness of human service is measured by its revelation of the Divine. *God reaches men through men*. As a general rule, His message goes through a human channel. The current of Divine life has to flow over human transmitters. So, to reflect God, becomes the highest function of personality. Each man with his own personality has a separate work to do, a distinctive service to render. Other men cannot do the work for which you or I are responsible. Each has his own circle, each maintains relationships where others have no access, and it may well be that God is waiting for the vantage-ground of our personality in order to touch the lives *we* touch. If we are to woo and win and inspire men—then this will depend di-

rectly on a deliberate willingness that our personality shall be at the disposal of the purposes of God.

It is fatally easy to acquiesce in a lower ideal of service. The good is often the enemy of the best. It is a common temptation to good men to rest content with service which is unselfish indeed, but which carries in it no distinctive revealing of the Master to Whom they belong. Philanthropy may be a promise of the Kingdom, but it is *not necessarily an Ambassador of the King*. The highest work a man does is the giving out of his life upon other lives. Men need sympathy, help, advice, encouragement; but most of all *they need Christ*. Men are unsatisfied, for lack of the living Christ, and many will remain so, unless we are individually faithful to our trust. Now, if a man catches a vision of service, if he longs not to hoard but to *share* what he has of Christ—what exactly is he to do? How is he to set about his task of inspiring others?

THE LAYMAN'S JOB

We are laymen who are considering this matter. There is no need to display certain conventions of language or garb or demeanour. *The less conventional or professional we are, the better service we shall render*. We come from many walks of life, and most of the higher professions are represented here—and we are called upon to carry the savour of Christ into all the relationships of our lives. A life, that by word or deed compels men to think of Jesus Christ in the home, in the office, in the street and on the train—at work or at play—that life will inspire men to taste and see how satisfying the life in Christ is. Wherever there is the willingness to serve Christ for men's sake, and to serve men for Christ's sake; the watchful readiness, nay, the passionate longing, to spend endless time and pains in *making one friendship* in order to win the sacred right to share with that friend, the Christ Who is so much to us,—*that man will be an inspirer of many, and a Mission of friendship is a service within the powers of all*. Given that Spirit, that temper which can inspire life's relationships with new meaning, the opportunities for inspirational service will be abundant.

WITHIN REACH OF ALL

Surely this puts the possibility of inspiring men within the reach of all. The clerk in his store may well have as great a work before him as the evangelist; the invalid may contribute as much to the Kingdom as the famous preacher in his pulpit. To every man is given a certain circle whom he and he alone can touch; and no man can do more than charge that contact with the current of life divine. We need to learn again to be content with aiming at *units*. Every atom in the universe can act on every other atom, *but only through the atom next to it*. To inspire men, we can do so best, by living the high life amongst those nearest. The true worker's world is a *unit*.

THE INNER LIFE

The problem of service, let me repeat, is at bottom a problem of the inner life. All service, and particu-

larly inspirational service, must be based on life and character. Activity that has no character behind it, will not inspire men, but men will always learn of Christ from those whom they see, living with Christ-like-ness. It is an old truth, but one that has to be learnt afresh every day, that if we want to serve Christ's Kingdom, we must somehow contrive to keep near Christ's Person. There is really no other way to inspire men. If our contact with men is to inspire them with the Spirit of Christ, then our touch with them on the one side must be balanced by our touch with Him on the other. This is a principle which Christ explicitly laid down. "He that merges his personality with Mine—out from within him shall flow rivers of living water," S. John 7. *This* is the secret, the only secret. Fill a vessel full enough and it is bound to overflow. Fill yourself with the Master—lose yourself in Him at the centre of your personality—and His Word becomes true again—"I, if I be lifted up, will draw men unto me."

Potency of the Church

An Editorial by

BISHOP JOHNSON

OUR Lord's life culminated in the great forty days between Easter and Ascension and was then transferred to the little group awaiting power from on high as they kept together in Jerusalem. As we read the Gospels we note that first through His sermons, parables and miracles He makes an appeal to those who seek righteousness. Out of those who were drawn to His discipleship He makes a selective draft of twelve to whom He gives particular training during the three years of His ministry.

When He has won from them a confession of His divine character He then undergoes the great sacrifice, implied in the cry of John the Baptist, "Behold the Lamb of God which taketh away the sins of the world." The whole story is cumulative for it ends in the two great acts of Good Friday and Easter by which He overcomes sin and death. Then He spends forty days teaching this selective group the things that pertained to His Kingdom so that they could carry on in His absence.

In this period He also breathed upon them and said: "Receive ye the Holy Ghost. As the Father hath sent Me even so send I you," thus setting the seal of His approval upon the continuance of that which He Himself had established.

How could Christ provide for a continuance of His life and teaching?

There were practically only two courses open to Him. He could write it all out in a book and trust that men would read it. He could embody it all in an institution, trusting that His agents would carry out His instructions.

As a matter of fact He Himself wrote nothing and it was a generation after His departure before any of His disciples felt it necessary to write anything for posterity.

CHURCH BEFORE THE BIBLE

It was more than a hundred years before anything like a New Testament, consisting of the various books, could have been put together, so that the religion of Christ was perpetuated through the institution known as the Church. When the books of the New Testament were written they were addressed to members of the Church by those who were known as officers of the Church, for the use of the Church. The Church functioned for the entire life of at least one generation without any New Testament for guidance and direction.

Whatever you may think the Church was like, there is no question but that the Church was a definite society to which men were admitted by a certain rite; in which men chosen exercised certain offices and which was bound together by certain rites and ceremonies, so that St. Paul could speak definitely of "those without" and "those within".

In short our Lord gave a definite commission to the twelve and they exercised a certain authority and passed on to others by the definite act of the laying on of hands certain duties and powers. There is no need to inject into this primitive apostolic Church any particular orders of the ministry as subsequently developed in the experience of the society.

PRINCIPLE OF CONTINUITY

The principle of continuity, so essential to the trust imposed upon the apostles, could be carried on by a society in which the particular orders of the ministry were not yet articulated. We think of the Continental Congress as the authorized body out of which grew the federal government, even though at first there was no president or cabinet involved.

It is of the nature of societies that they develop from crude beginnings to definite constitutional organizations with officers who carry on that which was at first entrusted to them. One does not have to prove that there were bishops, priests and deacons in Apostolic days to respect them in their authority when they came into being during the days immediately succeeding those of the Apostles. No one can read Ignatius without realizing that before the first generation had passed away the society known as the Church had definitely settled upon the Episcopal system of government as the *modus operandi* of the society.

It seems entirely unnecessary to believe that there were three distinct orders of the ministry in Apostolic days in order to accept the system afterward developed. And this threefold order has been maintained in all the great branches of the Catholic Church down to our own day.

Neither is it necessary to claim any moral or spiritual superiority of the Church over dissenting bodies

in order to establish the importance of a principle of continuity which is essential to unity of action. The substitution of other systems has as a matter of fact made for confusion and bewilderment without solving in any way the solidarity of Christendom.

NECESSARY FOR UNITY

The Church finds itself embarrassed by the spiritual excellencies of many groups who have repudiated the constitutional principle, but this has little or no bearing upon the need of a principle of constitutional unity which is today universally recognized. There is no hope that the factions of Christendom can unite on a Lutheran, Calvinistic or Wesleyan substitution for the original principle, and while it is evident we cannot win them back to a system which they have repudiated, yet if we were disposed to give up our historic practice to which of these differing camps would we go?

But it would be better to go to one of them than to accept the vague conception of the extreme liberal schools in each of these bodies, who would scrap all external authority and dissipate religion into a purely gaseous state.

So long as our Lord contemplated an institution and so long as that institution has weathered the storms of twenty centuries, it would seem reasonable that we maintain the proved tradition rather than abandon it for chaos.

DEMONSTRATED VALUE

And the marvel is that it has really demonstrated its value in America. I was talking the other day with a gentleman who said that when he was at Princeton the power of the presbytery under Dr. McCosh was as dominating there as that of Congregationalism at Yale and Unitarianism at Harvard. If you visit those three institutions today you would find more Episcopalians than Presbyterians at Princeton; more Episcopalians than Congregationalists at Yale; more Episcopalians than Unitarians at Harvard. And moreover you would find that the leaven of the Church has permeated these bodies in ways that would have been thought impossible forty years ago. Yet the least aggressive of all these bodies during that period has been our own Church. She has prevailed, not because of any human superiority but merely because she has maintained a standard of polity and worship which has been consistently sane and reverent.

After all the human element is subordinate to the will of Christ, who has not deserted His children, but is still intent upon guiding them, not forcing them, into all truth.

I see no reason therefore why the Church should either apologize for its conservatism nor alter its standards. Certainly not until some standard should appear which justifies itself by its potency to leaven society. Personally I do not think it makes so much difference whether we pay allegiance to bishop, presbytery or congregation, as it does that we preserve a principle of continuity that seems to be effective

even where the human element has been rather apathetic and indifferent.

There is no question that the leavening influence of the Church has been greater in America than its direct influence, and since other bodies are drifting toward us, why should we abandon the source of such power? Certainly there is a value in perpetuating constitutions which seem to be more effective than the systems to which we would have to turn if we were to abandon the one that has proven effective, at least in its indirect influence upon the Christian communities in which we all serve.

One may well ask today, where are the tenets of Calvin? Where are the methods of Wesley? Where are the precepts of the Puritan? In a very real sense, by their fruits ye shall know them.

Spiritual Values of Marriage

A Review By

REV. ROBERT P. KREITLER

IF EVER there was a call to the clergy, to recognize their obligation to mix spiritual and ethical values with conscience and intelligence when they face such a problem as that of marriage, most certainly the call is in two reports recently issued by the Russell Sage Foundation. Especially is it so in the second of the volumes, that of *Marriage and the State* by the late Mary E. Richmond and Fred S. Hall. The first is really a manual, concerned with *Marriage Laws and Decisions in the United States*, by Geoffrey May. This latter report will have its own place for those directly interested in the statutory regulations of marriage and the wide field of court decisions in the many jurisdictions of continental United States. One need take but a bird's eye view of this rather technical treatment of the state's interest in every marriage, to be shown why. Mr. May has done a good piece of work and somebody will be thankful that he did it.

It is particularly in the second book the clergy *must* have an interest. Only extended review of it could describe the many phases discussed, in which the brethren have deep concern. Let these two things be pointed out; the authors of this report do not allow that the spiritual side of marriage ceremony should be put in a subordinate place. This has a value for the Church, seeing that the report is secular in origin and the clergy sometimes wish that the civil side of the marriage ceremony shall first be performed by the state. The other point simply cannot be overlooked, namely, just where does a parson classify himself, or where is he put by his attitude toward the service he renders when he marries people! Read this,—“some of the clergy are fully aware of both the spiritual and social significance of this part of their ministry. Some devoutly sensitive to the spiritual aspects of marriage, seem to have little knowledge of the practical every day problems—while others can

be accurately described as nothing better than marrying parsons, so little do they regard the wedding ceremony save as a source of revenue."

Two million and more persons will be married this year. Inadequate laws, their inadequate administration, clergy with meagre knowledge of the social aspects of marriage, sharp distinctions as to attitudes of the churches, etc., etc and etc., have raised problems which cannot be ignored by those who know the seriousness of matrimony. There are a half dozen chapters in this second volume that should be printed in pamphlet form and scattered broadcast through the Church. Might begin with theological seminaries, seeing 131 of them (all kinds) omit any mention of courses on the marriage problems.

Another time and place would be more fitting to speak of the late Miss Richmond's character and work but it should be remarked that in this she hewed out one more stone, of work and of endeavor, to be added to previous contributions of most helpful kinds. Mr. Fred Hall, whose own work has been valuable, is a worthy collaboration in the special field of marriage and marriage laws.

Comments and Observations

OF DISTINGUISHED PEOPLE

THE REV. S. PARKES CADMAN, noted radio preacher: "The real enemies of mankind are suicidal ignorance and blind materialism. We organize in self-defense against physical attack. But how scanty in comparison is our defense and how comparatively few are our defenders against these dread foes of the spirit."

* * *

PROFESSOR WILLIAM L. PHELPS of Yale University: "The purpose of religion is to unite man with God, to bring him into intimate contact with sources of inexhaustible power, to develop his mind and soul to their highest possible capacity. Thus sincerely religious people, no matter through what difficulties they may pass, are optimistic."

* * *

REV. KARL REILAND, rector of St. George's, New York: "A patriotism that does not help abroad is no good at home. The world will never be made safe for a democracy that is not creating a democracy which will be safe for the rest of the world."

* * *

REV. HOWARD DUFFIELD, moderator of the New York Presbytery: "The world asks the Church for simplicity and we exhibit the fog banks of a metaphysical theology. The world asks for certainty and we present a spectacle of warring sects each claiming to have exclusive monopoly of the truth. The world asks for sympathy and we pray to it of orthodoxy. The world asks for brotherhood and the representatives of the Church universal gather at

Lausanne to exemplify it, and then go back home without being able to sit down together at the Lord's Supper."

* * *

BISHOP CHARLES HENRY BRENT: "The Christian man must deliberately set himself to discover what is the Christian way of life in business. The politician must find out what is the Christian way of life in his political responsibilities. So with the professional man. The citizen, in all his relations, with the nation, must bring to bear the teaching of Christ on his conception of his own nation and its relation to other nations."

* * *

REV. FRANK WARFIELD CROWDER, rector of St. James's, New York: "Our puny intellects are quickly worsted in the effort to solve the great problems of life. Doubt and despair may easily prove too strong for us. A mysterious power not ourselves, call it the Holy Spirit or what you will, becomes our ally and on some gray morning, as in chilliness of heart and depression of spirits we long to believe and we take in imagination the walk to the sealed tomb, symbol of dead hopes and lost beliefs, that mysterious power outruns us."

Mooney and Billings

By

WILLIAM B. SPOFFORD

THOMAS J. MOONEY and Warren K. Billings have been in a California prison for over twelve years for a crime which apparently they did not commit. In 1918 a commission appointed by President Wilson reported that there was a solid basis for the feeling that an injustice had been done, and expressed the opinion that an irreparable injustice would be committed if the men were sent to prison. It is now reported that nine of the ten living jurors who convicted them believe the men to be innocent. Judge Griffin, who presided at the trial and sentenced them, has for the past twelve years worked unceasingly for their pardon, believing that they were convicted fraudulently. What's more the prosecuting attorney who tried the case believes the conviction was obtained by fraudulent and perjured testimony. Finally many, if not most, of those who testified against the two labor leaders have been proved to have committed perjury.

The social service commission of the Federal Council of Churches is doing what it can to persuade the Governor of California to pardon them. It is hoped that members of the Episcopal Church, in the light of these facts, will give support to the Council's action by writing the Governor asking him to grant full and speedy pardon to Thomas Mooney and Warren Billings.

NEWS OF THE EPISCOPAL CHURCH

Edited by
WILLIAM B. SPOFFORD

IT IS said that the reporters in New York have a new test for news value. "If Grover Whalen, police commissioner, catches anybody, it's news." The Church papers might make a test out of the diocese of Pennsylvania: "If anybody accepts the election as Bishop Coadjutor, it's news." The Rev. Samuel S. Drury, rector of St. Paul's school, Concord, New Hampshire, was the fifth man to be elected to that office, the four previous men so honored having declined. He was elected at a special convention held at Holy Trinity Church, Philadelphia, on Monday last. Four ballots were taken, with the count on the first three being rather close between the Rev. John Groton of New Bedford and Dr. Drury. The Rev. Robert Johnston, also nominated, withdrew after the second ballot. On the fourth ballot Dr. Drury was elected. He has not as yet stated whether or not he will accept.

* * *

Lots of interesting things were said at the Church Congress. For example, when the question as to whether or not the Apostles' Creed is subject to revision, the Rev. H. Abye Prichard said: "Let us have the creed as a museum piece of revered antiquity, a glorious example of mediaevalism, and let us have the 20th century creed as an effective means of bringing about the Kingdom of God. There might be many creeds: a fundamentalist creed, a creed for the social service worker, for the spiritualist and so on." Not only there might be, Canon Prichard, but there are. Dean Grant of the Western Seminary stood for liberality of interpretation, but for conserving the historic symbol in its ancient form until assent to some changes might be obtained by a reunited Christendom. Which seems to put the matter a long way off. The Rev. Harry Nichols of New York said that the creed has become a liturgical act, and declared he did not want it changed to suit every individual and generation but that the utmost liberty of interpretation must be allowed.

Bishop Page, of Michigan, declared that religion failed youth in two things: training for vocation and training for marriage.

Then they discussed, "What do we mean by the spiritual world as distinguished from the natural world," with learned papers by Professor



REV. HENRY LEWIS
Host of Church Congress

Foakes Jackson and the Rev. Leonard Hodgson, also a professor. Most of it went over the heads of the assembled brothers, according to Reporter McEvoy—at least he so judged, since there was practically no comment or discussion.

"Standards of Moral Behaviour" brought out a large crowd of the local folks, who, with the visitors, nearly filled the large hall. Papers on the subject were read by the Rev. Phillips Osgood and the Rev. Leslie Glenn, with the Rev. S. S. Marquis and the Rev. Henry Lewis, host, contributing largely to the animated discussion.

Dr. Marquis said: "It was only by experimentation that we discovered what were some of the principles of physical health. It will be only by experimentation that we shall discover what are those underlying standards, which are no doubt, eternal. There are these unchanging standards. But do we know what they are?" The Rev. Henry Lewis warned the Congress against "high-hatting some of the leading philosophers of the day." He said it was a rash thing for the would-be leaders of thought in the Episcopal Church to pour ridicule upon such men as Bergson, Einstein and Wells.

On Friday morning Bishop Ward of Erie made a strong plea for the support of the state, especially in regard to the 18th amendment in the course of a paper on, "The Relation of the Pulpit to Social and Economic Problems." The Congress closed with a deeply spiritual and stimulating paper by Fr. Huntington, O. H. C., on "Why Should We Pray?"

The Rev. S. M. Dorrance, after a service of eight years, was replaced by Rev. Harold A. Prichard as secretary.

* * *

Dear Herbert L. Johnson of St. Paul's Cathedral, Detroit, supplied fireworks at the Church Congress and again with the sermon preached in his own pulpit last Sunday. He declared that there was no freedom in his pulpit and he served notice on his congregation and vestry that he means from that day on and forever more to preach the Christian religion as he understood it. He said he was opposed to the 18th amendment and didn't propose to allow any one to tell him that he shouldn't say so. What's more, he thinks the Church has failed miserably in training young people in matters of sex, and that he proposes no longer to soft peddle the subject in spite of the fact that his vestry has instructed him not to use the word "sex" in the pulpit. And he kept his word by preaching a strong sermon in the evening on that very subject. "This diocese, because of its wealth, hastened the death of a great bishop because he dared to say the things that were on his soul." He was referring, of course, to Bishop Williams, radical.

* * *

Not long ago we sent out a letter to some of the clergy suggesting that they induce their vestrymen to subscribe to a church paper. It brought forth several letters, including one from the Rev. James M. Niblo, of St. John's, Norristown, Pa., which I would like to hand on to you: "We have a plan at St. John's which is quite satisfactory. In our yearly budget we subscribe for a certain number of church periodicals, among them 150 copies of THE WITNESS, on the bundle plan, all of which are given free each Sunday to our people. In that way each family in the parish receives a church paper besides our own weekly Messenger. I feel confident that St. John's keeps all of her people fairly well informed on general church work, and I attribute it

largely to our free circulation of THE WITNESS and other church periodicals."

* * *

Also, the Rev. A. Q. Bailey, rector at Collingswood, N. J., has another plan. He, too, receives a large bundle each week, the papers being sold at the church door for a nickel. There are always copies left over, which doesn't sound especially complimentary, but then it is a very large bundle. A little stand has been rigged up on the street near the bulletin board, and these extra copies are placed there with a notice inviting passersby to take a copy. In this way the extra papers serve a missionary purpose in the community. Good advertising that—especially if the name of the parish is rubber-stamped on the cover. Other churches distribute papers in railroad stations and other places. Why should not we?

* * *

Both of which seem to be good plans. On the other hand, a clerical brother of a western diocese ordered a bundle some time back and we had a rather difficult time, strange to relate, persuading him that the papers should be paid for. Many letters were sent to him about it. Finally he paid the bill under protest, with a crisp little note in which he informed us that the paper throughout was so downright rotten that he felt that he was being robbed. A letter which was very good for our souls, I am sure—there are times when I feel the same way about it. Well, let's get at some news, if any.

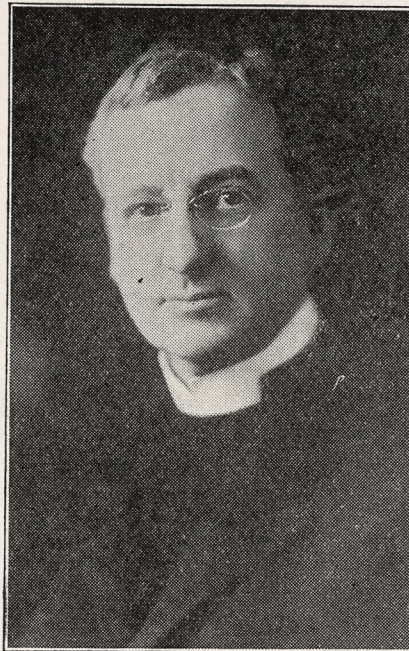
* * *

Mr. George Foster Peabody, patron of Negro culture, noted Churchman, had a concert given in his honor the other evening in the chapel of Tuskegee Institute—a concert of Negro folk music.

* * *

And this, I think, is interesting. Mr. A. J. Cook, head of the British miners, is inclined to be a bit red. Speaking the other day, he said: "I am still in theory a republican, but not a strong one. The Prince of Wales has been the chief factor in destroying my republicanism. His wonderful work on behalf of the miners in their distress has identified him with their lot, and has broken down the whole tradition of Royalty."

"For the first time in history the Heir Apparent has achieved complete contact with the people and showed himself a true democrat. By so doing he has made himself the safest man in Britain. He could go unprotected into the darkest mining areas without fear. Conditions may give rise to anarchy, but the Prince's whole-hearted effort to correct those



BISHOP SLATTERY
Chairman of Church Congress

conditions have put him on the side of the workers.

"Two things," said Mr. Cook, "convinced me that the Prince was absolutely sincere and not working for the prestige of Royalty or in accordance with public opinion. One was his speech on Christmas night, which moved me more than anything in my whole life. The other was his thorough and unceremonious penetration of the distressed areas in snow and mud and his sympathetic and practical link with the men."

"What other Heir to the Throne in the whole of history has left his home on Christmas night to appeal by word of mouth to the whole nation on behalf of the workers? What other prince has gone into their humble homes as he has or put his name at the foot of a general poster?"

"I believe the Prince of Wales to be the chief advocate of social reform in the country. Twelve months ago this statement would have been met with hooting and indignation in any Labour meeting. Now it is received with cheers."

"I have departed from my own revolutionary opinions because the Prince has departed from the orthodox conduct of Royalty. If he were not Prince of Wales he would still be a great social worker and reformer and, I dare say, of the same party as myself."

* * *

Alabama and Oregon were among the seventeen dioceses from which about fifty women came to the Woman's Auxiliary officers' conference held at Taylor Hall, Racine, Wis.,

April 26 to 30. The greater number came from Wisconsin, Illinois and parts adjacent, but Massachusetts, Pennsylvania, Colorado and South Dakota were also represented.

The aim of the conference was to consider the great study theme of next year, the world mission of Christianity, and the relation which social service and religious education bear toward it; and to consider how best to relate the work of the Auxiliary to that great theme.

After a singularly lucid and irresistible presentation of the world mission of Christianity, by the Rev. D. A. McGregor, the Rev. Harold Holt and the Rev. John W. Suter, Jr., outlined its social and educational aspects. Dr. Adelaide Case led a discussion on modern educational methods, and Dr. Franklin had an enlightening session on the subject of gifts. The national officers of the Auxiliary led discussions about the work in the parishes and dioceses, and Miss Elizabeth Matthews had the closing session on enlisting others.

Mrs. Paul Barbour of South Dakota, Dr. Case and Miss Matthews led the devotional hours of the conference in the evening. The Racine clergy had the early services in the school chapel.

Taylor Hall is delightful. Dr. W. E. Gardner said long ago, when the possibility of it was first discussed, that he would like to see it become the kind of place which would make any church person feel the year incomplete without a visit there, and Mrs. Biller is making it just like that.

* * *

The church building at Vienna, Ga., has been completely restored—job was finished the other day. So Archdeacon Lawrence, in charge, called together a lot of friends and neighbors, including a number of the clergy, and they had an all-day pow-wow there; three services, a basket dinner and much talk.

* * *

"Pat" Leonard, known less formally as the Rev. M. P. G. Leonard, M. A. (Oxon), D. S. O., of Toc H, has been lecturing in this country on the work of that society. He was in Baltimore the other day. He came specifically to help the local chapter of Toc H, recently established in the city, but he did much more than this. In his flying visit he preached at Emmanuel and Messiah, addressed mass meetings of men at St. Michael's and St. Mark's, and talked at half a dozen schools and associations, touching men's hearts, inspiring the youth, planting seeds of Christian love and humility. How any one could witness the burning sincerity of his hatred of war and not hate

war in turn would be difficult to understand. This man lost all his school and college friends in the cataclysm.

* * *

Dr. Lewis B. Franklin, miracle man of the National Council, made an address at the annual synod of the diocese of Huron, meeting in London, Ontario, on May 15th. Mr. F. W. Sutherland of St. Thomas, Ontario, chairman of the Laymen's Association of the Diocese of Huron, in his first inquiry about the matter wrote:

"The Anglican laymen of Huron diocese are endeavoring to develop something of the loyalty among the men of the Church that we in Canada hear from time to time is being developed among your men throughout the various dioceses of the United States; and it has occurred to me that at our annual synod, the second evening of which is to be given over to the laymen's program, we would gain inspiration and enthusiasm from an address from one of your outstanding laymen. The international note of good will that such a speaker would naturally sound, would obviously be an added pleasure to our Churchmen."

The Rev. C. E. Snowden of the field department, who replied to the letter, was born in Canada, as of course a good number of our clergy were, including Bishop Brent, Bishop Rowe and Bishop Anderson.

* * *

The Lenten Offering was presented at Christ Church, Bloomfield, N. J., the other day, with 24 parishes represented. Bishop Stearly and Rev. J. Warfield Hobbs spoke.

* * *

A thousand people attended a service at St. Luke's, Brooklyn, to celebrate the 50th anniversary of the organization of the boy choir, three choirs combining for the occasion: St. Luke's, Grace Church, Brooklyn Heights, and Grace Church, Jamaica. There were 123 in the combined choirs.

* * *

Affairs have been moving along rapidly for St. Simon's Church, Brooklyn, which was organized in a store in 1911. They now seek to be

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a parish and the necessary money has been raised. Their next move is to build a new church on a fine property purchased a number of years ago. The Rev. Louis A. Parker is in charge.

* * *

Mrs. William Wyllie, wife of the archdeacon of the Dominican Republic, was the speaker at the children's convention held at St. John's, Jacksonville, Florida, when the Lenten offering was presented, with 800 children registered.

The closing feature of the Convention—a novel but thoroughly successful one—was the showing of a recreational moving picture, "That's My Daddy," with Reginald Denny and Barbara Kent as the stars. The play was clean, clever and amusing and children and adults enjoyed it to the full.

* * *

For several years the department of education of Maryland has stimulated the interest in the Children's Lenten Offering for Missions by en-

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couraging competition between the various Church Schools. This Lent the policy was changed; the schools were urged to stress the sacrificial and missionary side only. The total giving dropped this year but doubtless the spirit was much finer and the total result is a gain. The children made their annual presentation at Memorial Church, Baltimore, on April 21st, when 700 representatives assembled to witness a little pageant symbolic of the part the offering played in sending out the Church's messengers: clergy, doctors, teachers, nurses, deaconesses.

* * *

Michael Joseph Kippenbrock was ordained to the priesthood on Sunday, April 21st, at Cordova, Alaska. Dean Rice of Juneau presented the candidate and Bishop Rowe ordained and preached.

* * *

Dr. John Rathbone Oliver, winner of the Pulitzer prize for his novel *Victim and Victor*, was the speaker last Sunday evening at Calvary, New York. Dr. Oliver is a famous physician of Baltimore and a priest of the Church as well. Rather interesting combination that. As the story was related to me, he sought ordination a year or so ago because he felt that the authority that goes with the priesthood is necessary to do properly his work as a physician. Following the address there was a meeting in Calvary House when Dr. Oliver and the Rev. S. M. Shoemaker, rector of Calvary, led a conference.

* * *

Here are a few entrances in the Journal of the Bishop of Mexico which speak for themselves:

"Monday, March 18th. Received news from Department of Missions that all items in our schedule must be reduced 3 per cent due to the failure of dioceses to pledge their quotas.

"Tuesday, March 19th. Tired and depressed. I did not sleep all night worrying about the cuts which must be made. Lapsed balances are already deducted and there is practi-

cally nothing to reduce save salaries. Without lapsed balances and appropriations for work now under way, these cuts will amount to nearly 5 per cent. I have no heart for such work. The salaries in the district are small now and many of our clergy have a struggle to make ends meet, with large families and the expenses of travel which they bear. However, the wretched task has to be done. This is the result."

(Then follows a table showing the present salaries of the clergy and what they will be after the cuts have been made. The highest paid clergy-

man will receive \$1,912 a year; the second highest, \$1,448; the third, \$1,197, while eight clergymen will receive \$926 a year and six will receive \$576.)

To quote from the Journal of Bishop Creighton again:

"The reaction of the clergy to their reductions was, in the main, in fine Christian spirit. One of the elder clergy wrote:

"Should occasion arise, I am quite willing to work in our Field without any remuneration whatsoever. At one time, before the arrival of either the Rev. Forrester or

Announcement to Policyholders!

Of interest to clergymen and to lay-workers who are already policy-holders, or who contemplate taking advantage of the low rates offered by this Corporation, is the announcement that at a recent meeting of the Directors, the Annual Refund for the year 1929 was increased from slightly more than \$3 to more than \$4 per \$1000 of insurance.

These Annual Refunds reduce the cost of insurance to a figure even lower than the basic published rates, which in themselves are **net rates**, without loading.

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Bishop Aves, I lent my humble services to my Church, without having, in those days, even the barest necessities, and I rejoice in saying that God never failed me then, as he will not fail me now.'

"One of the younger clergy, the father of five children, whose reduction is his margin between living and actual want, wrote:

"As to the cut in my salary, I am content with it, knowing it is for the good of the Church, as it will help her even if it is in a small way.'

"It is pathetic and heartbreaking to get these letters from men out on the firing line who are being treated in so despicable a manner by the Church at home, whose representatives they are.

"Wednesday, March 20th. Received word from Philadelphia that my father is seriously ill."

* * *

The Churchman's Club of Baltimore had a great time the other night; saw a movie of a horse race for one thing—the Aintree Race where Billy Barton, Baltimore horse, was the star. Then they heard Bishop Murray tell of his trip to Haiti. Brother Mitchell, correspondent, writes: "The Bishop was in great form, keeping the men in gales of laughter. The horse was in rare form too."

* * *

A memorial service to Rt. Rev. Charles H. Brent, Bishop of Western New York, was held by the Order of the Sangreal in All Saints Church, Chicago, Sunday night, April 6. Rev. Irwin St. John Tucker, Grand Master of the Order preached. Bishop Brent was one of the first ten recipients of the Cross of Honor of the Order.

A course of sermons on the philosophy of the Order is being given in All Saints Church on Sunday nights by the Grand Master. The series will conclude with admission to the First Degree on Trinity Sunday night, May 26.

* * *

A memorial to artists of Chicago and vicinity was held in St. Stephens Church, Chicago, Sunday night, May 5. A Garden of Memory has been

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planted around the church, each tree being dedicated to an artist or poet. The flower beds are in memory of some departed member of the family which plants it.

* * *

A memorial service for Dr. Percy Stickney Grant was held at St. Mark's, New York, last Sunday afternoon. The Rev. W. N. Guthrie preached.

* * *

Reports from Springfield of the presentation services for the Church school lenten offering indicate that this year's offering is going to be well in advance of the total last year. One or two of the Church Schools of the Diocese have reported large offerings, including that of St. Paul's School at Alton of \$401, and Christ

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* * *

Two services for nurses were held in Long Island churches last Sunday, one at St. Ann's, Brooklyn, and the other at the Cathedral, Garden City. It was the Sunday nearest to the birthday of Florence Nightingale.

* * *

The Rev. Clifford W. French, Holis, Long Island, has resigned—going to do some writing. Rev. R. M. Bradner of the Nativity, Brooklyn, has also resigned. He is going to be the rector at Staatsburgh, N. Y.

* * *

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dollars has been raised for a new parish house for St. George's, Flushing, New York. They wanted more and Dr. Lewis B. Franklin, in charge of the campaign, says they are going to get it.

* * *

One of the most popular summer

conferences in the West is now that of the Diocese of Olympia held at the Annie Wright Seminary, Tacoma. Last year more than two hundred persons attended for the whole or part of the ten days. The dates for this year's conference are July 9 to 19. Bishop Huston has secured a

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Sundays, 8, 9:30 and 11 A. M.; 8 P. 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. John Crippen Evans
Locum Tenens
Sunday, 8, 9:30 and 11 A. M.
Sunday, 4 P. M. Carillon Recital.
Holy Days, 7:30 A. M.

St. Luke's, Evanston

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

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. Frank H. Nelson
Rev. Bernard W. Hummel
Sundays, 8:45, 11 A. M. and 7:45 P. M.
Holy Days, Holy Communion 10 A. M.

St. Matthew's Cathedral, Dallas

Very Rev. R. S. Chalmers, Dean
Rev. E. Caldwell Lewis
Rev. Charles James Kinsolving
Sunday, 8, 9:30, 11:00 and 7:45.
Week days, 10 A. M.

Christ Church Cathedral,

Eau Claire, Wisconsin
Rev. F. E. Wilson, Rector
Sundays: 8, 9:30, and 11:00 A. M.
Holy Days: 10:00 A. M.

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Tuesdays: 10:00 A. M.

very excellent faculty, including Bishop and Mrs. Remington, of Eastern Oregon. The former will teach Leadership for Young People and act as chaplain. Mrs. Remington will inspire the ladies in The World Mission of Christianity. The Rev. Dr. Gowen, of the University of Washington, will give his most informative Bible Lectures. The Rev. G. Warfield Hobbs and the Rev. Charles N. Lathrop will bring inspiration from the National Council. The Rev. Russell E. Francis, Mrs. C. Stanley Mook and Mrs. J. E. Macpherson will teach "The Curriculum," Religious Drama and Group Singing respectively. Bishop Huston will himself interpret the Bible to the young people, and Recreation is in the hands of Miss Nan Jardine, an expert.

* * *

Rev. J. J. Clopton, Bellevue-Dayton, Ky., has resigned after serving the church for over forty years. Going to rest a bit.

* * *

Deaconess Gertrude J. Baker, U. T. O. worker at Harlan, Ky., has resigned and is to take up teaching at Berkeley, California.

* * *

New reredos in St. James's, New York—we had a picture of it on the cover some weeks ago. So that fine dossal that they had has been given to St. Luke's in Chelsea, Massachusetts.

* * *

The Racine Summer Conference will be held at Taylor Hall, Racine College, Racine, Wisconsin, from June 24th until July 5th, with Mrs. George Biller as hostess in charge. A program of interest has been arranged.

The Rt. Rev. Samuel B. Booth of Vermont will be the chaplain. He will be in charge of the devotional life of the conference, and will speak each evening at the Sunset service.

The Very Reverend Robert S. Chalmers, Dean of St. Matthew's Cathedral, Dallas, Texas, will conduct a devotional Bible class for the whole conference during the first class period each morning.

Other members of the faculty and their courses will be as follows: The Very Rev. F. V. Hoag, dean of the cathedral, Eau Claire, Wisconsin, will conduct a course, "How Can the Church Teach the Child Religion?" A course on "Kindergarten Materials and Methods" will be taught by Miss Vera Noyes, supervisor of religious education in Chicago. Mrs. Paul H. Barbour, Springfield, South Dakota, will conduct a Woman's Auxiliary normal class and a course on "Vocational Guidance for Young Women." The Rev. George R. Wood, S.S.J.E., will teach a course on "A Critical Study of the Gospel of St. Mark."

Mr. William S. Bailey, choirmas-

Services

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Amsterdam Ave. and 111th St.
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Daily: 7:30 and 10 A. M. and 5:00 P. M.

The Incarnation, New York

Rev. H. Percy Silver, S.T.D., LL.D., Rector
Madison Ave. and 35th Street
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 8:30.
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Church School: 9:45 A. M.

Grace Church, New York

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Holy Days and Thursday, Holy Communion, 11:45.

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8 and 10:30 A. M. and 8 P. M.

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Rev. Selden P. Delany, D.D.
139 West Forty-sixth Street
Sunday Masses, 7:30, 8:15, 9, 10:45.
Vespers and Benediction, 4.
Week-day Masses, 7, 8, 9:30.

Gethsemane, Minneapolis

Rev. Don Frank Fenn, B.D.
4th Ave. South at 9th St.
Sunday: 7, 8, 9:30, 11:00 and 7:45.
Wed., Thurs., Fri., and Holy Days.

All Saints' Cathedral, Milwaukee

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

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Rev. Holmes Whitmore
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Holy Days and Tuesdays, 9:30.
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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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ter-organist of St. James' Church, Zanesville, Ohio, will be in charge of the music and music courses at the Conference. These courses will be especially helpful to organists and choirmasters.

A practical course in Church publicity will be offered by Mr. John Irwin of the national publicity department, New York City. The Rev. Irwin St. John Tucker, rector of St. Stephen's Church, Chicago, and head of the Order of the Sangreal, will be in charge of the pageantry and Sangreal work. Preparations will be made for conferring the first four degrees of the Order of The Sangreal. This course was one of the feature courses at the last annual conference, and it will be continued this year.

* * *

A mission of great helpfulness to those who attended was conducted by Rev. Robert B. Bell of the Society of the Nazarene at Trinity Church, Oakland, Cal., from April 14 to 22. The theme of the mission was "The Abundant Life,"—Health of Body, Health of Mind, and Health of Spirit.

Mr. Bell was assisted by Mrs. Bell, who gave a talk on Food Values and Health, each morning, after a celebration of the Holy Communion. These lectures proved of great interest to those who attended.

This feature of Mr. Bell's Healing Mission is viz: the intimate association of obedience to the laws of hygiene with prayer and faith. It gave the mission a value far above that of any other presentation of Healing Ministry which has been held here.

* * *

The Rev. J. L. Prevost, formerly of Langhorne, Pa., began his work as rector at Panama City, Florida, the first Sunday in May.

* * *

Final plans for building additions to Hobart College have been executed, and approved by the committee on grounds and buildings. They involve the expenditure of \$1,000,000, in new buildings and remodeling work on present buildings, to complete and modernize Hobart College's plant, and care adequately for its increased enrollment under modern educational conditions.

* * *

The Kanuga Conference is to be held again this summer; it's down near Hendersonville, North Carolina,

Witness Fund

We acknowledge with thanks the following donations to the Witness Fund:

F. W. Street	\$ 3.00
Henrietta Pfaff	2.00
A Friend	3.00
Miss S. H. Lindley	3.00
Mrs. Chas. Scadding	3.00
Mrs. C. E. Briden	1.00

Total for 1929 \$105.00

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

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and four Carolina dioceses combine to put it over. Bishop Finlay is the chairman, and has a fine faculty.

* * *

This bit of wisdom is clipped from the interesting monthly paper issued by Dr. Lacey, rector of the Redeemer, Brooklyn: "A parishioner living equally distant from two churches writes 'St———has seen much of me. The service is short, snappy, and out early. The services at St.———start late, are long-winded affairs, and are over too late for me to be back in time.' Busy people demand short inspirational services. Bishop Lawrence remarks that in these days of rapid action few souls are saved after the first hour. The popularity of noon day services rises from their brevity. Short sermons leave more abiding impression than lengthy harangues. Of-times a single sentence embodies a truth of eternal value. Witness Lincoln's Gettysburg address."

* * *

Dr. Temple, former Archbishop of Canterbury, once asked a curate how he was getting on with his preaching. Said the curate:

"A lady said to me the other day it was a very good sermon."

"Are you engaged?" growled Dr. Temple.

"Yes," blushing replied the curate.

"Then take my advice," said Dr. Temple: "Believe nothing she says to you about your preaching before your marriage, and believe everything she says to you about it after marriage."

* * *

The total amount reported for St. Luke's Hospital, Tokyo, was about \$800,000 by the middle of April.

* * *

The furnace man in a Chicago Church household, a Negro, emptying the family's wastebasket the other day, salvaged a copy of *The Church at Work*, read about the work in Liberia, and shortly after gave his employer the sum of fifty dollars to be sent for the Church's work in that country, merely remarking that he had never done anything for the Church, and wanted to help his people.

* * *

Twelve Indian girls and four babies were among those cared for by the Church Mission of Help in the Diocese of Western New York during the past year. There are four Indian Reservations in that diocese.

* * *

The Diocese of Shanghai reports for 1928: 454 baptisms, about half being adult; 195 confirmations, a total of 6,660 baptized Christians, 3,502 communicants.

* * *

For the sixth year the Fellowship of Unity in Egypt has held its an-

nual service in the Cathedral in Khartoum. Greek Orthodox, Coptics, Armenians and Anglicans joined in the service, all parts of which were rendered in three languages, Greek, Arabic and English.

* * *

A New York City rector reports: "I rarely have a confirmation class without three or four at least who give some European country as their birthplace.

"Personally I cannot help but feel that although this way (treating them as an ordinary part of the reg-

ular parish work) is perhaps a slower method than that of having special separate congregations and special Sunday schools for foreign-speaking people, it is a very much sounder and more truly American method."

* * *

A father and son departed together from London the other day, going out as missionaries. The Rev. Sir Montagu Beauchamp, a former Army chaplain, goes to India, and his son, Dr. Ivor Beauchamp, is to do medical missionary work in China.



Carved Panel, *The Ascension*, in Reredos, St. Joseph's Episcopal Church, Detroit, Mich.
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