

CHRISTIAN MARRIAGE—Russell Bowie

# *The* **WITNESS**

CHICAGO, ILL., MAY 8, 1930

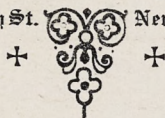


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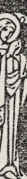
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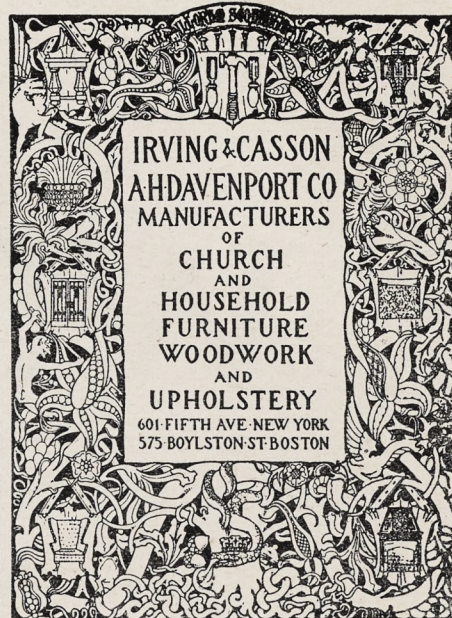


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## CHRISTIAN MARRIAGE

By

REV. W. RUSSELL BOWIE

*Rector of Grace Church, New York*

IT IS time that Christian ministers should recognize the danger of becoming mere adjuncts to a social function and should become increasingly the priests and interpreters of God's meaning for marriage.

There ought to be a difference between religious marriage and non-religious marriage. There ought to be a difference between Christian marriage and marriage which is entered into with no thought of the spirit of Christ. If men and women come to the Church to be married, then they ought to desire not simply that the Church shall solemnize the marriage ceremony, but that it should contribute its continuing inspiration to their married life.

Our new standards for marriage at Grace Church are not conceived in any spirit of compulsion. On the contrary, our purpose is to recognize and encourage what must be at least the implicit desire which is already present in those who come to the Church to be married. Why do people come to Church instead of going to a justice of the peace? They come because they feel that their love for one another is something romantic and beautiful and because they want to have their marriage invested with the most beautiful and uplifting associations which they can find. Even if they are not members of the Christian Church, or have only very vague contacts with it, they nevertheless have this instinctive recognition that the Church stands for what is high and true. What we want to do is to help them make the most of the influence which thus of their own accord they have sought in the moment of their finest emotions. We believe that

marriage can be permanently happy and enriching only through the cultivation of self-control, forbearance, and unselfish love, and we believe that religious ideals as communicated by the Church can encourage and nurture these qualities. That is why for their own sakes we are proposing to ask those who are to be married at Grace Church that they shall let their married life continue to be brought into touch with religion through the Church.

It should be noted that we are not unqualifiedly asking that women and men should "join" a Christian church. We hope they will join one, in full status as Christian communicants but we recognize that this may involve questions of creed and other difficulties of adjustment which cannot be pledged in advance. What we do ask is that they shall "seek to associate themselves for worship and fellowship with a Christian church in the community where they reside." That is to say, they promise to enter, at least as attendants and interested inquirers into some particular Christian congregation whose minister will be given the chance to know them and welcome them. We believe that men and women who come to church to be married show



REV. W. RUSSELL BOWIE

by that fact that they have in them enough idealistic response to make it well that they should continue to be exposed to religious influence. As people nowadays expose their bodies to sunlight and to the ultra-violet ray for the sake of the health-giving power which these possess, so we believe that they need to be exposed to the rays of religion for the sake of the same health-giving benefit to their souls. If they do not



want this, there is no reason why they should come to the church to be married; and, if they do want it, there is every reason why we of the church should help them to find it.

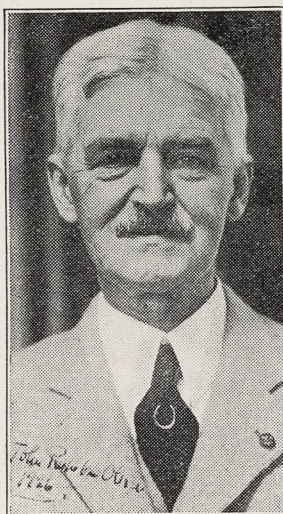
One of the most interesting comments which has come to me in regard to what we are trying to do was made by a vestryman of another one of our great city parishes. He said that he had read the Grace Church statement, had conversed about it with a number of other people at a dinner party and had talked it over in his family. He said his conclusion was that there was only one thing lacking—namely, that there should be emphasis also upon the responsibility of the fathers and mothers of young men and girls who are about to

be married. There is danger, he said, especially in so-called society weddings, that the parents' emphasis on elaborate preparations, invitations, flowers, clothes, and receptions, give an altogether wrong idea to the bride and groom as to the things which matter. He said he hoped the fathers and mothers would cooperate with ministers in exactly that purpose which we are following at Grace Church,—the purpose to make plain that marriage in the church is above everything else a religious act and that what matters most about it is that those who are married should not only enter upon their new life, but continue it, under such influences as will develop their spiritual best.

## CHURCH CONGRESS OPENS

### *Marriage and Divorce First Discussed*

WITH the "standing room only" sign on the door of Hibernian Hall, Charleston, S. C., the Church Congress opened on April 29 with the Rev. L. W. Batten of the General Seminary presiding. The delegates were welcomed to South Carolina by Bishop Thomas, who also reminded the large audience that it was an unofficial group, without any legislative powers. Dr. Batten first paid tribute to the late Bishop Slattery, for many years interested in the Congress, and also congratulated the local committee for their ample provisions and for their splendid audiences.



DR. OLIVER

The first session was on the lively topic of Marriage and Divorce with the Rev. T. F. Opie of Burlington, N. C., the Rev. William Norman Guthrie and Dr. John Rathbone Oliver of Baltimore as the speakers, with several important contributions to the subject from the floor.

Dr. Oliver drew from his vast court experience. A number of years ago, he said, it was the mature person who was awaiting trial, whereas today it was the young person of eighteen and nineteen. In the majority of cases a broken or unhappy home was behind their trouble.

In the Prayer Book, he continued, there are provisions for the solemnization of matrimony. One is that marriage is a lifelong contract between two Christians, which must be made in a definite spirit, not casually. The Episcopal formula, he said, is rigid and in the fear of God. This contract, he said, must be lawful, and this is of utmost importance. There must be a statement of the law and there must be

a court for its administration. Here, he continued, the Protestant Episcopal church's position is weak, it has no court for administration of a law that it lays down for its communicants.

#### "IMPEDIMENT" DISCUSSED

Dr. Oliver here suggested the establishment of ecclesiastical courts to cope with the problem of marriage. The word "impediment" that is included in the marriage service, in his opinion, has invalidated many marriages. Impediment might mean a great variety of things, and it would be the duty of the courts he suggested, to discover impediments to marriage. Impediments, then, he continued, would invalidate the marriage, would void the marriage, would void the contract, as if it had never existed. There is in the Episcopal church, he said, an immense amount of common law, but no means of administering it relative to the problem of marriage and divorce.

In conclusion, he said, it behooves all people to return to the belief that matrimony is a sacred state, and to uphold the old ideals and old ways in marriage. "They are best," he said. We need courts in which these things may be determined and which will uphold the old idea of the sanctity and the contract of marriage.

#### DR. OPIE'S ADDRESS

Dr. Opie said that for the Church to maintain a standard which is based on a two or three-thousand-year-old philosophy, sociology, biology or religion, is anachronistic and unworthy—not to say blind and stupid. This is particularly so in a matter which concerns subtle and intimate family life affecting posterity no less than the immediate welfare of husband, wife, child and commonwealth.

The speaker objected to adultery as being the sole grounds for divorce, contending that there were many things equally as bad. He also felt that it gave a decided advantage in the marriage relationship to the man. "Infidelity in the marriage relationship is rather difficult to place upon the man, but relatively easy



to place upon the woman." He pleaded for a revision of the laws of the Church on the subject, and also for a sane educational approach to the entire subject of Marriage, with classes in parishes where young people may secure proper guidance from people competent to give it.

#### DR. GUTHRIE'S ADDRESS

Dr. Guthrie contended that there was no more reason for the Church to set down binding rules on the matter of marriage and divorce than there is for the Church to enact into legislation other teachings of Jesus, where He is no less definite.

"What one should fairly state is that there is little reason for the church to legislate the ideal of marriage of our Lord, when obviously she has made no effort to legislate on the rest of his program if it really be taken seriously as such. No oaths, no discrimination between good and evil allowed. Love to enemy, both of self and God; non-resistance of evil; no loyalty to parents as such (disciples preferred), hating father and mother; letting the dead bury their own dead; giving to all who ask; selling all to give to the poor; paying tribute to the stronger enemy nation; engaging in no litigation, since desiring no judgment; making no provision for the morrow, and reducing so man's life to lower animal and vegetable ideals."

The Rev. J. Sumner Guerry, speaking from the floor, took the position that the church should revise its position relative to marriage and divorce. He recommended, however, that marriage be absolute and that parties contracting marriage should never again, so long as both live, be allowed to enter into another marriage. He recommended, in substance, that the ground now provided by the church, be abandoned. The contract, he declared, should be as binding as the relationship of mother and child, or as brother and sister. Adultery being the only ground at present, he said, virtually makes this, in the sight of the church, an unforgiveable sin. The true teaching of Jesus, he continued, is the permanence of marriage, that it is a lifelong matter. There were several other speakers who took much this same position including the Rev. Granville M. Williams of the Order of St. John the Evangelist.

#### THE HOLY COMMUNION

The second day opened with a celebration of the Holy Communion at St. Michael's Church, with the Bishop of Vermont, the Rt. Rev. Samuel Booth as celebrant. The afternoon session was given over to a discussion of "The Value of the Holy Communion" with Bishop Johnson of Colorado, and the Rev. Harry P. Nichols of New York as the speakers. The evening of the second day was devoted to a discussion of "What Authority Ought We to Accept in Religion and Morals?" with the Rev. Beverly Tucker of Richmond, Va., the Rev. S. T. Steel of Baltimore, as leaders. Dr. Tucker's conclusion was that the mind and will of Christ remains the final authority in religion and morals. "While we have no infallible witness to the mind and will of Christ, yet in the Bible, in the collective experience of the Church, in the liv-

ing testimony of individual lives we have authoritative ground for making the assumption of faith and seeking to verify in experience the truth as it is in Jesus."

Due to our limited space it is impossible to report completely in one issue the entire Congress. We are therefore holding over for next week reports on the papers and discussion that followed on the topics of "The Value of the Holy Communion," "Can We Believe in Divine Providence?", the scholarly papers, and lively discussion on the question of Orders and Church Unity, and the question of the Church and Social Service, with brilliant papers by the Rev. Donland Aldrich and Dr. William S. Keller of Cincinnati.

### QUESTIONS AND ANSWERS BY CLEMENT ROGERS

**C**AN'T a man be good without going to church?

Certainly; and many very good men do not go. Goodness depends on the will, on what we do. But if a man does not go to church he narrows his life. He starves the emotional side of his nature, or at least fails to sanctify it. He misses what for most men is the one opportunity of getting into contact with beautiful things, with music, fine literature, great architecture. He shuts out of his life an enormous range of intellectual interests. Such men always remind me of a stuffy room where the windows are never opened, from which, too, there is no view.

*Does God really care for our singing hymns to Him, and often singing them very badly?*

For the hymns themselves? No! And for the bad singing? No! But for us who sing them well or badly? Yes! He knows we are men who have need of expressing our emotions. If we refuse to sing and give praise we are stifling some of our best instincts; we are shutting down part of our human nature. As long as we are in this world God cares that we should develop and sanctify all the sides of our being, and going to church and singing hymns is one of the means of doing so.

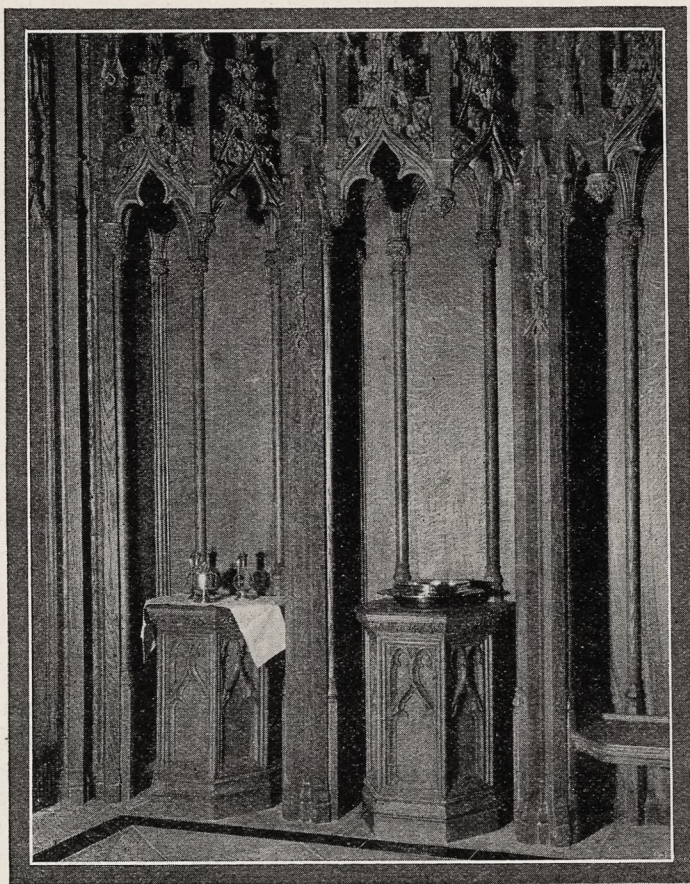
*Isn't it limiting God to say that He is a person?*

It is the best word that we can find. Of course, if we read into it all the limitations of human personality, it is. But it is limiting Him more to say that He is merely the impersonal power in Nature. We want to say that He loves, and thinks, and wills, as we do, though in a far greater sense. That is what we mean when we say that we are persons, so it is the best word we can find. We use the word under protest, but to say that He is not personal would be to make Him lower than man.

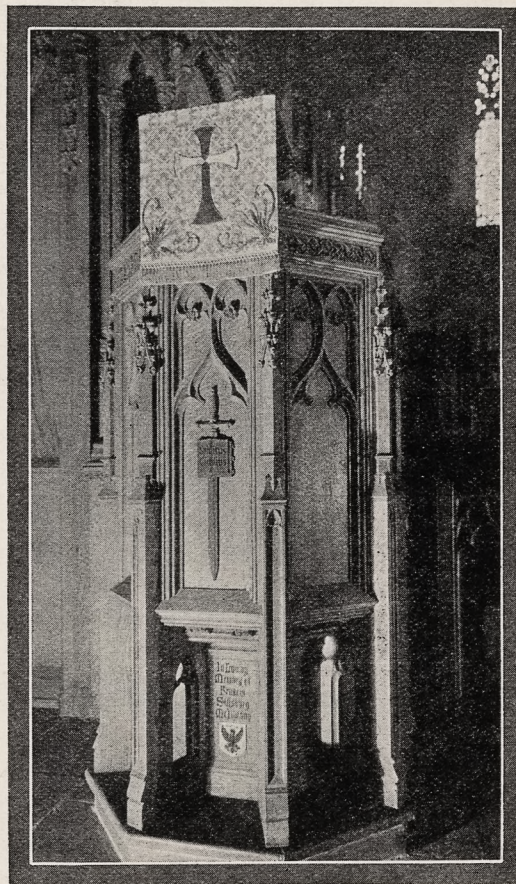
*But don't you acknowledge Christianity has failed?*

If you mean that the Church has failed to convert the world, the fact is obvious. There are countries which are heathen. There are thousands who never go to church. But whether it is Christianity or they who have failed is another question. We do not say medicine has failed because people still fall ill, and certainly have no right to accuse doctors of failure if we do not try to carry out their instructions.





THE CREDESCENCE TABLES



THE MEMORIAL PULPIT

## ST. PAUL'S CHURCH, CHESTNUT HILL

AFTER many years of anticipation the new Saint Paul's Church, Chestnut Hill, Philadelphia, is now a reality. The old church, built in 1861, was ill-ventilated, ugly, and, as it turned out when wrecked, was also dangerous. It was in every way inept for the uses of this parish, which is one of the strongest in the diocese of Pennsylvania. So under the leadership of the rector, the Rev. Malcolm Peabody, the need was presented. In a remarkably short time \$400,000 was raised and the work was started.

A Philadelphia firm of architects, Zantzinger, Borie and Medary, drew the plans, the contractors were Cramp and Company, also a local firm, and everything in the church, with the exception of the organ, was supplied by Philadelphia concerns. The principal aim of the builders was to emphasize the central function of worship, and the sense of religious presence which one has upon entering the beautiful building testifies to the success of the architects and the consecration of the people who cooperated in erecting it.

There are many features which pictures cannot properly show; for ex-

ample, the tone of the interior stone which is brownish, blending beautifully with the color of the ceiling and woodwork. There is also the Children's Corner which is continually commented upon by the children themselves, and the stained glass, made by D'Ascenzo, which is a successful reproduction of the 12th Century glass such as that which one might see at Chartres.

An impressive feature of the church is its apparent simplicity of design, though when studied closely one is impressed with the immensity of detail.

Another striking feature is various texts of significance which have been wrought into the carving. Over the front door of the entrance porch, for example, one reads in beautiful lettering: "O go your way into his gates with Thanksgiving and into his courts with Praise"—along the altar rail: "He that eateth my Flesh and drinketh my Blood shall have Eternal Life for my Flesh is meat indeed and my Blood is drink indeed," a text which is punctuated at the top of each pair of pillars by "a pelican in her agony."

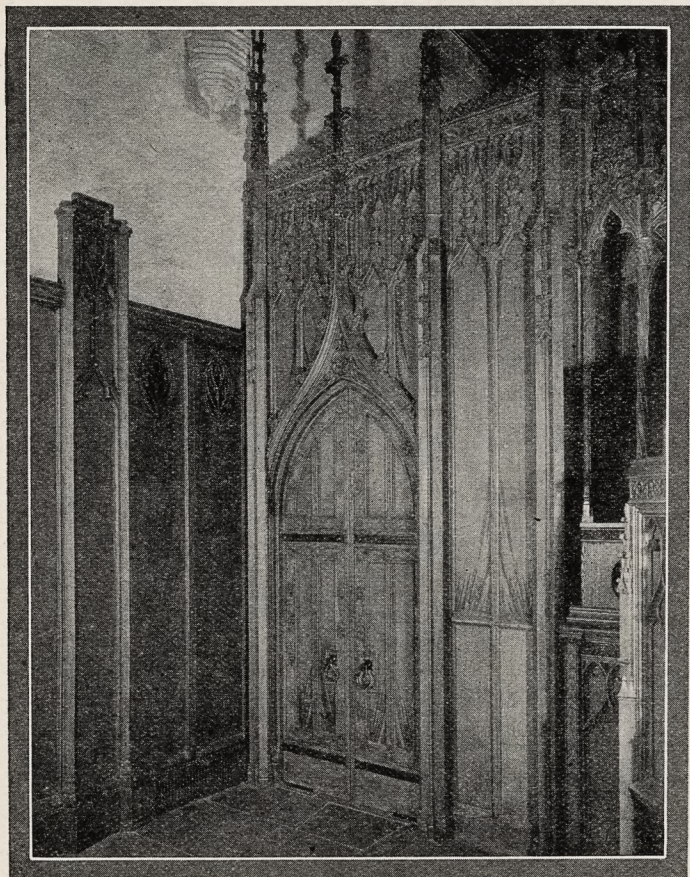
Likewise the choir stalls are carried out in the most excellent fashion, each one of them having a misericorde, one with a pelican and one with a lamb alternating. Indeed the reader may get an idea of the beautiful carving throughout the church from the photographs which illustrate this brief article.

No less beautiful is the exterior with its lofty tower and pinnacles and hand wrought gargoyles.

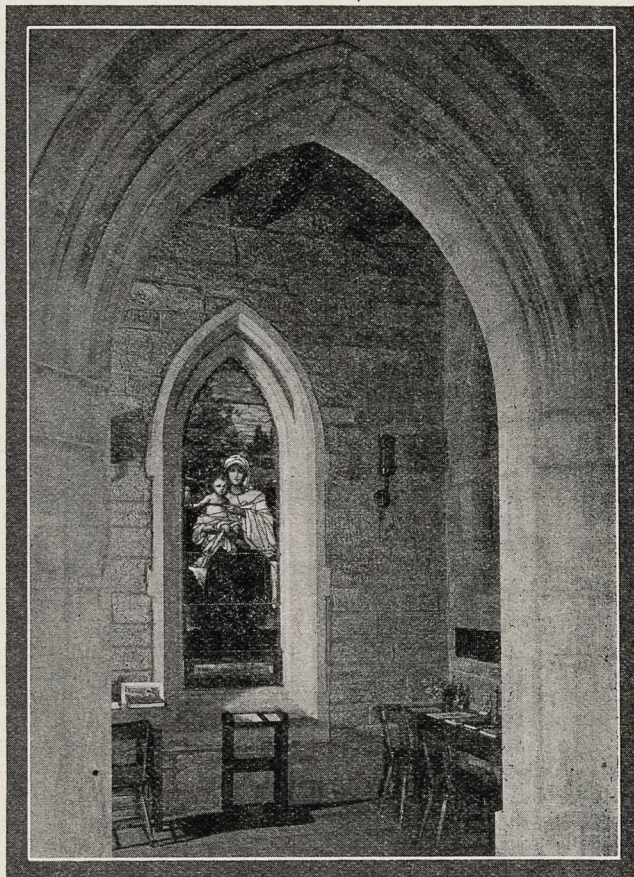
The parish house, with its numerous class rooms, is a very important feature of the new construction, handsomely and yet practically furnished to make of it a real work shop for such an active parish.

The entire building program cost close to \$600,000. Of this amount \$400,000 was raised before the construction started, the remaining sum having been recently raised by a second appeal. Certainly considering the large amount raised as a result of the initial appeal, the fact that the balance was so quickly raised is a record of extraordinary generosity on the part of the whole parish, and also speaks eloquently of the leadership of the Rev. Malcolm Peabody.

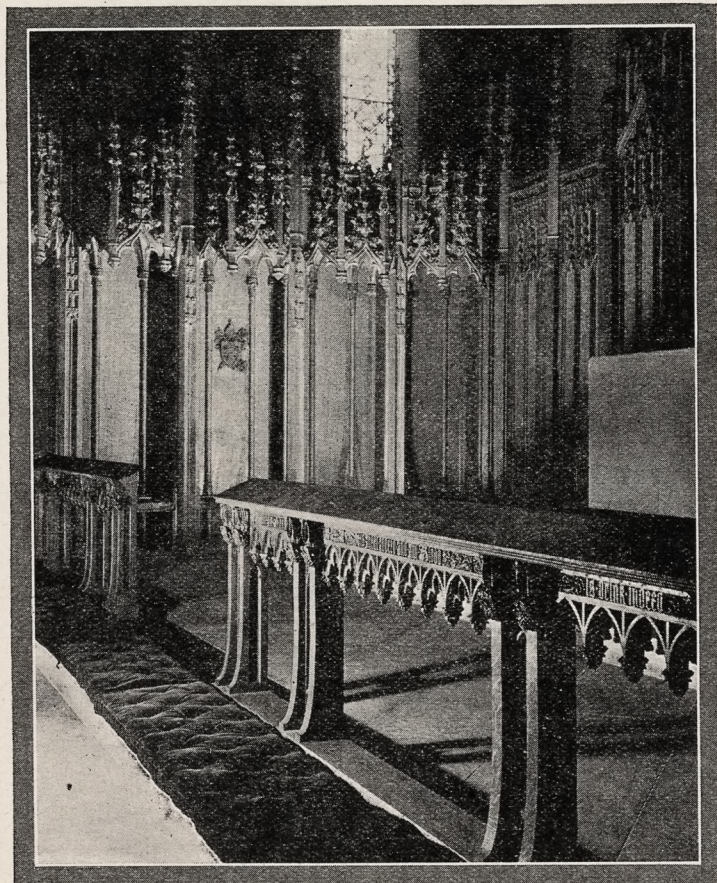




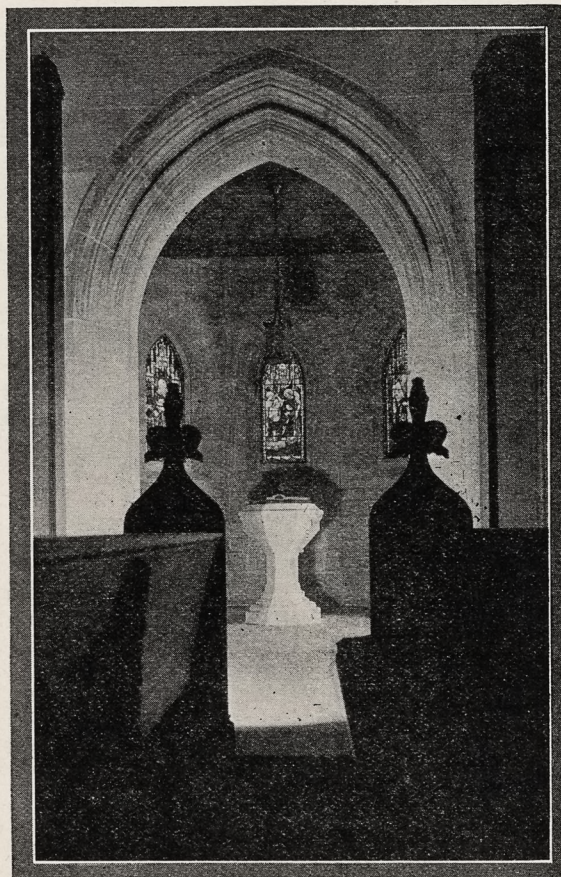
THE AMBULATORY DOOR



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# NEWS OF THE EPISCOPAL CHURCH

*Edited by*  
WILLIAM B. SPOFFORD

ANY folks who wish to be married at Grace Church, New York, from now on must pledge themselves to join some Christian Church, according to an announcement made by the Rev. W. Russell Bowie, rector. Here is the pledge they are asked to take: "We express our purpose to enter into a lifelong union of mutual faithfulness and devotion. We recognize that marriage can be permanently happy and enriching only through the cultivation of those qualities of self-control, forbearance and unselfish love which religious ideals can help to create. And therefore for our own sakes and for the sake of the home which we hope to establish we will seek to associate ourselves for worship and fellowship with some Christian church in the community where we reside."

The couple to be married also must confer with the rector at least a day before the wedding, at which time the license must be produced.

A brief article by Dr. Bowie appears in this number explaining his position more fully.

The social service department of the diocese of Ohio is attempting to educate the clergy by offering scholarships at Western Reserve University in the courses of applied social sciences, race relations, social problems, social pathology and social attitudes. The Rev. Don Wonders, chairman, says that those who took the courses last year have shown a renewed interest in the problems which confront society.

The Bishop of Lexington, the Rt. Rev. H. P. Almon Abbott, has resigned. A clergyman of his diocese, the Rev. Julius A. Velasco of Dayton, Kentucky, had agreed, so the story runs, not to marry a Roman Catholic girl upon being placed in charge of the church in Dayton. However in January he was married to her, and by a Roman priest. There was considerable stir over it, and apparently hot words. In any case Mr. Velasco was brought to trial before an ecclesiastical court charged with breaking his agreement with the Bishop, of being guilty of conduct unbecoming a clergyman and of using defamatory language before his Bishop. The court, composed of five clergymen, acquitted Mr. Velasco on the first two charges and found him guilty on the last. Mr. Velasco handled his own defense and claimed that the agreement had been revoked before he married. At the

close of the trial in Lexington, Mr. Velasco took his bride and went back to his parish in Dayton. Bishop Abbott donned his knickers and went out to shoot a little golf and think it over. Later he resigned as the Bishop of Lexington, considering the verdict a reflection upon his integrity as a bishop.

The Rev. F. Ernest Warren, Bristol, Virginia, was recently elected president of the Virginia Conference on Social Work. For several years he has been active in diocesan social service work.

Rev. Joseph Fort Newton, who recently accepted a call as co-rector of St. James, Philadelphia, sails this week for Europe. While there he is to deliver lectures at the theological seminary for Russians in Paris. After that, with Sherwood Eddy and Kirby Page, he plans to tour Russia.

Because of the large number of churches in the neighborhood, Christ Chapel, Philadelphia, has been closed, the fifty communicants identifying themselves with other parishes.

Christ Church, Cincinnati, was jammed for the consecrating of the Rev. Henry Hobson as Bishop Coadjutor, the governor of the state and the mayor of the city being among those present. A luncheon in honor of the new bishop was given after the service.

Miss Vera Noyes, secretary of religious education of Chicago, was the speaker at the spring meeting of the Church School Institute of Cincinnati, held at Christ Church, April 28th. About a hundred clergy and teachers were present.

Here is an unusual confirmation class. At St. Andrew's, Tampa, Florida, a class of 38 was presented recently by the rector, the Rev. Willis G. Clark. Of these there were ten husbands and their ten wives, the rest of the class being about equally divided between boys and girls. The church school of this parish, not so awfully large, presented over \$1,000 in their mite boxes, all of which of course is to go to missions.

Longview, Washington, but eight years old, already has a population of sixteen thousand souls. The city, promoted by the lumber interests, is progressive enough, but the Episcopal

Church has had a hard time keeping up with the fast pace. The 175 communicants have been worshipping in a rented store. But there are better days ahead for the other day Bishop Huston, assisted by the priest in charge, the Rev. Frederick Luke, dedicated the first unit of what will eventually be a fine group of parish buildings. The parish house came first, but a fine church, church school building and rectory are to follow.

Records were broken in Baltimore Easter. At St. Paul's, mother parish of the city, 1,241 people made their communions; at St. Michael and All Angels over 1,400 received. Both are records. All through the Lenten season St. Paul's was crowded each day for the noon day services.

The Epiphany, Chicago, the Rev. John F. Plummer, pastor, is ministering in a particularly difficult field. The community consists for the most part of transients, the average stay being about sixty days. There is also a large student population since there are several hospitals and medical schools in the neighborhood. The parish is the home of the City Missions which ministers to 25 institutions with a staff of three clergymen, five deaconesses, two part time parsons and three volunteer lay-workers. Not so long ago the Church Army conducted an outdoor mission, an experiment which was so successful that it is to be repeated this summer.

St. John's Cathedral, Quincy, Illinois, has a new baptistry, very nice, furnished by the children of the church school.

Bishop Sterrett, Bethlehem, reports the best Lent in the history of the diocese, with large attendance at all the services.

Archdeacon Harvey of Bethlehem recently underwent a major operation. He was in the hospital for six weeks but is home now and is doing nicely.

The church school of St. James' South Bend, Indiana, helped fill their mite boxes by serving a supper to nearly three hundred people at fifty cents apiece.

Delegations from western Pennsylvania, Virginia and Ohio attended the annual Welsh night service at the Ascension, Pittsburgh, 1,200 people filling the church and another 1,000 be-



ing on the outside. James J. Davis, secretary of labor, gave the address, while the service was read by three Welsh clergymen of the diocese.

\* \* \*

The Rev. Floyd Van Keuren, rector of Christ Church, Indianapolis, has been on a long leave of absence made necessary by illness. But he must be well again for his first service on his return was the energy-sapping Three Hour service on Good Friday.

\* \* \*

Bishop Manning of New York has made an appeal for a million and a quarter dollars with which to complete the nave of the Cathedral of St. John the Divine. He announced that close to ten million dollars has been spent during the last four years.

\* \* \*

Some weeks ago an item here stated that the Rev. Phillip Osgood, rector of St. Mark's, Minneapolis, in an address expressed the opinion that the Sunday school was an outworn institution. We were wrong. What he said was: "Let us abolish the competition between Sunday school and Church worship. At present they are mutually exclusive alternatives for too many children. Can we fuse the two? Let us stop the dissociation." Commenting on his remarks Dr. Osgood says: "I am eager that the family pew shall be re-established. But religious education must not be minimized nor the church school wiped out. It is quite feasible to abolish the competition without abolishing the church school."

\* \* \*

A dinner honoring Bishop Stires and Bishop Suffragan Larned was given on May 5th by the Church club of the diocese of Long Island.

\* \* \*

Along with reports of sermons one of the Paterson, N. J. newspapers lists on Easter Monday the amounts of the Easter offerings. For a good many years St. Paul's, Paterson, has headed the list, and it was away in front this year with an offering of over \$11,000.

\* \* \*

The plan of having parents of pupils in the Church school meet with the teachers three times a year has been initiated at Christ Church, West Englewood, N. J. The first of these meetings was held April 21 with the Rev. John Rosebaugh of Tenafly giving the address.

\* \* \*

Five years ago the average attendance of the church school at St. Andrew's, South Orange, N. J., was less than two hundred. Today it is over five hundred.

\* \* \*

A systematic effort is being made in the diocese of Colorado to reach the

unchurched. The state has been divided into sections, and a clergy assigned to each section to seek the lost. When found they receive Church literature and are ministered to regularly.

\* \* \*

The diocese of Olympia mourns the loss of an able clergyman in the death of the Rev. F. R. Bateman of Puyallup, Washington.

\* \* \*

St. Stephen's College is to have a summer session for six weeks of intensive study in languages and mathematics. The purpose is to enable undergraduates to work of requirements for their degrees. The school opens on June 10 and closes the first of August, and is unique among college summer schools in this respect. Full Columbia University credits will be given.

\* \* \*

St. George's, Leadville, Colorado, has no priest. So a woman of the mission prepared a class of twelve for confirmation and presented them to Bishop Ingley for confirmation on Easter Day.

\* \* \*

The Rev. Albert Martyr, Grand Junction, Colorado, is riding around in a new automobile which was the first prize of a popularity contest. 'Tis said that the whole city rallied to his support.

\* \* \*

The diocese of Virginia notified the National Council in February that it could pay but \$42,000 on its quota of \$47,700. Since then the Bishop and others have been busy. The other day the Council was notified that the full quota would be paid.

\* \* \*

Each year the Federal Council of Churches issues an honor roll of states that were free from lynchings the previous year. Forty-three states had no lynchings in 1929. There were four in Florida, three in Texas, and one each in Kentucky, Tennessee and Mississippi. Three of the victims were white and four were Negroes. There were twenty-seven instances where lynchings were prevented by officers of the law.

\* \* \*

A thousand and more attended the annual meeting of the National Cathedral Association held at Washington Cathedral on May first.

\* \* \*

Group conferences are featured at the Wellesley Conference each year. The first of these groups for this year is in connection with the new School for Christian Social Ethics, a department of the conference stressing the social implications of the Christian ideal. These will be in charge of Professor Vida D. Scudder of Wellesley, a vice-president of the Church League

for Industrial Democracy which is co-operating in making this school possible. Miss Mildred Hewitt of the department of religious education of the National Council is to lead a second group of conferences on parish and diocesan educational work; a third group is for parish workers, when problems of personal and family adjustments will be discussed under the leadership of Dr. John Rathbone Oliver.

\* \* \*

Progress in church music; a Presbyterian church in New York celebrated its golden jubilee last Sunday by introducing the saxophone. The pastor pleaded for more lively church music and had his arguments supported with a solo on that abominable instrument.

\* \* \*

Many college boys and girls attended St. Bartholomew's, New York, last Sunday, being home for vacations. So the rector, the Rev. Robert Norwood, told them that their colleges were honeycombed with the vice of behaviorism and with an intellectualism which is superficial because it is self-conscious.

"We older ones," he said, "can be as arrogant and critical as you young people. We may be old and doddering and dying, but what about yourselves? What are you manifesting in your arrogant intellectualism that will persuade the world that you are the people, and wisdom will die with you? You will discover, as you grow older, that there is something higher than your recently starched and ironed academic intellectualism, and that is the chastening through sacrifice. Wait until your heart begins to bleed over a wayward son, young man. Wait until you reason with your daughter and then you will understand something about an approach to life that is higher than that of your psychology and your academic intellectualism."

\* \* \*

Bishop Jenkins was obviously wrong in stating that little or no plans were made for the children during Lent in most parishes. Dean Day of Topeka, Kansas, writes of having regular Friday afternoon services for children, with a vested boys' choir and the junior girls' choir, with a service of an hour, with instructions and pantomimes of several of the parables.

At St. Philip's Cathedral, Atlanta, Dean de Ovies has a children's service each Sunday morning at 9:30, with a children's vested choir, the service being read by boys and men of the church school. No clergyman in the chancel at all. The addresses were given by the head of the school, a brief instruction, and an address by



a boy or girl on some phase of church work, telling what the money in the mite boxes is used for. And the dean says: "They were the best missionary addresses I have ever heard except those of Bishop Rowe." And that isn't all; on Friday afternoons there were children's services, and on Easter Day there was a Church school corporate communion at 7:30, followed by breakfast in the parish house, and then a children's service at 9:15 conducted entirely by the children, with the clergy in the congregation. They told the story of Easter themselves by memorizing passages from the Gospels; there were carols by the tiny-tots, and an eight foot illuminated cross was transformed into a cross of flowers. The dean's comment was "It's great" and we can believe it.

And if Bishop Jenkins wants more evidence I can tell him of the children's services at Grace Church, Anniston, Alabama, where the children also take the services themselves on Wednesday afternoons in Lent. Writes the rector, the Rev. James M. Storey:

"The children take the whole service except for the Absolution and Benediction. I only allow boys who are confirmed to read the prayers and lessons, but the smaller ones carry the cross, take the offering, etc. My sermon to them is always in the nature of an informal conference. Grown people enjoy the service, too. It is the best attended Lenten service that I have, and children of all denominations come. We have to turn down applicants for the choir every week, as vestments always give out before all are vested. Incidentally, I find this a splendid training school for lay readers in years to come."

\* \* \*

Twenty lay preachers, all members of parliament, had a dinner together in the House of Commons the other day. The toastmaster was Arthur Henderson, foreign minister, and C. G. Ammon, secretary of the admiralty. The Rev. James Barr, one of the speakers, spoke of the influence of religion on politics, while Mr. Henderson recalled that he had been a member of parliament for 27 years and a lay preacher for just over 50 years. His present position, he said, was affording him the opportunity to translate into the life of the nation some of the things he had preached for the past half century.

\* \* \*

An unidentified donor has offered to provide a tower for St. Paul's Church, Brockton, Massachusetts.

\* \* \*

The boys and girls of the church school of St. Paul's, Bridgeport, Connecticut, donated a memorial window

to former members of the school which was dedicated on Easter Day.

\* \* \*

A chancel memorial window, commemorating seventy years of parish life under two rectors, was dedicated Easter at the Redeemer, Providence, R. I. The Rev. F. J. Bassett is the present rector.

\* \* \*

Social workers of Boston attended a service at St. Paul's Cathedral, Boston, on May first for a devotional service, with an address by Dean Sturges. The service was followed by a supper in the parish house when the Rev. J. I. Corrigan, professor at Boston College, gave an address on the social worker and youth.

\* \* \*

The Rev. Dr. Henriques, live wire of the district of Utah, sends us this description of the gathering of Mormons recently. He writes:

Salt Lake City is not very large, but it assumes metropolitan airs twice a year when the Mormons hold

their semi-annual Conferences. In the spring and the fall thousands of the faithful make the pilgrimage to Zion to ratify the actions of their leaders. Twenty-five thousand strangers make quite an impression for several days. This April Conference marked the 100th anniversary of the founding of the Church of Latter Day Saints. Strictly speaking, it commemorates the day when an angel from heaven revealed the golden plates and not the organization of the church.

Fifty thousand people spent three or four days in Salt Lake City, a few thousand in the Tabernacle and the balance assembled around loud speakers placed at convenient points. Little of interest was transacted, save the presentation of the pageant "The Message of the Ages". A cast of 600 people pictured scenes showing the Creation, Old and New Testament events, and Mormon history. The pageant was repeated each evening for three weeks, before

## The Advance Work Program Calls to *Everyone*

EXPRESSING the will of the whole Church, the last General Convention adopted and approved the Advance Work Program, by which the Church has undertaken to provide, by Epiphany 1931, some 170 projects of forward work in all parts of the Mission field, at home and abroad.

This Advance Work Program does not contemplate the raising, by dioceses and missionary districts, of certain fixed money quotas.

Dioceses and districts accept certain items of the Program and offer them, for completion, to their parishes and missions, and to individuals.

The Program's call is in terms of work to be done; definite tasks of building and equipment; giving to faithful workers the things they need for more effective and fruitful work.

These churches, rectories, parish houses, repairs, heating plants, hospital supplies, school equipment—are to be given by the people of the Church. The giving is not a worthy deed to be performed by somebody else. The call is to *Every* man and woman and child of the Church. All may share. All may know the joy of taking the forward step; of participating in the united effort to push forward instead of merely to hold our own.

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\* \* \*

How can congregations best be helped to provide buildings and equipment that are essential for their development without draining their vitality? That question confronts every diocese. They faced it in Michigan by establishing a diocesan re-enforcement fund of \$200,000 to create rotating loans for deserving work. But even this did not work too well since the loans were small, and of course had to be repaid. So they raised a fund of a million dollars, the income of which makes it possible to make gifts to weak parishes and missions that need help. The diocese makes the gift, the people do their part, the work is done and paid for and the congregation can go ahead without burdens. What's more, because of the gift the diocesan authorities can have something to say about the type of building to be erected, and not leave it in the hands of a local committee which, likely as not, would erect a monstrosity. Good idea.

\* \* \*

The Presbyterian Church South is considering withdrawing from the Federal Council of Churches because of its alleged political activities. They also declare that the Federal Council is in sympathy with communism and Soviet Russia and through their radio program "has been the means of widespread error of fundamental truths."

\* \* \*

The Rev. Thomas Lacey, rector of the Redeemer, Brooklyn, in his parish magazine, hits at the distinction

that is made between the black and the red sides of the envelope. Many tell us that the red side is for others, the black side is for ourselves. Writes Dr. Lacey: "This is a fallacy even on the lips of bishops. Every penny is for Christ and to Christ. Every effort is missionary. We do not maintain this church for ourselves but for the glory of God and the salvation of men. Let us have done with this fatal distinction."

\* \* \*

We have already presented the program of the rural Church conference, but just let me give the dates again: the National Conference is to be at Madison, Wisconsin, June 30 to July 11. Dean Blodgett of Erie is the group pastor; Archdeacon Thomas of Eastern Oregon is to conduct a conference on the spiritual life of the country clergy; Archdeacon Morris of Oklahoma is to lecture on "Rural Approches in the Great West". The Rev. R. R. Phelps, like Soviet Russia, has a five year program for his field in Southern Ohio, and he is going to tell about that. Rev. John White of Easton will tell how to present the Program of the Church in rural communities, and the Rev. W. A. Jonnard of Kansas is to lecture on the use of laymen in rural work.

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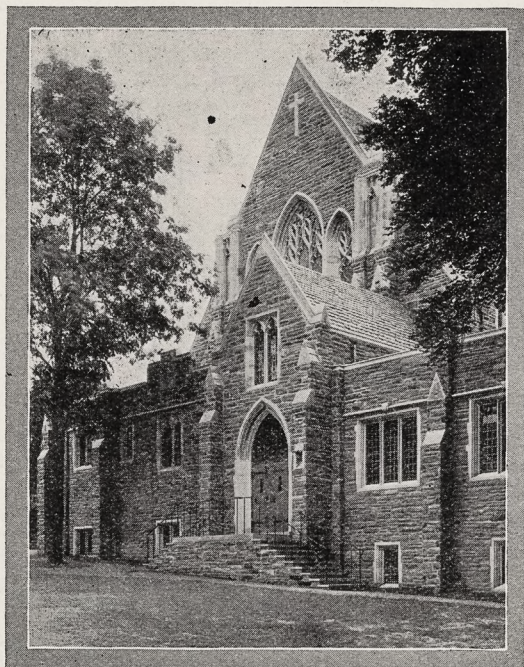
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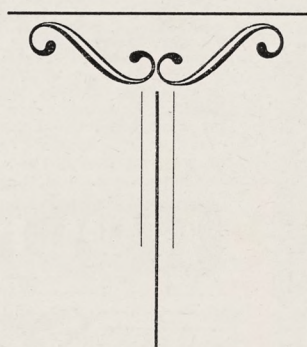


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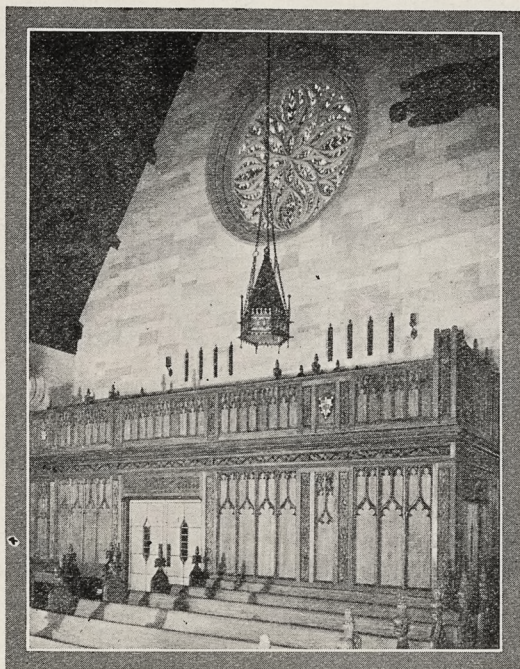
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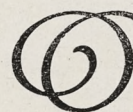


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