

The WITNESS

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THE NEWS OF THE CHURCH

Reported by
WILLIAM B. SPOFFORD

Last week we gave you brief reports on several of the papers presented at the conference of Church social workers which met at Detroit from June 12th to the 16th. One of the highlights of the affair was a paper presented by Dr. C. Luther Fry, director of the bureau of standards of the Institute of social and religious research, on "What the Hoover study of recent social trends found out about religion." Dr. Fry, who was a member of the commission, admitted at the start that religion was not a substance that could be weighed or measured and that figures for that reason were often meaningless. To illustrate: government figures show that in terms of purchasing power members have been making increasing contributions to their churches. Does this mean that people are more interested in their churches than was formerly the case or does it mean that churches must be maintained on a more costly basis in order to attract adherents? Or again, does the falling off in contributions to foreign missions reflect the business depression or is it waning interest in the missionary enterprise? Such questions, declared Dr. Fry, are raised by the figures that are procurable but are not answered by them.

After making this admission Dr. Fry presented some interesting facts, allowing his audience for the most part to make their own deductions. Up until the present depression churches experienced marked material expansion both at home and abroad, with the growth in membership and of population proceeding at almost exactly the same ratio. During the last few years however the increase in church membership has been distinctly less than the rate of population growth. Also, contrary to the widely held belief, membership in the Roman Church has not



BISHOP PERRY
Returns from Orient

been growing as fast as in the Protestant churches. "Roman Catholics, Jews and other non-Protestants taken together do not account for more than three out of eight adult church members while five are Protestants." Dr. Fry said that this was of profound social significance, since one of the principal differences between Anglo-Saxon and Latin civilizations is the difference between the Catholic and the Protestant states of mind.

On the financial side the speaker stated that churches generally had weathered the stormy changes of the last generation remarkably well, with the value of church property reaching, in 1926, approximately seven billion dollars, or a third more than public school property. As for the amount of money spent by the churches it increased from \$329,000,-

000 in 1916 to \$817,000,000 in 1926; an increase of 149 per cent. This increase was actually 50 per cent more rapid than the growth of the nation's total income.

The churches have been seriously affected by the depression, but it is impossible to gauge just how seriously at this time. Nevertheless Dr. Fry said there was evidence that the drop in contributions had not been greater than might have been anticipated from the increase in the value of the dollar.

Contrary to the popular belief clergymen are not, as a group, well trained. Roman priests are almost universally college and seminary graduates, but among white Protestant pastors four out of ten are not graduates from either college or seminary, while among Negro clergymen three out of four are non-graduates. What's more, the number of college and seminary trained clergymen is declining.

The rapid increase in Roman parochial schools raises an interesting question of national policy, Dr. Fry maintained, since it is a definite challenge to the public school system.

There has been a marked change in the attitude of church members toward foreign missions. "Dr. H. Paul Douglass recently found that 51 per cent of 12,000 church constituents indicated a hesitant or hostile attitude toward the foreign mission work of their own denomination, while only six per cent questioned the value of local benevolent church work in this country."

The social work of the churches has been increasing, with more hospitals, schools and the like being maintained today than ever before.

There has been a marked decline in emphasis upon religious dogma in the teachings of the churches, and a corresponding increased interest in church unity and church cooperation,

In concluding his interesting paper Dr. Fry stated: "We can only repeat that during the last generation organized religious agencies have experienced decided material expansion both in this country and abroad even though in the realm of ideas and beliefs the period has been one of great unrest. Since 1900 religious bodies have made more impressive gains in wealth than in membership although church agencies for young people have grown very rapidly. Interdenominational movements have also expanded rapidly as has the emphasis upon the social gospel. Whether these and other changes constitute an adequate response to the new intellectual climate of a new age is a question that obviously goes beyond the scope of the Hoover study."

* * *

Pension Fund Something to Rejoice About

In these days of red ink the Church Pension Fund gives us something to toss our hats into the air about. The 15th annual report has just been issued and is one of the few bright spots in the financial records of the year, and is convincing proof of the corporate strength of the Church. In the year ending December 31, 1932, 212 new names were added to the roll of beneficiaries of the Fund, bringing the annual disbursements for the first time past the million dollar mark. Total pension payments for the fifteen years have risen to about nine and a quarter million dollars. Statements issued by the president, William Fellowes Morgan, and the secretary, Bradford B. Locke, are evidence that the sound management and wise policy pursued by the trustees during these last few financially trying years have resulted in a steady expansion both of the resources and the benefits of the fund. The record shows that in a year when most trust funds have maintained their services with difficulty, the Church Pension Fund has increased its payments five per cent over those made the previous year.

Mr. Locke, in his analysis, shows that of the more than a million dollars paid out this past year only a little more than half was payable under the obligations of the original rules. The trustees have however voluntarily increased the scale of pensions as far as they safely can through the use of income on surplus.

Several interesting facts are brought out in the report; for instance when the Fund was started the average salary throughout the Church was \$1487, including all the bishops and all the clergy. At the end of last year the average was \$2936. Another interesting fact is that over ninety-nine and one-half per cent of all the assessments due

from parishes, missions and other ecclesiastical organizations in the fifteen years' history of the Fund have been paid, which is certainly a record of some sort or other.

It is also pointed out that the Fund occupies a peculiarly favorable position, particularly in times like the present, since it is not subject to runs and cannot be called upon for immediate liquidation of all or any part of its assets. Its current income is always sufficient to take care of its current payment of pensions.

The statement of Mr. Locke includes an important table giving the valuation of the Fund as of December 31, 1932, listing total assets amounting to \$29,090,064.72. During the year 1932, new disability allowances were granted on the average of three a month; Mr. Locke points out that the total of 104 receiving benefits under the disability clause of the Fund means that nearly two per cent of the clergy under the age of 68 have become totally and permanently disabled.

Both the president and the secretary are insistent that the soundness of the Fund and safety of the obligations already undertaken depend upon a rigid observance of scientific actuarial principles. For this reason it has been impossible to extend the benefits of the Fund in all cases where it might be hoped. Pensions cannot be granted to other relatives than the widows and dependent minor children of clergymen, nor can pensions continue to be paid to clergymen who resume active work after their retirement, otherwise the scientific basis upon which the Fund is built would be undermined, and the whole structure endangered. As Bishop Lawrence has said, "The Executive Committee being in duty bound to carry out the contract of the Fund with the Church and beneficiaries stands firmly for consistent action, often against the personal sympathies of its members. For such action they are at times sharply criticized, but their duty is to keep before them the rights of the whole body of the clergy of the present and future even though apparent injustice is done to individuals."

* * *

Dr. Keller on Personality Adjustments

Another outstanding paper at the social workers' conference was that of Dr. William S. Keller, physician-Churchman of Cincinnati. His subject was "Religious implications of personality adjustments." After dealing with the development of the idea of personality historically the speaker declared that "The Christian concept of personality implies something permanent, inalienable, something incommunicable, unique, a fundamen-

tal individuality. It is independent of all other personalities. Its nature is singular, concrete, and distinguishable from all other natures. It is self-conscious and has power of choice, free will and growth. It is sacred and immortal. It is a soul."

Because personality is changeable the Church must concern itself with the forces which make for unhealthy development—physical disease, accidents, bad housing and vicious inheritance. "Fundamentally, for well-rounded personalities," said Dr. Keller, "one must gain progressively and steadily a sense of security and well-being from the contact with outer reality." Yet the world today, for the most part, regards man, not as a child of God whose personality should have the opportunity for full development, but as an economic and especially a consuming unit, to be exploited for bigger and better business. The speaker concluded his stimulating paper with definite recommendations; a more adequate religious educational system that would give consideration to economic and social conditions; the sponsoring, by the churches, of reform measures, such as old age pension and unemployment insurance; more attention to philanthropic activities and to individual guidance work.

* * *

Sir Galahad Turns Out to Be Sir Launcelot

They have been having a grand time down at the Seamen's Church Institute, New York, trying to decide just who the large figure mounted over the entrance is supposed to represent. It has been supposed for a long time that it was Sir Galahad, but the other day some distinguished person of knowledge stated that Sir Galahad had no moustache so that it couldn't possibly be him. His guess was that it represented Sir Launcelot, the father of Galahad, though, since his opinion was based on careful research, he probably wouldn't thank me for calling it a guess. Anyhow all sorts of people are now trying to solve the mystery, with papers galore spread all over everywhere with the hope that the record of the ship, from which the figurehead originally came, may be traced.

* * *

Grace Church to Celebrate

Grace Church, New York, founded when James Monroe was president, has announced plans for the celebration of its 125th anniversary year. December 21st will mark the anniversary of the consecration of its first church edifice in 1808, but the parish plans to celebrate the year rather than a particular date. During this summer the rector, the Rev. W. Russell Bowie, is to preach sermons

dealing with the anniversary, with a special choir of men and women furnishing the music. A parish dinner is to be held on December 15th at which Bishop Manning and other New York clergymen have been invited to speak. On December 17th there will be special anniversary services, with Bishop Washburn of Newark preaching in the morning and the Rev. Karl Reiland, rector of St. George's, in the evening. Many people in various parts of the country who have never seen Grace Church recall it as furnishing one of the scenes in the famous play of a former generation, "The Old Homestead." The young people of the parish are considering a revival of the play as a part of the anniversary celebration.

* * *

Bishop Taitt Ordains Large Number

I cannot recall how many took those examinations last week in the diocese of Pennsylvania. Anyhow thirteen were ordained deacons and three priests at the Redeemer, Philadelphia, by Bishop Taitt. The Rev. Gilbert E. Pember preached.

* * *

Georgia Young People Hold Conference

The young people of the diocese of Georgia are at present holding a conference at the diocesan camp, Camp Reese at St. Simon's Island. It started on the 10th and runs until the 24th. The director and chaplain is the Rev. C. C. J. Carpenter of Savannah, with the faculty made up of diocesan leaders.

* * *

New Plan for Missions in Alabama

A new plan for mission congregations is being advocated in Alabama. It grew out of a conference of the clergy held recently to discuss "A New Missionary Program for the diocese" when the Rev. J. S. Jones of Carlowville advocated presenting missions a sizeable grant at the outset in order to make them independent from the start, rather than pouring money into them year after year. The idea has not as yet been adopted but is being pushed vigorously by its advocates.

* * *

Commencement at St. Agnes School

The 61st commencement of St. Agnes School, Albany, New York, was held at the new school for the first time on June 8th, with the largest class in the history of the institution being graduated. Following the commencement exercises Bishop Oldham dedicated two memorials and four gift rooms. One of the memorials was the hall, dedicated to the memory of the late Bishop Nelson. The

other was the kindergarten, a memorial to the first class graduated in 1872. The gift rooms were the mathematics and music rooms, the infirmary and the refectory.

* * *

Large Class at Niagara Falls Parish

A class of ninety was recently presented to Bishop Davis at St. Peter's, Niagara Falls, N. Y., by the rector, the Rev. Charles N. Tyndell. Also for the year just closing the Church school of this parish had an average attendance each Sunday of 399 out of an enrollment of 425, which proves, among other things, that there wasn't any epidemic of measles at Niagara Falls last year.

* * *

Canadian Archbishop Visits Olympia

The Archbishop of British Columbia, the Most Rev. Adam U. de Penier, was the guest of honor recently at a clericus of the diocese of Olympia, held at Bellingham. Bishop Huston was also present.

* * *

Bishop Perry Returns

Bishop Perry has returned from the Orient. He is to be in Chicago tomorrow, June 23rd, when he is to dedicate the exhibit of our Church at the Chicago Fair. He is to arrive in New York on June 24th and is to preach at the Cathedral of St. John the Divine on Sunday.

* * *

Ordination at St. Paul's School

The Rev. Frederic F. Bartrop, master at St. Paul's School, Concord, N. H., was ordained priest by Bishop Dallas in the chapel of the school in Whitsun Week. The Rev. A. Harold Plummer preached and the candidate was presented by the Rev. William Porter Niles of Nashua.

* * *

St. Chrysostom's Rector Addresses Nurses

The Rev. Dudley Stark, rector of St. Chrysostom's, Chicago, delivered the address before the 71 nurses who graduated from St. Luke's Hospital, Chicago, on June 8th, the service being held at St. James Church.

* * *

Commencement at Hobart College

Commencement at Hobart College was held on June 12th with 65 graduating from Hobart and thirty graduating from William Smith, the Church college for women that is on the same campus. The commencement address was delivered by the Hon. Roland S. Morris, professor at the University of Pennsylvania. He was also given the honorary degree of doctor of humane letters. Others to receive honorary degrees were the

Rev. Frederic S. Fleming, rector of Trinity Parish, New York; Lewis H. Carris, director of the society for the prevention of blindness; Fred Morgan Kirby, business man of Wilkes-Barre, Pa.; Hobart B. Upjohn, architect, and Miss Anne D. Bliss, former dean of women at William Smith and now holding that position at the University of Minnesota.

* * *

Whitsunday Rally in Central New York

Over 1000 children attended the Whitsunday rally held at Calvary, Utica, New York, when the Rev. Donald Stuart of St. George's preached. About the same number attended the rally at Trinity Church, Watertown, where the address was delivered by Archdeacon Jaynes.

* * *

Gift to Newark Farm for Boys

Bonnie Brae Farm, an institution for boys in the diocese of Newark, celebrated its 16th anniversary on June 10th and was presented with the cash to build eleven cabins, each to accommodate eight boys. It was an anonymous gift but it is said to have come from a woman who has long been liberal to the institution. The cabins are to take the place of tents, which, strangely enough, had been demolished that very morning by a severe storm. There were fully 1,000 people at the anniversary celebration.

* * *

Cathedral Presented with Rock from Mars Hill

A piece of rock from Mars Hill where St. Paul preached was presented to the Cathedral of St. John the Divine at a service held on June 15th. It was presented by His Grace Athenagoras, archbishop of the Greek Church in North and South America. The real significance of the service is that it symbolizes the drawing together of the ancient Catholic Churches of the East and the Churches of the Anglican communion in the movement toward reunion. The archbishop was accompanied by twelve of his clergy and the service was attended by large numbers of communicants of the Greek Church as well as our own.

* * *

Bishop Pleads for Reality

"Fiddling while Rome burns" were the opening words of Bishop Ablewhite in his address to the convention in St. Paul's Cathedral, Marquette. The bishop made a strong plea both to priests of the Church and to the laity to face the moral, social and international problems of this changing age. He deplored the tendency to waste time and energy on non-essentials, and scored those

who have no message for a world weary with itself, no message to a nation frantically trying to find a way out of the results of the world war. "Remember, my brethren," the bishop said, "that while the Church by her traditional forms has made you priests, in reality you are made worthy to be priests only by the services you perform for men. It is no time to be discussing the meaning of rubrics, it is the time to go and seek the lost sheep."

The new code of diocesan canons was finally passed, which, among other changes from the old code, permits women to be delegates to the Convention, and to serve upon vestries.

* * *

Fellowship of Faiths Meets in Chicago

The World Fellowship of Faiths, with Christian, Buddhist, Moslem, Jewish and Baihai representatives present, held a meeting on June 14th at St. Stephen's Church, Chicago, where the Rev. Irwin St. John Tucker is in charge.

* * *

Bland Mitchell Returns to Birmingham

The Rev. R. Bland Mitchell, who has been on an extended leave of absence from his parish, St. Mary's, Birmingham, Alabama, because of illness, has returned much improved, but is not to resume full duties until the fall.

* * *

Confirmation Class at Hungarian Church

A recent class of 15 boys and girls was confirmed in Holy Trinity Hungarian Mission, South Bend, Indiana, by Bishop Gray. The little church was filled to overflowing, about 75 per cent of the congregation being men. Following an ancient custom among the Hungarians, the God-parents of the children came to the altar rail with them and thus literally "brought them to the Bishop to be confirmed by him."

This was originally a Roman Catholic congregation and was the first Hungarian congregation to come into the Episcopal Church. In spite of

many serious reverses and discouragements, they have remained loyal to the Church and been generous in their support, although most of them are very poor people and have been without employment much of the time in recent years. The Rev. Edwin E. Smith has been priest-in-charge of this interesting and growing mission for fifteen years. At the age of 54 he learned the Hungarian language and was ordained in order that he might minister to these people. Nowadays services in Hungarian are rarely held, as all of the younger generation prefer to be real Americans and request that only English be used except for the hymns and other musical portions of the liturgy.

* * *

Pageant Presented for Children

The feature of the inter-parochial presentation service of the Lenten offering at Savannah was a colorful pageant that depicted the missionary work of the diocese from the founding of the Church in Georgia to the present day. The service was held at Christ Church which is this year celebrating its bicentennial.

* * *

Called to Parish in Philadelphia

The Rev. John C. Roak, curate at St. Paul's, Overbrook, Philadelphia, has accepted the rectorship of Gloria Dei (Old Swede's) Church, Philadelphia. The former rector, the Rev. John L. Hady, is now the rector at Columbia, Missouri.

* * *

New Church in Alabama

Ground has been broken for a new church at Troy, Alabama, made possible largely through the generosity of former Governor Charles Henderson, warden and layreader. The total cost of the plant will be about \$16,000.

* * *

Death of Widow of Bishop Darlington

Mrs. Ella Darlington, widow of the late Bishop Darlington of Harrisburg, died on June 2nd of heart trouble. Her death came suddenly although she had not been in good health for several months. Mrs. Darlington was a member of the Colonial Dames, the Daughters of the American Revolution and was for a time president of the Society of Pennsylvania Women. She was a woman of graciousness and charm whose memory will be cherished by all who were privileged to know her. She is survived by three sons, all clergymen, and by two daughters. The funeral service, held at the Church of the Heavenly Rest, New York, where the Rev. Henry Darlington is rector, was preceded by a celebration of the Holy

Communion, and was conducted by the Rev. Herbert J. Glover, vicar, Canon Rogers of the Cathedral, and her three sons.

* * *

Nevin Sayre Preaches at Cambridge

The Rev. John Nevin Sayre, secretary of the Fellowship of Reconciliation, was the preacher last Sunday at Christ Church, Cambridge, Mass.

* * *

Conference of the Church Mission of Help

About thirty-five board and staff members and active volunteers in Church Mission of Help will meet at St. Mary's School, Peekskill, from June 26 to July 1, to discuss subjects of importance to CMH work. No formal papers are presented at these conferences which have been held biennially for the past six years; instead the emphasis is laid upon free discussion and a pooling of experience. The meeting of the National Council of the Church Mission of Help on June 27 will concern itself with a discussion of the program which a diocesan CMH should work toward, including a defining of its place in the church and in the social work of the community. Another day will be devoted to considering mutual problems with members of the Sisterhoods which maintain institutions for unadjusted girls. The Community of St. Mary is acting as hostess for the meeting. Miss Eleanor Neustadter, formerly on the staff of the New York CMH, and now chief of the social service department of the New York Hospital, will lead two sessions on the newer aspects of case work. Another day will be devoted to the spiritual aspects of CMH work; and one session to methods of interpreting CMH work.

* * *

A Question on Moral Theology

A number of summers ago a distinguished leader of the Church, in lecturing at a Church summer conference, told his class that a lie was never justified. His statement caused considerable discussion with all sorts of illustrations being brought forward. I have just run into a case that seems to me to be rather tough. Here is a man 45 years of age. He has been an executive in a large manufacturing establishment, having gone to the top due solely to his skill as a craftsman. In his executive position he learned that it was an iron clad rule of the company to hire no one over forty years of age. With the depression he lost his job. His dependents suffered in consequence. After a year and a half he learned that one of the plants of his former company was hiring mechanics. He applied for a job. He was given a

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blank to fill out. One of the questions was "What is your age?" He knew that if he told the truth he would not get the job. On the other hand if he wrote down 38 or 39—and he could easily pass for that—he undoubtedly would get a job because of his skill. Was he justified in telling a lie about his age? Some of you folks can debate that question at summer conferences. My friend of the faculty, mentioned above, would say that he was not justified in telling an untruth, regardless of the consequences to himself and to his family. And I am not sure that he is not right. Perhaps the Church should teach just that. But I am very sure that if the Church does so teach that we must follow through and roundly condemn an industrial system which compels a man to lie in order to eat. This is no abstract problem for thousands of Churchmen today. There is but one conclusion that I can come to—an industrial order that compels men to act unethically is an un-Christian order and must be changed, and a Church, really on the job, should be in the front ranks pressing for the change.

* * *

The First Christian Home

Rev. Edmund J. Cleveland, rector of the Church of the Ascension, Fall River, calls attention, in his weekly leaflet, to the establishment of the first Christian Home. It is a thought worth preserving. He writes: "As Christ hung upon the Cross His mother, as she always had been, was very near to Him. She looked into His face and He looked into hers. There must have flashed through His mind tender memories of childhood and the vision of her valiant effort to care for Him and His brothers and sisters when Joseph had died. He wondered what would become of her after He had gone. Suddenly there came to Him a plan which banished all anxiety from His heart. When Jesus, therefore, saw His mother and the disciple standing by, whom He loved, He saith unto His mother, Woman, behold thy son! Then saith He unto the disciple, Behold thy mother! And from that hour that disciple took her into his own home. And this, it may be added, was the first Christian home."

* * *

The Last Message of a Great Man

Only a few days before his death, the late Rev. Henry van Dyke wrote as follows to Rev. Hugh T. Kerr as his message to the church of today: "We must turn to our Divine Saviour Christ. Materialism, gross or refined, is certainly the besetting sin of this age, and to it we owe most of our troubles. Christ attacks the funda-

mental and harm-working heresy by calling attention to the inevitable fact of death, which strips us of all material possessions and leaves the soul naked. God says to the foolish man, 'This night thy soul shall be required of thee; and the things which thou hast prepared, whose shall they be?' We cannot find or invent a better question than this to put to the souls of men today. The only lasting values are spiritual. If we lose these we lose everything. There is no way of recouping that loss, even though a man should gain the whole world for a brief possession and lose his own soul at last. If the preacher no longer believes in the possibility of losing the soul, he is certainly not entitled to call himself a disciple of Christ. It was to save the human souls, great and small, that Jesus came into the world and gave Himself as a divine sacrifice on the Cross of Calvary."

* * *

Pain Is More Than Mere Fancy

From a parson's daughter comes the following limerick:
A young Christian Scientist of Deal
Said that, although pain is not real,
When I sit on a pin
And it punctures my skin,
I dislike what I fancy I feel.

* * *

Madame Schwimmer on Bearing Arms

Madame Rosika Schwimmer, who was denied American citizenship for refusing to promise to bear arms in case of war, is telling this one. "On the same day the court denied me citizenship," she says, "the same court granted citizenship to Zangara because he said he would bear arms—and look what he did with them."

* * *

Growth of the Church in China

In what is now the diocese of Fokien, China, there were no baptized persons in 1850. In the Anglican communion alone in 1870 there were 300; and in 1930, just under 30,000. The Chinese assistant Bishop Ding of this diocese was captured by bandits this spring but, fortunately, a latter statement reports his release.

* * *

Building Their Own Church

A chapel was needed at Shinhopple, which is a New York village in a remote section of the Catskill Mountains. The Women's Auxiliary last November pledged \$200 toward the cost, and at the same time the rest of the congregation set to work. They cut and sawed logs and built a log church, the W. A. secured more than the amount pledged, and the church had its first service recently. The Rev. A. L. Wood is in charge of

this and two other missions, much assisted by Captain Hall of the Church Army. In two years at Shinhopple 84 people have been baptized and 55 confirmed, and another class is preparing.

* * *

Confirmations in Anking

Thirty-nine Chinese were confirmed in February and March by Bishop Huntington in the diocese of Anking.

* * *

The First White Baby Arrives

The first white baby to take up residence in the Igorot village of Balabasang, Philippine Islands, is the son of the Rev. and Mrs. Arthur H. Richardson and grandson of the rector of All Saints, Peterborough, New Hampshire. The baby, for reasons not stated, is always referred to by the staff as the Jagger. He and his

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paraphernalia and his winning ways are creating a sensation in the village. He illustrates the lessons of child care so sorely needed by some of the native mothers.

An Interesting Confirmation Class

A confirmation class of 36 at Christ Church, Newton, N. J., where the Rev. Oscar Meyer is rector, included eleven from other communions: one Baptist, two Presbyterians, three Lutherans and five Methodists. Seventeen of the class were married peo-

ple. The ages of the whole class ranged from 11 to 63; more than half were over 21.

* * *

Figures on the Japanese Church

Figures are now available for 1931 relating to the whole Nippon Seikokwai, which is the Japanese branch of the Anglican Communion. In its ten dioceses and one missionary district, Formosa, there were in January, 1932, 10,679 active communicants, known to have made their communions during the year. Baptized

Services of Leading Churches

Cathedral of St. John the Divine New York City

Amsterdam Ave. and 112th St.
Sundays: Holy Communion, 8 and 9; Children's Service, 9:30; Morning Prayer and Litany, 10; Holy Communion and Sermon, 11; Evening Prayer, 4.
Week Days: Holy Communion, 7:30 (Saints' Days, 10); Morning Prayer, 9:30; Evening Prayer, 5 (choral).
Saturdays: Organ Recital at 4:30.

Church of St. Mary the Virgin New York

46th St. between 6th and 7th Aves.
Rev. Granville M. Williams, S.S.J.E.
Sunday Masses, 7, 9, 11 (High Mass).
Week-day Masses, 7, 8 (Thurs., 7, 8, 9:30).

Grace Church, New York

Rev. W. Russell Bowie, D.D.
Broadway at 10th St.
Sundays: 8, 11, 4 and 8.
Daily: 12:30 except Saturday.
Holy Days and Thursday: Holy Communion, 11:45.

The Heavenly Rest and Beloved Disciple, New York

Rev. Henry Darlington, D.D.
Fifth Ave. and Ninetieth St.
Sundays: Holy Communion, 8 a. m.
Sunday School 9:30 a. m. Morning Service and Sermon 11:00 a. m. Vespers 4:00 p. m., Evening Prayer 8:00 p. m.
Saints' Days and Holy Days: Holy Communion 10:00 a. m.

The Incarnation

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Rector
Rev. H. Percy Silver, S.T.D.
Sundays: 8, 10, 11 a. m.;

St. Bartholomew's Church

Park Avenue and 51st Street
Rev. G. P. T. Sargent, D.D., Rector
8 A. M., Holy Communion.
11 A. M., Morning Service and Sermon.
Holy Communion, Thursdays, 10:30 A.M.

St. Paul's Church

Flatbush, Brooklyn, N. Y.
Sunday Services:
Holy Communion, 7:30 a. m.
Holy Communion Choral, 8:30 a. m.
Morning Service, 11:00 a. m.
Evening Service, 8:00 p. m.

St. Mark's, Milwaukee

Rev. E. Reginald Williams
Hackett Ave. and Bellevue Place
Sundays: 8, 9:30 and 11:00.
Gamma Kappa Delta: 6 p. m.
Holy Days: 10 a. m.

Trinity Church, New York

Broadway and Wall St.
Sundays: 8, 9, 11 and 3:30.
Daily: 8, 12 and 3.

St. Paul's Cathedral

Buffalo, New York
Sundays: 8, 9:30, 11, 8.
Weekdays: 8, 12:05.
Thursdays (Quiet Hour at 11) and Holy Days: 10:30 a. m.

St. Mark's, Berkeley, California

Bancroft Way and Ellsworth Street
Near the University of California.
Sundays: 7:30, 11 a. m.; 7:45 p. m.
Wednesdays: 10:30 a. m.

Christ Church Cathedral

Hartford, Conn.
Cor. Main and Church Streets
The Very Rev. S. R. Colladay, D.D.
Sundays: 8:00, 10:05, 11:00 a. m.; 7:30 p. m.
Daily: 7:00, 12:10, 5:00.
Holy Days and Wednesdays, 11:00 a.m. Holy Communion.

Grace and St. Peter's Church Baltimore, Md.

(Park Avenue and Monument Street)
The Rev. Robert S. Chalmers
The Rev. Harold F. Hohly
Sundays: 8, 9:30 and 11 a. m.; 8 p. m.
Week Days: 8 a. m.

Church of St. Michael and All Angels

Baltimore, Md.
St. Paul and 20th Sts.
Sundays: 7:30, 9:30, and 11 a. m.; 8 p. m.
Week Days: Wednesdays 10 a. m., Thursdays and Fridays 7 a. m., Holy Days 7 and 10 a. m.

Church of St. John the Evangelist

Boston
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The Cowley Fathers
Sundays: Masses, 7:30, 9:30 and 11 a. m. Benediction, 7:30 p. m.
Weekdays: Masses, 7 and 8 a. m., Thursdays and Holy Days, 9:30 a. m., also.
Confessions: Saturdays, 3-5 and 7-9 p. m.

Gethsemane, Minneapolis

Rev. Austin Pardue
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persons in actual touch will a church, 25,647. "The names of all baptized persons are kept on the registers until they die or are transferred elsewhere, but if three years pass without their being in touch with the Church, their names are put on a special register, and though they may cause the workers many anxious thoughts, they cease to be counted as actual members." The inclusive figure for all baptized persons, is 39,125. There are 209 foreign workers, bishops, clergy, laymen, wives of clergy or laymen, and single women. Japanese workers number 357; two bishops, 183 priests, 38 deacons, 57 catechists, 77 licensed women evangelists. This does not include wives, who are also for the most part very helpful workers. Adult baptisms during the year were 1,353; infants, 621. Confirmed during the year, 1,426. Formosa, the Japanese Church's own home mission field, has only five workers, three priests and two women evangelists, all Japanese; 609 baptized persons in touch with a church; 227 active communicants. There were 42 baptisms and 32 confirmations during the year.

* * *

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The diocesan endowment fund has received only one gift, and that came from the forward-looking first bishop of the diocese, the Right Rev. Alfred Augustine Watson. He left all he had for the support of the Episcopate; the amount is now about \$20,000. There have been only three bishops; Bishop Strange succeeded Bishop Watson in 1905, and Bishop Darst was consecrated in 1915.

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