

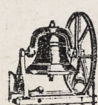
The **WITNESS**

CHICAGO, FEBRUARY 10, 1927



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PRACTICAL MEN AND FUNDAMENTAL FACTS

The Church a Living Organism

BY BISHOP JOHNSON

IN WOODWARD'S very readable life of George Washington is to be found this comment: "Practical people are excessively bored by any discussion of principles; they hate abstractions. The result is that their mutual misunderstandings hardly ever get to the root of anything. They like to take up each question as it comes along and decide it superficially and temporarily in respect to its immediate consequences. Abstract principle is left far behind, and comes trotting along after events as a dog runs after a wagon, without ever quite catching up. The result of this propensity is that large questions left in the hands of practical men are almost invariably tangled into hopeless snarls. In all communities of practical people the race of lawyers thrive enormously. They are needed to elucidate the misunderstandings of practical people."

I do not know how the problem that faces the preacher can be stated more delightfully. It is just that; he is called to state principles and practical people are telling him to elucidate their misunderstandings.

The average Churchman is conscious that there is a difference between the historic Church and the dissenting denominations, but he is not quite aware nor much concerned as to what the dissent is, while he is quite consciously aware as to what the resemblance is.

On the other hand he is vaguely conscious that he has something in common with the Roman and Greek Churches but is very consciously aware what the differences are. This vagueness is due to the fact that he does not distinguish between the

Church as an organism and its substitute as an organization; and yet this distinction is a very profound one, whereas the resemblances are rather visible to the eye and are therefore superficial.

The difference between the Church as an organism and another society as an organization is just the difference between a living vine in which there is sap flowing through the branches and a vine made of human hands to decorate a building.

The one is organic having life within itself and the other, while it may be just as artistic, has no life within itself.

In the one, life is dependent upon the grace of God and in the other life is dependent upon the skill of men. As a denominational minister once said to me: "Our church cannot function unless it has a group of adherents who can supply the inspiration." How could such an organiza-

tion start except it came out of the Church?

One is not saying that the creations of man are more or less beautiful to the eye than the works of God, but one may say that the product of man has not life within itself.

Protestantism as such could never have survived the dark ages after the fall of Rome for it would have been dependent upon the morale of its members to have kept it alive, and there was none.

The Church is an organism whose life is in itself whereas the sect is an organization with a program which it adopts.

You develop an organism from within; you embellish an organization by adopting rules and setting up a program. America is full of organizations and programs. There is but one Christ and one body of Christ to which the branches must be related or ultimately perish.

If I tell a practical man that the Church is divine he acts bored and tells me to stop talking theology.

If I tell him that a cabbage is divine and no human brain can build one he asks me if I think he is a fool not to know that.

The difference lies in the fact that he can easily visualize a cabbage but the Church is bigger and he regards my statement as an abstraction. And yet the Church and what it is should be fully as vital to him as any cabbage.

It is just this distinction which causes many a priest to be a Churchman and minister to a small group of humble people rather than to be a spell-binder preaching to a multitude.

It is just this distinction which is taught our primary children in the catechism when the child says: "My

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sponsors in baptism wherein I was made the child of God and an inheritor of the kingdom of Heaven."

The thing which the practical man pooh-poohs is made the chief stone in the foundation of our belief, from which all our subsequent faith and action is derived.

If you are not interested in the root of the matter it is not surprising that your fig-tree bears nothing but leaves. You can't tie figs onto your tree. Neither can you attach virtues to the tree of life.

The righteousness of Christ comes to us from Christ through the instruments which He created, not from the bystander who attaches them by other processes.

After serving in the ministry for forty years I am more and more convinced that the Christian life is something vitally different from an ornamental paganism which often seems just as artistic but lacks vitality.

It is the imitation of Christianity not the fruitfulness of Christ. For the essential thing in fruitfulness is that the flower, bud and fruit shall come successively from the root and the trunk; not be attached capriciously by the horticulturalist. The gardener who ignores the roots may grow fruit but it will not command a very high price in the market.

The failure of Christians to regis-

ter is because they are looking for sap everywhere else but where God put it and they are persistently confusing a good imitation with the living thing.

Virtue is admirable, but it is not to be confused with life. It is merely one of the products of life, and you cannot bear fruit continuously and eternally unless you abide in Christ who is the root and trunk from which spring eternal life, for in Him is grace and by grace ye are saved and that not of yourselves, it is the gift of God.

It is just this fundamental difference in principle between the Church as an organism and, say, the Rotarians as an organization. The distinction does not lie in the external deeds done from day to day by the individuals who compose them. But the distinction lies in the claim of the Church that through Christ it is vitally related to the Holy Spirit who is the Lord and Giver of Life, whereas the Rotarians make no such claim. In the Church you receive the sacraments because you believe in a living Christ who is operating today as He operated nineteen centuries ago.

In following a program you do good but it is you who are doing it. In contrast, with Christ in the sacraments you are receiving a life which

has overcome sin and death. Both acts are praiseworthy, but the principle is not the same. In one you have established a personal relation with Him who is the fountain of life and in whose power and grace you believe; in the other you are doing an act which has no such contacts or implications.

For after all is said and done our own virtues and good deeds are limited in their power and scope so long as they are merely ours. No one says that they are not estimable, but merely that they are ours. In your contact with Christ it is His righteousness, His grace and His power that you invoke, so that you join your efforts to that dynamo of power, and for God's purposes not your own.

Of course you may not believe in this power, but if it is a real power then it is He dwelling in you who multiplies the value of your deeds.

It is just this difference between mortality and eternal life; between a living organism and a going organization; between a living tree and an artistic scroll; not so much in its external beauty as in its internal power. Virtue is a product of life, but it is not life; and Christ came that we might have life and have it more abundantly and so grow in virtue endlessly.

THE CHURCH AND SOCIETY

A Chicago Convention Address

BY REV. ALFRED NEWBERY

TO EVEN the most casual observer must be apparent the wonderful development of the social agencies in our country today. Community budgets have brought home to many citizens the ramifications of the impulse to help. A glance at the program of the National Conference of Social Work is bewildering to the layman with its divisions and sub-divisions, its manifold approaches, and its impressive personnel of speakers. It is unfortunately still possible to influence the casual observer by superficial sneers and criticisms. He can still be told that all this is paper, that it is either providing a job for some theoretical meddler, or is the hobby of sentimental uplifters, and has no permanent and vital place among the needs of society. We can assume here that no one will be misguided by such observations, and that the development of which we speak is a legitimate growth in answer to ascertained needs, and that without it we should be in a very bad way.

But marvellous as is this develop-

ment it does not begin to cover the field of need. Our greatest achievement has been not so much to meet the need as to establish and put into operation in a small way the methods by which the need must be met. Our development, in other words, is largely pioneer work, and in almost every aspect needs both workers and support for the tasks that lie immediately before it.

And that situation is in itself an indication of the state of our society. It reveals to some extent how far astray from a true way of life we have wandered. Our ways of living, economically, socially, are so wrong, and wrong on so great a scale, that there have come into being what we might call social diseases which no longer respond to simple remedies, and call for the specialist. (By the term "social disease" we mean something much more inclusive than a polite way of mentioning syphilis and gonorrhea; we mean our entire set of social habits.) And all our efforts in professional social work, are in one

sense, professional substitutes for that which should ideally obtain among human beings in their relations to each other. One cannot be satisfied today that industrial strife can be made to disappear by means of a device. Class feeling will not die if Moscow can be kept out of the United States, any more than the evils of capital can be removed by bringing Moscow in. The economic situation is calling into an effective and active existence the social engineer, like Herbert Hoover, who is rapidly becoming a necessity to our present economic structure. The probation officer, to take a simpler example, has become part of our machinery because of the vital necessity of friendship in the solution of the problems of delinquent youth. He is there to apply officially the friendship which if we had applied it in the first place, would have disposed of the problem before it ever got to the courts. But he is more than the official substitute. So far astray have we gone, so complex are our relationships, that it

takes a highly trained person to apply that friendship intelligently and fruitfully. We shall need the specialist as long as the diseases exist. We should make a mess of things if we tried to dispense with him. Our task is the primary one of getting back to a way of life which will not produce those diseases.

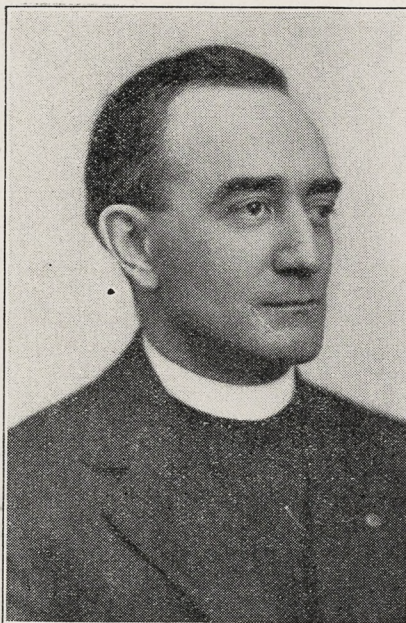
The largest part of our professional social activity must alas! be directed to healing those who are socially sick, the unadjusted and the badly adjusted. Professional social work is so heavily burdened with the needs of individuals, that it has little leisure for needs of society as a unit, and where it is able to make some contribution along those lines, we of the laity have even less understanding with which to follow its lead.

AN AGE-OLD CHALLENGE

The age-old challenge of the world to the Church is to create that society wherein perfectly healthy relations will obtain. And the age-old obstacle in the Church's way is the failure of her members to appreciate her fundamental teaching that we are members one of another. (It might be here observed that however badly we have done in the Church, those outside have done even worse. That fact, if it be a fact, is a legitimate stimulus to carry on, but it is hardly a basis for self-satisfied standing still!) The Church's task in creating that sense of oneness, that sense of membership, one in another, that social-mindedness, is further complicated by the conditions of our life today. We have not even a blank page to write upon. The number of ways in which we react upon each other is bewilderingly large and quite beyond the capacity of most of us to grasp. Our public is enabled to form and express prejudices with astonishing rapidity, and is in point of information and training quite unfitted adequately to handle the manifold problems that are brought to its attention every day. If the newspaper represents what the people want to read, and if its emphases are based upon an accurate measure of the public interest; if the movie is an authentic portrayal of our standard of values, and if our best sellers and periodicals reflect correctly what people are thinking about and how they think about them, we should be silly optimists to say that the voice of the people is ready to grapple with the great social problems of our times. The mere ability to handle the data of our problems is by no means a common possession.

COMPLICATIONS

Another complication in the Church's path is the divided and ineffective witness that we her members bear to the vital necessity of the sense of membership. If all the mem-



REV. FRANK E. WILSON
Crusades in Chicago

bers of the Church were free from race prejudice, we should not thereby have achieved a solution of race problems, but we should at least be in a position to work one out. If all the members of the Church were sufficiently socially minded to want to cast their votes when given the opportunity, we should not thereby perfect the working of our governmental machinery, but we should have introduced a new hazard into the calculations of the political boss. If all the members of the Church were conscious enough of their membership in society to be disgusted with the results of our present theories of punishment, we should not thereby have stopped crime, but we should be in the way of stopping a large part of the production of criminals. If all our members were socialized enough to have graduated out of the present national jealousies and swaggerings, we should at least have made it harder for the next war to get under way.

But we are far from having an actual social conscience or consciousness, and it is the first step in the Church's task to create one. It begins in our worship. It was a medievalist who said, "*We are not bidden to love God with one love, and our neighbor with another; neither are we instructed to cleave to the Creator with one part of our love, and to creation with another part; but in one and the same individual love should we embrace both God and our neighbor.*" (John Sotus Erigena). Until the Holy Eucharist is recognized as a sacrament of unity binding man to God and man to man, until our public confession is more than the arithmetical sum of a number of

persons, each pleading his individual sins, until we take on our shoulders the weaknesses and transgressions of others, as well as a share of our corporate responsibility, and confess to God our collective inadequacy to promote the welfare of our fellowman in body and soul, until our common prayer IS common prayer, by all and for all until then we shall be in no real sense fitted to make our contribution to an unsocial world.

OUR TASK

The Church is not normally bound to provide a mechanism for the untangling of society's knots. It is not usually her business to declare for this or that side of a controversy over a remedy. But she has the task of pouring into society a stream of consecrated lay people who as citizens will apply Christian principles to the issues of social living. More than once has Bishop Gore pleaded for the creation of "*circles of representative men in each district or within the area of special professions, to draw up a statement of what is wrong in current practice, and of the principles on which Christians ought to act,*" the creation of bodies which "*would be formulating with adequate knowledge the general maxims of Christian living.*"

But not all of the Church's membership are fitted to take a part in that important venture. The great majority of us would be able only to create the atmosphere favorable to such an effort. And we shall not do that without some knowledge of facts, some meditation on principles, as a basis for our prayer and influence.

SPIRITUAL AND SECULAR

It will be seen then that we are talking about a fundamental aspect of the Christian way of life, and the Christian basis of life. The name for the emphasis on that aspect, which the Church is striving to deepen today, is social service. It implies, of course, doing something. The social agencies of each and every community are in need of intelligent co-operation and support. We must get rid of that form of spiritual snobbery which arrogates to ourselves the adjective "spiritual" and assigns to all other effort the word "secular." There is of course a distinction. The Church teaches the eternal verities divinely revealed. The social sciences speak in terms of ascertained facts and at any given time these may seem to be the basis for a social theory which is at variance with the revealed truth. But this is not always or even frequently the case. The Church has a spiritual contribution to make, but we of the Church are under obligation to make clear just what that contribution is, to render it effectively, and, where we are doing what every other social agency does, to do it as well

as the others do it, and not to disregard, duplicate, and overlap their efforts.

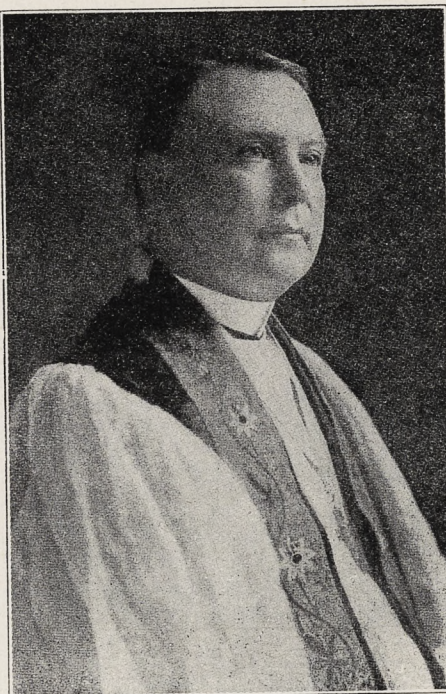
OUR VENTURES

Then there are our own ventures in the field of specific endeavor.

These call for our loyal support and understanding co-operation. They struggle constantly against rising costs and deteriorating equipment, widening fields of service, and the ever present temptation of our people to forget that the penalty of success is the greater opportunity to serve, that life means growth, and that all we accomplish there is a small fraction of the field to be served. Of no work can we be more proud than that of our own Church Mission of Help, with its trained social ministry to unadjusted youth at every point, from the potentially wayward girl to the unmarried mother and her baby, offering a service which neglects no aspect of the individual's health, physical, mental and spiritual, doing a work of reclamation and prevention of a superior order of excellence. Yet I venture to say that many of our people have a very slight acquaintance with these endeavors and could not adequately describe them, and are therefore the less whole hearted in support of them.

But underlying the doing of something is the thinking and feeling of something, the cultivation of that understanding of situations, and that deep regard for the eternal worth of the individual which is divorced alike from a cold mechanical technic of putting human beings through a process and from the excessive warmth of sentimentality. We must break down our prejudices and antipathies with the spiritual weapons of disciplined prayer and meditation, we must make good our inadequacies of power and understanding with sacramental grace, we must enter into worship in spiritual communion with the world of men. And then we must channel our services through paths that have been built with an intelligent knowledge of field that calls for our efforts. That to be sure is, as it has been, the task of the ages. Only today we come to it with a new sensitiveness, and a new appreciation of a phrase that lies at the very heart of the Christian revelation, and a new determination to make it vital in our common life. It is the phrase, "with one another."

Cable from Bishop Roots, February 1st: "Members of the foreign staff in Changsha, Ichang and Shasi have been recalled to Hankow. All are well. All Middle Schools, except Boone and St. Hilda's, Wuchang, have been closed for the present. Later it may be necessary to close these two also."



BISHOP GAILOR
Has An Anniversary

Let's Know

THE SUN

By Rev. Frank E. Wilson

ONE of the interesting facts connected with primitive religion is the great prevalence of sun-worship. Our early ancestors seem to have had an instinctive feeling that the sun was vitally important to them, even if they could not tell just why. So they expressed their feeling by offering worship to the shining orb.

The Brahman made a special offering every morning in order to help the sun rise. The early Mexicans offered human sacrifices to the sun, which largely accounts for their persistent cruel wars in search of victims. The Rhodians annually cast a chariot and four horses into the sea for the use of the sun in making his daily journey across the sky. A quaint custom was once observed among Central American natives when the first-fruits of the season were offered to the sun; it consisted of placing a criminal between two huge stones, balanced opposite each other, and then allowing the stones to fall together—much to the flattening of the criminal. At the beginning of the Christian era Mithra was often identified with the sun and so worshipped. The Parsees (originally of Persia but now of India) have always paid great devotion to the sun.

And now comes modern science

justifying the respect felt toward the heavenly luminary by our primitive forefathers. Within the last generation many interesting experiments have proved that the sun is not only a source of light and warmth but also that its rays contain valuable health-producing properties. The ultra-violet ray, which is part of sunlight, is now known to be a very necessary element for our physical health. For instance—two groups of rats were kept in cages where the sun never penetrated; one group was fed with grain which had been subjected to the ultra-violet rays and they grew as rats ought to grow; but the other group was fed with grain not so treated and they didn't grow at all. Rickets, a disease which prevails in lands of cloudy skies, is greatly benefited by sun treatments and so is tuberculosis. Open air cures at the seashore were known to be beneficial long before it was known that the sunshine had anything particular to do with it. All this is more important than ever in these days when so much of our life is indoors under artificial conditions.

It is one more example of the fact that the religious instincts of human beings are far more reasonable than they have sometimes been thought to be, even when they work on distorted lines. The primitive appreciation of the blessings of sunlight was right. The Christian still appreciates the blessings—and more intelligently than his ancestors—but he offers his devotions to the Creator who is back of it all rather than to the created agent through which the blessings come. And science bears out the important features of early faith.

When objectors try to bowl us over with labored arguments designed to show how Christianity has its roots sunk in the superstitions of the savages, we can afford to smile. The fact is that these savage instincts were headed toward the truth. It can be just as easily shown that modern science is the product of primitive magic.

Clerical Changes

FULFORD, Rev. J. W., resigns as rector of St. Mark's, Brunswick, Georgia, to accept the rectorship of Trinity, Birmingham, Alabama.

HENNESSY, Very Rev. H. G., dean of All Saints' Cathedral, Spokane, Washington, resigns because of ill health. Will not take a charge immediately.

JONES, Rev. J. S., resigns as rector of the Resurrection, Greenwood, S. C., to become the rector of St. Paul's, Carlowville, Alabama.

LOVGREN, Rev. Bernard N., resigns as rector of St. John's, Norman, Oklahoma, to become rector of St. Philip's, Joplin, Missouri.

MABLEY, Rev. Thomas W., resigns as rector of St. John's, Taylor, Texas, to become the rector of Christ Church, El Paso, Texas.

REED, Rev. Walter B., resigns as rector of the Advent, Washington, D. C., to become the rector of St. Andrew's, Camden, New Jersey.

Psychology with a Soul

Some Sermons and Some Poems

By Rev. Irvine Goddard

The Theology of Personality. William S. Bishop, D. D., Longmans Green & Co.

The Theology of Personality with its mass of well reasoned and conservative opinion is an excellent correction of the Behaviorists School of Psychology which is so popular and quite the fashion at the moment. We need to be reminded that the Behaviorists utterly ignore such a hypothetical entity as the soul, in fact, their psychology may be justly termed soulless. Concerned as they are with intellectual, emotional and volitional activities, they know nothing of the ego behind these activities and presumably the source of them. Men like Watson laugh somewhat scornfully at Leibnitz's famous addition to the scholastic formula that there is nothing in the mind that has not come through the senses *except the mind itself*.

In this admirable little volume Dr. Bishop cogently and lucidly sets forth the truth in reference to personality. Divine and Human Personality as the supreme category of human thought is exhibited as having its last and highest application in reference to God and to Christ and finally is viewed in reference to ourselves in the light of the Divine Revelation. If you have been carried about lately by the winds of strange doctrines—read *Theology of Personality*, it will steady your bark and help you greatly to make the Port.

Great Southern Preaching. Ed. by Charles M. Crowe. Macmillan, New York.

Beware of labels. Unless you scrutinize them closely they are to mislead you. Here is a book labelled "Great Southern Preaching." The preaching is Southern all right, it is fairly representative of every state below the Mason and Dixon line, but a little biased as to where this greatness lies denominationally. Baptists, 6; Methodists 6; Disciples 4; Presbyterians 3; Episcopal 2; Congregational 1. But as to their being great sermons the Editor evidently uses that word in an emotional sense, just as boys, leaving a party say they have had a great time.

No doubt when these sermons were delivered they made a great impression and did good, but lacking the personality of the preacher they are now like spent shot. The absence of lawn sleeves detract somewhat from the impressiveness of the sermons contributed by our two Southern Bishops. There is one sermon particu-

Our Cover

THE Rev. Irwin St. John Tucker comes from a famous Church family. His career has been varied; first a newspaper reporter, then a migratory worker, a seminary student, then charge of important Church work in New York and Chicago where he conducted probably the largest forum meetings ever to be held under Church auspices. He then became an educator, devoting himself particularly to work with the unemployed "hobos" of Chicago. He finally returned to newspaper work and today holds an important position with one of the largest daily papers in the country. A brief outline of the series of articles that he has written for Lenten classes will be found in the third column of the ninth page of this issue.

larly compelling called "Mostly Back Streets" and a touch of Modernity in another "The Dropped Bridle-Rein"; but on the whole there sermons represent the thought and style of a generation that is quickly passing.

When They Shall Lead Us Home. George Klinge. Morehouse Publishing Co., Milwaukee, Wis. Price \$2.

"When They Shall Lead Us Home." is a very attractively bound book of verse of high order. The poems which make up the collection have appeared from time to time in various church papers. The initial poem is exceptionally good; this, and several others of the collection ought to bring comfort and inspiration to those in bereavement.

A Book of Modern Prayer. Compiled and edited by Samuel McComb, Longmans. \$1.50.

The sixty prayers and passages for devotional reading in this volume were collected by Dr. Samuel McComb. The prayers are the work of a number of authors, mainly modern, and illustrate very well the awakening of interest in the inner life which is characteristic of our day. Dr. McComb's introduction on "Prayer, Its Meaning and Value," is a real contribution.

General Theological Seminary, as you doubtless know, is raising a million and a quarter dollars; need it for increases in salaries, repairs, and to extend and promote the work now going on in conjunction with St. Peter's Church, where a sort of religious clinic for the students is conducted under the direction of the Rev. Thomas Cline.

Preacher, Pulpit and Pew

By E. P. Jots

Here are a couple of stories that come to us from the Rev. Eric Smith, rector of St. Michael's, Paonia, Colorado: A Sunday School superintendent made the announcement one Sunday that the favorite hymn of each class would be sung at the close of the lesson. A teacher was inquiring of her pupils which hymns they liked the best and one boy spoke up and said: "I wish they'd sing the stealing hymn." The teacher said: "What do you mean by the stealing hymn?" The boy said: "I mean the hymn where the little boy stole the old man's watch." Upon investigation, it was discovered that he meant the hymn, "Hushed was the evening hymn," and the reference was to the second verse which runs as follows:

The old man meek and mild,
The priest of Israel slept,
His watch, the temple child
The Little Levite kept.

* * *

The next concerns the Midnight Eucharist. This year one of the star football players of the high school team here, in company with many others, attended the service this Christmas Eve. After the service, he was asked how he liked the service. He remarked: "It was beautiful, impressive, in fact I have never attended a service so wonderful in my life, but you know I just could not get on to the shift signals."

* * *

Minister (to hostess's little daughter)—Wouldn't you like to come to Sunday-school and hear about heaven and the beautiful golden streets?

Little Lola—Yes, sir, but it will take away the surprise when I get there.

* * *

A dear old Methodist, obliged to remain in a certain town over Sunday, started out to attend service in one of the churches of his own faith; but losing his way, and seeing an open church door just across the street, he entered, not knowing to what creed the congregation held. As the service progressed, his religious emotions waxed warmer and warmer, until finally he gave vent to them by shouting out, "Praise God!" Immediately one of the ushers tapped him on the shoulder and said:

"You can't do that in this church, sir."

The Rev. Fr. Harrison, Order of Holy Cross, and the Rev. Thomas Opie of North Carolina crusaded last week in the diocese of Springfield with splendid congregations everywhere.

Texas Makes a Great Impression On Editor

Eastern Editor Thinks That Something Should Be Done for Church in the West

NEED GOOD MEN

By Rev. H. P. Almon Abbott

I have missed out on my column for several weeks, for I have been down in West Texas on the Bishop's Crusade.

WEST TEXAS—it was a revelation to me, and in many ways. For one thing—San Antonio! Have you ever been in a more interesting city than San Antonio? And, have you ever known a more charming and hospitable people? I have travelled the world far, both in Europe and America, and I have never experienced anything more delightful than the people of that ancient city. And I have seldom been more impressed by the beauty, personality and potential growth of any community.

Then, that part of the Lone Star State! Why, it is an empire in itself. The King Ranch, of one million and a half acres! It defies the imagination. It is like talking in billions of money. How many states could you put inside it? How often could England, Scotland and Wales be included within its domains? I sat next to a man one day who told me that he had a ranch of twenty-six thousand acres. He spoke of it without marked enthusiasm. I humbly suggested that that was "some" tract of land. "Yes," he replied, "it is quite a piece of property. You could put the state of Rhode Island in it twice over, and then have some margin." I dined in Uvalde with a most courteous host. I asked him if he had a ranch. "Not exactly a ranch," he answered, "more of a farm." "How many acres," I enquired. "Six thousand," was the ultimatum! In the language of the gutter—"Can you beat it?" Why in the world should anybody worry about the possible over-population of the world when Texas is on the map—Texas with its limitless miles, its far-stretching distances, its empirical spaces, and Texas with its glorious climate and inherent richness of soil? We can do without wars for centuries to come, so far as wars are supposedly necessary to decrease an excess in the number of human beings, with Texas on the map! And, blessed indeed would be the people who from force of circumstances, if not from predilection, were compelled to take up their permanent abode in Texas!

Yes, I was deeply impressed by the at present "largest city in Texas,"



San Antonio, and by the spaciousness of the country, both in the extent of its territory and in the corresponding breadth of its people. But, I was chiefly interested in the Episcopal Church in West Texas, as I saw it in San Antonio, Cuero, Brownsville, Corpus Christi, San Benito and Uvalde. St. Mark's Church, San Antonio, is just about one-third of the Diocese of West Texas in the financial support of the Church and in the work of the Church, and it is a great institution. It has had such rectors as the present Bishop of Delaware, the present Bishop Coadjutor of Los Angeles and the present Bishop of Olympia. The present rector, the Rev. Rolfe P. Crum, has recently raised one hundred and seventy-five thousand dollars towards the first unit of parish buildings that will hold their own with any other similar group in the Episcopal Church in the United States. The Sunday School in this parish, and the organizational work generally, would compare favorably with the Sunday School and the organizational work of the largest of eastern parishes.

But, and here is the infinite pathos of it, the Church outside San Antonio, with some notable exceptions, is in a weak and struggling condition. Why? Not through any fault of Bishop Capers, whose leadership and oversight would be a benediction and a Godsend to any diocese anywhere; but through the difficulty of securing men, and the right sort of men to take charge of the parishes in the small towns and rural districts. The oranges and the blue bonnets and the roses in West Texas go on for ever;

(Continued on Page 15)

Chicago Convention Meets at St. James'

Bishop Anderson Urges Hearty Worship and Discusses Midnight Masses at Christmas Time

RURAL WORK

By the Rev. Charles L. Street

The Ninetieth Annual Convention of the Diocese of Chicago opened with a celebration of the Holy Communion at St. James's Church, Chicago, on February 1st, 1927. The Reverend Duncan Browne, Rector of St. James's, was the preacher. At the opening business session of the Convention, Bishop Anderson gave a brief charge in which he discussed the worship of the church and pled for a more hearty joining in of the people in the hymns and psalms and responses. "A service in which the congregation joins wholeheartedly" he said, "is a great missionary power." He raised the question of midnight celebrations of the Holy Communion at Christmas time. He pointed out that the midnight services is having the effect of reducing the attendance at the services on Christmas day to almost nothing. "For practical purposes" he said, "the day begins when you get out of bed." And there are other objections, among them the lack of preparation for the service on the part of many people who come to the midnight mass. "I have not the power to forbid the midnight communion," said Bishop Anderson, "and I would not forbid it if I could. I am simply calling attention to what seems to be a new and very popular fashion in Christmas services."

On Tuesday, afternoon and evening there were meetings and conferences of various church groups. The Rev. John W. Suter spoke on Religious Education. The Young People's Association of the Diocese held its annual meeting and elected Sylvester Lyman of St. Luke's Church, Evanston, President. The Rev. Alfred Newbery spoke on Social Service. The business sessions were uneventful. It is significant that the church work in that important part of the Diocese outside of the city of Chicago is having a larger place in the Councils of the Diocese every year. For some years of the four priests and the four laymen elected to the Bishop and Council each year for a three year term, there have been two representatives nominated by the rural deaneries. This year on the motion of Dean Pickells of Freeport a committee was appointed to study the rural problem in the diocese of Chicago and the National Council's Program for rural work.

News Paragraphs Of The English Church

Famous Head of the Church Army
Celebrates His Eightieth
Birthday Alone

LOOKING FOR DRAMATIST

By Rev. A. Manby Lloyd

Last week Prebendary Carlile of Church Army fame celebrated his 80th birthday, so I called on him yesterday at Church Army Headquarters to offer my congratulations.

"I feel more like 18 than 80," he said. "I live here in a home 10 feet, by 6, and there's lots to do, so why should I grumble?"

There is a tragedy behind the brave jest of that little home, for Dr. Carlile's real home in the country was broken up for ever just about two years ago when his wife died.

He was wearing the purple ribbon of the Companion of Honour on his tunic, a decoration of which he is very proud. "And all the prouder since Dick Sheppard got it," he said.

"But why are you wearing gaiters?" I asked. "I thought you belonged to the No Gaiter League, as Dick Sheppard does?"

Prebendary Carlile's eyes twinkled. "Well, you see," he explained, "I've been promoted. The Bishop of London says I'm 'Archbishop of the Gutter,' so I must wear gaiters."

"Besides, my legs are cold."

"When first I was ordained," Dr. Carlile went on, "I was Carr Glyn's curate in Kensington"—Wilson Carlile at S. Mary Abbot's; it seems about as appropriate as for Billie Sunday to be Master of the Temple! "On Sunday mornings he had the church full, and in the evenings I had it empty. That wouldn't do at all; so every night, at nine o'clock, I preached in the streets and, when I got tired, I put up someone else—a groom, a valet, anybody who had a love for Christ and his fellow-men, and I gave him two minutes. That type of preacher draws for two minutes, and bores in four. So I kept him to two, and then somebody else had another two, and so on. (They were all live wires; but all the life went out of them after two minutes). And then I realized that the witness of the layman tells more than the witness of the cleric. And that was the beginning of the Church Army."

* * *

The Rev. T. P. Stevens, the popular vicar of St. Matthews-by-the-Elephant, has discovered that the way of the stage is a thorny one.

He has always been interested in the theatre, and has been a pioneer in the introduction of plays in his church.

Ten Years Ago

TEN years ago the following items appeared in this paper; Pope Benedict XV is taking under consideration the appointment of a special commission to be composed of four Cardinals, looking toward the reunion of Christendom. They will especially cultivate friendly relations with the Anglican and Russian Churches. The Rev. Frank Hale Touret was consecrated fifth Bishop of Western Colorado in Grace Church, Colorado Springs. Four Bishops were present: Bishops Tuttle, Capers, Faber and Johnson. Bishops Thurston, Jones and Atwood were detained by a severe snow storm.

The other day he was rather perturbed about some recent developments which have arisen out of a statement to the effect that he was looking for a dramatist who would write him a little play about St. Francis.

About twenty budding geniuses submitted scripts, none of which was suitable.

But one man, who was asked to call, has been a nuisance ever since.

"He brought me his manuscript one evening about 6 o'clock," said Mr. Stevens, "and confided to me that he was a greater man than Shakespeare, and had learnt the 'reverbations of sentences' from Homer, and what he called 'sim-miles' from Horace."

"So I asked him to leave his play that I might submit it to my producer."

"Three hours later there was a terrific knock at the door, and my dramatic friend, who is a tall and powerful man, with a sinister expression, presented himself.

"He said he didn't like my producer, although it appeared he did not know him, and asked for his play back."

"So I gave it to him."

"And then the trouble began. He bombarded me with letters, telling me that he had spent thirty-five days and nights upon his *chef d'oeuvre* and was not going to be put off. He threatened to report me to the ecclesiastical authorities, and has gone on threatening me ever since."

"I shall issue no more rash invitations to unknown genius."

At Christ Church, Brooklyn, each Sunday evening, there is a dialogue sermon between the Rev. John B. Pitcher and Canon Chase, the rector. Sometime I must hear it—certainly before I list it as a *good idea*.

News Paragraphs Of The Episcopal Church

An Unusual Series of Articles for
Lent Written by a Clergyman;
Is Also Newspaperman

HERE IS A TASTE

By Rev. William B. Spofford

Thursday and Friday are busy days for me. It is then that I scatter about on my desk and on spots on the floor not covered with books, the news items that come from various parts of the country; to read them, sort them, and condense them to fill our limited space. One o'clock in the morning is bedtime on Thursday; if sleep catches me too early it turns Friday into a wicked day.

It was this Thursday morning that I received in the mail a manuscript of forty long pages, typed. The first page had this printed upon it:

THE BIG STORY The Gospel According to a Newspaper Man

By Irwin St. John Tucker

"Interesting" said I, "attention will have to be given to anything that he writes"; and with that I tucked it away in a brief case that I might glance over it in the evening—just glance over it, for there was work to be done.

At ten-thirty my work had not been touched. Why? Because I read the first page of that manuscript and simply could not stop until I reached the end. Let me give you his opening paragraph: "When I was a very young reporter, before the mystery of that calling had faded and its romance shredded away, I said once to my city editor: 'I wish I could uncover the biggest story in the world.' He grinned. Then he reached into his inky, battered desk and drew out a Bible. 'Run that story down' he said, adding, 'it's a long assignment.' For twenty years I have been working on that lead; THE BIG STORY. To me the Bible appears in the guise of a newspaper. The men who followed Christ around and took notes on His sayings were reporters. The man who sailed with Paul and wrote up his wrecks and imprisonments was a special correspondent. The men who reported the trials before Agrippa and Pilate were court reporters. So was the man who took down in shorthand the speech of Stephen before the Sanhedrim. It was a rewrite man who gathered together the notes other men had taken and wove them together into the Gospel of St. Luke. And it was an editorial writer who took all these accounts, mingled with them his own experiences and reflections, and gave the world that mar-

velous editorial known as the Gospel According to St. John. The Bible is the bound volume of a newspaper containing many columns of matter that do not interest us now, but containing bound up also within it the ringing instalments of the world's greatest story, told by eyewitnesses, written by the greatest of special correspondents—the Story of the Romance and the Murder of God."

In seven instalments Irwin St. John Tucker unfolds this story; the Gospel According to a Newspaperman. It thrilled me. I believe it will thrill you. Certainly it will open up a new vision of the book to the lay people of the Church. It has been divided into seven chapters by Mr. Tucker; that is one for each week during Lent. And THE WITNESS will run the first instalment of this *scoop*, for I am convinced that it is nothing less than that, in the first Lenten issue, March 3rd.

Just a word about Irwin St. John Tucker; a newspaperman; then a hobo; then an educator; then a student at the General Theological Seminary from which he graduated; then a priest of the Church with important work in New York and Chicago parishes; then a prophet crying in the wilderness against the sins of his people; today, holding an important position on the *Chicago Herald-Examiner*, one of the big daily papers of the country; and no less a priest of the Church than he ever was.

You are offered two great series of articles during this coming season of lent. *Spiritual Values and Religious Standards*, a series of articles by



REV. A. R. MCKINSTRY
Goes to Large Albany Parish

Bishop Johnson of Colorado; a series written as a follow-up to the Bishops' Crusade; a series which he hopes will be used as material for Lenten discussion groups. A mere announcement is sufficient for anything written by Bishop Johnson. And now this Gospel According to a Newspaperman, a series of seven articles, by the Rev. Irwin St. John Tucker, also an ideal basis for a Lenten study group. The back page of this issue contains an announcement which I sincerely hope

you will act upon; if a rector, order a bundle at once for Lent; if a lay communicant, please call your rector's attention to that back page and suggest to him that it be acted upon.

* * *

There appears in the paper this week a photograph of the prize poster which is to be used throughout the Church this coming Lent. It was drawn by Miss Sarah Taylor, Grace and Holy Trinity Parish, Kansas City, Missouri. There are five other posters, all in color, which you will see hanging in your parish house before long. The others will be reproduced here from week to week.

* * *

Chief concern of the convention of the diocese of Upper South Carolina, January 25-26, at York, was in raising something like \$6000 to obviate budget reductions which the finance committee was forced to propose. Committee of laymen got busy, headed by Mr. Jos. E. Hart of York, and assured the convention that the money would be raised. The offer of Major and Mrs. W. B. Moore of \$10,000 for Voorhees School for Negroes was accepted with deep appreciation.

* * *

Notable Service; Bishop Gailor in his annual address at the convention of the diocese of Tennessee, held January 20th in St. John's, Knoxville, recalled the fact that the first convention over which he presided after

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**ROCHE'S
EMBROCATION**

his consecration had met in the same church thirty-three years ago. He also pointed out that this convention had elected for his first term as treasurer of the diocese, Mr. George M. Darrow, who has served continuously ever since.

* * *

Peace in industry is impossible until the "human relation is recognized" declared the Rev. Frank W. Crowder, rector of St. James's New York, in a sermon last Sunday. War and slaughter will continue until the value of human life is recognized.

* * *

Ideals of marriage have never been so high as today, said the Rev. Norman Guthrie, rector of St. Mark's in the Bowverie, New York, last Sunday morning. "A marriage cannot be physical that is not also spiritual. That was Jesus's ideal of marriage. If there is an enemy of Jesus today it is the man that takes the ideal of Jesus and tries to make it into a law."

* * *

Six thousand people attended Crusade services in Knoxville, Tennessee, and in Memphis 2500 attended the opening mass meeting in St. Mary's Cathedral, with hundreds turned away. A great follow-up of the Crusade is planned for every parish and mission in the diocese.

* * *

The world conference on faith and order is to open with a service in the Lausanne Cathedral, August 3rd, with Bishop Brent of Western New York as the preacher.

* * *

Bishop Wing of South Florida and Dean Hoag of Salina were the speakers at a Crusade service which was held in St. Paul's Cathedral, Oklahoma City. It was held in connection with the convention of the district thus insuring the attendance of people from all over the state.

* * *

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* * *

Just a brief announcement now with a more detailed program next week. A luncheon conference of the Church League for Industrial Democracy is to be held in New York on Washington's Birthday. The speakers are to be Dr. Norman Thomas of New

York, the Rev. Nevin Sayre of the Fellowship of Reconciliation, the Rev. Worth M. Tippy, the social service secretary of the Federal Council of Churches. The addresses will be brief so that there may be plenty of time for discussion. Among those who will be present for the discussion are Bishop Paul Jones, Miss Mary Van Kleeck, Miss Vida Scudder, the Rev. J. Howard Melish, the Rev. James Myers, Dr. Harry Laidler, Professor Norman Nash, Professor Fleming James, Miss Adelaide Case, Rev. Charles K. Gilbert, and others of equal prominence. The discussion will be on the present state of affairs in America; industry, militarism, imperialism, and the attitude of the

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Church toward these matters. The price of the luncheon has not yet been set; however, if any one of you care to make reservations I shall be glad to attend to the matter for you.

Bishops' Crusade at Atlantic City is to be held this coming week at St. James's Church, Rev. Floyd Tomkins, rector of Holy Trinity, Philadelphia, Archdeacon Guy Christian as conference leader, with Bishop Darst of North Carolina and Bishop Matthews also attending.

Bishop Francis of Indianapolis and the Rev. Willis Clark of Tampa, Florida, are to be the leaders at the Crusade meetings to be held this week and next throughout the Scranton district of the Diocese of Bethlehem.

Four memorial windows were dedicated at St. James's, New York, last Sunday. Six more are now being made and will be dedicated some time before Lent.

The Rev. S. C. Carpenter, rural dean and vicar of Bolton, England, was the preacher last week at the noonday services at Trinity Church, New York.

Mrs. Mary Agnes Hamilton, English publicist, who writes under the pen name of "Iconoclast" is to speak at a meeting of the Boston group of the Church League for Industrial Democracy on February 16th. Previous to this meeting which is to be in the evening there is to be a meeting for members of the organization and their friends at St. Paul's Cathedral at four-thirty.

The Bishop of Long Island pleaded with the clergy of his diocese for enthusiastic co-operation in carrying

out the plans of the National Church and the diocese at a luncheon last week given in Brooklyn. There were 125 present.

The fortieth annual dinner of the Church Club of New York was held at the Waldorf-Astoria last Thursday evening. The speakers were Bishop Manning, the Rev. Roelif Brooks, rector of St. Thomas's, the Rev. Donald Aldrich, rector of the Ascension, and Mr. Edward A. Hariman, president of the national federation of Church Clubs.

The Rev. Robert Norwood, rector of St. Bartholomew's, New York, was the speaker at the annual dinner of the Men's class of the Park Avenue Baptist Church.

Convocation of the district of Arizona was held in Trinity Cathedral, Phoenix, last month. Bishop Mitchell spoke of the progress that had been made, and of plans for the future. Following the Bishop's address the Rev. V. A. Rule, pastor of the First Presbyterian Church of Phoenix, extended greetings from the Presbyterian Synod and stated that he had been authorized to offer to the Episcopal Church any of their buildings in the state for services. The Crusade which comes a little later is to receive the support of all of the organizations of the Church in the district.

Parish dinner for St. Mark's, Jackson Heights, New York, last week,

APPEAL

FROM THE MIDST OF AMERICA'S MOST polyglot population, All Saints' Episcopal Church, New York, sends out an appeal for aid in carrying on its work of maintaining an Altar and holding the Cross of Christ aloft over its neighborhood. Who will give \$5.00 a year? Our necessary expenses are \$5.00 a day. Rev. Harrison Rockwell, 292 Henry Street.

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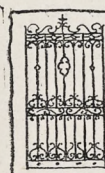
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worshipping in a store, but the construction of a \$300,000 church is under way, and from the enthusiasm shown at this parish dinner one may hazard the guess that it will ere long be one of the strongest parishes in the diocese of Long Island.

The Ven. V. G. Lowery conducted Crusade services in Trinity Church, Atmore, Alabama, February 6th-11th, and the Rev. Edmunds Bennett is to conduct them at Robertdale, February 21st-27th. These are two of the half-dozen or more mission stations under the direction of the Rev. Joseph R. Walker, who is carrying out one of the most successful pieces of rural work that is being done in the country.

Rosabelle Johnette Kahoololoheka-puikaloalii Kekuewa is one of the persons baptised recently by Bishop LaMonte at St. Andrew's Cathedral, Honolulu. Lucky for Bishops that they don't have to give the full name in the office of confirmation.

At the diocesan convention of Tennessee, held last week in Knoxville, a committee reported favorably on military training in schools and colleges. The chairman of the committee stated that an investigation that he conducted into the matter confirmed an opinion that he held before he was made chairman of the committee, that "true patriotism and the Church's duty to the state in times of peace no less than war," "clean mind in a clean body" "duty to God and man," "efficient in creating a splendid physical manhood," etc., etc., etc. Those present who were opposed to an endorsement of the R. O. T. C. stated that this country was headed for the same condition that existed in Germany before the war. The convention acted favorably on the report.

Bishop Dallas of New Hampshire, the Rev. Henry W. Hobson of Worcester, and Mrs. Samuel Thorne, Jr., are the crusaders in the diocese of Massachusetts, now underway. Meetings and services are being held throughout the diocese, and in sev-

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eral localities other churches are co-operating with us.

Sunday evening forums on the history of religions are being held in Trinity Church, Hartford, Connecticut.

Memorial windows are to be placed in St. Paul's, Concord, New Hampshire, to Bishop Niles and Bishop Parker.

On March first Bishop Perry of Rhode Island is to become the rector of St. John's Church, Providence, and will make of it the Pro-Cathedral of the diocese.

Helen Keller acted as sponsor for a baby baptized in Trinity Chapel, New York, in January. The baby was the child of deaf-mute parents.

Registration for the summer conference at Concord, N. H., was already overcrowded early in January. It is hoped that an additional conference can be organized.

The Universalist and Congregational ministers were guests recently at the rector's supper to the men of St. John's Church, Arlington, Mass.

The lunch counter has only forty-six stools but it feeds 2,000 men every day. This is in the Seamen's Church Institute, New York. The average check is 25 cents, though the men not

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Trinity Cathedral, Cleveland.

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

Grace and St. Peter's, Baltimore.

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

Grace Church, Chicago.

Rev. Robert Holmes
St. Luke's Hospital Chapel until new church is built.
Sundays: 7, 11 and 7:45.

St. Paul's, Chicago.

Rev. George H. Thomas
Dorchester Ave. at Fiftieth St.
Sundays: 8, 9:30, 11 and 7:45.
Holy Days at 10 A. M.

The Atonement, Chicago.

Rev. Frederic C. Fleming
5749 Kenmore Avenue
Sundays: 7:30, 9:30, 11 and 5.
Daily: 7:30, 9 and 5:30. Also Friday, 10:30.

St. Chrysostom's, Chicago.

Rev. Norman Hutton, S.T.D.
1424 N. Dearborn Parkway
Sunday, 8, 9:30; 11 and 4:30.
Tuesday, 10; Thursday, 8 P. 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.

Trinity Church, Boston.

Rev. Henry K. Sherrill
Sunday, 8, 9:30, 11, 4, and 5:30.
Young People's Fellowship, 7:30.
Wednesdays and Holy Days, Holy Communion, 12:10.

The Ascension, Atlantic City.

Rev. H. Eugene A. Durell, M.A.
Pacific and Kentucky Aves.
Sundays, 7:30, 10:30, 12, 8.
Daily, 7:30 and 10:30.

Christ Church, Cincinnati.

Rev. F. H. Nelson and Rev. W. C. Herrick
Sundays, 8:45, 11, and 7:45. Daily, 12:10.
Holy Days, Holy Communion, 10.

St. Matthew's Cathedral, Dallas.

Dean Chalmers and Rev. R. F. Murphy
Sunday, 8, 9:45, 10:45, and 7:45.
Daily, 7, 9:30, and 5:30.

Trinity, Waterbury.

Rev. Henry Baldwin Todd
Prospect, just off the Green
Sundays, 7:30, 11, and 5.
Wednesdays and Holy Days, 10.

St. John's Cathedral, Denver.

Dean B. D. Dagwell
Rev. J. Watson Rev. H. Watts
Sundays 7:30, 11, and 5.
Church School, 9:30.

St. Luke's, Atlanta.

Rev. N. R. High Moor
Sundays, 8, 11 and 7:30.
Church School, 9:30.

father of the present Emperor was known as the "Era of Enlightenment." His son, the Emperor recently departed, ruled an "era of Great Righteousness." The present Emperor's reign is one of "Enlightened Peace."

* * *

The United Thank Offering treasurer in Southern Florida reports that the first offerings she received came from the district smitten by the hurricane.

* * *

When Bishop Remington visits Heppner, Oregon, he takes some of his meals at the Chinese restaurant. The owners of the restaurant are Church people, the man a generous supporter, and his wife a member of the choir.

* * *

When the newspapers reported that the Bishop of Hankow had been held up by a ferry-boat man and robbed in mid-stream, one of the young women missionaries wrote, "A man tried to do me that way once, and I just beamed on him and talked sweetly to him and refused to understand, until finally he gave up and took me ashore. Of course, the Bishop couldn't pretend not to understand!"

* * *

Thirty-five thousand dollars has been given to St. Luke's, Evanston, for a great stone reredos; gift of Miss Mattie Gunthorp, in memory of her father and mother, Mr. and Mrs. William P. Gunthorp.

THE RESULT OF THE PAY-AS-YOU-GO PLAN

By Lewis B. Franklin

The first year of the "Pay-as-you-go" plan is closed. Here are some of the results:

1. The National Council will close its books for the year with a small surplus without using as current income the principal of any undesignated legacies.

2. Out of 97 dioceses and districts to which quota were allotted 49 have paid their full share of the budget. In 1925 there were 32 dioceses which paid the full budget quota.

3. The Council has received from 74 dioceses the amount they told the Council to expect, while four others met their budget quota but failed to pay an expected surplus.

4. The dioceses told the Council to expect \$3,057,934 (corrected figure). The dioceses paid \$3,028,983.51 making a net shortage of \$28,950.49. The shortage has been made up by savings in excess of earlier estimates in operating expenses.

The National Council expresses to all who have worked so earnestly throughout the year its heartfelt appreciation.

Services

Cathedral of St. John the Divine, New York.

Amsterdam Ave. and 111th St.
Sunday Services: 8, 8:45 (French) 9:30, 11 A. M. and 4 P. M.
Daily Services: 7:30 and 10:00 A. M. 5 P. M., Choral, except on Mondays and Saturdays.

The Incarnation, New York.

Rev. H. Percy Silver, S.T.D.
Madison Ave. at 35th St.
Sundays, 8, 10, 11, and 4.
Daily, 12:20 to 12:40.

Trinity Church, New York.

Rev. Caleb R. Stetson, S.T.D.
Broadway and Wall St.
Sunday, 7:30, 9, 11, and 3:30.
Daily, 7:15, 12, and 4:45.

The Heavenly Rest and Beloved Disciple, New York.

Rev. Henry Darlington, D.D.
Sunday, 8, 11, and 8. Church School, 9:30.
Holy Days and Thursdays, 7:30 and 11.

St. James, New York.

Rev. Frank Warfield Crowder, D.D.
Madison Ave. at 71st St.
Sundays, 8, 11, and 4.

Grace Church, New York.

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

St. Paul's Cathedral, Buffalo.

Rev. Charles A. Jessup, D.D.
Sunday, 8, 9:30, 11, and 8.
Daily, 8 and Noon. Holy Days and Thursdays, 11.

Gethsemane, Minneapolis.

Rev. Don Frank Fenn, B.D.
4th Ave. South at 9th St.
Sundays, 8, 11, and 7:45.
Wednesdays, Thursdays, and Holy Days.

All Saints' Cathedral, Albany.

Dean C. C. W. Carver, B.D.
Swan and Elk Streets
Sundays, 7:30, 9:45; Church School, 11;
Song Eucharist; 4 P. M., Evensong.
Daily, 7:30, 9, and 5:30. Thursdays and Holy Days, Eucharist, 11.

All Saints' Cathedral, Milwaukee.

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

St. Paul's, Milwaukee.

Rev. Holmes Whitmore
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Holy Days and Tuesdays, 9:30.
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St. Mark's, Milwaukee.

Rev. E. Reginald Williams
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TEXAS MAKES A GREAT IMPRESSION ON EDITOR

(Continued from Page 8)
but, the servants of Christ, the supposedly self-sacrificing followers of the Crucified Son of God "come and go." This sounds well as coming from a city rector in the east; but I bore my "burden and heat of the day" as a young man, starting out on three hundred dollars a year in the ministry, looking after struggling mission churches on a barren sea-girt coast, burying many a baby in a biscuit box, and I have earned the right to say what I think in this connection.

Our young men should offer for just such posts as are to be found in the rural communities and small towns of West Texas, and the Church should possess the authority to place her men in such strategic points in West Texas, Oklahoma and elsewhere for such a period of time as the diocesan considers best for all the interests concerned. Irremediable opportunities are being lost in Texas through the worldly ambitions of our young and less young priests who are anxious to stick to the larger centers of population and who prefer "cushy jobs" to the enduring of hardness as good soldiers of Jesus Christ. Our Bishops in the West, South West and in the more remote dioceses of the Church are at their wits end to provide spiritual supervision of the people within their ecclesiastical jurisdiction. It must simply break their hearts to realize what might be done and to know how little is being done to meet the opportunities that are rich to the seeding and harvest.

Reliable statistics show that "the Church has very nearly three-fourths of her communicant strength within the territory of the States first settled through the original colonies, and that nearly three-fourths of her active clergy are at work in this territory." Think of it! Twenty-two hundred and sixty-four of the clergy are serving in the following group of six states, including the District of Columbia: Massachusetts, Connecticut, New York, New Jersey, Pennsylvania and Maryland, and this out of a total working force in the United States of four thousand, eight hundred and fifty—inclusive of bishops, archdeacons, general missionaries, executive secretaries, chaplains, professors and teachers. And, a hundred years from now the greater population of this country will be west of the Mississippi River! What do I suggest? Well, it is of very little importance to anybody what I suggest; but I suggest this: AN ANNUAL CONFERENCE OF OUR HOUSE OF BISHOPS TO CONSIDER JUST SUCH MATTERS AS THE FOREGOING. And, now, my space is up!

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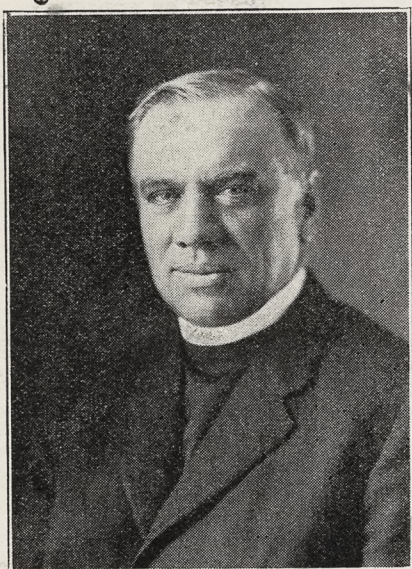
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