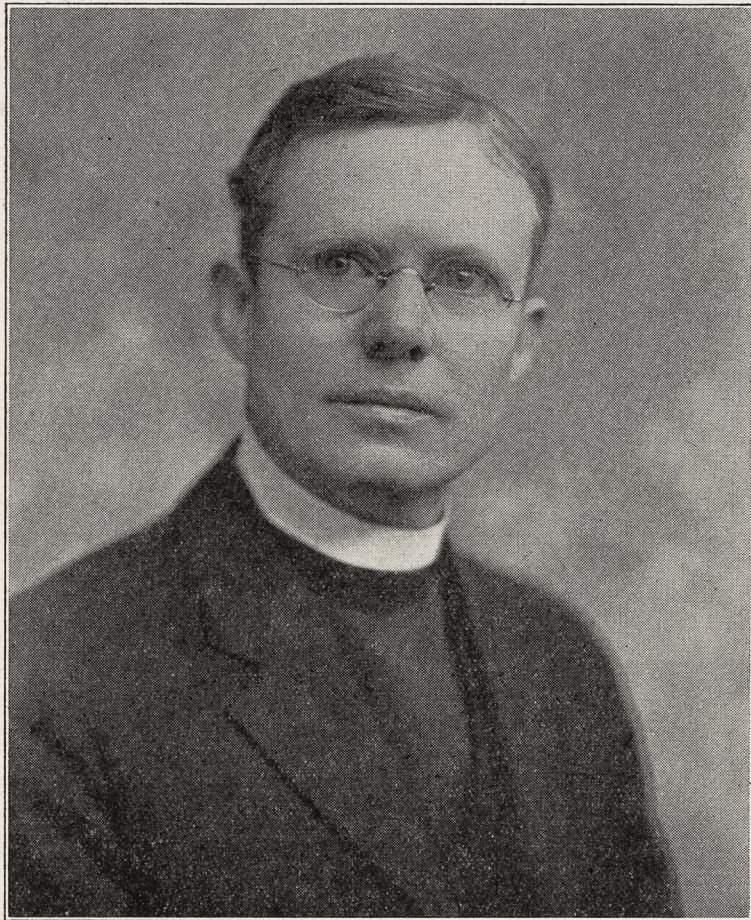


THE FACT OF SIN — Dean Inge

# *The* **WITNESS**

CHICAGO, APRIL 26, 1928



REV. A. E. WOODWARD

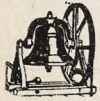


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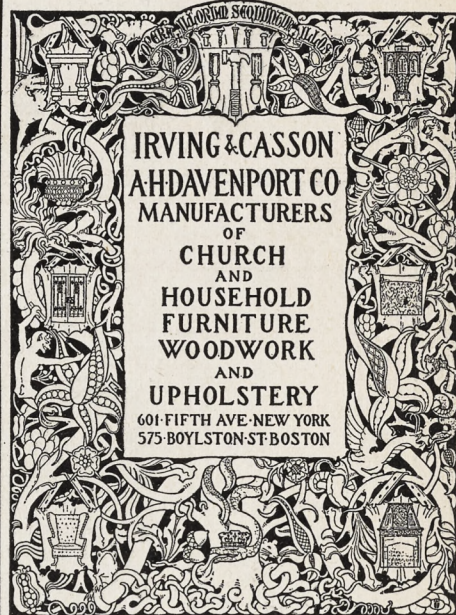


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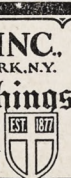
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# THE WITNESS

A National Paper of the Episcopal Church

Vol. XII. No. 36

Five Cents a Copy

\$2.00 a Year

EDITOR, RT. REV. IRVING P. JOHNSON; MANAGING EDITOR, REV. WILLIAM B. SPOFFORD; BOOK EDITOR, REV. CHARLES L. STREET; ASSOCIATE EDITORS, REV. GEO. P. ATWATER, REV. FRANK E. WILSON, REV. A. MANBY LLOYD, REV. H. P. ALMON ABBOTT, BISHOP STEVENS, REV. W. A. JONNARD.

Entered as Second Class Matter at the Postoffice at Chicago, Illinois, under Act of March, 1879.

Published Every Week

EPISCOPAL CHURCH PUBLISHING CO.

6140 Cottage Grove Ave., Chicago

## EMERY WHEELS

### *The Roots of Discontent*

By

BISHOP JOHNSON

THERE is a certain type of mind which specializes in defects.

If you bring up any concrete application of social usage, art or religion, they will immediately point out the imperfections. If they attend a reception, they will tell you of the bad manners of so and so; if they go to a concert they comment only on the discords; if they go to church they will note the limitations of the minister.

I suppose such people are useful but I do not think that they are agreeable or that they ever do very much in a constructive way to benefit their fellow-men.

If a thing is ninety per cent good and ten per cent bad, they concentrate on the ten per cent.

They are seldom happy themselves nor do they contribute much to the joy of living.

They are the emery-wheels of society who perform their service through rasping. They make the sparks fly and put everybody else on edge, but they are not lovely nor do they make life joyous.

The truth is that the Church, in its traditions, in the service that it has rendered, in the lives that it has inspired, has been a perfectly wonderful institution in which we are privileged to participate, and its defects are such minor faults that the critic is reduced to the necessity of magnifying little things in order to ply his trade.

The one thing that such people lose sight of is that the Church would not be human were it not for the fact that God willed to use human instruments

in the contact which He makes with us.

Roman Catholics and Christian Scientists and Puritans have all attempted to eliminate the fallible and the error of mortal minds from the institutions which they have fashioned, but just in so far as they have claimed to be free from error, just in so far they have failed in human touch.

All reformations have begun with the morals of the clergy and have ended in producing the same weaknesses which they have attempted to avoid.

Presbyterians and Congregationalists and Methodists split off because they did not care to associate with ministers of the established church. I presume, as emery-wheels, they have contributed to the improvement of the latter, but as a power plant they have succeeded in producing about the same type of ministers as the institution from which they separated.

At any rate it would be difficult by any human test to see how all of these schisms to improve the tone of the clergy have been effective.

It may be that for a time these efforts produced a more unctious clergy but I doubt if it ever has succeeded in producing as human a group of pastors as those to whom they objected.

Of course it is the very essence of Protestantism to protest and I am willing to concede that protesting has its value, but it is a vicarious value in that the temper of the emery-wheel remains about the same.

Ministers are not very satisfactory representatives of the Master, but

they are the ones whom He chose, fully conscious of their limitations. They are often dull and dictatorial and exasperating, but I wonder what would happen to our rather secular-minded congregation if they had perfect ministers.

I think they would then stay away from church more than ever because of their inability to appreciate him.

They would say that he set an impossible standard of righteousness and that they could not be expected to adopt it. It is difficult to say just how the Lord Himself could satisfy folks who do not want to be what He would like to have them become, but who, specializing on the things that they like and condemning the things that they do not like, would be dissatisfied with any ministry because it did not orientate to their peculiar tastes.

The Church is a wonderful institution for those who hunger and thirst after righteousness because they find what they are seeking; but for those who are seeking to justify themselves rather than to give glory to God, the Church has always been and will always be, a stumbling block of offense or an object of contempt.

"Come unto me all ye that travail and are heavy laden and ye shall find rest for your souls," but those who justify themselves and criticize others will have a hard time in finding rest anywhere because they lack the qualities which are satisfied with rest—or poise.

Dissatisfaction and discontent have their roots in our attitude of mind and not in the environment of the Church.



# THE FACT OF SIN

## *Its Place in the Christian Religion*

By

VERY REV. W. R. INGE

*A Sermon Preached in St. Paul's Cathedral, London*

THERE are two facts which Christianity takes for granted and which seem indeed to lie behind all religion. These are the belief in God, and the consciousness of sin.

They seem to be fundamental and essential; fundamental because religion presupposes and does not prove them; essential because if we lose our hold upon them religion, except in a strained and unnatural sense of the word, fades away out of our life. The words God and Sin are also distinctive of religion; that is to say, they belong to religion properly and are in the nature of metaphors outside the field of religion. When a philosopher talks about vice or reality, or the absolute, we feel that whether we understand him or not, he is talking his own language. But when he speaks of God, as he often does, our suspicions are aroused. We feel justified in asking: How much of that which religion means by God do you include under the name? Is your God a God whom I can worship and pray to or only a Being whom I can talk about? And so it is with the word sin. The law talks about crime, moral philosophy talks about vices, but when we speak of sin we have passed within the territory of religion.

Properly speaking, we can only sin against God. The penitent, conscious of having grievously wronged his neighbor, yet finds it natural to say: "Against Thee, Thee only, have I sinned and done this evil in Thy sight."

### HOLY SPIRIT'S ENLIGHTENING WORK

Mr. Gladstone, who was a great Christian, said once, towards the end of his long life, that the most disquieting symptom that he saw in the younger generation was the very inadequate and decreasing consciousness of sin.

Since Mr. Gladstone spoke, I think the tendency has become more pronounced. Not long ago Sir Oliver Lodge said: "The modern man is not worrying about his sins at all."

Well, if he is not, he ought to be.

If this is so, it is not to be wondered at that so many people reject Christianity, which, as I have said, takes the fact of sin for granted and regards it as both fundamental and essential.

Our blessed Lord said that the Holy Spirit when He came would convince the world concerning sin.

That is, after His coming sin would be recognized as something darker, deeper and more hateful than it was known to be before.

### SIN THE REJECTION OF DIVINE LOVE

Of course, in a sense, the Holy Spirit had been in the world before, speaking to the fathers by the prophets, setting before them a higher ideal and opening up to them new possibilities of moral greatness. But with the Incarnation, and the end of that great historic drama of Whit-Sunday, the world entered on a new era; it was convinced of sin in a way it never had been before; because it now saw sin as the rejection of Divine love.

The Christian conviction of sin is the result of God's progressive revelation of Himself. All through Jewish history, all through the Old Testament, we find the knowledge of what sin is becoming clearer, clearer with the progressive unfolding of the nature of God. It is the obverse of the revelation of God as a righteous Judge and a loving Father.

### A CASE IN POINT

It may help us to realize the meaning of this conviction of sin if we get quite away from theological language and put to ourselves a concrete case.

Suppose that I have taken a dislike to someone whom I know, one of those unreasonable dislikes which are not less real because they are unreasonable. When I have got to this point, everything seems to justify me in my first impression. Trivial actions, words and looks seem only to bear one interpretation, that the man dislikes me and would injure me if he could. At last the unkind feeling in my heart breaks into overt act. I have an opportunity of striking at him, and I take it; I do him some injury in pocket or reputation. Now suppose that it afterwards comes to my knowledge that my supposed enemy was no enemy at all; nay, that he had been trying in many little ways to do me a service; that even when he found out that I had disliked him and had injured him, he still tried to break down my enmity by kindness.

Would not that cause a complete change in my feelings towards him? Should I not hate and despise myself and feel that I could not look him in the face after treating him with such ingratitude?

Now something of this kind is the feeling which the sense of sin arouses in the religious mind. "Father, forgive them," said Christ, "for they know not what they do."

### HOLY SPIRIT'S WAY OF CONVINCING

The sinner never quite knows what he does. We know God as love, and it is just our love for God—"We love Him because He first loved us"—that makes sin appear so hateful. And so it is that the Holy Spirit convinces us of sin by bringing home to us the love of God.

After this conviction has been brought home to us we can never again be quite the same as we were before. Either we determine to put away our sin or we put away the love of God. Either we walk in the Spirit and live in the Spirit, or we grieve and quench Him.

### SIN THE POWER OF DEATH

Let us consider further what conviction of sin means.

It is one thing to say that the times are out of joint, to reckon with man's selfishness and vanity and greed as disagreeable and inevitable incidents of life; to admit our own failures and frailties and to say that we know we are not what we ought to be. It is another thing to look sin, whether within or without us, in the face in the light of the revelation of Jesus Christ.

Then we see it in its true character. We see it as disobedience, as the clash of will with will, of the will which God gave to man with the will of God Himself.

Sin is the breaking of the law of God.

Moreover, it is not merely a fault or feebleness in ourselves; it is a power outside us which makes us its victims, which gets dominion over us, reigning in our mortal body, making us slaves in a bondage concerning the grievousness of which we all know something.

Behind all there seems to be some spiritual source of hatred to God and man. So it is that those who have fought it hardest and most successfully have fought as St. Paul says: "We wrestle not against flesh and blood but against principalities and powers." Sin is the power of death in the soul of man. It brings him at last to spiritual death, to exclusion from the presence of God.

Now it is by prayer that we learn to know ourselves as we are and as



we ought to be; it is by prayer that we know what sin is in the sight of God, and it is by prayer that we gain deliverance from it.

There are evil spirits, as our Lord said, that are driven out only by prayer. I dare say you know that the words "and fasting" are not in the best manuscripts. "This kind goeth not out save by prayer." Above all, it is by prayer that we learn to know the love of God, that love which makes sin so odious by convicting us of ingratitude. The words "God is love" are the severest condemnation of sin that have ever been uttered. When we say our prayers, and especially on Whit-Sunday, let us think of those wonderful words of St. Paul: "Because we are sinners God hath sent forth the Spirit of His Son into our hearts, crying, Abba, Father."

There, you see, is the doctrine of the Trinity in personal experience.

"We know not what we should pray for as we ought, but the Spirit maketh intercession for us and with us, with groanings that cannot be uttered."

It is a tremendous thought that God Himself prays with us as well as hears our prayers; but that is really what the New Testament says. I think that, though it is a tremendous thought, it is easier to understand when we remember, as St. Paul says, the Spirit that prays in us and with us is the Spirit of the Son of our Lord Jesus Christ.

### The Cockpit

Each week we plan to submit to two or three readers some question now before the Church, with the request that they submit their opinions in about two hundred words for publication. We shall welcome from our readers questions which they would like to have answered here. The department is for frank opinion, not controversy.

#### IS THE GROWING CENTRALIZATION OF THE CHURCH HELPING OR HINDERING PARISH LIFE?

REV. BEVERLEY D. TUCKER, JR.

Rector of St. Paul's Church, Richmond

NO DOUBT the fair and well-balanced answer to this question would be that such tendency towards centralization is both helpful and detrimental. In the brief answer requested, however, I should be inclined to stress the hindrance.

It is a weakness of our present-day religious life that the test of loyalty is computed in terms of regularity, of being in line with the majority point of view, rather than in terms of what the individual may be able to contribute in the way of independent thought and experiment.

We tend to make conformity the final test of usefulness. And yet all forward steps in our church life, as

### On the Cover

**ARTHUR ELON WOODWARD** is a native of Washington, D. C., but his entire ministry has been spent in Arkansas and Missouri. He was ordained in Hot Springs, Arkansas in 1913. At that time he was deacon in charge of St. Andrew's, Mammoth Spring, Arkansas and Holy Trinity, Thayer, Missouri. January 1, 1916 he was made priest in charge of Holy Cross Church, Poplar Bluff, Mo., and from there was called as Rector of Trinity Church, Van Buren, Ark. He became Rector of his present parish, St. Paul's, Palmyra, Missouri, April 1, 1921. Mr. Woodward has been Secretary and Treasurer of the Northern Convocation of the Diocese of Missouri for a number of years.

in our national life, have begun with minorities — individuals or small groups who have had the courage to vary from the accepted standard and to point a new and better way.

Unless we adopt the attitude that the Church has arrived, is a finished product, there is nothing, in my judgment, that is more needed in our church life than the encouragement of individuals and parish units to make experiments for the benefit of the whole Church. Centralization ever tends to make for regimentation and standardization and thus discourages the independent contributions of the smaller units. Through central bureaus, committees and commissions we may yield quantitative production, but qualitative production, which is the great need in the realm of spiritual values, will come only through the encouragement of individuality.

\* \* \*

REV. HENRY LEWIS

Rector at Ann Arbor, Michigan, and  
Chaplain of Michigan University

I HAVE watched with many misgivings the growing centralization of our Church. After the war it was undoubtedly necessary to gather loose ends together and many helpful things were done. In recent years, however, the onward march of executive secretaries, Diocesan Executive Councils, and departmental directors has been more of a hindrance than a help to parish life. Such centralization has the tendency to stifle originality in thought and action. In many cases it falls a prey to standardization, overlooking the fact that what may be good for one parish may be distinctly bad for another. Above all, it often makes it appear that financial success is more important in God's sight, than spiritual accomplishments. A successful parish is

one that pays its quota. This is distinctly bad psychology from the standpoint of the parish, and defeats the very end of centralization at its best, a vision beyond parochial life.

To the question, "Is the Growing Centralization of the Church helping or hindering parish life?" I answer, more of a hindrance than a help.

### Let's Know

FATHER

By Rev. Frank E. Wilson

A LETTER comes with the following question: "What authority in the Bible or Prayer Book is there for a clergyman of our Church to claim that he should be addressed as 'Father'?"

There is no authority for it or against it in either the Bible or the Prayer Book, unless one finds a bit of authority in the Confirmation service where the candidates are presented to our "Reverend Father in God." Where the title is used, it rests only upon custom.

In the New Testament the term is sometimes used to denote a teacher in spiritual things, as when St. Paul writes to the Corinthians, "for though ye have ten thousand instructors in Christ, yet have ye not many fathers; for in Christ Jesus I have begotten you through the Gospel." So it became something of a custom to speak of the early Christian leaders as the Church Fathers. For the most part the title was applied to bishops in the early days because they were the authoritative exponents of Christian doctrine. In some countries the name was eventually applied to priests as well because the teaching office was delegated to them by the bishops. "Pappas" (Pope) was an affectionate abbreviation used for especially eminent bishops and gradually reserved for those we now call patriarchs. There was a Pope of Alexandria and a Pope of Antioch, as well as a Pope of Rome.

I know it is sometimes said that Christ directly forbade such a title when He said: "Call no man your father upon earth: for one is your Father, which is in heaven." But it hardly seems likely that He had any such thing in mind. In this 23rd chapter of St. Matthew our Lord is sharply rebuking the Pharisees for their uncharitable habits. One of the particular delights of the Pharisees was to appeal to "the Fathers," meaning the rabbis whose hedging of the Law had made it a system of absurdities. Indeed the Scribes and Pharisees had reduced the Heavenly Father to the proportions of an exaggerated rabbi. It was said that He studied the Law three hours every day, that He always kept the Sabbath, that He made vows and was released from



them by the heavenly Sanhedrin. The Pharisees were forever appealing to their spiritual privileges as children of Abraham. Their conception of God was a dried-out formula. Christ is telling them to stop appealing to these deadly traditions of their Fathers and to approach the Heavenly Father as the living source of all revelation. St. Paul refers to it when he reminds the Galatians that before his conversion he had been "exceedingly zealous of the traditions of my fathers." Our

Lord was not given to condemning a word here and there. What he condemned was wrong spiritual attitudes. He Himself used the term "father" when He commended the fifth Commandment, "Honor thy father and thy mother," or when He warned His disciples that the time would come when the father would take sides against the son and the son against the father, etc.

As far as I can see, neither the Bible nor the Prayer Book have any

more to say about "Father" than they have about "Mister" or "Reverend." Some people like it; some people don't. I can't see any very good reason either for forbidding it or for insisting upon it. I know a priest who came as the new rector to a certain parish and was beset by a fussy old lady who asked: "Would you mind very much if I called you 'Father'?" To which the Rector smilingly replied, "My dear lady, call me Arthur if you want to."

## GENERAL CONVENTION—1928

### *A Few Facts About Washington*

By

HUGH T. NELSON

WASHINGTON proposes to make this the greatest convention in the history of the Protestant Episcopal Church. In this hectic age of kaleidoscopic changes, the foregoing statement may seem rather spirited or boastful; but from all signs, it is indicated that the attendance at the 1928 triennial convention, to be held in the city of Washington from the 10th to the 27th of October next, will be by far the largest in the history of the Church.

Beside the Bishops and Deputies to the General Convention, and the Delegates to the Women's Auxiliary and other organizations which will bring the largest attendance of any Convention heretofore held, thousands of visitors will make this an occasion to come to Washington—the Capital of the United States, the city beautiful, the home of the President of the United States, the seat of the Federal Government, and by far the most interesting city on the American Continent.

With its wide, clean, shade embowered streets and avenues, its magnificent public buildings, its handsome homes, its beautiful parks, squares and flower gardens, delightfully ornamented by shrubs and flowers brought to the highest state of perfection by the experienced scientific treatment of the Agricultural and Horticultural Departments, Washington is conceded by those who have travelled far and wide to be one of the most beautiful cities in the world.

The art galleries, the museums, the drive through Rock Creek Park and through Potomac Park, particularly by way of the Lincoln Memorial which, when approached in the evening twilight, presents a picture against the western skies of sublime

beauty. From the Lincoln Memorial looking East across the Reflecting Pool, by the Washington Monument to the Capitol on the Hill, presents another impressive vista.

While October will be a delightful month to spend in Washington, the visitors here at that time will miss the wondrous beauty of the early Spring flower gardens and the incomparable and indescribable loveliness of the Japanese Cherry Blossoms, which alone attract thousands of tourists from all parts of the country.

For the comfort and convenience of those attending the convention, Washington has more than forty hotels, many of which are the latest word in ornate luxury and every convenience of modern equipment. There are also a great number of restaurants, cafes, grills and tea rooms conveniently located to the assembly halls of the convention.

The House of Bishops and the House of Deputies, and the Women's Auxiliary will have the pleasure of holding their meetings in the most beautiful convention halls that it has ever been their privilege to use.

The House of Bishops will hold its meetings in the lesser ball room on the tenth floor of the Willard Hotel, which is an unusually handsome, well ventilated, well lighted room, with a beautiful unobstructed outlook across the Ellipse and the southern entrance of the White House toward the Washington Monument, across the Potomac and the heights of Arlington in the distance. The larger ball room adjoining the lesser ball room will be used for the daily luncheons for the members of the convention.

The House of Deputies will hold its meetings in the Women's Memorial Continental Hall, otherwise known as

the D. A. R. Building, which is one of the handsomest buildings in the city of Washington, the auditorium being attractively decorated and furnished, and of just sufficient size to comfortably seat the House of Deputies. This building is on the west side of Seventeenth Street about four blocks south of Pennsylvania Avenue, and is one of four buildings facing the Ellipse, beginning on the North with the Corcoran Art Gallery, then the Red Cross Building, the D. A. R. Hall and the Pan American Building, which are four of the finest buildings in the city. This is just ten minutes' easy walk from the Willard Hotel where the daily luncheons will be served. In the D. A. R. Hall will be ample room for the exhibits, and also the various offices necessary to the House of Deputies.

The Women's Auxiliary will have its headquarters at the Mayflower Hotel, one of the newest and most luxurious hotels. Their convention will be held in the Presidential Ball Room of the Mayflower, which I am sure will be most pleasing to the artistic tastes of the delegates, as it is an exquisitely beautiful room.

The opening services of the convention will be held in the Cathedral of St. Peter and St. Paul on Mount Saint Alban, which will be sufficiently advanced in its construction at that time to seat about three thousand people, and which will be so arranged that the overflow can hear the opening sermon from the outside.

The Committee on Arrangements and the Woman's Auxiliary will spare no pains or expense and are looking forward with the greatest interest to the comfort, happiness and pleasure of the members of the convention and their visiting relatives and friends. Sight-seeing trips, teas, dinners, pri-



vate entertainments and a great pageant on one afternoon and evening will be some of the many attractions offered.

And now for the real important subject, the convention itself. This should be the most interesting convention since its original inauguration. This convention is to complete the revision and enrichment of the Book of Common Prayer. This is to be the final chapter in that great and important work which has been going on for the past fifteen years. The ratification or reopening of the disposition of the Thirty-Nine Articles, important matters with regard to the Church's Program, a new approach to the old problem of advance work, renewed emphasis on evangelism throughout the Church, the election of a bishop for Wyoming, are some of the interesting and important things that will come before this convention.

### Cheerful Confidences

#### ADVERTISING

By Rev. George P. Atwater

VOLUMES have been written about Church advertising. Every large newspaper is interested in it. There is no need to set forth here its advantages.

But I have recently hit upon a little advertising device, which may be of value to some parishes, especially those in a large city. I shall describe it as it applies to my own parish.

Brooklyn Heights is very accessible by subway to the mid-town section of New York. It requires about twenty minutes to reach Borough Hall, Brooklyn, from any point south of Central Park.

But to most people except the two and a half millions who live in Brooklyn, the journey to this section is thought to be long and hazardous.

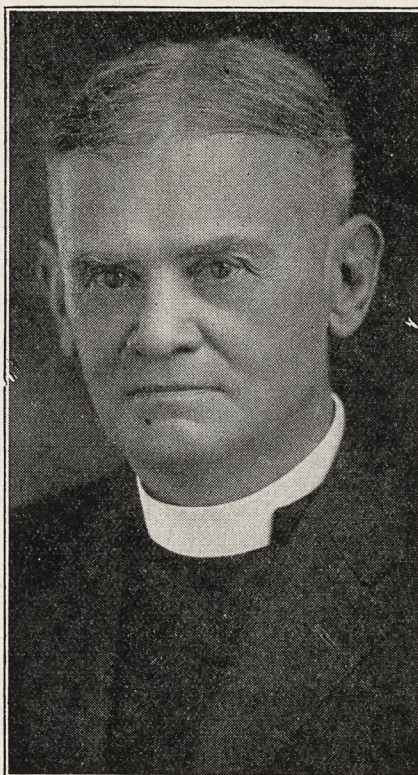
So I have prepared a four-page leaflet, which slips into an ordinary envelope, to assist those who are willing to visit the most populous borough in the metropolitan area.

Page one has a map of the streets of Brooklyn Heights, showing the streets, the location of subway stations, of important buildings and of Grace Church.

Page two gives full directions for reaching Brooklyn Heights from Manhattan by subway or by automobile.

Page three is a map of New York, which visualizes the information given on page 2.

Page four gives information about Grace Church, its hours of service, etc. It also has a note stating that persons desiring copies of the leaflet



REV. MERCER P. LOGAN  
Head of Sewanee Summer School

for use in guiding friends to their own homes, may secure them from the rector of Grace Church.

Now the important fact about this leaflet is that it is a bit of public service. Every resident of Brooklyn Heights will find it useful in directing persons how to reach his home. It is being sought for. We do not have to urge people to retain it. It is in demand.

Every church in a large city would with advantage have such a leaflet for distribution. It should show outstanding features of the town, and the transportation lines to the church.

Any person desiring a copy of our leaflet may secure one by writing to Grace Church, 29 Grace Court, Brooklyn, N. Y.

### Preacher, Pulpit and Pew

By E. P. Jots

A country preacher in Alabama, a dusky divine by the name of Williams, noticed a new face in his congregation, and when the service was ended he hurried down to greet the newcomer.

"Mr. Martin," he said, "this is the first time you've been to our church. I'm mighty glad to see you here."

Whereupon Mr. Martin replied:

"Ah had to come, pahson. Ah needs strengthenin'. Ah's got me a job white-washin' a chicken-coop an' buildin' a fence round a watermelyon patch."

\* \* \*

A minister in addressing his flock, began, "As I gaze about me I see a great many bright and shiny faces."

Just then 87 powder puffs were brought into action.

\* \* \*

Nethersole—Why did you stop singing in the choir?

Featherstone—Because one day I didn't sing and somebody asked if the organ had been fixed.

\* \* \*

Fifty years ago the pulpit of New England took a free hand in elections. The clergy manifested preferences and dislikes as clearly as possible without calling names.

Father Taylor, the famous seaman preacher of Boston, was particularly outspoken. On an occasion in which the exciting contest was on temperance, Father Taylor wrestled with the Lord in prayer after this fashion:

"Oh, Lord, give us good men to rule over us—pure men who fear Thee, religious men, temperate men, men whom we can trust, men whom—pshaw. Oh, Lord! what's the use of veering and hauling and boxing round the compass!—Give us George N. Briggs for governor. Amen."

And the prayer was answered.

\* \* \*

Woodrow Wilson, while president of Princeton University, frequently conducted morning chapel service, and habitually used the general confession from the Book of Common Prayer. One Sunday the Rev. Floyd W. Tomkins, of Philadelphia, was the visiting preacher and naturally used the same prayer.

One of the students nudged his neighbor and whispered: "By gosh, he's swiped Woodrow's prayer, and he has it pretty near by heart, too."

### Clerical Changes

BETCHER, Rev. John A., former Methodist pastor, has been placed in charge of Trinity, Lincoln, Ill., with care of nearby missions.

CHRISTIAN—Rev. Guy D., archdeacon, and rector of the parish at Manhattan, Kan., has resigned.

DALES, Rev. Philip A., rector of St. Paul's, Harrisburg, Pa., has accepted a call to St. Bartholomew's, Montgomery County, Maryland (diocese of Washington). His address is Olney, Md.

GRAINGER, Rev. John, resigns as rector of Christ Church, Coronado, Calif., because of illness.

JENNINGS, Rev. Jeffery, pastor of Christ Chapel, Brooklyn, has accepted the rectorship of the Atonement, Brooklyn.

KRANTZ, Rev. G. B. Jr., has resigned as rector of St. James, New Bedford, Mass., to accept a call to St. Peter's, Jamaica Plain, Mass.

MITCHELL, Rev. John Forbes, has resigned as rector of the Church of the Holy Spirit, Brooklyn, N. Y.



# STUDDERT-KENNEDY PREACHES TO THE DOCKERS

## *Another Controversy Looms in England*

Reported by

A. MANBY LLOYD

THE sixty square mile estate, known as the Angell estate, in South London, reputed to be worth sixty million pounds and the property of the Ecclesiastical Commissioners, has been "jumped" by an 83-year-old claimant, a Mr. William A. Allery. The commissioners had decided to demolish Russell House, which is part of the property, but when workmen attempted to enter the building Mr. Allery faced them with an iron bar and threatened violence. Then he barricaded himself and for several days he has been collecting rents in the neighborhood. It is all a first rate farce, but should Mr. Allery prove his claim it would be a first-rate tragedy for the clergy of the Church of England, who depend upon grants from the commissioners to keep them from starvation.

\* \* \*

I am writing this from Mountain Ash, in the heart of the South Wales mining industry. The coal trade is shot to bits, due, some say, to the late strike, the French embargo and the break with Russia. There is also the displacement of coal by oil. In one valley I found sixteen thousand people, of whom only 250 are employed.

\* \* \*

From Mountain Ash I went to Cardiff to hear the concluding Lenten lecture of "Woodbine Willie" (Rev. G. A. Studdert-Kennedy). There was quite a crowd of Cardiff dockmen at St. Stephen's church when I got there, but space compels me to cut the cackle and come to the 'osses.

He talked of the trinity of ruling influences—the warrior in his armor, the priest in his cassock, and the mother with her baby. Three women to one man, he said, had been counted in an average church congregation. The closer they go to Christ the greater seemed to be the proportion of women.

Was there something wrong with Christianity or was there something wrong with man? That was the problem facing the Church. Had they got to alter Christianity to suit the man or alter the man to suit Christianity? Or was there something wrong with the presentation of Christ, necessitating the change of the presentation to suit the man?

"I know parsons and preachers,"

continued Mr. Kennedy, "who think this is what we have to do. They think they must make our Christ as a man's man, as if women were beneath His notice. Their doctrine is to me not only ridiculous but repulsive. In their efforts to be men they forget to be gentlemen. I can't believe in that policy."

The fact of the matter was that they had to go deeper than that—right down to the relation of men and women in the world for God's purpose. "That is a question," proceeded the preacher, "with which the age is obsessed, if not unduly preoccupied. We are obsessed with the question of sex. It dominates our arts, literature, drama, and the press." The unwholesome part of it was that the obsession was made the basis of an appeal to sex.

If they got right in their notions of the relations between men and women they could get right in their relations to other things. It was supposed that the Victorian family reflected the relationship in the right light, but the theory was unconsciously insincere, and because it was unconsciously insincere it had broken down. Unfortunately, however, the Christian solution to the problem had become identified with the Victorian solution, and it was supposed that the Christian solution had broken down. Therefore it was assumed that they now wanted a "modern solution" to the problem.

"What strikes me about the modern solutions," he proceeded, "is that they are all ancient. They are as old as the hills, and have been tried again and again."

The solution lay not behind, but ahead; not in something accomplished, but something to be done. Man was originally a wandering polygamist, merely bringing back meat now and again. If he brought meat he was tolerated by the women, if he came empty he went likewise away. The world went on in that way for thousands of years, sustained by mother sentiment. Women were the first workers in every sphere.

The revolution came when man gave up warfare and took to work. That was a most important step, for only then was man admitted on terms of more or less permanent association with the family. In other words, it

was the beginning of civilization, for the whole of civilization was but the process of motherizing father.

Father and mother then became united in the service of the child, and from a destructive warrior man became a constructive artist.

Man was motherized by token, and his duty of service to the future incarnated in the child. In that lay the hope of the world. The greatest event in the process of motherizing the father was the birth of Jesus Christ. Christ was the perfectly motherized man.

\* \* \*

With the Prayer Book problem still unsettled, church circles in England have found a new subject of controversy. Canon C. E. Raven of Liverpool has just published a book, "Women and Holy Orders," in which he pleads for the removal of all barriers and the admission of women to the priesthood equally with men. To the surprise of many, the dean of St. Paul's, Very Rev. W. R. Inge, unreservedly supports the position taken by Dr. Raven.

Reviewing Canon Raven's book in the London Evening Standard of March 21, Dr. Inge writes: "In almost every other walk of life the disabilities of sex have been removed because they have been proved to be absurd. The Church alone adheres to antiquated prejudices, and cripples its efficiency by so doing." In summing up the case for the admission of women to the priesthood, Dean Inge says there is a great shortage of candidates for Holy Orders; the average age of a clergyman is now fifty-two; in many dioceses men are being accepted who are in no way fitted for important and responsible work, and even 200 women priests, carefully chosen, would be a valuable addition to the depleted ranks of the parochial clergy. Women, he considers, ought to be advised and helped by women, men by men. "Timidity," the dean concludes, "is the wrong policy for the Church in our day. We must go forward towards a new type of Christianity, in friendly alliance with all the other spiritual and intellectual forces of our time, learning from them and directing them to higher aims. We must be free both from the dead hand of old traditions and from

(Continued on page 15)



# NEWS OF THE EPISCOPAL CHURCH

## In Brief Paragraphs

Edited by

WILLIAM B. SPOFFORD

**G**ENERAL OBREGON, who is probably likely to be the next president of Mexico, in a political speech the other evening, gave as his opinion that no country could exist without religion and that the Mexican government was not persecuting the Roman Catholic, or any other church, and had no intention of doing so. He stated that the laws of his country had merely established freedom of conscience and freedom of worship, similar to the laws of the United States.

\* \* \*

Bishop Motoda of Tokyo, first bishop consecrated for the Nippon Sei Kokwai (Holy Catholic Church of Japan) died on April 16. Born in Japan, he received his early education at St. Paul's Church, Tokyo, and became a Christian under the influence of the missionaries there. He came to the United States and attended Kenyon College, the University of Pennsylvania and the Philadelphia Divinity School. Returning to his own country, he became headmaster of St. Paul's School, and was consecrated in 1923. Details have not been received as to the cause of his death.

\* \* \*

The Sewanee Training School is to hold its sessions this year from August 2, through the 20th; the adult division meeting first this year, followed by the session for the young people. The director of the adults is Bishop Penick of North Carolina; Bishop Guerry is the head of the school of the prophets (special school for the clergy); and Bishop Juhan is the head of the young people's conference. There is a full program covering every phase of Church work.

\* \* \*

Church schools of the diocese of Long Island are to gather at the Cathedral, Garden City, May 26.

\* \* \*

Miss Mildred Brown, religious drama expert, met the senior class of the General Seminary recently and made it clear to them that fine results could be obtained in parishes through the carefully presented religious play.

\* \* \*

At the Chapel of the Mediator, Philadelphia, corporate communions are held for confirmation classes; a different class each Sunday. *Good idea.*

\* \* \*

Rev. Leicester F. Kent, for the past three years in charge at Cordovan, Alaska, is to take up his work as the archdeacon of the Youkon on May 1. He recently completed a trip with



THE BAPTISTRY  
At the Cathedral in New York

Bishop Rowe, covering a distance of over 2,000 miles.

\* \* \*

The motion picture showing the work of the Church in the Hawaiian Islands is now being developed and titled and will be shown at the General Convention, after which it will be released for general use.

\* \* \*

Bishop Murray was in his diocese of Maryland over Easter and brought fittingly to a close a Lent and Holy Week which has been widely and deeply observed. Never have the noonday services at Old St. Paul's been so well attended, the great church being crowded with worshippers every day, listening eagerly to messages from some of the leading clergymen of the country.

\* \* \*

A class of 43, the largest class in the history of the parish, was presented for confirmation at the Church of St. John the Baptist, Brooklyn. Included in the class were five who were received from the Roman Catholic Church. The rector of the parish, the Rev. J. L. Zacker, states that a campaign for a new church building fund has so stirred the interest of the community that there have been advances all along the line.

\* \* \*

A conference for leaders of the Woman's Auxiliary is to be held at Taylor Hall, Racine, Wisconsin, May 7th to 10th. Among the subjects list-

ed for discussion are the status of the Woman's Auxiliary; how to use the Auxiliary as a Christianizing power in the community, in relation to homes, industry, citizenship, rural life, jails; how to use the Auxiliary as an educational force; internationalism, enlisting workers, the running of branches, gifts of money, supply, and life.

\* \* \*

A meeting to discuss the cause and cure of war was held in Baltimore on March 30th, with a large representation of Church people attending. Professor James T. Shotwell, the speaker, stated that force was never an effective means of getting what we want, and showed that war is no longer an instrument that can be carefully regulated and restrained. The stir of the conference was caused by Mr. Drew Pearson of Washington, who stated that the bankers were not responsible for the present intervention in Nicaragua, but that it was in line with the foreign policy of the administration in protecting the Panama Canal.

\* \* \*

A judge was to address the Kiwanis Club of Batavia, Illinois, on a certain day in Holy Week, his subject being the qualifications of a certain gentleman he wished to see elect-

### FOR BUSY PEOPLE

By

Mrs. H. S. MUSSON  
Louisville, Kentucky

**W**E are delighted with the Bundle Plan. We do not have to peddle the papers; merely have them on a table with a receptacle for the nickels with a card which reads: **THE WITNESS, A CHURCH PAPER FOR BUSY PEOPLE.** After only eleven weeks I have over \$5.00 profit to put in the treasury of the Woman's Auxiliary. Better still, many of the congregation have formed **THE WITNESS** habit and frequently speak of articles in it. Our purchasers range from young choir boys to a woman of eighty. We easily get rid of twenty copies a week, and I am sure we shall have to increase the size of our bundle shortly.

Ten or more copies to one address at three cents a copy, payable quarterly; sell for a nickel.



ed district attorney. But something happened the last minute so the judge couldn't appear. In desperation, the committee turned to the local Roman Catholic pastor for an address. He came and began his address by announcing that he was there not to promote the interests of anyone seeking political office. Rather he came "to put in a good word for Jesus Christ." He then proceeded to deal with the Cross and Passion of Our Lord and its application to the lives of business men.

I rather imagine this is a record of some sort or other; at St. Mark's, San Antonio, Texas, the Rev. Rolfe P. Crum, rector, a class of 108 was recently presented to Bishop Capers for confirmation.

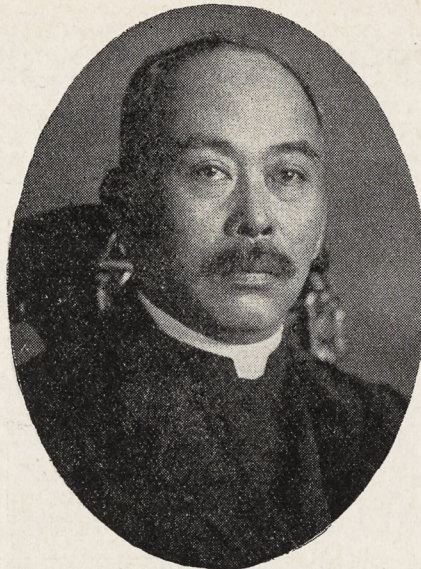
Rev. H. P. Almon Abbott, Baltimore, was the preacher at Emmanuel, Cleveland, on April 22nd, the rector of the parish, the Rev. Kirk B. O'Farrell, preaching on that Sunday at the University of Virginia.

Easter rallies for Church Schools of Chicago, were held as usual on the second Sunday after Easter.

The Church of Our Saviour, Little Falls, Minnesota, is making plans for the celebration of the 70th year of its organization which falls on a day next December.

The Rev. Charles L. Street, former chaplain of Episcopal students at the University of Chicago, has accepted an election as the headmaster of St. Albans School, diocese of Chicago.

Nearly 1300 communions were made at St. Luke's, Evanston, on



BISHOP MOTODA  
First Japanese Bishop Dies

Easter Day, and this in spite of a near blizzard. The Easter offerings of the parish totaled \$8,000. On Palm Sunday a number of memorials were blessed.

Things are moving along in the diocese of Springfield (Illinois): a well located lot has been secured for a church in Woodriver, and plans

are being made to purchase a denominational church and move it on to the property. Land has also been secured for a church at Marion and plans are under way for a building. The diocese sent over \$7,000 to the National Council last year and efforts are being made to increase the amount in 1928.

The convention of the diocese of Springfield is to meet at St. Paul's, East St. Louis, May 8th-10th. The speakers at the annual dinner are to be Dean White of Trinity Cathedral, Cleveland, Dr. Morehouse, editor of the Living Church and the bishop of the diocese.

The women's division of the committee for the completion of the Cathedral of St. John the Divine, New York, has raised \$800,000 toward their goal of a million needed to build the women's transept.

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ice to the Church, informs us that in Trinity Church, Columbus, there is a gentleman who has been singing in the choir for *seventy years*. He is now eighty-seven and is in his place each Sunday. I am sorry that she does not send in his name.

The summer school of the diocese of Dallas is to meet at St. Mary's School, June 12-20; on the faculty, Bishop Moore, Rev. Alfred Newbery of Chicago, Professor Richardson of the General Seminary, Miss Mabel Lee Cooper of "281," and the Rev. Everett H. Jones of Cuero, Texas.

The Young People's conference of the province of the Southwest will be held at Winslow, Arizona, July 20 to August 1st. The faculty: Bishops Quin and Seaman, Very Rev. James Mills of Oklahoma, Rev. H. A. Stowell of Arkansas, Mrs. C. S. Quin, and Miss Dorothy M. Fischer of the diocese of Texas.

An open air mass meeting is to be held in the amphitheatre, Mt. St. Albans, Washington, D. C., as a part of the program of the convention of the Brotherhood of St. Andrew which is to meet the week before General Convention. Bishop Freeman is to

preside and the speakers are to be Mr. George Wharton Pepper and Bishop Roots of China.

An echo of the intense feeling aroused by the Sacco-Vanzetti case was heard in Baltimore when the Rev. C. W. Whitmore accepted a position as Executive-Secretary of the Roosevelt Park Recreation Centre. The Rev. Mr. Whitmore resigned from his parish at Leonardtown, St. Mary's Co., Diocese of Washington, as a result of his outspoken opinions regarding the trial and will now do

extra-parochial work in Baltimore, not under the jurisdiction of the Diocese of Maryland.

A group of parishioners of the Church of the Redeemer, Brooklyn, started out in ten automobiles from the church on a recent Sunday afternoon, after the cars had been solemnly blessed by the rector, the Rev. Thomas J. Lacey, and enrolled in St. Christopher's League. The cars and their occupants made the rounds of the parish, calling on sick and shut-in members, bringing them the cheer

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of fellowship, also gathering up unbaptized children for baptism, and inviting and bringing people to the evening service. As a result, the church was filled in the evening. The preacher was Bishop Gray of Indiana. After church about a hundred people remained for a social hour in the parish house, and listened to informal missionary addresses.

\* \* \*

Here is a letter that I have received from Dr. Montague of Richmond, in which he corrects, in his own pleasant way, a typographical error that appeared in these columns recently:

"I am afraid I shall have to bring suit against THE WITNESS for damages on account of the following item found on page 11 of your issue of April 5th:

"A preaching mission was held at the Good Shepherd, Jacksonville, Florida, March 11-16, by the Rev. R. Cary Montague, city missionary of Richmond, Virginia. During the week he delivered thirty thousand addresses in addition to the services of the church."

"The grounds for damages will be that no rector will ever invite me to preach a mission again, because the prospect of such a flood of talk being turned loose on him will be more than anyone could stand.

"I have something of a reputation for talking, but it was never quite so bad as this.

"Upon one occasion when I was leaving a place where I had preached a mission, at the railroad station, the

rector called a friend of his, and said, 'Come here. I want you to meet my friend Mr. Montague. He has been preaching a mission for me, and has spoken twenty-two times in public, and never stopped in private.'"

\* \* \*

On Easter Day, at the Church of the Saviour, Syracuse, N. Y., there was an unusual service, in that the music was all the work of the organist and choirmaster of the church, Mr. Charles H. Fenner. Particularly noticeable was a beautiful Communion Service, composed by Mr. Fenner, in memory of three of his choristers during his residence in Buffalo, who were killed in the World War.

\* \* \*

Bishop Thomas, living in Philadelphia, is still giving effective leadership to Wyoming where he served for so many years. Passion Week he sent letters to his clergy there asking them to call upon the merchants in their localities and request them to close their stores on Good Friday.

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The response was unanimous; stores were closed, schools were closed and in most of the communities proclamations were issued by their mayors, pointing out the significance of the day and urging people to attend the Three Hour Service.

\* \* \*

St. Stephen's College, Annandale, New York, has been incorporated as a part of Columbia University Under the new arrangement the president

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of the institution is to be the President of Columbia, Dr. Nicholas Murray Butler, the Rev. Bernard Iddings Bell becoming dean. The plan is to make St. Stephens entirely self supporting, and with that end in view a campaign is to be launched soon for two million dollars. The college, as heretofore, will be limited to 250 selected men, the plan being to stress religion. The college will remain under the direction of a committee of Episcopalians.

\* \* \*

Bishop Beckwith of Alabama died on April 16th, after a long illness. He had served as Bishop since 1902 and is the author of numerous religious books.

\* \* \*

Bishop Delaney, suffragan of North Carolina, and in charge of the colored work in the diocese died on April 25th. Bishop Delaney was seventy years old.

\* \* \*

A "Life Abundant" mission was held at St. Luke's, Des Moines, the Rev. Gowan G. Williams, Rector, by

the Rev. Robert B. Bell, Rector of St. Thomas' Church, Denver. The mission was well attended and increasingly gained and held the attention and interest of the people of the parish, and of many outside the parish. Many sick persons received material and spiritual help, and a great many persons have profited by Dr. Bell's instructions. A local branch of the Life Abundant Society was formed.

\* \* \*

About 500 persons witnessed the impressive ceremonies at the dedication of the new St. Andrew's Church, Madison, Wisconsin.

Bishop Ivins gave a short address in which he congratulated the Rev. Mr. Bloodgood, the vestry, congregation, and contractor and architect of St. Andrew's on their courageous and successful undertaking.

The sermon was preached by the Rev. Marshall Day, professor at Nashotah Theological seminary.

\* \* \*

The college committee of the Church, headed by Dr. George Craig Stewart, of Evanston, has just recom-

mended that an extensive program be undertaken to grapple with religious

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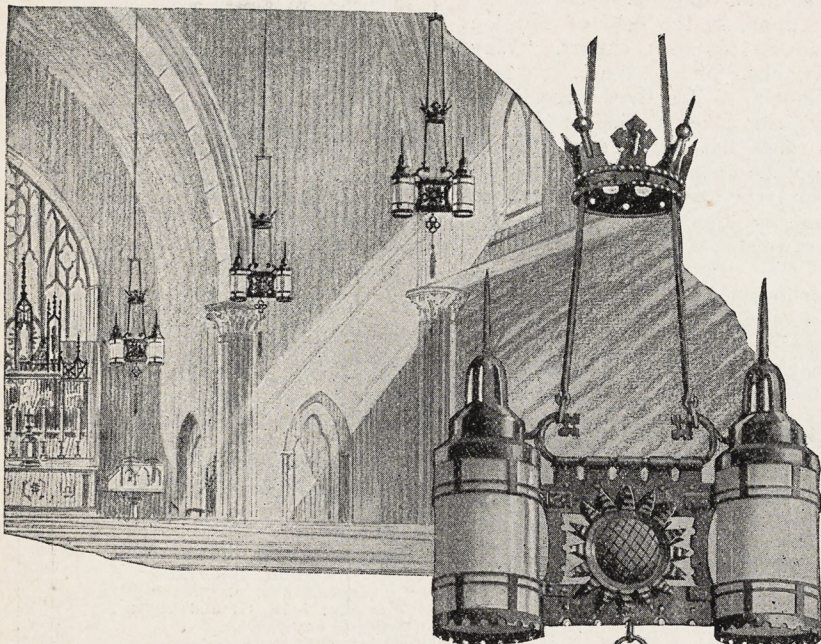
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## Services

**St. Paul's Cathedral, Buffalo**  
Rev. Charles A. Jessup, D.D.  
Sundays, 8, 9:30, 11 A. M., and 8 P. M.  
Weekdays, 8 A. M. and Noonday.  
Holy Days and Thursday, 11 A. M.

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

**Grace Church, Chicago**  
Rev. Robert Holmes  
St. Luke's Hospital Chapel until new church is built.  
Sundays: 7, 10:30 and 7:45.

**St. Paul's, Chicago**  
Rev. George H. Thomas  
Dorchester Ave. at Fiftieth St.  
Sundays: 8, 9:30, 11 and 5:00 P. M.  
Holy Days at 10 A. M.

**The Atonement, Chicago**  
Rev. Alfred Newbery  
5749 Kenmore Avenue  
Sundays: 7:30, 9:30, 11 and 5.  
Daily: 7:30, 9 and 5:30. Also Friday, 10:30.

**St. Chrysostom's, Chicago**  
Rev. Norman Hutton, S.T.D.  
Rev. Taylor Willis  
Sunday, 8, 10, and 11 a. m.  
Sunday, 4 p. m. Carillon Recital.

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

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

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

**St. Matthew's Cathedral, Dallas**  
Dean Chalmers and Rev. R. F. Murphy  
Sunday, 8, 9:45, 10:45 and 7:45.  
Daily, 7, 9:30, and 5:30.

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

**St. John's Cathedral, Denver**  
Very Rev. B. D. Dagwell  
Rev. Wallace Bristor  
Rev. H. Watts  
Sundays, 7:30, 8:30, 9:30 and 11:00 A. M., 5:00, 6:15 and 8:00 P. M.  
Church School, 9:30.

There is space here for two

## NOTICES OF CHURCH SERVICES

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conditions among college students. There is an "alarming leakage," state these leaders. "Literally thousands of boys and girls who have been confined and reared in our parishes return from college indifferent and even hostile to the faith of their fathers."

\* \* \*

St. Thomas' church, Hollywood, Calif., Rev. A. H. Wurtele, rector, has recently held a successful 10-days preaching mission conducted by Rev. Arthur H. Moore, president of the University of King's college, Halifax, N. S. The church was crowded at all services with enthusiastic congregations, many of the prominent screen artists of Hollywood showing interest in the event.

\* \* \*

Forty years have passed since Herbert Brooks first became verger and sexton at St. Paul's church, Riverside, New York. At 72 he is an active participant and assistant in the services of the parish. *Notable service.*

\* \* \*

Writing in the London Daily News, Dr. T. R. Glover declares that while in some fields experts must be depended upon, in the field of religion one can be his own expert. "Why not," he asks, "be an expert, yourself, in religion? A life lived experimentally in the love of God, based on Christ, does not really depend very much on the authorship of Deuteronomy; and you can learn a lot about it from the epistle to the Hebrews, whoever wrote it."

\* \* \*

According to a consolidated directory of social agencies in the five boroughs of New York, published by the Charity Organization society and other federated groups of social agencies, it is reported that New York city is "the capital of the nation" in social service work and has the largest and most efficient welfare machinery in the world.

\* \* \*

The theme of the national spring conference of the fellowship of reconciliation, in the Linwood Boulevard Christian church, Kansas City, April 10 to 12, was "a constructive policy against war and crime." Bishop Paul Jones, one of the secretaries of the fellowship, was chairman. The program opened on Tuesday afternoon with a discussion of militarism in the United States, led by Bishop Jones. Kirby Page led the discussion of Latin-American relations at the first public meeting that evening. The same subject was continued the following morning. Problems of the Pacific were presented Wednesday afternoon, by Paul Blanshard. Ex-Governor Sweet, of Colorado, was the speaker at the second evening meeting. Thursday morning the conference discussed crime, with empha-

## Services

**Cathedral of St. John the Divine, New York**  
Amsterdam Ave. and 111th St.  
Sunday Services: 8, 9, (French), 9:30, 11 A. M. and 4 P. M.  
Daily: 7:30 and 10 A. M. and 5:00 P. M.

**The Incarnation, New York**  
Madison Ave. at 35th St.  
Rev. H. Percy Silver, S.T.D., Rector  
Sundays, 8, 10 and 11 a. m., 4 p. m.  
Daily, 12:20.

**Trinity Church, New York**  
Rev. Caleb R. Stetson, S.T.D.  
Broadway and Wall St.  
Sunday, 7:30, 9, 11, and 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 Thursday, 7:30 and 11.

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

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

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

**Church of St. Mary the Virgin, New York**  
139 West Forty-sixth Street  
Rev. J. G. H. Barry, D.D., Litt.D.  
Sunday Masses, 7:30, 8:15, 9, 10:45.  
Vespers and Benediction, 4.  
Week-day Masses, 7, 8, 9:30.

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

**All Saints' Cathedral, Milwaukee**  
Dean Hutchinson  
Juneau Ave. and Marshall St.  
Sundays, 7:30, 11, and 5:30.  
Daily 7 and 5:30.  
Holy Days, 9:30.

**St. Paul's, Milwaukee**  
Rev. Holmes Whitmore  
Knapp and Marshall Streets  
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Holy Days and Tuesdays, 9:30.  
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Sundays, 8, 9:30 and 11.  
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sis on the economic aspects of the question. The way to treat offenders was considered in the afternoon. The conference ended that evening with an address by Reinhold Niebuhr, of Detroit, on the religious basis of the fellowship method.

\* \* \*

According to William Boyd, advertising manager of the Curtis publications, criticism of foreign missions is based largely upon the ignorance of those who give voice to such criticism. Mr. Boyd recently spent eight months visiting the mission stations of Europe and of India, in the interests of the Methodist Episcopal board of foreign missions. "Many globe trotters try to find the worst phases of the social life of the countries they visit," says Mr. Boyd, "and do not seek or see the benefits that missionaries have contributed to those lands. Then, after spending their days playing bridge and their nights in dancing, they return to say they saw nothing of missionary results. I believe that every dollar invested in foreign missions has produced greater returns than any dollar invested in any other human enterprise."

\* \* \*

In St. Paul's Church, Rio de Janeiro, which is about ten years old, there have been, in all, 207 confirmations. Its present equipment is a clean but forlorn and leaking building more resembling a garage. A new church is under way, struggling along as funds permit, under the careful direction of a deacon, Rev. Euclides Deslandes.

**STUDDERT-KENNEDY PREACHES**  
(Continued from page 8)

paralyzing dependence on certain foreign churches with whose political ambitions we can have no sympathy."

The bishop of Durham is strongly opposed to the admission of women to Holy Orders. The Church of England, he argues, could hardly be justified in taking on its own authority a decision which would involve a departure from the institution of Christ, from the practice of the Apostles and from the tradition of the Universal Church. Dr. Henson sees no reason in the present situation, and none in the spiritual achievements of individual women, past or present, which could justify so great a breach with the traditions of Christendom. He goes on to say that the most menacing evil of our times is the refusal of wifely and motherly functions by women, when "the world wants desperately not female priests and bishops, but Christian wives and mothers." The Church Times, of course, is dead against the proposition, while the Church of England Newspaper and the Christian World (Nonconformist) are in favor of the admission of women to Holy Orders.

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