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THE HOUSEHOLD of FAITH THE SACRAMENTS

Philip M. Rhineland

VICTORY THROUGH STRUGGLE

Irving P. Johnson

UNREST IN AMERICA

Sherwood Eddy

APRIL 26th ISSUE

The Task of the Church

Robert S. Chalmers

The Council's Work

By Mr. Alfred Newbery

THE SCIENCE OF THE CHURCH IN ACTION

The Field Department exists to promote an idea.

More than a decade ago, one man got the idea and put it into operation. In the past four years it has been applied throughout the Church with varying degrees of thoroughness, and the results are these: missions once closed have been re-opened, other missions have become self-supporting parishes, there have been larger confirmation classes, in the first year Sunday Schools showed an increased enrollment of 24,000 pupils and added to their teaching force 1,700. There have been more candidates for the ministry, and in one year seventy-one new missionaries were sent into the field—a great increase over any previous record.

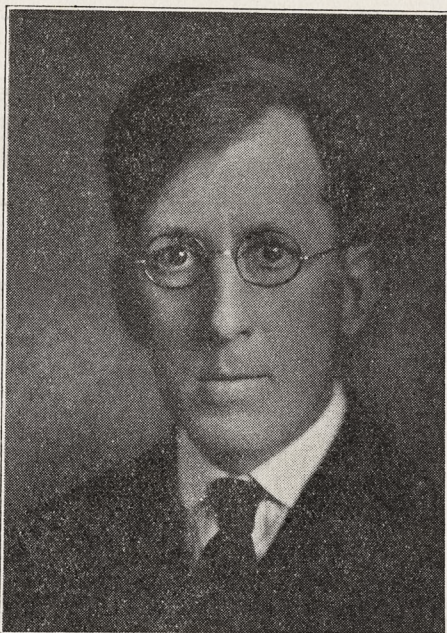
The financial results are given only as an indication of deeper consecration. Naturally they can be used more readily in statistical form and so are more fully accessible. It is estimated that the parishes during the first year of the campaign added to their own support three and a half millions of dollars. In the first year of the campaign clergy salaries throughout the Church were increased by the lump sum of at least one million dollars, and by the end of the second year this increase had grown to more than two and a quarter millions.

But every parish is part of a diocese, and the diocese has extension and institutional work of its own for the support of which it relies upon its parishes. What of the dioceses in this campaign? During the first year diocesan funds for diocesan purposes were increased two million one hundred and fifty thousand dollars.

Then there is the general work of the Church, a responsibility of the whole rather than of any part—all the foreign and domestic missionary work, the heading up of Religious Education and Christian Social Service, and the maintenance of general institutions and co-operative agencies. During the first year of the campaign the general work of the Church received an increase of one million seven hundred thousand dollars, in round figures; in percentage, an increase of 117 per cent. For the second year, one of general financial depression, and, in the campaign, of inevitable reaction and some diocesan readjustments, the total setback in general Church figures is only four per cent. In that year thirty-nine dioceses took a forward step. It may fairly be said, then, that in 1920 the Church made a great forward stride and in 1921 held the advance that had been made, and the advanced line has been substantially held since.

What was the idea which started with one man ten years ago? In the words of that man, the Reverend Robert W. Patton, D. D., now field director of the Nation-Wide Field Department, it is "the science of the Church in action."

If we go back to the principles of our religion we find that they are two, the principle of a personal relationship with God through Jesus Christ, and the principle of our relationship to our neighbor



Rev. Thomas Casady

in the light of Christ's revelation. Out of these principles grow the life of the spirit in communion with God and the expression of that life in the world of men.

This is all very obvious, but a history of the Christian religion in general and of Christian missions in particular shows that our performance has always been far behind our profession and that time and again the profession has become narrowed and selfish and perverted.

The reason, if there be only one, is that we have failed to keep before ourselves the whole objective as given by our Lord. Only by losing ourselves could we find ourselves, we were told, and the command given to His followers was that they should go into all the world. By attempting less than that, in other words, by being selfish, we have courted spiritual disaster.

All this meant to Dr. Patton that the members of a parish should learn to regard themselves as primarily members of a Church with a world-wide mission, that acting on that basis was the best way of taking care of themselves as a parish, and that the parish life should be built around its responsibility to the world as the truest aim of its existence.

And, unfortunately, that sounded like new doctrine. A great many Church people had come to regard "missions" as a work of supererogation and some were actively opposed to it.

To break down opposition, to overcome apathy and to restore perspective, education was needed, and gradually out of Dr. Patton's experience there grew a method of education.

Briefly it consisted of elucidating the different aspects of the Church's whole task, driving home the worth-whileness of it, presenting a method of performing that task, and finally making an appeal for an adequate response. Parish after parish was made over through conferences carefully prepared for and led by him on the Church's Mission. More and more clearly it became apparent that this was the basis of a great spiritualizing force in the Church, that what had been done in one

parish could be done in all, and that if it could be done simultaneously over all the Church, a great awakening of the Church as a whole would result.

It was done!

Today a large part of the Church is prosecuting the work of informing the mind and awakening the conscience on the Church's whole task. Through the printed page and the lantern slide, the discussion group and the information man, through conferences and missionary addresses the mind is being informed, leaders are being trained, while through every spiritual agency of public worship, private devotions, the sacraments and the preaching of the Word, the conscience is being awakened. And the inevitable result is that the responsibility of the parish locally is more adequately assumed as its consecration to the task furthest away is deepened. The campaign has been a splendid illustration of the truth that "the light that shines farthest shines brightest at home."

Our Council

Thomas Casady was born in Des Moines, Iowa, in 1881. He graduated from the State University of Iowa and from the General Theological Seminary. He is married and has five children. From 1906 to 1908 he was in charge of St. Mary's Mission, Oelwein, Iowa, leaving there to take charge of St. Mary's in Des Moines, where he remained until 1912. He then became the rector of the Church of the Ascension, Pueblo, Colorado, where he remained until 1920, when he accepted a call to his present parish, All Saints, Omaha, Nebraska. Mr. Casady has held various offices in the Church—a trustee for the Diocese of Colorado, and Dean of the Southern Deanery of that diocese; member of the Executive Committee of the Northwest Province and chairman of the Department of Religious Education. He is at present a member of the Standing Committee of the Diocese of Nebraska and the Chairman of the diocesan department of Religious Education, and was elected a member of the National Council last year.

Plan your vacation NOW!

Let it find you attending

The RACINE CONFERENCE

FOR CHURCH WORKERS

Place: Racine College, Racine, Wisconsin.

Time: June 30th-July 11th.

Where It All Happened

By Rev. Frank E. Wilson, S.T.D.

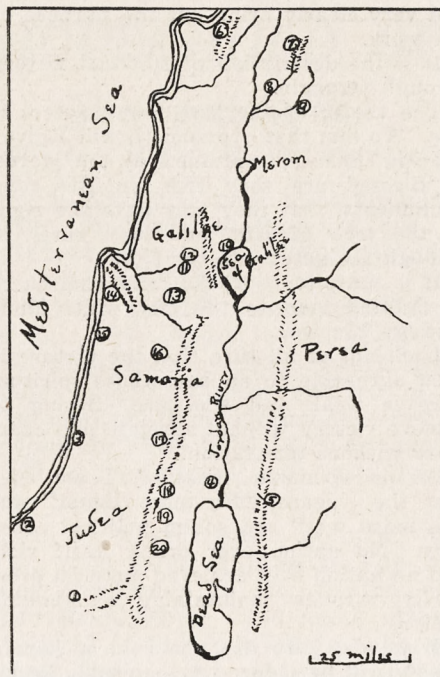
VI—SAMARIA

After the death of King Solomon the majority of his people revolted and the kingdom was divided. Jerusalem and the neighboring country of Judah remained loyal to his son Rehoboam. All the rest of the country northward followed Jeroboam and set up the separate Kingdom of Israel.

In 721 B. C. the Assyrians conquered the northern Kingdom of Israel and deported the inhabitants. We never hear anything again of these lost ten tribes. A mixed lot of colonists were in their turn planted in this conquered country by the Assyrians. At the request of these strangers some Hebrew priests were sent to live with them and teach them the worship of Jehovah whom they considered peculiarly the god of that land. The result was a mongrel people with a mongrel religion, partly Hebrew but corrupted with the mixed customs of the many cults the colonists had brought with them. These people were called "Samaritans."

In 586 B. C. the southern Kingdom of Judah was conquered by the Babylonians and those Hebrews in their turn were deported to Babylon, where they remained in captivity for seventy years. Then they were permitted to return and rebuild their city and Temple in Jerusalem. On their return their neighbors to the north, the Samaritans, offered to help in the work of reconstruction but these pure-bred Hebrews (now called Jews) haughtily declined the advances of the half-breed people. Thereupon the Samaritans put every obstacle in the way of the Jews and a feud was engendered between them which was still bitter in our Lord's time four hundred years later, and the remnants of which are still there. That's why the Pharisees writhed when Christ told the parable of the Good Samaritan who was better than the Jewish priest or Levite.

Samaria covers the central portion of our map west of the Jordan River. It is a beautiful country of hills and valleys with all the natural fertility of Galilee and none of the rough ruggedness of Judea. Samaria is remarkably open. There are no barriers to keep people out. Jehu and Ahab drove their chariots in Samaria because it was the only part of the country where chariots could be successfully driven. It was an easy country to invade, having few natural defenses. Also it was that portion of Israel's inheritance which was most readily affected by outside influences because its doors to the world around it were always naturally wide open. As one might expect, it was in Samaria that Elijah fought the imported Baal-worship—on famous Mount Carmel (14). It was also in Samaria that Amos, first of the written prophets and most scorching of them all, bitterly denounced the prevalent spiritual decay. It was in Samaria that Hosea pled with them to renounce their disloyalty to God and put away the corrupting foreign enticements.



- | | |
|---------------------|--------------|
| 1—Beersheba | 11—Nazareth |
| 2—Gaza | 12—Cana |
| 3—Joppa | 13—Esdraelon |
| 4—Jericho | 14—Carmel |
| 5—Pisqah | 15—Caesarea |
| 6—Lebanon | 16—Samaria |
| 7—Hermon | 17—Bethel |
| 8—Dan | 18—Jerusalem |
| 9—Caesarea Philippi | 19—Bethlehem |
| 10—Capernaum | 20—Hebron |

Samaria's geography was always a strong contributing factor to her spiritual delinquency.

In early times the country was called Mount Ephraim. Most of the history in Joshua and Judges is placed there because in the original conquest of Canaan it was more easily settled than other sections. Our Lord's ministry touched Samaria a few times, but the ancient enmity did not offer a propitious introduction for Him. Doubtless, He crossed thru Samaria many times. The more rigid Judeans generally traveled by way of Perea rather than set foot on Samaritan soil, but the more liberal Galileans were not so particular except when going up to Jerusalem for one of the great feasts when all defilement was scrupulously avoided. Once an unknown Samaritan village refused ordinary hospitality to our Lord and His Galilean apostles, whereupon St. John and St. James in an outburst of inherited wrath wanted to call down fire from heaven as the only sufficient punishment.

In the north-west corner of Samaria Mt. Carmel thrusts out into the sea. It is a long ridge, at the lower end of which is the Valley of Dothan where Joseph went in search of his brethren. The great highway from Egypt cuts across thru Dothan to escape Mt. Carmel and of course it was here that he was sold to the Midianites who were making that trip southwards. On Mt. Carmel Elijah contested for Jehovah and had the priests of Baal slain at the brook Kishon which runs into the sea along its northern side. It is the same Kishon where Deborah and Barak fought Sisera in the days of the judges. Further down the coast is Caesarea (15) a New Testament city with an artificial sea-port,

where St. Paul was imprisoned for some two years until he finally appealed to Caesar. Two places of holy associations are to be found in southern Samaria. One is Bethel (17) where Jacob had his dream of the ladder between heaven and earth. Nearby is Shiloh, one of the earliest places of worship where the ark was kept by the faithful Eli and where Samuel "ministered before the Lord."

Just in the center of the district rise the twin mountains of Ebal and Gerizim. Shechem lies in the valley between them, which is said to be the most beautiful valley in Palestine. Shechem was what might be called the capital of Israel before Jerusalem fell into their hands. On this spot Joshua had the law read to his people and in Shechem Jeroboam was crowned king over the revolutionary northern Kingdom of Israel. Nearby is Sychar, where Jacob's well still gives water and where our Saviour conversed with the Samaritan woman to the great astonishment of His apostles.

The city of Samaria (16) has given its name to the district. It is by nature a great strong-hold, almost impregnable in the days before artillery was known. Omri bought it and made it the capital instead of Shechem. Ahab and his foreign wife Jezebel made it the center of a licentious idolatry. In Elisha's day it stood a fearful siege by the Syrians. It took the Assyrians three years to capture it later on. Four hundred years later Alexander the Great captured it. It was fought for by the Egyptians and by the Maccabees. Herod rebuilt the city and called it Sebaste. The Crusaders built a cathedral there and made it a see city. Jezebel slew the priests of Jehovah in this city and Jehu killed the priests of Baal there. Herod has his two sons murdered there and tradition assigns to it the death of St. John Baptist. Its history is one of violence and blood-shed, unrelieved by any more ennobling strains.

The story of Samaria is that of a country which began well and ended badly. The country was good but the people were not.

FINAL ARRANGEMENTS MADE FOR CHURCH CONGRESS

Interest in the Church Congress, which is to meet in Boston beginning April 29th and running through May 2nd, is so keen that the committee on arrangements has felt obliged to secure a larger hall than had been first planned. The final decision is that the opening meeting on Tuesday evening, at which Bishop Lawrence will make his address of welcome, and at which Rev. Roland Cotton Smith, D.D., will give his historical address covering fifty years of the Church Congress in America, will be held in the Crypt of St. Paul's Cathedral. All the other meetings, morning, afternoon and evening, will be held in Ford Hall. The hour for the afternoon meetings has been set at 3 o'clock, except on the last day, Friday, when the meeting will begin at two, in order to permit people to catch the late afternoon trains out of Boston.

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Victory Through Struggle

By Rt. Rev. Irving P. Johnson, D.D.

The Book of Revelation would scarcely be a good seller if published today. It would not satisfy the popular taste which craves action without morals and sentiment without responsibility.

I heard just the other day of an author who was told by his publishers that he could treble the sale of his books if he would not insist on certain ideals, which he introduced in his characters.

The Book of Revelation is the essence of idealism. Much of the book is obscure to our materialistic minds. It is the effort, too, to describe heavenly visions in earthly language.

It has been well said that the central part of the book is a series of tableaux, describing the struggle between righteousness and sin in the spiritual world. One might say that men were merely spectators in this warfare between forces of gigantic strength.

It leaves one with the impression that the same battle which each man is fighting in his own soul is going on continuously in heavenly places, and that man's eternal destiny will depend upon the issue of the contest.

Most people do not seem to attach any reality to Satan and to the angelic hosts, but I see no more reason to confine the struggle between good and evil to the human race, than I would to confine the laws of contraction and expansion to this terrestrial sphere.

Man isn't so much as he sometimes fancies that he is.

His personality is his chief asset, but it is a piece of arrogant conceit to imagine that this vast universe has no other personality than that of man.

As well say that electrons are confined to this earth.

The Book of Revelation describes the battle of the spiritual elements in earthly language, which is necessarily confined in its vocabulary to the terms of human experience.

* * *

But the first part of the book and the last part of it are intelligible to us all,

and very clearly bring out the purpose of the work.

It is the description of spiritual victory through struggle.

The theme of the first few chapters is this, "To him that overcometh will I give" and the final is contained in the words,

"Blessed are they that do His commandments, that they may have the right to the tree of life, and may enter in through the gates into the city."

It is the picture of the triumphal entry of fighting men to the city which their courage has won.

I am not at all sure that the picture is even agreeable to an age whose spiritual fibre is weak and who are striving to achieve victory without struggle and character without temptation.

As an economic measure, I am sure that the slogans, "No more liquor" and "no more war" are sound political economy. No nation ever drank itself rich, and no nation ever achieved material prosperity through maintaining a standing army.

I am also sure that the sum of human misery will be reduced by banishing liquor and war from our midst. But strangely enough there is a moral danger in the whole movement, a danger that is not only possible but apparent. And that danger is this, that when we remove temptation and struggle from human life, we walk through dry places seeking excitement and find it in the movies, in the bleachers, in theological controversies and in quarrels leading to divorce.

Theoretically we should have happy homes and pleasant communities when we have banished liquor and war. Practically we have an increase in apartments and the activities of the Ku Klux Klan.

Funny world! Isn't it?

I presume God might have built a fence around the tree in the Garden and Adam would have never eaten the apple. Personally I am never skeptical of God's ways and always doubtful of man's wisdom.

God made a world in which temptation and struggle are the paths to spiritual victory, and man wants a world in which legislation and pacifism will give him material prosperity.

The former process has made many heroes; the latter I am afraid will only increase the number of fleshy people.

Christ said: "It must need be that offenses come" and Christ knew because He was the victim of offenses during all of His glorious ministry.

The Pharisees believed in laws and pacifism. Their greatest fear was that Christ would lead a rebellion and that the Romans would take away their place and their nation.

Do not misunderstand me. I believe that a sober world at peace is a much better world than a drunken world at war. Who wouldn't? But the test of character lies in the motive. And what bothers me is not the practice of the age but the motive which animates it.

Is the world anxious that men abstain from strong drink in order that they may taste and see how gracious the Lord is, or are they advocating temperance that business may be better? Are we anxious to avoid war because we want truth and justice to prevail or merely because we do not want to get hurt.

I have spent days in towns in which there has been no intoxication for years; but men were as mean as ever, and smaller than dwarfs. I have seen men who would not fight because they couldn't. In other words, the ideal that St. John gives of Heaven is a place where drunkenness and war should be absent, but not because the inhabitants lacked spirit and courage, but because each man had fought the battle of life and overcome his own meanness.

In many instances the greatest argument against prohibition has been the prohibitionist; and against pacifism has been the pacifist.

When mean people advocate a glorious cause they make it nauseous, and to follow their lead is to lose one's self-respect. Such a crusade, no matter how worthy the objective, has never won honor for the cause advocated.

It will be a glorious day when drunkenness and war will be done away, but not if instead we have narrow intolerance and smug complacency.

The passion of our Lord which we are now contemplating is a protest against intemperance and strife, but it is the only way in which those things can ever be eradicated.

One doesn't change the nature of the beast, if one has a cage of cats, who are spoon-fed and tied up. They remain cats to the end of the chapter. Spiritual victories are not achieved by imprisoning bad men. Penitentiaries have no inspiration to righteousness. They make the life and property of other men safer, but do not increase the sum of human righteousness. Let us face the facts.

Prohibition and pacifism are desirable things to achieve for the greatest good of the greatest number.

They are not and cannot be substitutes for regeneration and sanctification. And unless they are advocated and enforced by men who have conquered their own meanness they will merely increase the number of liars and hypocrites in a nation already well provided with these liabilities.

THE WITNESS FUND

In 1922 about \$250 was given by Witness readers to this fund, which is used to pay the subscriptions of clergymen and others who would otherwise be compelled to go without the paper. In 1923 only \$160 was given. We hope that a generous amount will be given this year. A day does not pass without letters from subscribers who want the paper, but are compelled to discontinue. We do not want anyone, really desirous of the paper, to be without it. These readers will continue to receive their copies with a little help from you.

We acknowledge the following donations to the Fund for 1924:

Rev. George Holcran	\$ 2.00
Ethel M. Young	1.00
E. A. Packer	2.00
L. S. P.	.50

Total for 1924\$78.50

THE HOUSEHOLD OF FAITH

The Sacraments

By Rt. Rev. Philip M. Rhineland, D. D.

Everything really Christian is *supernatural*; that is, *above* nature. Christ "came down" to raise up what we know as "nature." That is the one great idea at the back of all genuinely Christian faith. Each separate item of Christian faith depends on that idea, carries it out, and illustrates it. In our Lord the supernatural comes to lift up the natural. That is Christianity.

But, equally, nothing really Christian is *unnatural*, that is, *against* nature. Christ came, not to destroy nature, but to fulfill it. That great idea also lies at the very heart of Christianity. It, too, is implied in every item of Christian faith and practice. In our Lord it is nature, not something alien, or contrary to nature, which is "lifted up."

Now that is a broad principle. It covers a great deal of ground. It has many applications. For instance, it explains the relation of Christianity to other religions. Christianity is not a rival, or alternative, to other religions. Rather in Christianity *supernatural* completes and fulfills *natural* religion. It, and it alone, has power to fulfill, but it is natural religion which it fulfills. Non-Christian religion is as a prayer to which Christianity is the answer. Men were praying for the grace and truth of God. In Jesus Christ God sent them the grace and truth which they were praying for. So in the Christian view of redemption, Christ redeems what has already been created. He restores and perfects the nature which man has. He does not do away with it. Forgiveness of sins does not mean taking out a ruined soul and putting a good one in its place. It means building up the soul out of its ruins, making a new man out of the old.

So, in particular, is it with the Christian sacraments. They are *supernatural*. They would not be really Christian if they were not *supernatural*. By very definition they are ways in which the supernatural lays hold of the natural and lifts it to a higher level. They are outward and visible signs and means of inward and spiritual grace.

But on the other hand they are not natural. They are not strange and alien things, at odds with ordinary experience, contradictory to nature. Quite the opposite, they are wholly congenial to experience and to what we know of nature. They fit right

in. For nature itself is sacramental. The Christian sacraments are supreme and convincing illustrations of a universal principle of law. They build on nature's sacramental character. They imply it and depend on it. They show us that nature, when made perfect, when carried on to the goal of its development, when its evolution shall have been completed, will be sacramental still, indeed more than ever sacramental.

It is worth while pointing this out with some emphasis. For it is not uncommon to find people, even Christian people, who make little or nothing of the sacraments, who even treat them with contempt and call them "magical," "irrational" and "superstitious." Such views are often taken as signs of superior intelligence and liberal culture. The average "Modernist," for instance, has little use for sacraments. But in this he condemns only his own intelligence and culture. For to make light of sacraments is to make light of nature as well as Christianity. It implies a dull and narrow view of nature. It ignores some of the most obvious and important facts of nature. Nowhere does Christianity so manifestly correspond to, and complete, the natural order as in its sacramental system. Nowhere does the supernatural so strikingly complete the natural.

Modern science is a most impressive witness at this point. For modern science, in the process of its own investigations of nature, is breaking down the wall which, except for those who have held the Christian faith in sacraments, has so sharply separated spirit from matter. Modern science is discovering more and more clearly the ceaseless and intimate action and reaction between the two. Matter, under the close analysis which has become possible in recent days, is almost vanishing as matter. It is becoming mystery. It seems now that there are no such things as impenetrable particles of matter which used to be called "atoms." In their place we are told of minute centres of energy or movement, little whirlpools of electric force, subtle, invisible, intangible, hardly to be denied in their own right, the name of "spiritual."

One can fancy the amazement of the scientist of some fifty years ago, if he were to be confronted by such facts as these, reported to him, not

by a Christian theologian, but by scientific investigators who are his own legitimate successors. And what is true of modern chemistry and physics is also true of biology and psychology, in so far as the latter can be truly called a science. Indeed the modern psychological theory of the "subconscious mind" seems to throw, from the side of science, a vivid light on the mystery of the Holy Spirit's presence and operation. It at least suggests what may, in reverence, be called the mechanism or machinery of inspiration.

But for most of us the most convincing witness to the sacramental character of nature is not found in science but in our own ordinary experience. After all, our only first-hand knowledge of matter, and of its spiritual possibilities, comes to us through the matter in which we are embodied. We know what "bodies" are at any rate. In them we are behind the scenes and pull the strings. And from hour to hour we find it true that what is "spiritual" in us depends on what is "material" in us; that, as far as we can see, without the help and ministry of matter, we should be spiritually impotent. (Indeed we should be spiritually *dead*, for we should never have been born. Without our parents' bodies, and our own, we never should have come to life at all! But let that pass.) Quite literally, our whole capacity for spiritual expression and activity depends on bodily instruments and agencies. So far from clogging and hampering the spirit, the body gives the spirit its only chance of life and action. So far from being the prison-house of spirit, the body is what sets the spirit free. We do not become more spiritual as we become less bodily: as we use the body less, or have less of it to use. On the contrary, the truly spiritual man or woman is the one whose body is truly dominated and directed by the spirit: whose body, fair, strong, normal, trained and exercised, in every organ, limb, ligament, and tissue, waits for the orders of the spirit, as a servant on his master, and in all things works out the spirit's will. Surely we Christians must remember that the only perfect spiritual life ever lived on earth was lived by our Incarnate Lord: the Embodied Son of God. Not to get rid of the body, but to spiritualize the body, and so

fit it for spiritual service, is the true aim of spiritual life.

Every little detail of experience illustrates and enforces this sacramental principle of the spirit's dependence upon matter. Language, for instance, which is but sound or noise, is none the less the embodiment of thought. Language makes communication possible from soul to soul. Language means literature and literature stands for art. And all man's art depends on matter. Indeed, art is just the shaping and distributing of matter in order that some spiritual idea or sentiment may find voice which else were voiceless.

Or, take food, for instance. Food by assimilation through what we call digestion (surely a most transcendent mystery) is transmuted into spiritual energy. A glass of milk or piece of bread may be the material condition of a poem or prayer: at least there could be neither poem nor prayer had there not been a glass of milk, or its equivalent.

Again, consider love and its loving use of symbols: its pious care of sacred places: its cherishing of dear associations. Such material embodiments do not degrade love or make it less the center and reality of spiritual life. Just the reverse. They bring more and more of life under love's control. They enlarge love's kingdom. A chemist will analyze a tear-drop and tell you its chemical constituents. But love takes the same tear and makes it a sacrament of sympathy. So with a kiss; a handclasp; a photograph; a withered flower; a shrine; a sanctuary; a church; an altar. Love, which is pure spirit, pours itself into all, transfigures all, spiritualizes all; makes all eloquent of spirit, centers of spiritual influence, channels of spiritual grace. So far all this is *natural*. There has been no mention yet of what is *supernatural*. And it shows nature to be sacramental through and through, from end to end.

But if it be true, as we have seen, that the sacramental principle operates in all we know of nature, it is in Christianity that the sacramental principle comes to its complete and perfect effect and demonstration. The Christian Church used sacraments and believed in sacraments from the first. Its faith in sacraments and use of sacraments were derived, not, of course, from science or from consideration of men's experience of nature. Rather, they were a necessary consequence of the Church's faith in Jesus as the Incarnate Lord; the Word or Son of God, made flesh.

This fundamental faith in the In-

carnation makes sure for every Christian the final truth of the sacramental law both in nature and in grace. For faith in the incarnation is not belief that in Jesus Christ we have a good man, or a wise man, or a great example, or an inspired prophet. All that is swept aside as wholly unworthy and inadequate. For goodness is not communicable; I cannot be good just because Jesus was good. Neither is there redemption in an example; I cannot be quit of sin just because Jesus had no sin. Neither is there any power in a moral code to make men keep it; the Sermon on the Mount does not enforce itself. On no such foundation can religion be built up. In no such way can the supernatural reach down to raise and sanctify the natural. What the Apostles taught as the very truth taught them by the Lord and by the Holy Spirit; what the Church from the beginning has believed, is that when Jesus was born of Mary, God was made man. God who is Spirit, entered into human nature, took human nature on Him, lived and lives His own divine life in the human nature which He took. He made human nature capable of being the tabernacle of very God. To say all briefly He lifted up nature *bodily* into the supernatural. "In Him dwelt all the fullness of the Godhead *bodily*."

Of course, even that by itself was not the end. That by itself could not suffice for the redemption and regeneration of the world. God in human nature; God as man; God "*bodily*" with men: that is what faith in Incarnation means. But, so far, it tells of, it is true of, our Lord himself; of Him alone and of no other. How are *we* affected by it? Where do *we* come in? In His own case, evidently, and very wonderfully, matter has become the home and the instrument of spirit: of God himself. In Jesus Christ the supernatural is in the natural, "*bodily*," that is, sacramentally. Will it be so, can it be so, in us?

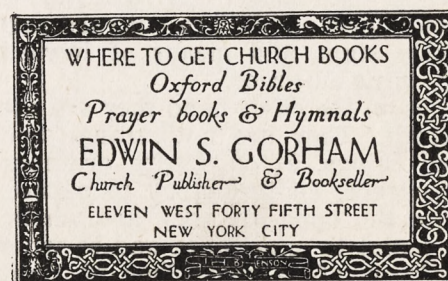
The answer is found in the Church and in the Church's sacraments. That is what the Church is for: it is the way in which, the means through which, the Incarnation passes out and over from our Lord to us and includes us in the sacramental mystery of God in human nature. The Church is the Lord's Body: His *other* Body: His *larger* Body: His *extended* Body, but His Body still. He dwells "*bodily*" in the Church. He dwells in us as members of the Church.

This is the familiar and oft repeated view of the Church which we find in the New Testament. We can

trace it back to the beginning of the Church's life: that is, back to Pentecost when the Church was born. The Spirit came upon one hundred and twenty individuals and welded them together into a close-knit body or society. The Spirit came upon them all together from their common Lord. It was His greatest gift. It was His common gift, to all of them together. It had come on them when they were all together. They would, therefore, keep together that the Spirit might come and keep on coming. The assembly of the Church was the sacred place of meeting, not only with one another, but with Him. Membership in the Church brought them in contact with the Spirit: kept them in touch with Him. The *Body* of the Church was as visible, as tangible, as much made up of matter, as was the human body of the Lord Himself. It was by being "added to" this Body, by being taken in as a new part, as a new member, that each received the Spirit's gift of life and power for himself. So it is through the Church that the Incarnation of the Lord reaches to us: *God as Man* comes to mean, in sober reality and truth, *God in men and women*.

And, of course, the next step—and it is a very short and simple step—takes us to the sacraments which mark the Church's life and which brings the Church's gift, out from the Body, to each individual. They are ways of distributing the common grace. They are entirely appropriate to, almost necessitated by, the relation, first, of the Incarnate Lord to His Body the Church, and then of the Church to every member. They are graciously and delicately adjusted to the needs and capacities of human life in all its stages, from birth to death. They explain themselves by the very forms they take and means they use. What the poet says of prayer is finally and completely true of the Holy Sacraments of the Holy Body of the Holy Lord. They constitute, each linked to each in a perfect spiritual unity, "the golden chains by which the whole round world is bound about the feet of God."

Please renew your subscription promptly upon the receipt of a notice.



PRESENT DAY SOCIAL AND INTELLECTUAL UNREST

BY SHERWOOD EDDY, LL.D.

UNREST IN AMERICA

Nowhere is that old order more in evidence than in Central Europe, which, in the occupation of the Ruhr and the Rhine under the militaristic policy of the Poincare cabinet, is not only menaced with hunger, starvation and revolution, but threatens to drag the whole world back again into the abyss of war. Organized labor and the youth movement of Europe are increasingly rising in protest against recurring war. In a recent convention of the youth of Europe from a score of countries in "The Third Democratic International Congress for Peace," some of the leaders of the French youth movement admitted with shame the wrongs of their military occupation of the Ruhr, while the German youth pressed forward offering their money, their personal possessions and their very lives to help rebuild the devastated areas.

Russia is the final example of social and intellectual unrest. She stands as a warning to the whole world in the vast volcanic upheaval which has shaken that land to its foundations. The statue of the royal autocrat, Alexander III, in Petrograd, which embodies the very insolence of autocracy, now has inscribed beneath it, "I stand here as a miserable scarecrow to warn all nations of the sins of autocracy." All Russia, as well as this statue, stands before the world today both as a warning and as a challenge. She is a warning not to drift blindly, as her former government did, to its impending doom; she is a challenge to every other nation to set its house in order before it is too late.

With all its own faults, Soviet Russia today stands as a warning and a challenge to the rest of the world wherever capitalism is ruthless, wherever there is monopolistic exploitation of natural resources for the profit of the few, regardless of the welfare of the many, wherever business and industry are conducted solely for private profit rather than for public service. Russia stands as a political, social and industrial challenge to the world, wherever nations, races, colonies or classes are conquered or exploited.

On my recent visit to Russia, however, although it was better than I had found it under the hideous regime of the Czars, I found widespread social and intellectual unrest. Soviet Russia has not yet found the solution of its social problems in the frankly avowed materialism, atheism and anti-religious policy of the Communist Party, in their avowed disbelief in democracy, their dictatorship of the proletariat and their denial of liberty which dare not allow freedom of speech, of the press, or of action in opposition to the government.

We will all agree that there is a deep, fundamental social and intellectual unrest possessing the youth, the leaders of them, and often even the masses, both in Asia and Europe. What of America? A Christian leader recently refused to allow any discussion of social problems, saying "America is all right—at least ninety-eight per cent all right."

With reference to our own country, let us examine the three evils against which the youth of other lands are in insurgent rebellion—materialism, autocracy and militarism. Is the United States ninety-eight per cent all right, in the face of the danger of our widespread materialism? We have emerged from the war possessing approximately one-third of all the world's wealth and over one-half of its gold supply—the richest and most favored nation on earth. Nowhere in the world, perhaps at no time in history, has there been such a vast and dangerous concentration of wealth in the hands of a few. According to Professor W. I. King, two per cent of our people possess over sixty per cent of the national wealth, while two-thirds of the people have no land, no home of their own, no tools, no secure means of livelihood.

According to a recent writer, one hundred families now own or control most of the railways and a large proportion of the fourteen basic industries of the country. Turn now from this vast concentration of wealth in the hands of a few to the poverty of the many at the other end of the scale. Over seven hundred thousand are injured in industry in America every year, much of which is preventable. Some two millions are unemployed from four to six months of each year. Ten millions, or one-tenth of our population, are in poverty in normal times. Ten millions who are now living will die prematurely of preventable diseases at the present death rate, and the death rate of the poor is three times as great as that of the well-to-do. It is estimated that there are 1,750,000 children at work who ought to be in school. One-third of the mothers of labor are forced to toil to help support the family. In the religious sphere 26,000,000 youths are growing up without religious education in the home, in the Sunday school, or in the Church, and 56,000,000 persons are outside all the Churches, Catholic or Protestant.

Think of the menace of materialism revealed by the lawlessness in America today. Chicago in certain recent years has had more murders than all the British Isles. New York, with its almost daily bandit hold-ups and robberies, has six times as many murders as London. Justice Taft testifies that "the administration of our criminal law is a disgrace to civilization." The flagrant violation of the Eighteenth Amendment of the Constitution is both humiliating and alarming.

Or take the question of exploitation and autocratic control. Is there no autocracy in industry when for twenty-five years, from 1881 to 1906, we averaged 1,470 strikes a year and for years following our entrance into the war, 3,342 strikes yearly, or an average of nine or ten each day? According to the official report of the Final Report of the Commission on Industrial Relations: "The sources from which this unrest springs group themselves almost without excep-

tion under four main sources, which include all the others:

- "1. Unjust distribution of wealth and income.
- "2. Unemployment and denial of an opportunity to earn a living.
- "3. Denial of justice in the creation, adjudication and in the administration of law.
- "4. Denial of the right and opportunity to form effective organizations."

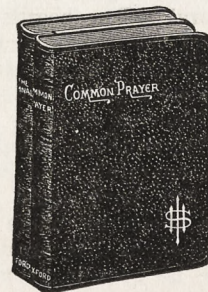
As these truly represent the attitude of labor, we are indeed facing serious social unrest in our industrial life. (The third article will be printed next week.)

GERMAN CHILDREN'S FUND

Five million German children are Charles F. Jenkins, Treasurer, will be forwarded to the Society of Friends (Quakers), who are carrying on relief work in Germany. We acknowledge the following donations to the fund:

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Cheerful Confidences

By Rev. George Parkin Atwater, D.D.

THE PASTORAL OFFICE

I have just returned from making three pastoral calls in one evening. That is rather a difficult task when people are at home, as they were. One must start early, and plan to reach the last house before the father gives the furnace its final shake.

But it has been a profitable evening. While the people were not strangers to me, I had never been in their homes before. The result of my calls is that two, possibly three, men will enter my confirmation class.

This experience confirms what has been my deepest conviction, namely, that the growth and usefulness of the Church depends upon arduous and persevering pastoral work. I am almost willing to defend the thesis that no priest of the Church who has a thousand persons in his care, has any time for duties other than his parish and his Sunday School, and the services.

As I return and look over the huge pile of unanswered letters, and the growing mass of papers relating to the executive and secretarial part of our work, and to a desk overburdened with office affairs, I sigh, look at the clock which is approaching within an hour of midnight and pick up our diocesan paper.

I am weighing in my mind the relative advantages of calling and the strenuous work of organizing, when my eye lights upon an article from the pen of Bishop Brent. It was a message from above. It is so much to the point that I am going to quote at length.

"The value of the pastoral office and opportunity stands supreme in the Church today as at the beginning. It cannot change unless Christ and human nature change. Upon it hangs all other values.

"The pastoral office begins with the spiritual care of the individual by the pastor and moves out into the feeding and folding of the flock as a whole. No man yet has ever been so great as to be able to lead the many without learning to lead one by one separately and understandingly. Even our Lord could not so do. "He calls his sheep by name and leads them out. When he has brought all his sheep outside, he goes in front of them, and the sheep follow him because they know his voice." The pastoral age has long since vanished, but I can conceive of no more perfect illustration of the relation of a minister of Christ's religion to his congregation than that of the shepherd to the lambs and the sheep.

"I have been in the diocese now for something over four years, and I can say from experience here that our contribution to the Kingdom of God, so far as we have made one, amounts to the sum total of the honest pastoral care of my clergy for their people—that and nothing more. Given the pastoral purpose and a zeal for ministering to individuals—the little children, the aged, the sick and the shut-ins,



the neglected, the forlorn, the outcast, the conscience-stricken, the prisoners—and Christ finds room and opportunity to move in and out among the people. When this is lacking no brilliancy of speech, no skill in organizing, no splendor of music, no majesty of ceremonial worship will avail. The latter is as a house built upon the sand unless the former is laid as the foundation of all else."

Take heart, pastors of men, and continue to go from house to house, "speaking the truth, in love."

METHODIST MINISTER'S SON ORDAINED PRIEST

At Trinity Cathedral, Duluth, Minn., on March 28, 1924, the Rt. Rev. G. G. Bennett, D.D., Bishop of the Diocese, advanced to the priesthood the Rev. A. Edward Saunders, minister in charge of St. James's Church, South Hibbing, Minn. The candidate was presented by the Very

Rev. Harry G. Walker and the Rev. James Mills, and the Rev. Wm. Elliott preached the sermon.

The Rev. Albert E. Saunders, father of the candidate, and pastor of the Forest Park Methodist Church, Chicago, was in the congregation and immediately after the laying on of hands, at the invitation of Bishop Bennett, he approached the altar rail and pronounced a beautiful blessing upon his son.

The newly ordained priest has been in charge of St. James's Church, South Hibbing, for the past sixteen months. During this time there has been remarkable progress in the work; an attractive church has been built; the number of communicants has been increased from thirty to eighty-six, in addition to which there is now a class of thirty adults awaiting confirmation; the mission has become a self-supporting parish, and the sum of \$500 has been pledged for the Church's Program in 1924.

English Correspondent Tells of Antics In British Parliament

Two Labor Parsons Decline the Promotions Given Them by the
Government They Helped to Put in Office

By Rev. A. Manby Lloyd

Mr. Winston Churchill is to end as he began, a Tory. A candidate for the Abbey division, he has a good chance of election to Parliament next week, profiting by a split vote. This bye-election is unique. There is, firstly, a romantic political chameleon for reactionary negation as an anti-Jacobin. Secondly, an orthodox Conservative. The other two candidates are Liberal and Socialist, "Conscientious objectors." The general opinion in Convent Garden (says the Guardian) appears to be that the less any political party has to do with Winston the better, but that a man with such gifts certainly ought to be in Parliament. "We are very democratic in Convent Garden (says the editor) and it was touching to see the Independent Anti-Socialist conform to the customs of the market on Wednesday morning, when he was seen carrying an uncooked cabbage—coincidentally a free gift from a local admirer—rather loosely in the right hand, while one of the free and independent electors of the Abbey division encouraged him with the cry, 'Winnie, you're a scream! But you're the best of the bunch, anyway!'"

Meantime the fun has waxed fast and furious in the "House" over the Mercantile Marks Bill. Eggs, cheese, and butter, Danish or Dutch should be indelibly stamped with name of the country of origin. The chief subject was "eggs," and George Robey himself could not have set funnier conundrums, e.g., What would happen if a foreign hen laid an egg in England or would a British hen be penalized who laid an egg abroad? Could a race of hens be raised which would lay eggs already stamped with the place of origin?

Then they turned to oatmeal and Mr. Hogg deplored that both porridge and the Shorter Catechism had been abandoned in Scotland. This provoked the wrath of David Kirkwood, but on being challenged to recite the Tenth Commandment, his tongue clove to the roof of his mouth, and the "House" rocked with laughter.

It is the best humored Parliament of modern years, and reputations are being made—and lost. Amongst the former we must give Miss Margaret Bondfield a high place. Her vigor, knowledge and sincerity are a great asset to Labour. "She is (says the Guardian parliamentary correspondent) one of the 'finds' of the present government, and if it lasts another twelve months, will undoubtedly be in the Cabinet itself."

After all, the Rev. W. E. Moll has resigned (on the ground of ill health), the Deanery of Carlisle. He is the second Socialist parson to refuse to sit in the seats of the mighty. Like Canon Donaldson, who once marched from Leicester with a column of the unemployed, and who was mentioned for Canterbury in

succession to Dr. Wace, he probably thinks that the relations of Church and Labour can be better improved by remaining at their present posts.

* * *

Mr. Ramsey MacDonald has been speaking at Brighton, where he decreed strikes and lock-outs as pitiful and childish. But (says the Crusader), "He should calculate the mentality of his nonconformist audience more nicely. As it is, already there are bland chapel deacons repeating with unction to their shop assistants, that it was naughty of them to have struck against low wages."

But the premier is undoubtedly popular. At the international Rugby football match at Cardiff on the 8th, he was accompanied by the Prince of Wales, and it would be difficult to gauge which aroused most enthusiasm, the singing of the Welch hymns the Prince or the member for Aberavon. What a strange mixture—a sporting Prince, hymns, Rugby football and a Socialist Premier! It almost rivals the Westminster bye-election.

NOW I'LL TELL ONE

So crowded is the Church school of Christ Church, Somerville, Mass., that, as the rectory is some distance away, the rector's class meets in the spacious but not overcrowded tonneau of his automobile.

Lenten Thoughts

By Rev. William Porkess

Twenty-third Day

The man who fools others can only have temporary satisfaction. The re-action is bound to come, as certainly as day follows night—he has fooled himself most.

Twenty-fourth Day

The powers, within us, for constructing, as we go through life, a permanent superstructure, are indeed wonderful, if directed aright. But, without direction, the end of the years will confront us with the ruins of a fallen building.

Twenty-fifth Day

We shall never need to be told what we ought to do, in the world of right-doing, if we are persistently seeking the higher heights of life, for the Spirit of God will have full scope in His revealing work.

Twenty-sixth Day

When a man so readily and suavely pleads the circumstances of the people, as a reason for their not responding to generous giving, careful investigation will usually show that he is a self-constituted defender, using the people as a cloak for cover, under which he himself hides.

Twenty-seventh Day

If you are looking for cheerful givers you will not find many, if any, among the crowd that tenaciously clings to the same financial mark, and dangerously near the smallest amount at that.

Twenty-eighth Day

You can always command a large congregation of willing listeners, if you preach the philosophy that has had extracted from it the advocacy of faith and courage.

The Spirit of Missions

G. WARFIELD HOBBS, Editor

KATHLEEN HORE, Assistant Editor

Vol. LXXXIX

APRIL, 1924

No. 4

CONTENTS

Easter Message from the President of the Council.....	.....
"Let Us Rise Up and Build"	
Japan Reconstruction Committee Announces Plans.....	.....
Value of Tsukiji Property Credited to Japan Fund.....	.....
Statement from Colonel William C. Proctor.....	.....
Why Land in Tsukiji Should Be Held.....	.....
Report on the \$500,000 Emergency Fund.....	.....
Bravely at Work Among the Ruins.....	.....
St. Luke's International Hospital.....	William Hoster
Why St. Luke's Hospital Should Be Rebuilt.....	Rudolf B. Teusler, M.D.
The Young Church to the Aid of the Oldest.....	Rev. Thomas Burgess
Round the World With Miss Lindley: IV—The Philippines.....	.....
Consecrated for "God's Great Business".....	Rev. Warren A. Seager
"Watch Your Rollers".....	Lieutenant-Colonel R. N. Stewart, O.B.E., M.C.
Pictorial Section: Eight Pages of Pictures.....	.....
Garlanded in Flowers, the Havana Cathedral is Consecrated.....	Archdeacon Steel
Hospital Social Service Scientific and Humane.....	Amy Farwell Cleaver
The Cross That Beckons From the Dikes.....	Rev. Morton Y. T. Chu
Cuba Has Its First Institute.....	Sarah Wayne Ashhurst
Opportunities and Needs in the Mission Field.....	.....
The Sanctuary of Missions.....	.....
The Progress of the Kingdom.....
The National Council and Its Departments.....
The Woman's Auxilliary.....

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Wellesley Conference for Church Workers Announces its Program

Preliminary Program is Divided into Eight Departments which
Cover Every Phase of Christian Work

The conference for Church work, which has held its recent meetings at Wellesley College, Wellesley, Mass., has announced a program for 1924. The conference is to meet again at Wellesley from June 23rd to July 3rd, this year's conference being the celebration of the 20th anniversary. In conjunction with it will be held the tenth Summer School for Church Music.

The program is divided into eight divisions—General Subjects, the Bible, Methods and Principles of Teaching, Missions and Church Extension, The Church School Social Service, Church Pageantry and Religious Drama, and Church Music.

Under General Subjects are listed courses by nationally prominent churchmen. The Rev. George L. Richardson, rector of St. Paul's Church, Burlington, Vermont, is to give a course on Christian Character; a study of individual and group ethics in the light of the Gospel. President Bell of St. Stephen's College, lectures on the Content of Religion, which is a course which Dr. Bell gave to his students this year. Dean Washburn of the Cambridge Seminary, is to lecture on Great Characters, including Athanasius, Benedict, Hildebrand, St. Francis, Erasmus, Luther, Ignatius, Loyola, and Pius IX. The work of the National Church and the Council is to be presented by Mr. Lewis B. Franklin, the vice president and treasurer of the Council.

The Rev. Arthur O. Phinney of Trinity Church, Boston, is to lecture on the Young People's Fellowship, and there are to be two courses for distinct groups, one for the clergy by Rev. Beverley D. Tucker, called "A Fellowship of Uncongenial Minds," and one by Rev. John Dallas, the student pastor at Dartmouth College, for young people only.

The Bible courses are to be presented by Rev. Samuel A. B. Mercer of Trinity College, Toronto, who is to lecture on the Book of Genesis, while Rev. Frederick C. Grant of Chicago, is to interpret the Book of Revelation. Dr. Grant is also to present a second course under the third heading, Methods and Principles of Teaching, his subject being Christ and Modern Youth. Others to teach in this department are the Rev. Dr. Boynton of the General Theological Seminary, Miss Mabel Lee Cooper of the Department of Religious Education, and Miss Laura F. Boyer of the Woman's Auxiliary.

Under Missions and Church Extension the courses are to be presented by Mrs. Wright B. Haff of the Diocese of New York, Dr. William H. Jefferys of Philadelphia, who is to give a course for those preparing for life service in the Church, and one by Bishop Rhinelander on The Holy Spirit, the Creed, and the Bible.

Mrs. A. H. Brown of the Department of Religious Education in the Diocese of Massachusetts, Miss Evelyn Withers of the Diocese of Newark, and Miss M. Letitia Stockett of Baltimore, are to lecture on the Church School.

Under the head of Social Service, Miss Mildred Carpenter of the National Christian Social Service Department, is to give an advanced course on case work; Miss Mabel F. Stone of the Girls' Friendly Society, is to have a course especially planned for those who are advisers of girls. Miss Vida Scudder, professor of English at Wellesley College and the chairman of the Administrative Committee of the Church League for Industrial Democracy, is to lecture on Social Ideals in Christian Literature; while the secretary of that organization, the Rev. William B. Spofford, is to give a course on practical experiments being tried in the industrial field.

The Very Rev. George Long of Quincy, Ill., and Miss Joy Higgins, director of Dramatic Institute for Church Workers, are to have charge of the department of Drama and Pageantry.

The School for Church Music, which is open to members of the Conference, has a most distinguished faculty, including Mr. Healey Willan of Toronto, Mr. Lewis Wadlow of Philadelphia, Mr. Richard Appel of Boston, Mr. Ivan Gorokhoff of Smith College, and Mr. Wallace Goodrich, Dean of the New England Conservatory of Music.

There will also be the usual afternoon conference features and the organized recreation.

The chaplain is to be Dr. Richardson, while Professor Boynton is the dean of the faculty.

Applications for registration and further information should be made to the secretary, Miss M. DeC. Ward, 415 Beacon Street, Boston.

BOOKLETS by Rev. T. T. Walsh

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Antiquity of the Church of England—5 cents.
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ANNOUNCE LECTURERS FOR WAWASEE CONFERENCE

Plans and arrangements for the Eighth Annual Wawasee Summer Conference for Church Workers to be held at Lake Wawasee, Ind., from June 15 to 21, were perfected at a meeting of the executive committee held in Kokomo, Ind., March 24th.

The Wawasee Conference, as previously announced through these columns, is now sponsored by the Dioceses of Northern Indiana and Indianapolis. Heretofore it was the sole project of the former diocese. In addition to the usual five day conference, plans have been made for the holding of a Young People's Convention and a Laymen's Convention on Saturday and Sunday following the close of the conference.

Among the personnel on the faculty for this year are the Rt. Rev. Joseph M. Francis, Bishop of Indianapolis; the Rt. Rev. Theodore I. Reese, Bishop Coadjutor of Southern Ohio; the Rev. McVeigh Harrison, O.H.C., chaplain of the Conference; the Rev. W. B. Spofford, managing editor of the Witness and secretary of the Church League for Industrial Democracy; Mr. William C. Sturgis, Ph.D., of the National Council; Mr. Emory Leland Gallop, organist and choirmaster at St. Chrysostom's Church, Chicago.

Courses upon Missions, Religious Education and Social Service have been planned and conferences for the clergy, for leaders in women's work, and of Church School Service League have been arranged. The Rev. C. E. Bigler was appointed executive secretary and registrar of the conference.

The preliminary program will soon be issued and copies will be sent to any parties making request for them. Lake Wawasee affords an ideal place for a conference and the Wawasee Conference has always been a distinct success and every effort is being made to continue its high standard.

ORDAIN TWO NATIVES

A native ministry is begun in Porto Rico, with the recent ordination of two men to the diaconate.

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CHANGES IN FACULTY AT ST. STEPHEN'S COLLEGE

At St. Stephen's College, Annandale-on-the-Hudson, N. Y., it was announced on April 1 that all members of the faculty at present teaching there would return for the coming academic year with two exceptions. The Rev. John M. S. McDonald, M.A., for seven years professor of Philosophy, has resigned. His place has been filled by the appointment of the Rev. Horatio K. Garnier, B.D. (General and Union seminaries), Ph.D. (Columbia University). Dr. Garnier came to St. Stephen's last year from Hobart College, to supply for Mr. McDonald, who was on sabbatical leave. Mr. Edmund C. Cook, M.A., for five years associate professor of Mathematics, has resigned on account of ill health. In his stead the College has appointed Mr. Alpheus A. Packard, Sr., M.S., formerly instructor at the Massachusetts Institute of Technology, for many years mathematical expert for the Herreshoff Shipbuilding Company, and for the past three years on the faculty at Syracuse University.

It was also announced that Professor Leonell Strong, Ph.D., of the Department of Biology, had been called both to a professorship in a prominent New England college and to similar position in Pittsburgh, both of them at much larger salaries than he was getting, but that, while he still held the offers under advisement, it was expected that he would probably remain at St. Stephen's, where he is much interested in the equipment of the new Hegeman Memorial Science building.

MR. SCHAAD CONDUCTS MISSION IN KENTUCKY

Weeks of quiet, serious preparation, culminating on Sunday, March 16th, in a church filled with a reverent, expectant congregation, marked the opening of the mission in Trinity Church, Covington, Ky., which was held from March 16th to 23rd, with the Rev. J. A. Schaad as Missioner. The rector of the parish, the Rev. James D. Gibson, had led his people in public and private prayers for the Mission; group meetings for prayer and study had been held throughout the entire parish, some of which were led by the clergy and members of some of the denominational churches in Covington; and the opening day of the Mission found Trinity Parish and its friends awaiting what all believed would be a great spiritual experience and blessing.

The key note of the Mission was sounded by the Missioner in the opening service, "I am come that ye might have life, and might have it more abundantly," and coming to hearts ready to hear, the power of the Holy Spirit in this message and those that followed through the week, was brought forcefully to the consciousness of the hearers.

All of the services were well attended, the size of the congregations growing each night in spite of bad weather toward the end of the week, and all who could possibly arrange to be present came not only

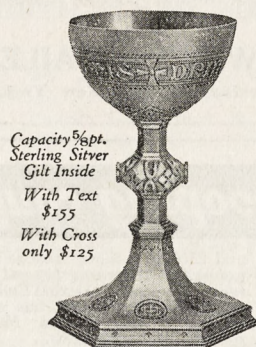
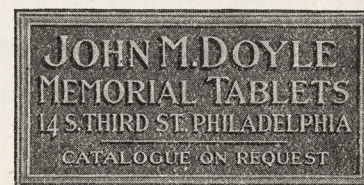
from a sense of duty, but because of a great blessing received.

COLLEGES TEACH RIGHT RACIAL ATTITUDES

Eighteen professors from thirteen of the big white colleges and universities of Texas met in Texas some days ago to lay plans for promoting the study of race relations in the higher educational institutions of the state. It was found that such courses are now being given in a number of Texas colleges, and that they are popular with the students, well attended and gratifying in their results. The educators gathered here recommended that such courses be introduced if possible into all the colleges of the state, and that graduate students be encouraged to undertake special research in this field. A standing committee was appointed to promote these objects and to formulate a general program

for such study. Steps were taken also to have the subject brought to the attention of the next state teachers meeting.

The meeting here was called by the Commission on Interracial Cooperation, in connection with its effort to have the study of race relations introduced into all the colleges of the South. A meeting of educators from the Southeast is held annually at Blue Ridge, N. C., in the interest of this plan. Race relations classes are already being conducted in many of the big institutions, sometimes in voluntary groups, sometimes as part of the regular college curriculum.



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PRIEST'S CONVENTION WILL BE WELL ATTENDED

Plans are maturing rapidly in ways that point to the fact that the Priests' Convention in Philadelphia to be held on April 29th and 30th will be epoch-making in many particulars. The numbers of registrations approach 600. The Bishop of Milwaukee will deliver the sermon at St. Mark's, while the Rev. Bernard Iddings Bell, D.D., President of St. Stephen's College, will be the preacher at another service at St. Clement's. Among other distinguished men to be present are: the Bishop of Pennsylvania, who will welcome the Convention to his see city; the Most Rev. Presiding Bishop, Dr. Talbot, who expects to attend some of the sessions; and the Rt. Rev. Dr. Gailor, who will give his benediction to the Convention at the close of its final session.

KENTUCKY IS NOW SELF-SUPPORTING

The Diocese of Kentucky has relinquished the annual grant received heretofore from the Department of Missions, and so becomes entirely self-supporting.

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YOUNG PEOPLE ORGANIZE IN HARRISBURG

Representatives of the young people of the diocese have expressed a wish to form a diocesan union and have asked the Bishop to appoint a time when they can visit the See House with their rectors. Bishop and Mrs. Darlington invited them to meet on Saturday, March 29th, and to lunch with them at noon on the same day.

VISIT THOSE IN PRISON

On the Second Sunday in Lent, the combined choirs of St. John's Parish, York, Pa., the Rev. Paul S. Atkins, rector, visited the York county jail and sang for the prisoners. Mr. Atkins delivered a brief address in each of the eight tiers of cells.

HERE'S AN IDEA

The Young People's Society of Grace Church, Cincinnati, took for the subject of a recent meeting the man and women who had gone out from their own diocese, Southern Ohio, as Missionaries. There are sixteen of them, serving in Alaska, China, Japan, Hawaii, the Philippines, Porto Rico and the Virgin Islands.

CHURCH SERVICES

CHICAGO, ILL.

GRACE EPISCOPAL CHURCH
Wabash Avenue at 15th Street.

Rev. Wm. Otis Waters, S. T. D., Rector.
Sunday Services: 8 and 11 A. M.
Evensong: 7:30—St. Luke's Hospital.

CHICAGO, ILL.

ST. PAUL'S CHURCH
Dorchester Avenue and 50th Street

Rev. George H. Thomas, Rector.
Sundays: 8, 9:30, 11 A. M. and 5 P. M.
Holy Days: 10 A. M.

CHICAGO

THE CHURCH OF THE ATONEMENT
5749 Kenmore Avenue

The Rev. Frederic S. Fleming, Rector.
Sundays: 7:30, 9:30, 11:30 a.m.; 5:00 p.m.
Daily: 7:30, 9:00 and 5:30.
(Fridays—10:30 additional)

CINCINNATI, O.

CHRIST CHURCH

Rev. Frank H. Nelson and Rev. C. Russell Moodey, Clergy.
Sundays: 8:45 and 11 A. M. and 7:45 P. M.
Daily: 12:10 P. M.
Saints' Days: Holy Communion, 10 A. M.

CLEVELAND, O.

ST. JAMES CHURCH
East 55th St. at Payne Ave.

Mass Daily, 7:00 A. M.
Sundays: High Mass, 10:30 A. M.
Friday: Devotions, 7:30 P. M.

DRAMATIZE DR. ATWATER'S BOOK

Some of the young men of the Young People's Service League of St. John's Church, Savannah, Ga., are rendering an unusual service to the parish during Lent by assisting the rector, the Rev. W. A. Jonnard, in his confirmation instruction for his adult classes. Following the rector's talk, there is a dramatization by the Y. P. S. L. members of the book, "The Episcopal Church for Men of Today," by the Rev. George P. Atwater, D.D.

CATCH BISHOP SHAYLER ON THE WING

On the second Sunday in Lent, Bishop Shayler preached at the morning service in St. James' Church, Texarkana, Texas. The Bishop was on his way to Shreveport for the noon-day Lenten services, and was as he expressed it, "Caught on the wing," and the congregation was most grateful for the helpful message.

NORTH ADAMS, MASS.

SAINT JOHN'S

The Rev. Arthur Murray, Rector
Services, 8 and 11 A. M. 7 P. M.
Church School 10 A. M.
Saint's Days, 10 A. M.

OMAHA, NEBRASKA

ALL SAINTS' CHURCH
26th St. and Dewey Ave.

Rev. Thomas Casady, Rector.
Sunday Services: 8:00, 9:30, 11:00 and 5:00.

BUFFALO, NEW YORK

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The Rev. Charles A. Jessup, D.D., Rector.
Sundays: 8 and 11 A. M., 4 and 8 P. M.
All Week Days: 8 A. M. and Noon.
Holy Days and Thursdays: 11 A. M.

CHICAGO

SAINT CHRYSOSTOM'S CHURCH
1424 North Dearborn Parkway.

The Rev. Norman Hutton, S. T. D., Rector.
The Rev. Walter C. Bihler, M. A., Associate Rector.
Sunday Services: 8, 9:30 and 11 A. M. and 4:30 P. M.
Tuesdays at 10 A. M.
Thursdays at 8 P. M.

BOSTON

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Rector Dr. van Allen.
Sundays: 7:30, 8:15, 9, 10:30, 4, 7:30.
Week days: 7:30, 9 and 5.
Thursdays and Holy Days: 9:30.

MINNEAPOLIS, MINN.

GETHSEMANE CHURCH
4th Ave. So. at 9th St.

Rev. Don Frank Fenn, B. D., Rector
Sundays 8:00 and 11:00 a. m., 7:45 p. m.
Wednesday, Thursday and Holy Days

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The Very Rev. Charles C. Williams Carver, B. D., Dean.
The Lord's Day: 7:30, 9:45, 11:00 and 4:00.
Week Days: 7:30, 9:00 and 5:30.
The Litany: Wednesday and Friday.

NEW YORK, N. Y.

ALL ANGELS' CHURCH

West End Ave. and 81st St.

Rev. S. DeLancey Townsend, D. D., Rector.
Sunday Services: 8 and 11 A. M. and 4 P. M.
Daily Services: 5 P. M.
Wednesdays, Thursdays, Fridays and Holy Days, 11 A. M.

NEW YORK

CHURCH OF THE INCARNATION
Madison Avenue and 35th Street

Rev. H. Percy Silver, S. T. D., Rector.
Sundays: 8 and 11 a. m.; 4 p. m.
Daily, 12:20 P. M.

NEW YORK

GRACE CHURCH

The Rev. W. Russell Bowie, D.D., Rector
Sundays: 8 and 11 a. m., and 8 p. m.
Tuesday, Wednesday, Thursday, and Friday, 9 a. m. and 12:30 p. m.

NEW YORK

TRINITY CHURCH

Broadway and Wall Streets.

The Rev. Caleb R. Stetson, S. T. D.,
Sunday Services: 7:30, 9:00, 11:00 and 3:30.
Daily Services: 7:15, 12:00 and 4:45.
April 14, 15, 16, 17 and 18. (Holy week and the Three Hours Service on Good Friday).
The Rt. Rev. Charles Fiske, D.D., Bishop-Coadjutor of Central New York.

NEW YORK

CHURCH OF THE HEAVENLY REST
Fifth Ave. above Forty-fifth St.

Rev. Henry Darlington, D.D., Rector.
J. Christopher Marks, Mus.D., Organist.
Sunday Services: 8 and 11 A. M.; 8 P. M.
You are cordially invited to worship with us.

CLEVELAND, OHIO

TRINITY CATHEDRAL

The Very Rev. Francis S. White, D. D., Dean.
Sunday Services: 8:00, 11:00 and 4:00.
Daily Services, 8:00, 11:00 and 4:00.

THE RECTOR'S ANNIVERSARY CELEBRATION

ST. LUKE'S CHURCH, EVANSTON, ILL.

Our Parish is celebrating the twentieth year of service of our Rector, Dr. George Craig Stewart. We want to hear from every person who has ever been a member of St. Luke's. Send us your name and address, so you can receive a personal greeting from Dr. Stewart. (Signed) THE VESTRY,
St. Luke's Church.

CAMP FOR YOUNG PEOPLE IN GEORGIA

Plans for a summer camp for Young People's Service League members on St. Simon's Island, Ga., are being discussed by the Department of Religious Education of the diocese of Georgia. Endorsement was given to the project by the Bishop and Executive Council at the last meeting and an appropriation made towards the expenses. The department is taking up the matter of leaders, and if all details work out the camp is assured.

CHICAGO CLERGYMAN GOES TO PENNSYLVANIA

The Rev. Rowland F. Philbrook has resigned his parish in Chicago and accepted his election to St. Luke's parish, Lebanon, Pa. He will begin his work in Lebanon shortly after Easter.

WRITE YOUR OWN HEAD ON THIS ONE

At the Church of Our Saviour, Little Falls, in the diocese of Duluth, an interesting baptismal service took place some little time ago, when Dorothy Jean Hosfield, her uncle and her grandmother were baptized. One does not often see three generations baptized at the same service.

Camp Ocean Wave Peermont, N. J.

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Mark H. Jackson, 532-K Durston Bldg.,
Syracuse, N. Y.
Mr. Jackson is responsible. Above statement true.

DEATH OF WORKER IN SOUTHERN MOUNTAINS

Miss Clementine Rowe, for nineteen years a missionary, died at Grace Hospital, Morganton, N. C., on March 18th. Miss Rowe had been a teacher and general worker among the mountaineers, part of the time in Tennessee, later in North Carolina. Several of her interesting articles have appeared in The Spirit of Missions from time to time.

RECTOR BEGINS HIS NEW WORK

The Rev. Carl Strideberg of the Diocese of Newark has taken up his duties as rector of the Church of the Ascension, Wyoming, Ohio, and as member of the staff of the Cincinnati City Mission. On Shrove Tuesday a reception to the rector and his wife was given in the Parish Hall.

MILWAUKEE, WIS.

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Corner Juneau Ave. and Marshall St.
The Very Rev. C. S. Hutchinson, D. D., Dean.

Sundays: 7:30, 11:00, 7:30.
Week Days: 7:00, 5:00.
Holy Days and Thursdays: 9:30.

MILWAUKEE, WIS.

ST. PAUL'S CHURCH

Marshall and Knapp Streets.

Rev. Holmes Whitmore, Rector.

Sundays: 8 and 11 A. M., 7 P. M.
Church School: 9:30 A. M.
Saints' Days: 9:30 A. M.

PITTSBURGH, PA.

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12:00, Eucharist; 8:00 P. M., Evensong.
Daily: 7:30, Eucharist; 10:30, Matins, Monday, Tuesday, Saturday; Litany, Wednesday, Friday; Eucharist, Thursdays and Holy Days.

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The Very Rev. Robert S. Chalmers, Dean.
The Rev. B. L. Smith, Assistant Pastor.
Sunday Services: 8:00, 11:00 and 7:30.
Daily Services: 7:30, 9:30 and 5:30.

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ST. MARK'S CHURCH

Oak Grove St. and Hennepin Ave.
The Rev. Phillips Endicott Osgood, Rector.
The Rev. Hanford Livingston Russell, Associate.
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LENTEN SPEAKER

Bishop Mikell, of Atlanta, holds noon-day services in Baltimore, Philadelphia and New Orleans during Lent this year. He has also been asked to preach the Commencement sermon to the graduating class of the State Normal School at Athens on May 25th.

GIFT TO DuBOSE TRAINING SCHOOL

The Rev. F. H. Richey has given to the DuBose Memorial Church Training School at Monteagle, Tenn., 1,000 volumes as foundation for library in memory of his father, The Rev. Thomas Richey, D.D., to be called the Richey Library.

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