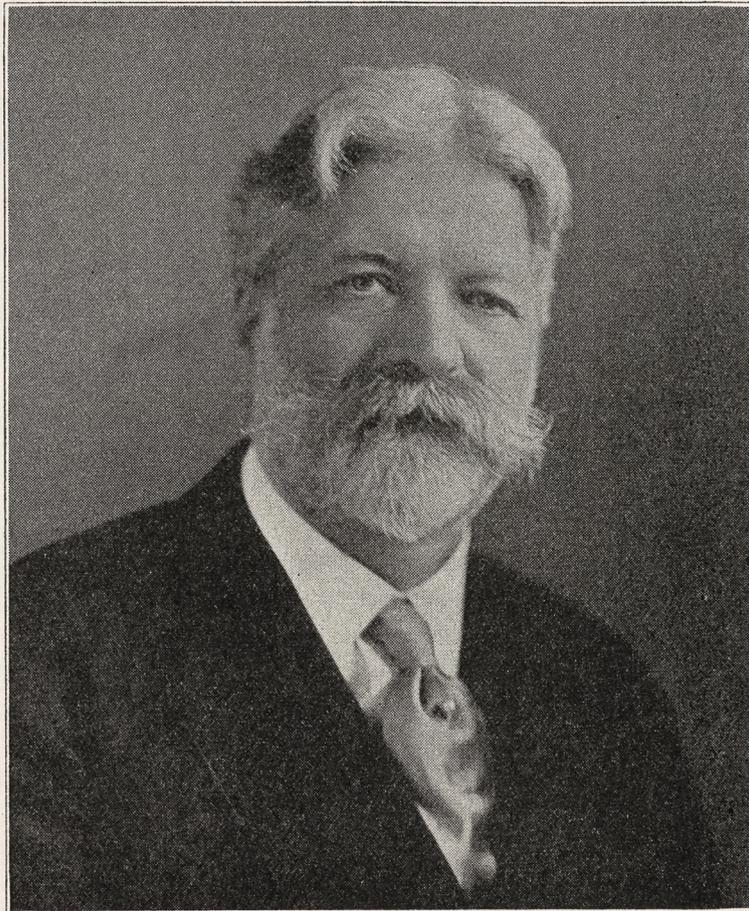


The **WITNESS**

CHICAGO, MARCH 11, 1926



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THE CHURCH AND RACE RELATIONS

Fourth Article of Lenten Series

GEORGE FOSTER PEABODY

THE space allotted for this subject makes it necessary that the writer assume as a premise, instead of dealing with the fundamentals of so great a subject, that readers of a Christian paper have knowledge, first, of the teaching of the Lord Jesus Christ that God is the Father of all men, who are, therefore, brothers, irrespective of race or religious conviction; and, second, of the teaching of the Apostle that God is no respecter of persons and that all races are alike in His sight. This permits immediate consideration of the relations pertinent and, more particularly, the attitude of our Church to race issues, as indicating the response of these members of the Holy Catholic Church to the call of their Lord and Master to "love their neighbor."

MINGLING OF RACES

The mingling of races in the United States began at the time of the landing of the Colonists when they met the strange people whom we call the American Indian. The history of the relations of the white invaders of this country and the natives whom they found here reveals many contrasting results of the treatment of the native Indian by the Colonists. The founders of Pennsylvania and Georgia, William Penn and General Oglethorpe, were dominated by respect for their fellow men and warfare with the Indian was avoided. In all the Colonies there were many instances of friendship developing between the Colonial settlers and the proud natives; these are cited to emphasize results of the practice of the teaching of Christ, who called His disciples "friends" and bade them be His witnesses after He left them.

It seems to the writer that the true spirit to be taught in connection with the emphasis on so-called "Americanism" is that of fraternal consideration, which is the basis of a truly democratic government. This

spirit is, we believe a definite product of the acceptance of the principles of the teaching of Jesus Christ. When we consider the varied groups of men and women of different races, birth and association, who have come to this country and settled in various parts, especially in the cities, the problem is at once found to be so complex that only a simple solvent can bring about the right solution. That simple solvent is found only in Christ's revelation of God's love for men—all men—as capable of being sons of God and joint heirs with Jesus Christ of the Kingdom of Heaven.

The second and third generations of immigrant peoples brought up in so strangely differing environments, drop many habits and take on the practices of their neighbors who have grown up in our atmosphere of freedom and greater respect for the individual—the basis of the principles set forth in the Declaration of Independence. This outcome of "the Melting Pot", so-called, is manifestly far from a satisfactory solution to any thoughtful mind. The right solution can be achieved only through practice of Christ's principles by his professed followers.

THE NEGRO

The supreme race issue in the United States is, however, found in the treatment of the one-tenth of the population who are of the Negro race, including, under the practice which has so far prevailed, all of those who have Negro blood even in slightest proportion, following the legislation in States where three-quarters of the Negro people reside. The relations of men and women of the Negro race with the people whose skins are whiter vary greatly throughout the country but, up to the present time, there are few with white skins who come in contact with the Negro who do not treat them differently from those of other races whose colors are not so pronounced. This treatment has

its chief emphasis in the Southern States, where thirty per cent of the entire population have darker skins and where their freedom from slavery was suddenly enforced by outside power. This freedom, coming at the end of a Civil War which had utterly exhausted the Southern States in every particular, including the normal nervous and mental poise of many of the people of the defeated country, produced irritations continually. It is to be noted, however, that, in spite of these innumerable specific difficulties and many most natural antagonisms, personal liking and appreciation of the Negro as between individuals in the South is widespread. Pronounced and definite segregation, however, has developed along many lines. This carried through all the churches in the Southern States with the exception of two. The organization of Negro Baptist, Methodist, Presbyterian and other denominations followed soon after the Emancipation. This pronounced religious demand of the Negro is most significant, and those who have had opportunity to observe results know how strong and vital a factor religion is in the life of the Negro people.

CATHOLIC HERITAGE

The two church organizations which did not in effect dismiss the Negro from fellowship were the Roman Catholic and the Episcopal, which also emphasizes its Catholic heritage and equally its mission for catholicity. In course of time Negro deacons, presbyters and bishops suffragan were provided for such membership of the Episcopal Church. Its congregations naturally segregate themselves. The bishops (then white only) began promptly after the war to interest themselves in schools for the Negro children of their dioceses, and parochial schools sprang up throughout the Southern States, the Southern clergy and bishops all displaying much interest. The South,

however, having been so thoroughly devastated by war was poor and is still poor as regards general distribution of wealth. This applied particularly to the Negro, although history shows no record of a people developing so fast as have the Negroes of the South during these sixty years of their freedom from physical slavery.

INSTITUTE FOR NEGROES

Bishop Greer of New York became impressed with the need for cooperation between the members of the whole church and the bishops, clergy and teachers of the Southland who were endeavoring to aid education of the Negro population under religious auspices, and the Board of Missions approved the organization of the American Church Institute for Negroes, which entered into affiliated relations with various of these church schools and grammar schools in the South.

The Church Institute provides supervisory aid to these schools as regards development and efficiency in management and teaching. It also presents to the church at large, as a part of the National Council, the specific needs of these schools and endeavors to increase the income available for their extension and expansion. Only ten schools are now affiliated because of limited resources, due to lack of knowledge and understanding of the need throughout the church. It is the purpose of the Institute to so develop this interest throughout the church as that there shall be provided funds sufficient to not only bring up to standard the present schools but to establish in each diocese of the South at least one school similar to our St. Paul's in Virginia and our Fort Valley in Georgia.

DR. PATTON

The Directing Agent of the Church Institute, Reverend Robert W. Patton, D. D., is a Virginian, who knows the whole country through his active relation to the National Council's nation-wide campaigns, particularly the Southland, and the Negroes as well as the whites of that country. Under his direction the work of the Institute as organized under the Rev. Samuel H. Bishop, has greatly increased and contributions for this work from the churches of the South have multiplied rapidly. The present status is one that should bring shame to the wealthy congregations of the North who have so ignored this opportunity to follow the teachings of their Master by investing in the most constructive form of missionary work which our church has undertaken.

A pamphlet distributed at the recent meeting of the General Convention, of which copies may be had from the secretary, Mrs. Isabel Carter, 281 Fourth Ave., New York, sets forth in fair detail the work of these schools and will give a conception of the far-

The Cover

Mr. George Foster Peabody, whose picture appears on the cover this week, is one of the leading laymen of the Church. For many years he has interested himself in the work of the Church among Negroes and is recognized as a leading authority on racial problems. Mr. Peabody is the treasurer and a member of the Board of Trustees of the American Church Institute for Negroes, about which he writes in this issue. He is also a vestryman of Holy Trinity Church, Brooklyn, New York.

reaching importance of the work and also the fact that we have compelled these noble and sanctified Negro men and women in our Southern schools to make bricks without straw.

AN OPPORTUNITY

The writer had the privilege of association with Bishop Greer in the organization of the Institute, was its treasurer for many years and has followed its course with meticulous care; his association with this work, and with other such work throughout the South, makes him feel justified in his conclusion that the wealthy members of the Episcopal Church can find no opportunity more constructive or so sure of immediate results as to now invest 20 millions of dollars to enable the Church Institute for Negroes to enlarge our present schools and their equipment and to build similar schools in each diocese not now provided with such a teacher-training school.

The effective co-operation of the Bishops of these dioceses is assured and their counsel will be wise in locating, constructing and organizing such plants. Of the 20 millions needed, ten should be held by the Institute for endowment to keep the schools on a steady program. In addition, proper care of the schools should call for one million dollars yearly, for their support.

St. Augustine's School in North Carolina has already undertaken a 2-year college work, which should be made full college course as the crown of the church educational system and also as having close relation to our Divinity School now in Petersburg, Va. St. Agnes' Hospital at this school should be utilized as the basis for a thoroughly equipped medical school. There is no greater need throughout the South than thoroughly trained Negro physicians; both men and women can do a work unequalled in service if they be rightly trained.

The amount suggested may seem

large to those not familiar with the work, but when it is realized that the annual budgets of Hampton and Tuskegee Institutes are one-half million dollars each, and that there has recently been secured for these two Institutes the sum of seven millions increase in funds, ten millions for our Church Institute Endowment and ten millions for construction and equipment seem modest, as they are.

WE HAVE THE WEALTH

To those who may think 20 millions a large sum, the writer ventures to point out that members of the Episcopal Church have been entrusted with many billions of dollars which, in the prayer of Consecration, we recognize as not our own, but the Lord's. The experience of other Institutions in appealing to men and women of wealth in this country for non-denominational works indicates that the men and women of the Episcopal Church are among those eager to make wise use of the wealth entrusted to them. They have been of the large givers to Hampton and Tuskegee because they were satisfied that the work was constructive and on an enduring basis. What now needs to be made clear to them is that the schools of our church under the direction of the American Church Institute for Negroes are equally efficient and constructive in their work and on a permanent and enduring basis. Our schools really make brick without straw and the story of their efforts would make a thrilling article for THE WITNESS.

QUESTIONS

1. How far does the teachings of Jesus go when applied to the race question?
2. Is it true, as frequently stated, that the race problem is primarily an economic one?
3. Can a Christian maintain that America is for white Gentile Protestants?
4. Can any solution be arrived at as long as we talk in terms of "superiority" and "inferiority"?
5. If the Negro has inferior traits, as is contended by some people, are they inherent with the race or are they the results of generations of servitude?
6. Mr. H. L. Menchen, the writer, said recently: "Negroes are all baptized Christians, and yet their white brethren refuse to admit them to the communion table: if they would worship God, they must do it in Jim Crow churches. This naturally fills them with disaffection. Worse, it endangers the souls of their white brethren; for I take it as manifest that such distinctions, whatever their necessity socially, are wholly irreconcilable with Christianity." Comment on this statement.

BEHAVING LIKE A FOOL

BY THE REV. G. A. STUDDERT KENNEDY

WHEN a man calls you a fool it is possible he may be wrong, and in that case he harms no one but himself, but on the other hand he may be right, and often he does you a service for which you owe him gratitude, however hard you find it to pay. To see ourselves as others see us is often the first step to seeing ourselves as we are, and that is the foundation of all good life.

When God calls you a fool, it is time you sat up and took notice. There is one recorded case of His doing that in so many words. Jesus said there was a rich man who struck a good year, and simply rolled in it hand over fist. He could not help making money, and did not know what to do with it. After thinking it over he decided that, as he had made his pile, he was going to retire and have a good time. He made his arrangements, put the money into good securities, and started having "the good time." But God said: "Thou fool! This night shall thy soul be required of thee."

SHEER NONSENSE

Now, why was he a fool? He behaved in a perfectly sensible fashion—thousands of men do it every year. Of course, they may die the day after, as it is generally supposed this man did. Well, suppose they do, what then? Would they go to hell because they were rich, or because they were rich and retired, or because they were rich and had a good time?

There has been a good deal said and written against rich men. Ruskin said:—

"The art of making yourself rich in the ordinary economist's sense is equally and necessarily the art of keeping your neighbour poor."

But that is not generally true. It is based upon the absurd idea that, in a bargain, what one man gains the other man loses, and that even fair exchange is robbery, which is just sheer nonsense.

Great fortunes have been made out of the poverty of other people, but they are the exception rather than the rule. Gamblers, speculators on the money market, fraudulent company promoters, and all the rest of that unsavoury gang, do gain by other people's loss, but their gains are precarious, and their fortunes liable to melt as quickly as they have been made.

This man was not a gambler; he was rich because he had a good harvest, and he was not responsible for that. It was partly good luck, and partly good guidance probably; good



farming is not so easy as it looks. If he got a good harvest in a bad year, and so grew rich, it was very likely due to "able and prudent management," which is the main cause of agricultural success.

His wealth added to, and did not take away from, the wealth of the community. He could not consume it all himself. If he tried to, that accounts for his death. Any man who tried to consume a good harvest himself, and sat up stuffing himself with bread, would die, and he would not have a particularly good time either.

Of course, if you are bitten with Marxianism, and regard all profit as robbery, because you hold the "labour theory" of value, it is all quite simple—he was a capitalist; all capitalists are devils; all devils are damned. Therefore: "This night shall thy soul be required of thee." But that depends upon the Labour theory of value.

Ought this man to have given it all away to the poor? Christ told one rich young man to do that, if he wanted to be perfect. He looked at him, we are told, and loved him. He saw that he was fit for something better than managing an estate. It was a matter of peculiar vocation. It was necessary for him to cut free. But he cannot mean us all to cut free. If you are married you cannot do it. That has always been the bother about Socialism and Communism. They run foul of the family.

THE WORLD'S FOOLS

I think that was the trouble with Ananias and Sapphira. They prob-

ably wanted to keep something back for the children. Many a man is kept with his nose to the grindstone, safe within the prison walls of some job he hates, because his children guard the door. Weakness is stronger than strength, and love makes firmer fetters than the tyrant's forge. Moreover, giving money away is a difficult business in these days—you are likely to do more harm than good.

The fact of the matter is that this man was condemned not because he was rich, but because he was a fool. He might have been a poor fool. There are plenty of them in the world. He was a fool because he thought he could find happiness on the purely sensual level. He was a fool not because he was rich in this world's goods, but because he was not "rich" toward God!

He thought he was an animal, and that is the height of folly. However like a monkey a man may be, he ought never to mistake himself for one. Monkeys are born happy, men must achieve happiness, or have it thrust upon them by God.

WHAT IS THE GOOD?

It may be that this man did not die. Our Lord does not say he died; He says God asked him for his soul. That may happen any time. A certain colonel of my acquaintance, who was in a good way of business, went one Sunday morning, as his custom was, to play golf. He told me that, as he was driving from the second tee, there came a cloud all over him, and he suddenly asked himself: "What the devil (that is the colonel, not me) is the good of all this playing golf to keep fit to go to the office to earn money to play golf to keep myself fit to—"

"Thou fool! This night shall thy soul be required of thee!"

You can see the rich man sitting in his chair when the feast is over starring in front of him, with the colonel's question ringing in his ears: "What the devil is the good of all this?"

Of course, millions of men hear the voice, and order another whisky and soda, taking a hair of the dog that bit them, but that is not a cure—it is a put-off. Hell is boredom, and men spend their lives running away from it. There is nothing on earth they will not do to escape from the misery of a purposeless, pointless life. Drink, drugs, strikes, wars, motor-cycles, an expedition to the North Pole or to Monte Carlo, any old thing will do.

There is a rage for life in the heart of man, and that rage is the root

cause of our social sorrows. Men are all fools, rich or poor fools, until they find their God. They rush madly around trying substitutes for God, and failing to find them. The rich man is in a more perilous position than the poor man, because he can try more substitutes; there is nothing he cannot try.

SEVEN GODS A WEEK!

Jesus never condemned rich men because they were rich, but He did continually point out the peril of

riches. The poor man can only try a limited number of idols; the rich man can buy a new god every day. Sooner or later he runs through the lot, gives up life, and starts to die, however brave a face he puts on it. He has more rope to hang himself with, but he does the job in the end.

Rich or poor a man is a fool as long as he says in his heart: "There is no God." It is the fools, rich and poor, who tear God's world to pieces in their rage to get life without Him.

I must have God. This life's too dull without,
Too dull for aught but suicide. What's man
To live for else? I'd murder someone just
To see red blood. I'd drink myself blind drunk
And see blue snakes if I could not look up
To see blue skies, and hear God speaking through
The silence of the stars.

THE PARABLE OF THE MUSTARD SEED

The Resourcefulness of God

BY BISHOP JOHNSON

LET us remember that the Kingdom of Heaven is Christ's Kingdom, not ours, and that His principles involve a certain amount of violence to our present order of things.

Let me illustrate this from the assertions of modern liberalism which is far more dogmatic in its fanciful deductions than any Council of the Church ever dared to be, for dogmatism does not necessarily mean clerical clothes. It is the same kind of a thing with a laboratory apron on.

Let us assume that man is descended from the ape. It is an interesting genealogy. Personally, I am not much interested in where I am from, but I am intensely interested in what I am for. This may not be common opinion, but it seems to me to be common sense. Let us go back to the first ape that became a man and we may deduce certain postulates that may prove interesting. They seem to me to form a parable of the difficulties which the natural man encounters in trying to be a child of God.

First, it must have been an extraordinarily fine ape, but he must have voluntarily resigned his premiership to become a mighty poor man—just a cave man studiously following his logic when he might have sailed along the tops of the trees following his instincts. Certainly he was a foolish ape voluntarily to give up the privilege.

Second, he must have been treated with contempt by all the wise acres of his Simian associates who laughed at his bungling performances while enjoying their ancestral freedom.

Third, he must have been constantly tempted to give up trying to be what he had never been before in order that he might enjoy being what he knew how to be so well. Of course, his Simian associates would constantly remind him of the fact that what had not been was contrary to scientific observation.

What then are parables? They are simply applying man-sense of

man's kingdom to illustrate God's sense of His Kingdom. They are accommodations to man's limitations, which are really rather serious. Therefore I speak to them in Parables because they who think they see it all see nothing of the wood because of the trees, and because they who think they have mastered the truth are incapable of further growth in a universe that has been all progress from the beginning.

Isn't it stupid to affirm confidently that man is the last word in God's creative genius, when all the previous chapters in the Book of Life show progress and man's present condition is scarcely worthy of being the final chapter in the Romance of Life? God is indeed a poor author if the last word in His revelation of Himself is an ashpit or a cemetery. Isn't it so that the child must see the wisdom of the man, only as it is interpreted to the child in the language that he understands?

So parables are an adaptation to our common sense and to the urge that is within us to grow spiritually into something better and bigger than we are. Thus the Parable of the Sower illustrates the fertility of the soil (which is the soul) and the productiveness of the seed in the soil (which is the Word of God spoken as well as written) and the labor of the husbandman (that is justified chiefly in terms of the harvest).

And the Parable of the Tares teaches us the fact that the husbandman must be patient and realize that agriculture is to be pursued in spite of the obstacles and not abandoned because of them. Do not let the wickedness and stupidity of other laborers interfere with your own harvest.

The Parable of the Mustard Seed illustrates God's resourcefulness, how He delights to make a world out of atoms and a Kingdom of Heaven out of the sons of men. Whatever the beginnings of the flora and fauna of this world may have been, I am

convinced that they were very small—marvelously so in the face of their infinite variety today. They certainly seemed inadequate from the viewpoint of one who might have seen the first amoeba moving in a pool of water. The beginnings must have seemed painfully inadequate to the enormous coal fields and oil pools; the variety of genus and species; the diversity of human civilization—all starting as it were from a tiny seed. Evolution does not minimize the power of God: if it be true, it merely magnifies it.

So Christ tells us that the seed of the Kingdom of Heaven was a very little thing—merely a few peasant disciples banded together in an obscure corner of the world—that and nothing more. But this is not contrary to scientific truth today. It was merely contrary to public opinion in the days of Augustus and Domitian and Nero. It is rather confirmed in its truth by modern science and it refutes the crude conceptions of ancient and modern materialism.

The parable also tells us that the seed has tremendous potentialities, which we ought to realize if we have any adequate knowledge of the nature of seeds. In fact, He Himself is the seed whose Gospel has spread until, as an observed fact, all the nations of the world nest in its branches.

I want you to observe that Christ did not merely preach a Gospel which you could hear; He also instituted a Church into which you can be incorporated in order that you may grow—not merely by the inherent possibility that you may be immortal, but far more by the fact that through the Church and Sacraments of His own institution you may grow in grace unto His measure and stature. Thus He gives you not merely His ideals but also His power to realize those ideals.

Let us illustrate the difference between the old law and the new Gospel; between legislative enactment

and the grace of God. Let me suppose that instead of being a preacher I am a teacher of art. On this side of me I place a crayon sketch which I will call the Ten Commandments. You get out your easels and your crayons and because you have little artistic power you hand in some wretched copies of the crayon. I examine them and say to the class, "There is not one that is good, no, not one." There isn't a single person who has made a creditable sketch of the Ten Commandments.

All right! Now that you have failed in that, I have a painting here that I will call the Sermon on the Mount: Get out your brushes and your paints and copy this. What do you think would be the result? If the first copies are poor, the second copies would be daubs. Do you really think that Christ did this or anything like this? Did He set an impossible copy to those who by their efforts had failed to keep the law? Assuredly not! He preached the Sermon on the Mount and then said to men who must have otherwise despaired: "You can by your own selves do nothing. I am showing you the truth, but do not think that I expect you by your own efforts to attain unto it. I must show you the ideal to make you want to realize it: then I will give you my grace that you may some day attain unto it. But do not be impatient. It is a slow and lengthy process; but always remember that when your sense of failure is the greatest then my help is the strongest, for my grace is sufficient for thee when thy strength faileth thee."

For Christ not only sets us an example. If He merely did that He would only excite our admiration and despair. He sets us an example and then empowers us with His grace to grow.

That is why the Christian Religion has Sacraments. In order that Christ may dwell in us by the means which He has appointed and thus we can do all things through Christ who strengthens us—but not in a moment of time but in the processes of growth between seed-time and harvest, the long hard summer which He bids us work in His vineyard from the time we are called until He calls us to rest.

He gives us something more than words. He gives us Himself so that He dwells in us and we in Him. Not by my strength but by Thy grace may I attain unto Thy heavenly purpose.

The Parable of the Mustard Seed: the beginnings of Christianity: the small group of faithful souls in any place or age would be of small comfort from the standpoint of this world's standards; but from the standpoint of the possibilities in a

tiny seed, there is no limit to the harvest.

John the Baptist was a wonderful man: none born of women were greater than he, but the least of the Kingdom of Heaven has a greater future than a merely good man could possibly have in his own strength. If I held in one hand a diamond (representing John the Baptist) and in the other a grain of wheat (representing the least in the Kingdom of Heaven), you could see the difference. There is no question as to the relative actual value of each in the market place. The one is worth hundreds of dollars: the other not one cent—but potentially the diamond is all that it will ever be; the other is in a different kingdom, it can become the harvests of a kingdom, worth many diamonds. The natural man is what he is; the child of God is what he may become.

We worship a God of endless power, but He has ever worked through seeds whose life is within themselves and also by the power of reproduction have in them infinite possibilities.

The Kingdom of Heaven is not a collection of precious stones but a gathering of potential persons, who because they can grow in grace can not be limited in the possibilities of their ultimate fruitfulness.

"The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field: which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof."

The Kingdom of Heaven is a future inheritance based upon the promises of Jesus Christ. If you accept the collateral, you are more than justified in making the investment.

About Books

Fundamental Ends of Life. Rufus M. Jones. New York. The Macmillan Co. 1924. 144 pp. \$1.50

REVIEW BY REV. CHARLES STREET

Professor Jones makes a familiar distinction between things which we want only because they help us to get something else, like money and power and social position, and certain other more "fundamental" ends of life—goodness, truth, beauty, love, religion. He wants more devotion in the quest for these fundamenatal ends, and less of the feverish scramble that there is going on for the instrumental goods. Philosophically we might take exception to his hard and fast distinction. Most values, after all, are both "instrumental"

and "final." The important question is not so much what you are looking for as how you look for it. But his main point is true and important.

The chapters on Plato, Kant, and Mysticism make the book look pretty formidable, but the philosophically minded will find it interesting none the less.

The History of Religion in the United States. By Henry Kallouch Rowe, Ph.D. The Macmillan Company, New York. Price, \$1.75.

REVIEW BY REV. JAMES FOSTER

This book is a broad and sympathetic attempt to interpret the working of religious ideas in the United States, to trace the development of them, and to evaluate their influence. Usually a history of religious is concerned primarily with the deeds of the body in which religion is articulate, the Church. Here, while Dr. Rowe does not ignore the Church, he is primarily interested in the spiritual and intellectual and social forces, and he has written, after the manner of the social interpretation of history, an interpretation of Church History in the United States or rather the outline of an interpretation.

This is a new field and deserves the attention the author bespeaks for it. Religion has a prominent place among the social factors that have shaped this country's life. In the making of the new nation, in conserving what was valuable in the past, in refashioning the thoughts of men for a new environment and a new day it has contributed to the making of the new world. And in doing this religion has itself changed profoundly some of the manifestations of its own life. This change, as the author sees it, has been one of gradual emancipation, first from the authority of a state church, then from the formal worship and preaching of the earlier divines, and lastly from the traditional ideas of a Calvinistic orthodoxy. Today American Christianity is something different in temper and outlook if not in essence, expressive of, as well as contributing to, the forces of life which have gone into the making of our nation.

The book has been rated as one of the best in the field of religion for 1925.

All books reviewed in this paper may be purchased from Witness Books, 6140 Cottage Grove Ave., Chicago. Add 10c to price of book for postage.

The Rev. Noble C. Powell, rector of St. Paul's Memorial Chapel, the church for students at the University of Virginia, has been called to be rector of Christ Church, Macon, Georgia.

The Difficulties Of Latin American Work

Middle Classes Are the Chief Supporters of the Church in America

ON SERMONS

By Rev. H. P. Almon Abbott

"What kind of sermons DO people like?" Such is the wail of a writer, evidently a clergyman, in a contemporary Review. I sympathize with and fully understand the heart-ache of the complainer. I am persuaded that our brethren of the clergy are in agreement with me in this respect. What is the point? Surely this: Different people like different kinds of sermons. "Milk for babes, and strong meat for full-grown men." All women do not like the same kind of hats, and all men do not prefer golf to tennis! It is the same way in preaching. "People are different." In sermons, that which is obvious for the dull and worldly-minded. That which is exquisite and suggestive for the intelligent and spiritually-inclined. An outspoken appeal, tinged with sensationalism, for the average "light-sitter in the pew," and a fluttering flight heavenwards of indicative thought for those who hear God not in the storm or the earthquake or the fire, but in "the still, small voice."

Circumstances and conditions being what they are, the preacher should do his best, whether people like or dislike the sermon, and refuse to prostitute his art for the approbation of the majority. He must be satisfied with nothing short of the satisfaction of himself. And, the satisfaction of himself will undoubtedly tend towards the approval of God. Hewing and re-hewing, polishing and re-polishing, his discourse, packing in between the lines that which he may bring out above the lines, making much of the inferential and the suggestive, he is bound in the long run to touch, effectively and effectually, the greatest good of the greatest number. There is a terrible temptation involved in it all, a temptation towards slackness, and against such insidious lowering of the ideal we must be forever on our guard.

* * *

"The Middle Classes" are the bulwark and support of the Christian religion in this country. That is a statement of fact based upon observation and experience. I heard it made recently by an able Presbyterian minister. The rich are oftentimes overcome with the cares and pleasures of this life. The poor are so intent upon the effort to keep body and soul together that they have little time, speaking generally,

to cultivate the religious instincts of the soul. The middle classes are what they are largely through their own initiative, and what they are they are prepared to enroll in the service of Christ. One of the difficulties that faces the Christian Church in South America is that there is no middle class there, and evangelization must be confined to the rich and the poor. To convert such is hard enough, but to build up the structure of Christianity upon such foundation is harder still. This is a matter that should appeal, in the fullness of its significance, to our Church people this Lenten season as they study the misnamed subject of "Latin America."

Cheerful Confidences

CHURCH SCHOOL SERVICES

By Rev. George Parkin Atwater

IF any Sunday School in our land has a special form of opening service that has been found satisfactory, I wish the rector or some other well-disposed person would be kind enough to send me a copy at Akron, Ohio.

The opening services of our Church School are apt to be dreary and monotonous. We often use the same material over and over again. They could be made cheerful, varied, devotional and instructive.

Who has solved this problem? I should welcome his help.

The opening services of our Church schools should provide that the children themselves take upon their own lips as much of the service as possible.

They should be so arranged that the child grows familiar with the material of our Prayer Book services.

They should include some responsive readings that are devotional and some that are educational.

They should be printed in such a way that the necessity to give page numbers would be practically eliminated.

They should have sections in which one of the members of the school should be the leader.

The type face should be clear and distinguished.

No shabby, pageless books should be used.

If you have such a service, please share it with me.

Dean Hutchinson of All Saint's Cathedral, Milwaukee, and Mr. William F. Pelham of Chicago, were the principle speakers at meetings of the Brotherhood of St. Andrew held last week in Milwaukee.

Labor Leaders Issue A Striking Manifesto

English Labor Leaders Call Upon Workers to Turn to Church for Guidance

PROMINENT LEADERS SIGN

One of the most remarkable manifestos of the present period of social and political change has been given out by a group of leaders of the British labor party. "It is our conviction," they say in calling for the holding of special church services on April 25, "that statesmanship will fail and political programs will prove futile as a solvent of social trouble unless they embody the spirit and practice of Christ."

Those who have appended their names to the document include Ramsay MacDonald, former labor prime minister; J. Robert Clynes, former leader of the house of commons; Charles G. Ammon, former parliamentary secretary to the admiralty; Arthur Henderson, former home secretary; Philip Snowden, former chancellor of the exchequer; Ben Spoor, former labor whip; George Lansbury, leader of the labor party's left wing; Albert A. Purcell, former vice-chairman of the general council of the trade union congress; Ernest Bevin, general secretary of the Transport Workers' union; Arthur J. Cook, secretary of the Miners' federation; Arthur Pugh, president of the trade union congress; Ben Tillett, political secretary of the Transport Workers' union. The manifesto continues:

"Christ gave to us the large and simple principles for the governance of our individual lives and the ordering of our relationships with others, which alone can produce a peaceable, humane and stable society. We are moved in no mood of emotional enthusiasm, but in a sober and serious spirit, to make this appeal to our fellow-citizens of all classes, without regard to their political affiliations; that they combine all the forces of good will, enlightenment, and generous feeling in a practical effort to embody Christian principles in their industrial and economic life.

"In attaching our names to this manifesto we proclaim our belief in the gospel of Christ as the final truth concerning the relationships of men one with another.

"Industrial Sunday provides the opportunity for a demonstration of an inner unity, transcending the divisions and sectional conflicts which dislocate productive industry and perpetuate conditions of economic inequality and injustice which make social progress impossible.

News Paragraphs Of The English Church

Anglo-Catholics Plan to Flood the
Country With the Literature of
Their Party

ATHEISM OF MONEY

By Rev. A. Manby Lloyd

On a recent Sunday Dr. Bell, Dean of Canterbury, preached to a crowded congregation in the Richmond Hill Congregational Church, Bournemouth. His visit was a return for the occasion when Dr. J. B. Jones, pastor of Richmond Hill, preached in Canterbury Cathedral a year ago. The dean said that there were people who thought that the Church should never depart from precedent, or discuss any problem which our fathers did not raise. He wanted to remind such people that "a Church that followed such advice was under the doom of petrification, crystallization, and death."

* * *

Dr. Waggett presided at a meeting of the Catholic Literature Association of the Anglo-Catholic Congress. The Great Hall of the Church House, Westminster, was filled both on the floor and in the galleries. Dr. Waggett said that the meeting had been called to increase the literature work of the Anglo-Catholic Congress. Any religious movement that had genuine vitality came in time to have a literature—certainly that was true of the great movements of the past, and now the Anglo-Catholic movement had the same character. Some of its utterances had been regrettable. Sometimes, when a man had been called to give an opinion on some of those utterances he had been moved to something like despair. In order, therefore, that their catholic utterances in literature should be worthy, the society must have a high standard—high in purpose, in justice, in learning, and in form.

Miss Sybil Thorndike told the meeting how the Anglo-Catholic movement was helping the stage. It taught people to be careless, or rather care-free. The work of people on the stage made them very careful. The Church said, "Don't fuss; don't worry; you are not the only persons in the world."

Mr. D. L. Murray said there was something from which the country was suffering today, and the Anglo-Catholic movement was going to help to cure it. People were victims of a sloppy mentality. The Church of England, outside the stream of the Catholic movement, had not been helping people to get out of that sloppy mentality. The Anglo-Catholic tracts were excellent, and

there was nothing sloppy in them. They contained clear ideas—"You have got to face up to them and say, 'I believe' or 'I don't believe.'"

Miss Sheila Kaye Smith, the Rev. G. D. Rosenthal, the Rev. F. Hope Scott, the Rev. Maurice Child, and the Rev. A. H. Haverstock also addressed the meeting.

* * *

A large congregation met at St. Martin-in-the-Fields for the annual I. C. F. service, at which the Bishop of Winchester spoke on "The Message" of the Stockholm Conference. He said that atheism was not confined to atheists. Those who professed religion were often the first to relegate God to the background. They had to face the failure of the nation to maintain that comradeship in the political and industrial world that had been brought into being during the war.

There was the atheism of money. What we had to contend with was the new aristocracy of the pocket—men and women with whom character was nothing and cash was everything.

* * *

Re-union with Dissenters is not going to be the walk-over that our optimists, whether lay or clerical, imagine. Two prominent protestant preachers, speaking in London and Bedford to Free Church Councils, have sent messages of approval to Dr. Barnes and welcoming his stand against "magical" sacraments and "mechanical" orders.

On the other hand, Dr. Furse, the Bishop of St. Albans, had to put his foot down on a "United" Communion service which had been arranged, without so much as asking his permission, at Watford. The occasion was a conference of Episcopal and Free Church ministers. "At present," says the Bishop, "the Church of England, to which I owe allegiance, is officially not in favor either of inter-communion, or the interchange of pulpits, as being contrary to its own order, and not calculated in the present circumstances to advance the cause of reunion with the Free Churches of England or other unions of Christendom."

TABOR PRESIDENT IN BALTIMORE

The Rev. Frederick Clayton, the president of Tabor College, is to preach on Sunday morning, the 14th, at Grace and St. Peter's Church, Baltimore. Dr. Clayton has a thrilling story to tell of the effort that is being made to save this institution for religious education in the Middle-West. You folks in Baltimore will be making no mistake in taking the trouble to hear him.

News Paragraphs Of The Episcopal Church

Members of the Church Army of
England Are Again to Visit
America

A LETTER

By Rev. W. B. Spofford

Another group of Lay-Evangelists from England plan to come over here in the summer, and in co-operation with certain bishops and their clergy to take up another itinerary of demonstrated evangelism.

Their tour this season, it is thought, will extend from Washington, D. C., to Buffalo.

One of the most interesting personalities of the Church of England will be with them for part of their hike, for it is expected that the veteran founder of Church Army—Rev. Wilson Carlile, D.D., Prebendary of St. Paul's Cathedral, and lately made Companion of Honor by the King in England, will join them, and lead in conferences with clergy and laity.

Captains Mountford and Casey, who arranged last summer's schedule for the Church Army Crusaders, are to be over here again in April and will start right in to plan their work.

* * *

The Rev. C. Bertram Runnalls, rector of Calvary Church, Syracuse, New York, advertised on official stationery as "The Little Church that Cares," is angry with Bishop Johnson for a recent editorial called *Catholicism and Magnanimity*. More than that, he proposes to do something about it. Not being a subscriber himself, he of course couldn't pull the old one, "stop my subscription," but he does apparently propose to search the homes of fellow carers for copies of THE WITNESS and demand that they be destroyed. Here is the letter:

"As you may well imagine, the article in THE WITNESS written by Bishop Johnson ridiculing certain practices of Catholics will have its weight—especially being used by the enemies of that cause. As such a weapon it was sent to me in this afternoon's mail. I have sent it forward to Mr. Morehouse with the request for a reply in *The Living Church*.

"Of course I shall never be able to recommend THE WITNESS either in this parish or elsewhere and shall now proceed to vehemently do all in my power to halt its circulation wherever I have the pleasure of doing my bit. I think it was most unfortunate that you allowed such an article to get into the print—and it was a disgrace for the Bishop to have written it—it is wholly unworthy of

him and suggests that he is losing his mental balance in his old age."

I have just been reading an interesting book, written by an eminent psychologist, in which it is contended that the adult mind is merely a child's mind grown larger and hence more sluggish. As I recall it, one of the chapters is called "I Won't Play in Your Back-yard," the author contending that this familiar child's attitude is not infrequently carried over to the adult mind. There is possibly something in it.

* * *

A group of churchmen in Philadelphia have issued a strong statement favoring the strict enforcement of the prohibition law. Those desiring a copy may secure one from the Rev. P. R. Stockman, 4736 Kingessing Avenue.

* * *

A conference on religious education was held last week in San Francisco, sponsored by all of the churches. It opened on Sunday afternoon with a mass meeting with speeches by prominent leaders, including the Rt. Rev. E. L. Parsons.

* * *

A new parish house is to be built at Grace and St. Peter's, Baltimore, Rev. H. P. Almon Abbott, rector. The cost is estimated at \$85,000.

* * *

St. Matthew's, Detroit, is to build a parish house, estimated cost being \$70,000.

* * *

The Rev. John Dallas, bishop-elect of New Hampshire, conducted a quiet day for men at the Cathedral in Boston last week. By the way, he is to be consecrated next month.

* * *

Bishop Blair Roberts, suffragan bishop of South Dakota, is speaking in the east on the work of the Church in that field.

* * *

A large bronze crucifix, designed by the late John S. Sargent, is to be placed in the crypt of St. Paul's Cathedral, London, as a memorial to

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the artist. It was originally designed for the Boston Public Library.

* * *

The Rev. Joseph Barnett takes up his duties as the rector of Trinity Church, Oshkosh, Wisconsin, on March 15. Mr. Barnett has closed a most successful rectorship at Christ Church, Red Wing, Minnesota.

* * *

Recently I praised a parish paper called *Tiny Tidings*, which was

edited for his parish by the Rev. Floyd Leach. I now have a letter from the Rev. Charles Henry Wells, rector of St. Andrew's, Newark, New Jersey, informing me that Friend Leach got the idea originally from him and that he has been getting out just such a paper for thirteen years. Samples are enclosed. Very neat, indeed. Better ask him to send you a copy. Get the issue of December 21, 1924, if possible. There is a little picture of four children singing which is a gem.

* * *

Now here is real enthusiasm. A letter from Mrs. J. B. Bing of Cleveland: "As to *famous living Episcopalians*, I think we have some here in Cleveland. There is Mr. Charles F. Brush, Sr., very famous for his inventions in electricity. He is Junior Warden and an active worker in Trinity Cathedral. And please tell me of a more famous Episcopalian than Mr. Samuel Mather, Senior Warden at Trinity Cathedral? Who has done more for humanity and for our beloved Church than he has? He is very famous I think. By the way, I was one of the first subscribers to THE WITNESS. More power to you."

* * *

Church affairs are humming in North Texas due to an aggressive program in evangelism and church extension, religious education and social service, instituted by the new bishop, the Rt. Rev. E. Cecil Seaman.

Note the Features of this Real Estate Mortgage Investment

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The country down that way, so they say, is in a boom period and the Church proposes to keep pace with the growth.

Miss Laura Boyer of the national office of the Woman's Auxiliary has been organizing study classes in the diocese of Florida.

"It is surely unjust to ask our children to honor us when they find in us nothing to honor. The saddest spectacle in social life is the growing breach between parents and children, and I am glad to think that the fault is much more on the parents' side than it is on the children's." Take that from Canon Adye Pritchard of the Cathedral of St. John the Divine, New York, handed out in a noon-day address made in Rochester, N. Y.

The Messiah, Boston, the Rev. William Gardner, formerly of the religious education department, is doing real things this Lent. A series of lectures for young people with such lively topics as "After Jazz—What?" Hope they can give the answer. This week the speaker is Brent Dow Allison, a C. O. during the war for which he served a term in federal prison. The Rev. Angus Dun, professor at Cambridge, is lecturing on theological subjects for those who desire strong food.

The Bishop of London, who is soon to visit America, is said to have received over 800 invitations to speak while here. Another distinguished Englishman to visit this country is the Bishop of Edinburgh, Dr. Walpole, who comes at the invitation of Bishop Freeman of Washington.

Bishop Gray of Northern Indiana recently conducted an eight-day mission at St. Andrew's, Kokomo, Rev. Cleon Bigler, rector. Very success-



REV. JOSEPH BARNETT Begins Work in Wisconsin

ful; full church every time; lots of questions; mobs of children for the afternoon services, and many conferences with individuals.

The Rev. Robert F. Gibson has resigned as the secretary of the Publicity Department of the National Council. He is returning to parish life as the rector of Christ Church, Charlottesville, Va. He is succeeded by the Rev. G. Warfield Hobbs, the editor of the Spirit of Missions.

Total giving for 1926 to the National Council exceeded by \$50,000 the record of any previous year. However, in obedience to instructions from General Convention, the Council has reduced appropriations \$200,000, since total promises failed to meet the budget by that amount.

One of the most notable advances is the diocese of New York, which has not only paid the \$250,000 pledge

on the deficit but has assured the Council that it will pay the entire quota of \$370,800 for 1926.

Likewise Massachusetts, which has agreed to pay its entire quota of a quarter of a million dollars in 1926.

And Connecticut with a quota of \$145,800 has pledged \$135,000; and Pennsylvania with a quota of \$316,800 is to pay \$250,000. Chicago, too, is to pay the entire assessment of \$126,000.

And Ohio. What do you think of Ohio? Their quota was \$92,700 for this year and they have agreed to pay \$103,168. South Dakota, Upper South Carolina, North Dakota, North Texas, Oklahoma, Honolulu, Utah, Canal Zone and Haiti also exceeded their quotas.

But of course figures of this sort are meaningless for the most part. We really should print the list with amounts, but we are short of space. Many dioceses pledged amounts under their quotas which nevertheless represent real sacrifice. On the other hand there are other places which pledged what they were asked, who are nevertheless taking from the National Council ten times the amounts that they are giving. That committee, headed by Bishop Fiske, that is to study the entire field to ascertain the equity of National Council appropriations, has a big job to do.

President Pott of St. John University, Shanghai, China, is in this country enlisting the aid of friends of China in securing an emergency fund of \$10,000 a year for the next three years.

The Department of Religious Education has elected the Rev. W. G. Thayer and Miss Elizabeth Matthews as members.

Dr. John W. Wood, secretary of department of missions, has been elected president of the Foreign Mis-

Advertisement for 'The Parish Priest' and 'The Confusion of the Churches' by Edwin S. Gorham, Inc.

Advertisement for 'Evil Communications or Companionships?' and 'The American Standard Bible' by Nelson.

sionary Society, succeeding Dr. Robert E. Speer.

The Rev. F. B. Bartlett, rector of St. Philip's, St. Louis, has been elected a general secretary of the field department of the Council.

The Rev. Samuel S. Mitchell, rector of Trinity Church, Watertown, S. D., and Miss Gladys Bateman were married in Christ Church, Chicago, on February 10th. The bride is a graduate of Barnard College and was formerly the assistant organist at St. Chrysostom's Chapel, New York, which Mr. Mitchell formerly served as a curate.

Here is a new idea. At St. Katharine's School in Davenport, Iowa, the girls make jugs in the art studio. These appear on the table in the dining hall on Ash Wednesday. The girls place coins in them during Lent. Then on Easter Sunday evening, amid great excitement, the bishop breaks the jugs and discovers which class leads in Lenten giving. He also calls for speeches from the presidents of the classes to tell how the money was earned. GOOD IDEA. Folks will say that I am a bit fanatical, but I wish we might have a general application of that "telling how the money was earned." Course it wouldn't help these millions dollar budgets much, but if a man did have to speak such a piece on making his donation maybe million-dollar budgets wouldn't be needed. Wild, but interesting.

Two historic congregations of Augusta, Georgia—St. Paul's Episcopal Church and the First Presbyterian Church—joined forces for a "Co-operative Mission" the first two weeks of Lent. The mission opened in the Presbyterian Church with the rector of St. Paul's, the Rev. J. A. Schaad, preaching. All of the services the first week were held there with Mr. Schaad doing most of the preaching. The second week the services were held at St. Paul's, where the principle sermons were preached by the pastor of the Presby-

terian Church, the Rev. Frank C. Morgan.

Bishop Murray, ill with pneumonia, continues to improve.

The Rt. Rev. W. M. M. Thomas, suffragan bishop of Southern Brazil, is on his way to his new work. It is a 22-day trip in a fast boat to Rio. When he arrives it will be autumn.

Four parishes of Savannah are uniting for Wednesday evening Lenten services. The preachers this year are all bishops.

The Rev. Joe Harvey, rector of St. Peter's, Talladega, Alabama, is preaching a series of sermons this Lent on Pastimes—the theatre, reading, betting, dancing and athletic games.

The men of the diocese of Michigan are meeting at St. Paul's Cathedral on Monday evenings during Lent for Fellowship meetings. The speakers are Bishop Rogers, Dean Johnson of the Cathedral, Rev. Reinhold Neibuhr

of Bethel Evangelical Church, Rabbi Leo Franklin of Temple Beth El and the Rev. S. S. Marquis of Detroit. The women of the diocese are having similar meetings on Tuesdays at St. Johns, with lectures on social service, child care, missions, given by leaders.

Students from eleven of the thirteen colleges in the state of Maryland and the District of Columbia registered for the third annual conference of students held at St. Paul's Church, Washington. The leaders were the Rev. Noble C. Powell, chaplain at

(Continued on page 14)

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Copley Square.
Rev. Henry K. Sherrill, Rector.
Sundays: 8:00, Holy Communion; 9:30,
Church School; 11:00, Morning Prayer and
Sermon (first Sunday of month, Holy
Communion and Sermon); 4:00, Service
and Address; 5:30, Young People's Fellow-
ship; 7:30, Service and Address.
Wednesdays and Holy Days: 12:10, Holy
Communion.

ATLANTIC CITY

The Ascension

Pacific and Kentucky Avenues.
Rev. H. Eugene Allston Durrell, M. A.
Sundays: 7:30, Eucharist; 10:30, Matins;
12:00, Eucharist; 8:00, Evensong.
Daily: 7:30, Eucharist; 10:30, Matins,
Monday, Tuesday, Saturday; Litany, Wed-
nesday, Friday; Eucharist, Thursday and
Holy Days.

NEW YORK

Cathedral of St. John the Divine

Sunday Services: 8:00, 10:15, and 11:00
A. M.; 4 P. M.
Week-day Services: 7:30 and 10 A. M.;
5 P. M. (Choral except Mondays and Sat-
urdays).

The Incarnation

Madison Avenue and 35th Street
Rev. H. Percy Silver, S. T. D., Rector.
Sundays: 8:00, 10:00, and 11:00 A. M.,
4:00 P. M.
Daily: 12:20 P. M.

Trinity

Broadway and Wall Street.
Rev. Caleb R. Stetson, S. T. D., Rector.
Sundays: 7:30, 9:00, 11:00, and 3:30.
Daily: 7:15, 12:00, and 4:45.

Church of the Heavenly Rest and CHAPEL BELOVED DISCIPLE

Rev. Henry Darlington, D. D., Rector.
Sundays: 8, 10, 11 A. M. and 8 P. M.
Saints' Days: Holy Communion, 7:30 and
11:00 A. M.

St. James

Madison Ave. and 71st St.
Rev. Frank Warfield Crowder, D.D., Rector.
Sunday Services: 8, 11 A. M., 4 P. M.
Week-day Services: Wednesday, 12 M.,
Morning Prayer and Litany; Thursday,
12 M., Holy Communion; Holy Days, 12 M.,
Holy Communion.

BUFFALO

St. Paul's Cathedral

Rev. Charles A. Jessup, D. D., Rector.
Sundays: 8:00 and 11:00 A. M., 4:00 and
8:00 P. M.
Week Days: 8:00 A. M., Noonday.
Holy Days and Thursdays: 11:00 A. M.

CINCINNATI

St. Paul's Cathedral

Corner Seventh and Plum
Very Rev. Edgar Jones, Ph.D., Dean.
Sundays: 7:30, 11:00 A.M., and 7:45 P.M.
Week Days: 7:30 A.M.
Holy Days and Wednesdays, 10:00 A.M.

Christ Church

Rev. Frank H. Nelson and Rev. Warren
C. Herrick.
Sundays: 8:45 and 11:00 A. M. and 7:45
P. M.
Daily: 12:10 P. M.
Saints' Day: Holy Communion, 10 A. M.

DALLAS

St. Mathew's Cathedral

The Very Rev. Robert S. Chalmers
The Rev. Robert J. Murphy
The Rev. H. K. McKinstry
Sundays: 8:00, 9:45, 10:45 A. M. and 7:45
P. M.
Daily Service: 7:00, 9:30 A. M. and 5:30
P. M.

NEW YORK

Grace Church

Broadway and Tenth Street
The Rev. W. Russell Bowie, D. D., Rector.
Sunday: 8 and 11 A. M., 4 and 8 P. M.
Daily: Noonday Services and Address,
12:30, except Saturdays. Holy Communion,
12 on Thursdays and Holy Days.

MINNEAPOLIS

Gethsemane

4th Avenue South, at 9th Street.
Rev. Don Frank Fenn, B.D., Rector.
Sundays: 8:00 and 11:00 A.M., 7:45 P.M.
Wednesdays, Thursdays, and Holy
Days.

ALBANY

All Saints Cathedral

Swan and Elk Streets
The Very Rev. Charles C. W. Carver, B.D.,
Dean.
Sundays: 7:30 A. M.; Church School,
9:45 A. M.; Sung Eucharist, 11:00 A. M.;
Choral Evensong, 4:00 P. M.
Week Days: 7:30 A. M., 9:00, and 5:30
P. M. Wednesday and Friday, the Litany
after Matins. Thursday and Holy Days,
the Holy Eucharist, 11:00 A. M.

DENVER

St. John's Cathedral

14th Ave., Washington and Clarkson.
Very Rev. B. D. Dagwell, Dean.
Rev. Jonathan Watson, D.D., Assistant.
Sunday Services: 7:30, 11:00 A. M., 7:30
P. M.; Church School, 9:30 A. M.; Young
People's Society, 6:00 P. M.

MILWAUKEE

All Saints Cathedral

Cor. Juneau Ave. and Marshall St.
Very Rev. C. S. Hutchinson, D.D., Dean.
Sundays: 7:30, 11:00, 7:30.
Week Days: 7:00 and 5:00.
Holy Days: 9:30.

St. Paul's

Corner Marshall and Knapp Streets
Rev. Holmes Whitmore, Rector.
Sundays: 8:00, 9:30, 11:00, 4:30.
Saints' Days and Tuesdays, 9:30 A. M.
Wells-Downer Cars to Marshall Street.

St. Mark's

Hackett Ave. and Bellevue Place.
Rev. E. Reginald Williams, Rector.
Sundays: 8:00, 9:30, 11:00, and 5:00.
Gamma Kappa Delta Club, 6:00 P. M.
Sheldon B. Foote, Mus. Bac., F.A.G.O.,
Choirmaster.
Wells-Downer Cars to Bellevue Place.

PHILADELPHIA

St. James' Church

22nd and Walnut Streets
Rev. John Mockridge, Rector.
Sundays: 8:00 and 11:00 A. M., 8:00 P.M.
Week Days: 7:30 and 9:00 A. M., 6:00
P. M.
Thursdays and Holy Days: 10 A. M.

University of Virginia. Mr. P. M. Malin, the secretary of Mr. Sherwood Eddy, the Rev. Ronalds Taylor, chaplain at University of Maryland, and the Rev. W. L. DeVries, who conducted a quiet hour.

* * *

A physician is giving a series of talks at Christ Church, Quincy, Mass., this Lent on "How to Keep Well."

* * *

Churches of Newport, R. I., are combining for weekly noon-day services. The Rev. William H. Van Allen, rector of the Advent, Boston, was the preacher last week, and the Rev. Edward T. Sullivan of Newton Centre is there this week.

* * *

April 13th is the date set for the consecration of the Rev. S. H. Nichols as bishop of Kioto. The service will be in Holy Trinity Church, Kioto.

* * *

The Rev. Kenneth O. Crosby, for fifteen years the head of Lawrence Hell, a home for boys in Chicago, has resigned to become the chaplain of St. Stephen's College.

* * *

A set of chimes is now being completed at the foundry of the Meneely Bell Co., for the Church of St. Mary the Virgin, Chappaqua, N. Y., a beautiful stone structure that was built several years ago on a part of the land that comprised the farm of Horace Greeley.

The bells are the gift of Emery H. Smith as a memorial to his father, the late Alfred H. Smith, who was president of the New York Central railroad. Modern methods of chime ringing permit of this work being done by one person with ease, and among those who have volunteered for this service is the young granddaughter of the one in whose memory the chime is given.

A Memorial

DEACONESS SANFORD

AT A meeting of the Philadelphia Chapter of Deaconesses held at The Church Training and Deaconess House on February 12th, it was unanimously decided to send an expression of love and sympathy to the family of Deaconess Caroline Hamlin Sanford, our beloved member, who died December the thirtieth, 1925.

Deaconess Sanford was the first Housemother of the Church Training and Deaconess House of the Diocese of Pennsylvania and later Head Deaconess. She was a member of the first class which was graduated and was one of the first to be set apart as a Deaconess according to canon law.

The members wished particularly to record their deep appreciation of her character, her wise counsel and her far-seeing judgment, and also, of her great intellectual ability as a teacher of the Bible, long before modern methods to make it vividly interesting were devised; and of her love and enduring friendship for the graduates trained under her leadership. These qualities will ever make her memory a blessing, and her influence an abiding power to those who were privileged to know her.

"May she rest in peace and light perpetual shine upon her."

The Department for Young People

Edited by Rev. W. A. Jonnard

LENTEN OBSERVANCE

Rev. J. A. Schaad

THE Church expects her children to observe the season of Lent. We generally shift this observance to little children, and do very little ourselves to live up to our obligations as members of the Church.

Certain customs are time-honored, and are based upon primitive Church law for the proper observance of Lent.

The law of our American Church specifically declares that Lent is a period in which "The Church requires such a measure of abstinence as is more especially suited to extraordinary acts and exercises of devotion."

The details of such a practice are left somewhat to the individual; but the following rules have been found helpful, and are "suited" to the sacred purposes of Lent:

1. The chief rule is to abstain from worldly pleasure. It is not fitting or right that we should indulge in gaieties or selfish pleasure in a season when the Church is commemorating the great unselfish sacrifice of the Son of God for us. Would you give a dance or a card party to celebrate the anniversary of your mother's death?

2. Attend as many of the Church services as possible.

3. Be more earnest in private



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prayers and devotional reading. There are many good books to be chosen.

4. Deny yourself luxuries, and let the cost of them be added to your Easter offering, as a real "self-denial offering."

5. Receive the Holy Communion, first preparing for it by special self-examination and prayer. (Prayer Book, pages 240 and 241.)

6. Do some particular service in and for the Church, and to help others. If you know of nothing you can do, ask the rector, as there is always more to be done than we have workers.

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