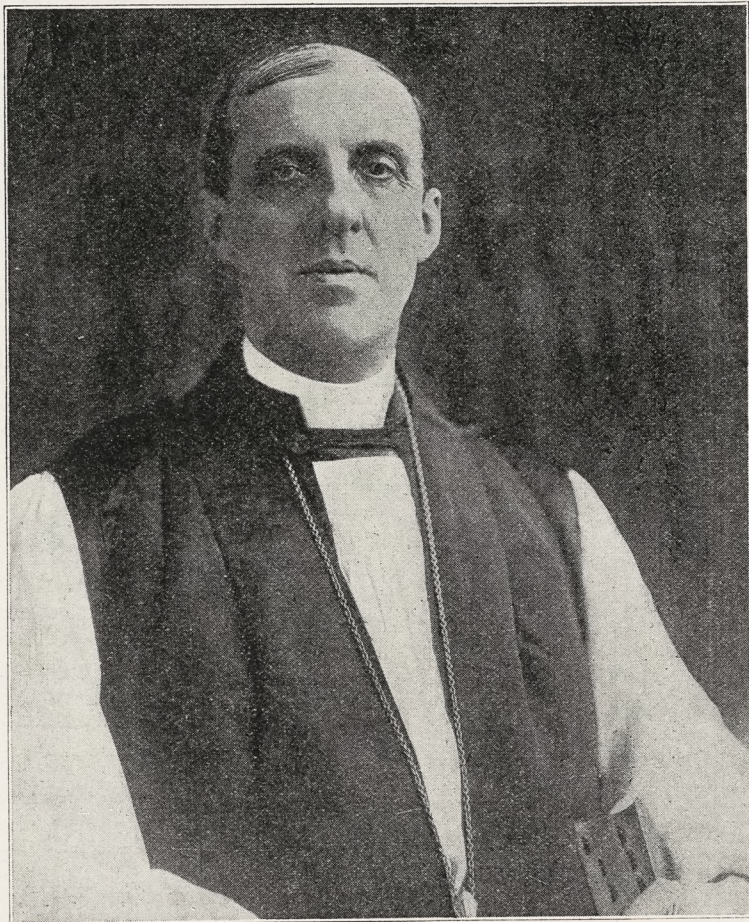


# *The* **WITNESS**

CHICAGO, MARCH 31, 1927



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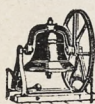


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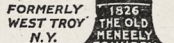
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# THE WITNESS

A National Paper of the Episcopal Church

Vol. XI. No. 32

Five Cents a Copy

\$2.00 a Year

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

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

Published Every Week

EPISCOPAL CHURCH PUBLISHING CO.

6140 Cottage Grove Ave., Chicago

## STANDARDS OF WORSHIP

### *The Holy Communion*

BY BISHOP JOHNSON

IF GOD desires His creatures to worship Him it is evident that He has furnished them a standard of that which He desires us to do. It is something so tremendous that man must be anxious to orientate himself to God's will and not desirous of substituting his own prejudices or preferences.

Has God indicated His will in this matter? Has He set us a standard of worship to which we can orientate ourselves? A subject would not presume to enter the throne room of an earthly monarch on his own terms but would expect at once to conform to the usages of the Court.

#### IS THERE A STANDARD?

Where shall we find such a standard if it exists?

I would say to the Fundamentalist that he will find it in the Bible and to the Modernist that he will find it in the fitness of things. It is strange to me that the Fundamentalist is a man who demands that you accept such portions of Holy Scripture as he has approved, and that you join with him in rejecting such portions as run counter to his prejudices.

Where, for example, in the Bible does he find any justification for an extemporaneous worship? It is to be found neither in the Old Testament nor in the New, but solely in his own assurance that he has been invited to a public intimacy with the King of Kings which must not be confused with the private fellowship of which Christ approves in the Sermon on the Mount.

It might be permissible for you to enjoy a private friendship for the King of England which would become ridiculous if carried out in public. For an intimate friend to enter the room in which his majesty was enthroned and to say "Good morning, George!" would be to end at once an intimacy upon which one had presumed; and yet I have heard

a certain religious type who speak to God in public in about that way. I am sure that God loves this type but I am equally sure that He does not admire them. For God in Holy Scripture is never careless of His honor.

It is all right for Christians to say that the Old Testament has no binding force upon them in the details of its temple worship; but why do men assume that the fundamental principles of public worship have changed so that God demanded dignified reverence then and encourages easy familiarity now. Certainly nothing that Christ did or said justifies such an assumption.

For He went up to the temple to worship and, outside of His private, personal prayers in the mountain or the garden, when at the most, only two or three of His apostles were present, Christ never conducted a prayer meeting or anything resembling one. On the contrary he forbade His disciples to pray in public, although he encouraged them to worship there.

#### HIS ADMONITION

Study His admonition in the Sermon on the Mount, in conjunction with His own personal practice. He did participate in the liturgical worship of both temple and synagogue, and He did object to the practice of introducing extemporary prayer which was more or less in vogue in the synagogue of his day. Notice the comment in this context.

"And when thou prayest" (There is a vast difference between private prayer which is an individual act and public worship which is a corporate act.) "thou shalt not be as the hypocrites are; for they love to pray standing in the synagogues and in the corners of the streets." (One wonders by what process of interpretation this has been expurgated from the Bibles of Fundamentalists.)

Christ goes on to say that the danger of such prayers lies in the motive which impels hypocrites,—“that they may be seen of men.”

This is exactly the difference between the confident assurance of the professional prayer and the diffident reticence of the liturgical worshipper.

To the former, the latter is lacking in fervor; to the latter the former is lacking in modesty. And to this Christ seems to agree.

“But thou when thou prayest shut thy door and pray to thy Father which is in secret” and He might have added His own practice, when thou worshippingst go up to the temple and lose thyself in the common worship of the temple.

Surely there is much food for thought in this injunction which, whatever it means, does not mean the very opposite of what it says.

Nor does the advocate of casual worship find any great consolation in the Book of Revelation.

#### BOOK OF REVELATION

For if the Old Testament lays down the principle of liturgical worship; and if the practice of Christ enforces that standard, then the Book of Revelation endorses it as the practice of heavenly persons.

For the Book of Revelation is a symposium of candlesticks and incense and prostrations and anthems and ritual.

Where, then, in the Bible, do we learn that God is pleased with the easy familiarity of extemporaneous worship?

We are told that it makes for zeal, and we answer in the words of St. Paul, that it has affected people “zealously but not well,” for our American Christians in stimulating zeal have lost reverence, and the lack of reverence is being visited on the children of the third and fourth generations.

It is not the spirit of the Master



to arouse enthusiasm at the price of reality, nor to endanger modesty by methods which He says are characteristic of hypocrisy.

Of course He doesn't say that all those who practice extemporaneous worship are hypocrites. What He does say is that hypocrites thrive on public prayer and that His disciples ought not to follow their example, or encourage their methods.

And now as to the fitness of things.

The flames of the sun are said to be thousands of miles in height. If you could suddenly be confronted with this phenomenon in a way to realize it, certainly in the presence of such a majestic spectacle you would not chatter. You would be awed into silence. Talk would be ridiculous.

But the presence of God is infinitely more overwhelming than such a physical phenomenon.

How can man enter into God's presence without feeling awe and if He speaks at all it should not be in a conversational manner.

#### MORE SILENCE

We must speak because speech is the method by which we express our emotions, but it would be better if we had more silences and less utterance. While mumbling is an indication of nothing else than mental deficiency, to prattle through the service is to develop the soul of a hack-

man at Niagara. To orate the service is to acquire the nature of a spell-binder.

The holiness of God is greater than any physical phenomenon. Before Him in His temple we should either be silent or repeat the prayer which He hath taught us. We should never chatter or mumble or talk commonplaces.

The Church has set us a standard of worship which preserves modesty while it encourages adoration.

Because man could not behold the glory of God, Christ came.

"The Word was made flesh and dwelt among us."

And those who beheld Christ saw all that God could reveal to us of Himself. And so Christ instituted a service through which man could approach God as the timid felt sure that they could touch God in touching Christ. The Eucharist is the only service which Christ Himself instituted.

He wasted no words. "Do this!"

"If you love me keep my commandments." And so the early Christians broke bread on the Lord's Day.

This was to them the one thing needful in the observance of the Lord's Day. If they neglected to receive the Eucharist it was sent to them at their homes. It was the tie that bound all Christians together and cemented them to Christ.

It is the one thing needful in the

household of faith. Not that other things are unimportant, but that this is essential. For, to be a Christian, it is far more vital that we do something than that we say something, and this is the one thing in relation to worship that we are told to do.

#### TO GIVE, NOT GET

The failure to do it has made us a group of talkative Christians instead of a band of worshipping Christians. Wherever the Eucharist has been omitted worship has become a lost art; people get off their knees and sit down. Religion has lost its center. Men go to Church to get whatever is offered and so they sit expectantly. Christians should go to Church to give themselves, their souls and bodies to God,—not in their own sufficiency, but joined to the offering of Christ on Calvary.

The Holy Eucharist has always been the center and the standard of Christian worship, because it has given men the time and the place and the opportunity to join the offering of themselves to the sacrifice of Christ.

It is the very essence of obedience for it is doing the very thing that He commanded us to do; and wherever the Eucharist is highly esteemed, the note of reverence is always found, except where men substitute a mechanical performance for what was given to us as a continuous personal contact.

## THE BIG STORY

### *The Gospel According to a Newspaper Man*

BY IRWIN ST. JOHN TUCKER

THERE is a tendency to gloss over or delete the horrible parts of the Bible, as being too rough for our modern ears. Yet it is those horrible parts which give it vitality and meaning. This story of desperate wars, of destroying cities and nations who did not accept the God of Israel, bitter denunciations of king and people for obeying what we should call the commonest dictates of humanity, are necessary to the story. In fact, they are the story. Deleting them, or soft-pedaling them, is much like giving the details of the Declaration and the Constitution while omitting all reference to the Revolutionary War.

#### THE PROPHETS

One is struck by the conviction that never was there a national history like this. From beginning to end it is full of abuse of the people whose doings it records. From their first rush out into the desert from the "cucumbers, and the melons and the leeks, and the onions and the garlick" of Egypt, they are denounced by every prophet as stupid, stubborn, treacher-

ous, stiffnecked, pledge breakers, lying, thieving, adulterous and altogether worthless. If there is any adjective of denunciation which is not applied constantly and in all its meanings to the people of Israel by the prophets of the Old Testament whom they so lovingly cherish, I have not discovered it.

Can you imagine a "radical" newspaper which spent its whole time denouncing president, congress, governors and all the people, being bound up in the national archives and preserved with great reverence as the book of books, the only trustworthy history of the nation?

The editorial columns are worse than the news columns. No bitter I. W. W. newspaper ever was filled with more constant, consistent, all-comprehending and whole-heartedly-poured-forth vitriol than this account of Israel's history, which is protected and loved to such an extent that millions of those whom it abuses have died in its defense.

This certainly is evidence in favor

of its accuracy. No man who is making up a history of his own exploits depicts himself as consistently beaten, perpetually cruel, senselessly barbarous. He endeavors always to make himself out better than he is.

We have two stories of the same events running more or less parallel. One is the raw, crude narrative of what happened, told by the men to whom it happened. The other is the rewritten narrative in which everything is toned down, touched up, brushed over and gilded.

#### LEG-MEN OF THE BIBLE

On every large newspaper there are two sets of reporters. One is made up of leg-men, who get out and actually dig up the news. Chicago, or New York, or St. Louis, are too big for the men who actually see what happens to get into the office and write it up in time to make press deadlines. They telephone in what they have found out, to rewrite men, who weave the accounts sometimes of several different eye-witnesses into one story. The notes of eye-witnesses



frequently differ widely from the published account, and still more widely from the editorial view which follows a day or so later.

These two species are clearly shown in the books of Joshua and Judges. Joshua tells the story of the conquest of the Holy Land as it ought to have happened, from the viewpoint of later ages. It gives a picture of the triumphant march of the tribes across the country, destroying their enemies with a succession of miracles. But Judges is the rough, crude report of the eye-witness.

#### BOTH ACCOUNTS

It begins out in the desert, with the two tribes of Judah and Simeon debating whether to charge in now and see what they can get, or wait until later. They consult the oracle, which says "Go." So they go, Simeon first. And from that time on the tribe of Simeon cannot be found with a microscope. It suffered the fate of all pioneers, being wiped out. The territory assigned Simeon on the tribal maps is in the fringe of the desert, south of Judah's pleasant land, a territory where no one could live. Judah rolled in over Simeon, through the breach Simeon had made, secured a foothold, and by slow degrees established himself with the capture of town after town. What says the record? "And the Lord was with Judah, and drove out the inhabitants of the mountain, but could not drive out the inhabitants of the valley, because they had chariots of iron."

Judges is full of little incidents which bear all the marks of a correspondent on the spot; such as Adonibezek and his thumbs and great toes, and the capture of Kiriath-Sepher. Caleb, the partner of Joshua, said "He that smiteth Kiriath Sepher, and taketh it, to him will I give Achsah my daughter to wife." And Othniel the son of Kenaz, Caleb's younger brother, took it; and he gave him Achsah his daughter to wife. And it came to pass, when she came to him, that she moved him to ask of her father a field. And she lighted from off her ass, and Caleb said unto her, "What wilt thou?" And she said to him, "Give me a blessing; for thou has given me a south land (namely, a desert patch)—give me also springs of water. And Caleb gave her the upper springs and the nether springs."

"Give me a blessing." To the Hebrew mind at that stage, a blessing was something very practical—a present. The Commandment which we translate "Thou shalt not take the name of the Lord Thy God in vain" originally meant "Thou shalt not call upon the Lord thy God with empty hands"—namely, do not pray without having offered sacrifice. The reasoning is perfectly sound. What we get free we do not value.

### Our Cover

**JOHN DOMINIQUE LaMOTHE**, Bishop of Honolulu, was born on the Isle of Man in 1868. He graduated from King William College, Isle of Man, and from the Virginia Seminary, Alexandria, in 1894. He was rector at Hamilton, Virginia, from graduation until 1901, when he went to Washington as the assistant at the Epiphany. In 1903 he became rector of Christ Church, St. Joseph, Missouri, but returned to the Epiphany the following year as associate rector. From 1907 to 1916 he was rector of St. Paul's, New Orleans. Then, after serving as rector of the Ascension, Baltimore for a year, he was elected to his present position.

Read on through the book. You find incidents like Ehud the son of Gera, "a man left-handed"—killing the king of Moab, "a very fat man"; and the parable of Jotham; and the horrible story of Jephthah; and the final welter of bloody madness ending with the verse: "Every man did that which was right in his own eyes."

#### JUDGES AND JOSHUA

Judges consists largely of news—war news and police news—whereas Joshua consists largely of highly editorialized comment. Ruth belongs, let us say, to the Woman's Section. It consists of a vigorous essay in opposition to the law against mixed marriages.

Samuel and Kings are straight news pages. Chronicles are the same story, editorialized and rewritten. Ezra and Nehemiah are accounts of the same happening written by two widely different men, one a soldier, the other a priest. Esther is a feature story, a Sunday Magazine entertainment, apparently without any moral at all.

#### PURE EDITORIALS

With Job we get into the purely editorial sections. Psalms and Proverbs are poetry and paragraphs. Ecclesiastes is a pessimistic editorial. Song of Songs is a romance of the society section, depicting the wooing and wedding of the King.

With the prophets we get into politics. These are really the turning point of the book. They thunder forth denunciations of their time in language always terrific and sometimes appalling. Following the tide of their fervor is like riding on the crest of a wave of dark eloquence that sweeps down the narrow channel of a swollen stream, from Amos to Malachi, whose last verse sounds the promise of which the opening of the New Testament echoes the fulfillment.

Cut out all this, the "horrible parts," and you cut out the story, leaving only a few fables, a few songs, a few pious sermons suspended in a meaningless blue haze. The point of this huge struggle that went on in Israel, the meaning which lifts its denunciatory psalms and prophecies to the dignity of a leading role in the world drama, is brought out by the course of parallel religious history in Egypt, Babylon, Greece, and Rome. What seems useless barbarity and pointless vehemence when we read it by itself, stands out as a desperate battle against the whole world, against the common drift of humanity, which Israel alone, of all the nations of the world, stemmed and turned aside and compelled to reverse its flow.

Jordan dashed downward into the Dead Sea, salt and bitter, whose waters killed all it touched. But this stormy current of the river of humanity flowed from the Dead Sea upward until it reached the River that flows from the throne of God, giving life to thirsty souls who find strength therein, and elsewhere none.

(Continued next week)

### Current Comment

By Rev. H. P. Almon Abbott

WE ARE accustomed to surprises from the Rev. R. J. Campbell. There was his "New Theology." That was a surprise in more senses than one. Then, there was his reception into the Church of England, and his publication of "A Spiritual Pilgrimage." That was a joyful surprise to all members of the Anglican Communion. Then, there was his renunciation of the pastorate that he might devote himself to dealing with individuals for Christ one by one. Recently, he has given us a surprise of a new order. Last month he married his secretary and adopted daughter, Miss Ethel Gertrude Smith. The wedding took place by special license in a Brighton church, and was kept secret from all save a few intimate friends. The new wife is thirty-nine years old, and the bridegroom is sixty years old.

\* \* \*

I SEE that a Lutheran Theological student has had an article on "The Origin of Sin" accepted for publication in an important Lutheran magazine. It is glorious to be young! Later on in life we withdraw our footsteps along the paths that angels fear to tread!

\* \* \*

SOUTH Congregational Church, Brooklyn, has issued booklets entitled "The Lenten Fellowship of Prayer," for distribution at the doors of the church. It is amazing to observe the widespread observance of



Lent by churches of all persuasion. Obviously, "the widespread" will eventually become "the universal."

\* \* \*

**DR. STOCKMAN**, a prominent Methodist Episcopal pastor says that "America is passing through a state of moral adolescence." A further testimony, I suppose, to the dominating influence of "The Rising Generation." Morals occupy so much of our time when we are young. One of the comforts of getting on in years is that morals come to take care of themselves. It is because the country is morally adolescent, I suppose, that so many people, legislators included, seem to be worrying overmuch about other people's morals. And Uncle Sam is depicted with grey hairs!

\* \* \*

**A** CONGREGATION of two thousand persons, representing the membership of eighteen churches in a section of Manhattan, uttered in unison their reaffirmation of faith in a personal God after hearing a sermon by Dr. S. Parkes Cadman the other day. Almost a Petrine Pentecostal experience. What a wonderful man Dr. Cadman is! What a mind, and—what prodigious industry. How in the world does he do all that he does do, week by week? Quantity and quality! It is phenomenal. We should all be broad-minded enough to thank God for such a Champion of the Faith in this our land, day and generation.

## Let's Know

### A GREAT MAN

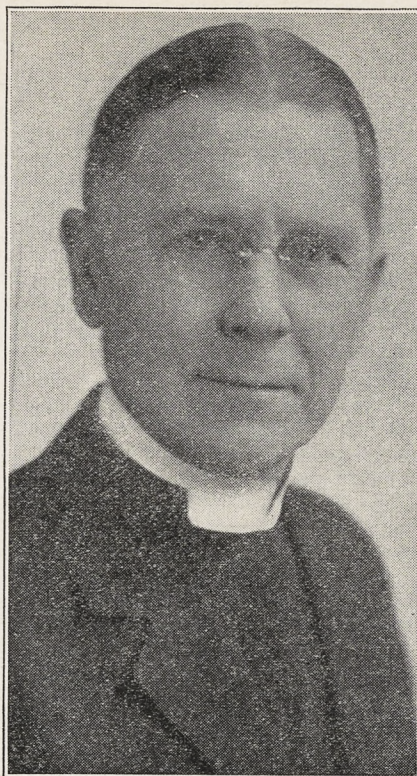
*By Rev. Frank E. Wilson*

**A**PPRECIATION of great men runs by custom. Some really great men seldom get the recognition which is due to them because no one has ever promoted their cult.

One such, to my mind, is that much neglected Old Testament character, Nehemiah. His book is obscured in the collection of Hebrew historical writings and sermons are not often preached about him. Yet he appears to me to have shown tremendous leadership under exceedingly adverse conditions.

For a hundred years the returned Jews had been attempting to rebuild the city of Jerusalem. There had been alternating periods of activity and depression. At last the people had fallen into a state of despair. The city and temple were rebuilt but they were unprotected against hostile neighbors and the spirit of the inhabitants was demoralized. Ezra had come to tone them up and had attempted to erect fortifications but had failed.

Nehemiah was cup-bearer to the



**BISHOP THURSTON**  
*Bishops to Act on Resignation*

Persian king, Artaxerxes. He secured permission to go to Jerusalem and immediately things began to happen. He organized the populace into building squads and began to build a protective wall. The unfriendly Samaritans plotted violence against him so that he had to organize a defensive system at the same time. He taught his people to watch and pray. He taught them to use building tools with one hand and weapons with the other. Treachery within the city was added to danger from without. Four times his enemies tried to trick him into a dangerous situation but every time Nehemiah evaded their plans. Matters were further complicated by great distress among the people of the city. While they were working on the walls, they were obliged to cease their usual vocations and many of them fell into debt, mortgaging their homes and possessions. When Nehemiah heard of it, he called a meeting and made the creditors cancel their mortgages so as to give the common people a fair chance. At last the wall was completed and dedicated. Then he called for Ezra and held another public meeting. The people were instructed in the law and Nehemiah demanded that they should enter into a solemn covenant to preserve the integrity of their race and the purity of their faith. Signatures of leading citizens were affixed to the document and the crowd gave vocal response as a sign of their allegiance.

In a very business-like way Nehe-

miah took a survey of the situation and made a census of the city. He found there were only about three thousand adult persons in Jerusalem—too few to carry on civic affairs and defend the city against its enemies. Thereupon he had lots cast among the families living in the neighboring hills, ordering every tenth family to remove its residence within the city walls. So he not only fortified the city but supplied it with a population for defense.

After twelve years of arduous labor he returned to the royal court but as soon as he was out of sight Jerusalem got itself promptly into more difficulties. He returned to find their duties neglected and an epidemic of intermarriage going on with the hostile Samaritans. Nehemiah proceeded to purge the place. Even Manasseh, grandson of the aged high priest, was married to a daughter of the notorious Sanballat, Israel's most persistent enemy. When Manasseh refused to break his Samaritan connection, Nehemiah excommunicated him and sent him about his business. He soon got matters straightened out again and concludes his account with the humble prayer, "Remember me, O my God, for good."

## Cheerful Confidences

### FOGS

*By Rev. Geo. Parkin Atwater*

**A**S I SIT in my study at Grace Church I can hear the whistles of the many boats in New York Harbor. I am only a few hundred feet away from the water's edge, at a point where the East River opens into the Upper Bay. Almost every morning when I turn into the short street in which the parish house is situated I see a great Japanese liner just at the end of the street (which ends abruptly at a bluff). The ship looks as if it were about to come up the street.

But tonight there is a fog overhanging the harbor, and the boats are having a merry time with their fog-horns and whistles. There are toots of every kind and description. I hear long loud growls, short snappy barks, piercing shrieks, and snarly yelps. They are in every key. Boats big and little are trying to make their way through the fog without having a collision. It's rather weird to hear their ceaseless complaining. Otherwise I hear no sound except the ticking of my clock, an occasional automobile, and possibly the closing of a door as some householder returns to his domicile. But the fog-horns continue without cessation.

Chancing to pick up the newspaper which contains the announcements of the religious services in New York I



was struck by the very heavy fog that was hanging over the minds of men, through which little puffing tugs would toot their way on Sunday. Fifteen Christian Science services will contribute their bit to the confusion. You can hear a woman speak on "Personal Liberty, or Other Smoke Screens." Divine Science has a meeting in the Church of the Truth. There are to be some addresses in the new Bahai Center. A "New Church" will enlighten the people about the "Second Day of Creation." A Bible Institute will have "A Lenten Luncheon Bible Message." One gentleman advertises that he will preach without manuscript or notes. A Jewish Science Center will answer the question, "What is the Matter with You?" At one meeting in the Hotel Astor, questions will be answered by invisible teachers, by dictation to a visible person. A School of Insight presents "The Socratic Platform." A lady is going to tell "The Truth About Satan."

This is but a slight glimpse of all the talk that will take place tomorrow in New York. Rather foggy place,—this vast metropolis.

But with it all there is a vast amount of earnest, clear and sensible Christian preaching and a vast amount of Christian effort. One is not compelled to wander into the misty swamps for lack of roads or proper guides. But man is by nature speculative, and no doubt some people like to take a flyer into the obscure, the occult, the esoteric and the misty absurdities of grotesque fantasy.

But it is safer to stick to the highways.

## About Books

Reviewed by Rev. C. L. Street

*A Modern Plea for Christianity*  
By Louis de Launay

Macmillan, \$2.25.

Dr. Delany has done a real service in translating this confession of faith of a great French scientist. The author goes about his work with a simplicity and lucidity which is characteristic of French thought at its best, and throws new light on the old problems of the relation of religion to science, the divinity of Christ, and the nature of the Church and the Sacraments. There is in this book a combination of scientific and theologic learning and simple Catholic piety which is charming.

\* \* \*

*The Eloquence of Christian Experience*

By Raymond Calkins

Macmillan, \$2.00.

The Lyman Beecher Lectures at Yale have been the occasion for some



LEON PALMER  
Secretary of the Brotherhood

notable books on preaching. Mr. Calkins' book is a worthy member of this series. The most important thing for the preacher, he says, is a living experience of Christ. The first half of the book is a careful study of the grounds of Christian experience in the light of modern thought. The second half of this book is an application of this to the problems of preaching, of pastoral work, and of the minister's inner life. The book is an expression of that which is finest in Evangelical Christianity.

\* \* \*

*Securing Christian Leaders for Tomorrow*

By Samuel McCrea Calvert

Doran.

The author of this book, the General Secretary of the Federal Council of Churches, has made a valuable study of the whole matter of the recruiting for Christian service. He points out that training for life service should begin in the home, and go on through the local church, through school, and through college. He makes a plea for intelligent vocational guidance. Any kind of constructive work may be a field for Christian service. In any recruiting program first consideration should be given to the individual rather than to any particular work to be done or any specific position to be filled. There is a valuable bibliography, including books on the technique of vocational guidance, and on the opportunities in various fields of work.

\* \* \*

*Can the Churches Unite?*

A Symposium

Published under the auspices of the World Conference on Faith and Order. The Century Company, \$1.25.

One of the great events of our de-

cade will be the World Conference on Faith and Order, to be held at Lausanne, Switzerland, from July 31st to August 21st of this year. It is an event for which the churches have long been preparing. It is an event about which Christians of every name should be thinking and studying and praying. The authors of the nineteen brief essays in this volume represent ten different Christian bodies. Mr. F. C. Morehouse, Bishop Anderson and Bishop Brent are among them. The book gives a good idea of the problems involved in Church Unity and of the spirit without which the problems cannot find solution.

## Preacher, Pulpit and Pew

By E. P. Jots

Charlie: Is that a particular friend of yours you just spoke to in passing?

May: Yes, in a way.

Charlie: Why don't you ask him to join us, then?

May: Oh, this is so sudden! He's the new minister.

\* \* \*

When Henry Ford, Edison, John Burroughs, and Harvey Firestone set out on their camping trip in the years shortly before the death of the famous naturalist, they had many amusing adventures along the way, some of which Mr. Firestone tells in his autobiography, "Men and Rubber," written in collaboration with Samuel Crowther. Among the tales which he has not printed is this little story of the Ford agent at whose garage they stopped to change a tire. While the work was being done, Mr. Firestone got into conversation with the owner. Thinking that he would be interested in knowing who his customers were, Mr. Firestone said: "The thin gentleman on the right is Henry Ford, who makes all the cars you sell, the white-haired man next him is Thomas A. Edison, who lights them, and I make most of their tires."

"Well," said the Ford agent, glancing at the long-whiskered face of John Burroughs, "I suppose the other one is the Almighty."

\* \* \*

An absent-minded professor received a couple of tickets for the opera from a colleague. Finding that he was unable to use them, he rang up some friends and said: "I have a couple of tickets for the opera tonight, but an unfortunate dinner prevents me from attending. Could you use the tickets?"

"We would be glad to do so," was the reply, "but, you see, we happen to be your unfortunate hosts."



# STUDDERT-KENNEDY AS A PREACHER

## *Delivers Two Lenten Sermons*

*Reported by*

REV. A. MANBY LLOYD

IT IS three years since I saw Studdert-Kennedy and he seemed getting thinner, haggard and more ascetic. In the first sermon of his I ever heard he began: "There is a common tradition among anthropologists that man is a descendant of Simian ancestors. When I see myself in the looking-glass I fancy there is something in it." Preaching in Lent at Hereford to a midday congregation of parsons and the bourgeoisie, S. K. is quite another story. The essence of life, he began, is the desire to live—the passion to preserve and perpetuate our own existence. "The man who has outlived the desire of life is already dead." This passion, he went on, is stronger in men and women than any other creature, though lower natures "red in tooth and claw" and the savage in the war dance illustrate the elementary stages. It makes men drunk and turns them into wild beasts.

Then there is the passion for dressing up and showing off, the men strutting like peacocks, the women apeing the fan-tailed pigeon. It keeps some in palaces and others in pig-styes, some in fine linen, while others sit in rags and squalor. Then there is the sex passion, popularly supposed to have been turned by the parsons into a sin, but really nothing to make a fuss about. Yet we know that it leads to abominable follies and cruelties. Then there was the passion for getting more and more of anything, perhaps the strongest passion of all.

Now the truth is that our passions are the raw material of a strong character, but leave it raw and it will go rotten. Handled properly, self-assertion passes into self-sacrifice, e.g., the tiger fighting for its kith and kin; life is now bound up with the two little cubs behind her. It is not conscious and it does not last. But in man it is conscious and goes on and on and he dies for his wife and children. It is the raw material of patriotism, when lives are thrown away with reckless joy. The man gives his life while he grabs at life. If there is no one we would die for life is not worth living. We reach out to the higher by throwing away the lower. If your selfishness is satisfied you can rest content. But Jeremiah was prepared to wreck his country to worship goodness, duty and truth. There can be no science,

### *Coming Events*

DURING the next few weeks there is to appear in this paper a series of seven articles by The Rev. G. A. Studdert-Kennedy, the famous English rector and author, who is the subject of Manby Lloyd's column in this issue. They deal with current problems of religion and morals and will, we feel, be appreciated by all our readers. In addition there will, of course, be the usual articles and features by the editors. The Bundle will be discontinued in some parishes with the Easter number. If there are any who would like to have the Bundle Plan continued in the parish, we are certain that the rector will be glad to hear from you in regard to it. Urge him to continue it. If he says he cannot, then hand your yearly subscription to the representative of the paper in the parish. In case there is none, mail the \$2 directly to THE WITNESS, 6140 Cottage Grove Avenue, Chicago.

art or society without goodness, beauty (or duty) and truth.

\* \* \*

The preacher mentioned the late Lord Shaftesbury, who stood up and faced the scorn of society out of pity for the poor, demanding justice. To him a purposeless, chaotic world was intolerable. In the long run, said Kennedy, it comes to this—you believe in God because you want Him and cannot do without Him. Man is the only creature that has this passion, that longs for goodness and revolts against injustice. "I can make God in my own image because God is making me continually in His own Image."

\* \* \*

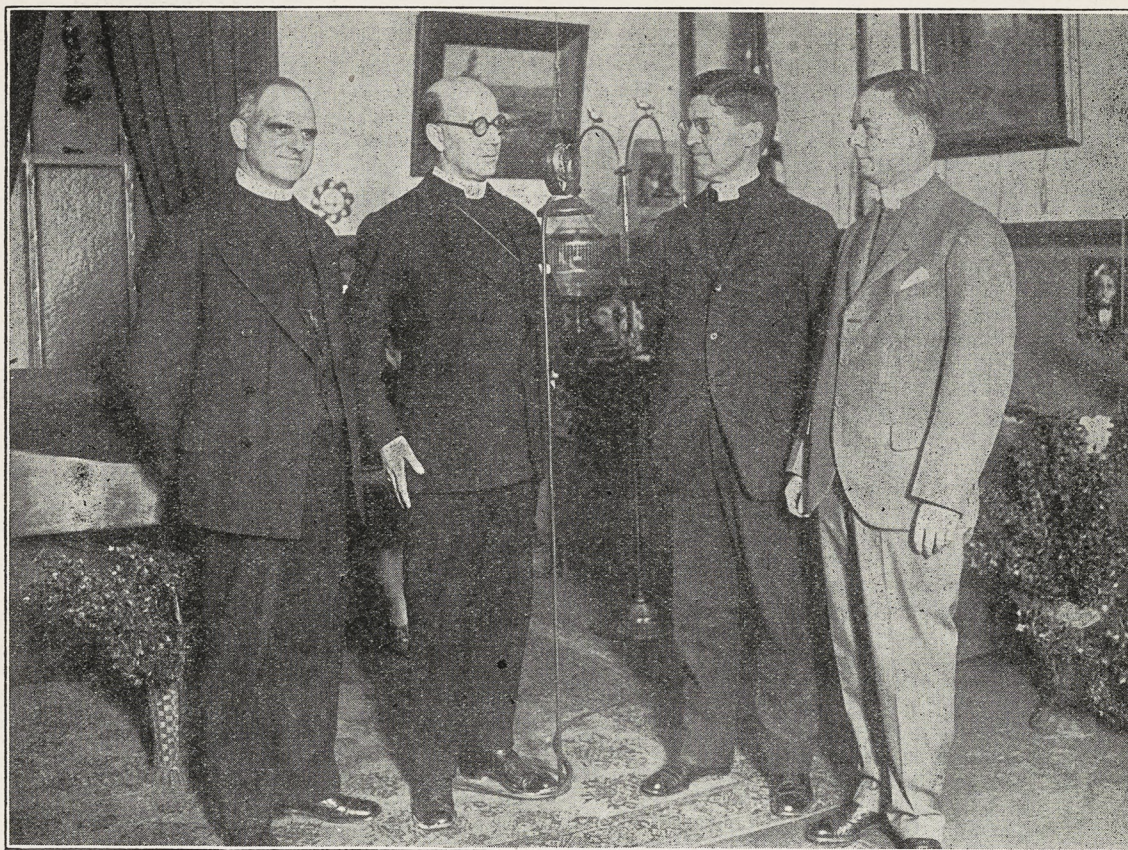
It was not a great sermon, judged by S. K.'s own standards. But it was a live one, full of pathos and poetry. There was but one touch of humor, when he alluded to the parasites who suck the blood of the social organism . . . "there are plenty of fleas in the world." For the most part he talked with his eyes closed. Perhaps he opened them at that remark and saw the raised eyebrows of the parsons' wives. And that is always a storm signal to the Anglican preacher.

In the evening we had a touch of the real "Woodbine Willie." Atmosphere may not be everything, but it is a factor, and there were more of the horny-handed fellows in evidence and fewer guys in non-stop collars. This alone would add fifty per cent of "pep" to the proceedings. He dealt mainly with the attitude of those outside the Church towards those within. There were, he said, an increasingly large number of men and women who, while anxious to do all they possibly could to uplift the human race, conscientiously felt that the less they had to do with the Christian religion the better it would be for them.

They were not bad men and women by any means, in fact, they very often put lukewarm Christians to shame by the enthusiasm they displayed and the energy they expended in any work they undertook for the good of humanity. One at any rate knew how he stood in relation to some of these, for, as an example, "if Bob Smith at the Pig and Whistle does not want to go to church because in his own church the hymn books have handles to them you know where you are with him." But it made one think seriously in the case of a thoroughly good man who would not go to church. It had to be admitted that religion was not, of necessity, a good thing, as quite the most abominable, vile and filthy crimes had been committed in its name. If they could not learn to be reasonable there was no hope at all for this world, and not much for the next.

The attitude of those outside the Christian religion was displayed in the oft-asked question: "What is the use of you saying you are going to bring peace into the world and do away with wars and industrial strife when you cannot keep peace among yourselves?" It was a kind of "Roman Catholics on the right, Anglicans on the left, and fancy religions in the rear." How were they going to answer this accusation? The "snag" was that they had to keep people from talking religion and politics if they wanted to keep peace. Unfortunately one could not keep off politics or religion either unless one went to a desert island and lived on monkey nuts. The real "snag" was, however, that one did not find a reasonable man in 10,000, and women were worse.





## NEWS OF THE EPISCOPAL CHURCH

### *In Brief Paragraphs*

*Edited by*

WILLIAM B. SPOFFORD

SPACE in a little paper like this is ordinarily too precious to allow for the reproduction of such large pictures as the one above, but we do want you to see what Bishops and Deans look like while broadcasting. Here you have two Bishops and a couple of Deans putting a message of the Bishops' Crusade on the air from Los Angeles. In front of the "mike" is Bishop Oldham of Albany, looking just a bit as though he expected an attack from the two canaries perched nearby. The gentleman who made the halftone, a man completely lacking in proper respect, remarked that the Bishop was carefully guarding his pockets, as he should in such company. Yes, he was properly rebuked for saying such a thing. Anyhow, Bishop Stevens of Los Angeles, at the left, appears quite jubilant, due, no doubt, to the fact that for him the ordeal is at an end; while the two Deans, Ludlow of Topeka, Kansas, and Beal of Los Angeles, as is apt to be the case with gifted speakers, are encouraging the Bishop to finish in order that they

may divide the remaining three and a half minutes of the allotted time.

\* \* \*

The House of Bishops is to have a special meeting on June 1st, in New York City. The meeting is called, following the assent of twelve bishops, to act upon the resignation of Bishop Thurston of Oklahoma, and possibly to elect his successor. Provision is made in the call, issued by the Presiding Bishop, for the transaction of any other business that may lawfully be presented at a special session.

\* \* \*

Bishop Creighton of Mexico ordained five Mexican young men to the diaconate on March 6th in Christ Church Cathedral, Mexico City. It was an unusual service, and a very significant one due to the present state of religious affairs in that country.

\* \* \*

They had a church building at Glendale, Long Island, but not much else—not even pews. And no money. But they have a beautifully equipped church now, with altar, reredos,

pews, altar rail, credence table and all. They made them all themselves, the men, all working class folks, giving their time in order to beautify their church. The Rev. J. Hill Johnson is in charge.

\* \* \*

Since the diocesan convention in Olympia over \$6,000 has been pledged to parishes and missions on the diocesan apportionment in addition to the amounts originally promised. As a result, the work which was feared would be given up in the mission field of the diocese is to be continued.

\* \* \*

The Rev. Elmore M. McKee, in resigning as the rector of St. Paul's, New Haven, to become the pastor of the interdenominational church of Yale University, was called upon to make a difficult decision. He has been the rector of St. Paul's but three years, yet during that time the historic church has been re-established as one of the stronger parishes of the city. He is, in a real sense, forsaking his own creation. That he



has arrived at the right decision is the opinion of all who understand the opportunities of the work at Yale, particularly in these days of uncertain faith. He takes up his new work with the enthusiastic support of President Angell and with the blessing of the Bishop of the Diocese, Bishop Brewster.

\* \* \*

The rector of Grace Church, New York, was the preacher last week at the service in the Cathedral of St. John the Divine when a chandelier made of hand-cut Bohemian glass was presented by the government of Czechoslovakia to the Cathedral. He said, after telling the story of John Huss: "We ought to listen with reverent teachableness for the possible prophetic truth from the unexpected voice. We are often impatient of the man who would lead thought into unfamiliar paths. We brush him one side as an extremist. We label him with convenient opprobriums—a radical, a bolshevik, a pacifist, a red. Of course, there is no certainty that the odd man may be right, but neither is there any certainty that he may be wrong, and, in any case, we cannot tell whether he is wrong or right if we simply plaster on a label as a smug excuse for not facing the facts with thought. It may be that men who at first must stand alone will lead the Church and the nation to larger wisdom. Some voice that speaks, more bravely than the majority, of human justice, of the power of sacrifice in the social order, or of the power of faith to end the curse of war, may blow the enchanted horn before which shall open the gates of the mightier day."

\* \* \*

The Bishops of China report that everyone is safe there. Bishop Huntington cables that "the situation in Wuhu is not so bad as has been represented in newspaper dispatches. Absolutely no cause for anxiety or alarm. Japanese steamers are running regularly on the Yangtze. There is no necessity for leaving stations at the present time." And from Bishop the Diocese of Olympia providing for

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Roots: "Passenger steamers for Shanghai leave Hankow almost daily. Four American, six English, five other naval vessels in port. I am keeping in close touch with American Consul and other authorities and consider it would be safer for women and children to remain in Hankow for the present. If necessary, we can leave on short notice." And from Bishop Graves: "Everybody in Shanghai safe."

\* \* \*

The Rev. R. Ambrose Reeves of England has just concluded an eight-day mission at St. Peter's, Chelsea Square, New York, the Rev. Thomas Cline, rector. Students of the General Theological Seminary took an active part in the mission and held street meetings on the corner of 8th Avenue and 20th Street. Special afternoon meetings were held for the children.

\* \* \*

Bishop Griswold was the chief speaker at the Round Table, the organization for the clergy in Chicago, at the meeting on March 21st. His subject was "Confirmation and the Pontifical Offices." The Rev. Peter Langendorf of Hammond, Indiana, spoke on "The Diconate, Minor Orders and Lay-reading." About fifty clergymen were present.

\* \* \*

Mr. Bedros Hagopian, until recently, was a student at the General Theological Seminary. Then, at the request of the Armenian Archbishop, he offered himself to the Armenian Church. This year he has been a student in the Armenian Seminary in Jerusalem. He was ordained

deacon on March 20th, the Armenian Patriarch officiating.

\* \* \*

Meeting of the Church School Institute was held at Plymouth, Indiana, on March 13th, with folks present from Elkhart, Goshen and South Bend. The discussion was led by Miss Vera Rooney on the method of conducting drills, reviews and examinations in Church Schools.

\* \* \*

They have changed the canons in

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a rotation of vestrymen; elected for periods of three, two and one year terms, with a lapse of a year before a person may be re-elected. Depends upon what sort of experience you have had, I imagine, but I rather think most parsons would look upon it as a good idea . . . most vestrymen, too, I guess.

\* \* \*

They are carrying out a canvas of the city of Tacoma with an idea of enlisting isolated families that have no church connection. This grew out of the Bishops' Crusade.

\* \* \*

The Rev. John A. Goodfellow preached the 55th anniversary sermon of his rectorship of the Church of the Good Shepherd, Kensington, Philadelphia, on March 6th. During this time Mr. Goodfellow has officiated at 2,700 baptisms, 1,405 confirmations, 965 marriages and 2,100 burials. *Notable service.*

\* \* \*

The Rev. George P. Dougherty, rector of Christ Church, Glen Ridge, New Jersey, conducted a preaching mission at St. Agnes Church, East Orange, New Jersey, the Rev. W. W. S. Hohenschild, rector.

\* \* \*

"I can't go to Church; I have nothing to wear,"

Said Mrs. Come-up with a God-help-me air;

And the good Lord sighed gently, "Am I to suppose

That you go there to worship or show off your clothes?"

\* \* \*

A few months ago a questionnaire was passed around to the students in a western college asking for the reasons why they went to church. Eighty-five per cent turned in answers. The six chief reasons given were music, worship, parents, conscience, habit and sermons. An-

swers from the men showed the predominating reason to be worship, while the largest number of answers from the women showed music as the leading reason. In both instances sermons fell into sixth place. In other words, these young people go to church for devotional purposes more than for any other. They do not go to be harangued.

\* \* \*

They are about ready to start building at the State College, Pennsylvania, the bishops in the state having met the other day to go over the plans. The tower and transepts, furnished except for the organ, will cost \$90,000. They voted to set aside \$20,000 of the money that has been raised to defray current expenses.

\* \* \*

Christ Church, Williamsport, Pa., the Rev. Hiram R. Bennett, rector, is having the charter of incorporation amended to allow women to vote at the annual parish elections. Great mistake or a good idea? I am too wise to have an opinion.

\* \* \*

Question: When you receive a business letter from a person you do not know, signed with nothing to indicate whether the sender is "Miss," "Mrs." or "Mr.," what should you assume in your reply? I received a business

letter the other day from A. B. Jones. I replied to "My dear Mr. Jones," and, boy, you should have seen the letter I got back. "Why is it that you men always assume that everyone in business is a man? It seems to me that, etc., etc."

\* \* \*

Canon St. George recently completed his twenty-fifth year as professor of ecclesiastical history at Nashotah.

\* \* \*

Week-day classes for religious education have recently been started in several Long Island parishes.

\* \* \*

Church women of Brooklyn, N. Y., have formed a committee to further the work of Daily Vacation Bible Schools. There were nine schools last summer.

\* \* \*

Had something in here recently about the 225th anniversary of Grace Church, Jamaica, N. Y. Should have said that the party is to be an inter-

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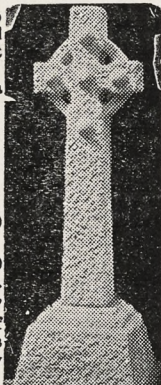
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\* \* \*

St. Mary's, Waynesboro, Pa., the Rev. R. K. Gimson, rector, has been thoroughly renovated and repaired so that it is now one of the most attractive churches in the diocese of Harrisburgh.

\* \* \*

At a recent meeting of the National Executive Committee of the Brotherhood of St. Andrew, Mr. G. Frank Shelby, resigned as General Secretary. Mr. Leon C. Palmer was unanimously elected to fill the vacancy and is to assume the duties of the office on April 1st. Mr. Palmer has previously served the Brotherhood as field secretary and more recently has been the secretary of the commission in charge of the Bishops' Crusade.

\* \* \*

Deaconess Gertrude J. Baker, well known in South Dakota for her work at St. Elizabeth's School for Indian girls, has been transferred to work in the diocese of Lexington. She was compelled to give up her work among the Indians because of her failing sight.

\* \* \*

The Federal Council of Churches reports that Race Relations Sunday, which was observed in February, and which was largely an effort to get negroes and white folks to say their prayers beside each other, was widely observed. In Cleveland some of the leading white and colored pastors exchanged pulpits; in Chicago

the day was observed in thirty-three churches; in Wichita, Kansas, a great mass meeting was held, with speakers of four races.

\* \* \*

At the request of the Bishops of China, a commission is being sent to the Orient to confer with them on the problems of the Church in China. The commission is to consist of Bishop Tucker of Virginia and the secretary of missions, Dr. John W. Wood, with a third member to be selected by the Presiding Bishop if he thinks it advisable.

\* \* \*

The cornerstone was laid for St. Eustace Church, Lake Placid, by Bishop Oldham on March 17th. The new church building is the result of a recent merger of the two parishes in the town.

\* \* \*

A preaching mission was recently brought to a most successful close at St. Paul's Kansas City, Kansas, the Rev. Carl Nau, rector. It was conducted by the Rev. Walter E. Bentley.

\* \* \*

The social service commission of the diocese of New York, which is

under the direction of the Rev. Charles K. Gilbert, does unusual work, particularly in the field of legislation. At the present time the commission is trying to get through a

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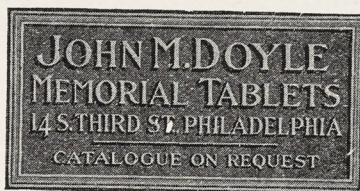
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bill making the traffic in narcotics illegal; support is given to a bill prohibiting child marriages and hasty marriages; they are opposing a bill that is before the legislature which would break down the present state child labor law.

\* \* \*

The Bishop Book Shop, which has been selling religious books in the diocese of Chicago for the past few years, has gone into bankruptcy. The receiver has asked for bids on the property. In case there is no purchaser everything is to be sold at auction.

\* \* \*

A number of laymen of the diocese of Fond du Lac have agreed to supply the funds for a coadjutor Bishop. Bishop Weller has announced his intention of calling a special diocesan council within the next few months for the election.

\* \* \*

American newspapers have been trying to discover how many apples Adam and Eve ate in the Garden of Eden.

One reporter said that Eve 8 (ate) and Adam 2 (too)—total, 10.

The Nebraska Herald says Eve 8 (ate) and Adam 8 (ate)—total, 16.

The Mississippi Gazette does not see it and says Eve 8 (ate) and Adam 82 (ate, too)—total, 90.

The Ohio Advertiser says Eve 81 (ate one) and Adam 812 (ate one, too)—total, 893.

The New York Judge says Eve 814 (ate one for) herself and Adam 8124 (ate one, too, for) Eve—total, 8938.

The Illinois Telegraph asserts Eve

8142 (ate one for to) see how it tasted and Adam 28142 (too, ate one for to) see what it might be like—total, 36284.

Another paper declares Eve 8142 (ate one for to) ruin the human family and Adam 81242 (at one, too, for to) have a share in the ruin—total, 89384.

\* \* \*

Class of thirty-five, half of them adults, was presented to the Bishop for confirmation the other day by the rector of St. Andrew's, Albany, the Rev. Charles W. Findlay.

\* \* \*

The annual conference of the National Federation of Church Clubs is to be held at Briarcliff Manor, N. Y., in May. The general subject is to



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### Trinity Cathedral, Cleveland.

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

### Grace and St. Peter's, Baltimore.

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

### Grace Church, Chicago.

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

### St. Paul's, Chicago.

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

### The Atonement, Chicago.

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

### St. Chrysostom's, Chicago.

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

### St. Luke's, Evanston.

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

### Trinity Church, Boston.

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

### The Ascension, Atlantic City.

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

### Christ Church, Cincinnati.

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

### St. Matthew's Cathedral, Dallas.

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

### Trinity, Waterbury.

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

### St. John's Cathedral, Denver.

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

### St. Luke's, Atlanta.

Rev. N. R. High Moor  
Sundays, 7:30, 11 and 5.  
Church School, 9:30.

be the work of the layman in the church. All laymen are invited; programs may be secured from Mr. Edward R. Hardy, 7 East 48th Street, New York City.

\* \* \*

The annual service of the Long Island branch of the Church Mission of Help was held last Sunday at Grace Church, the Rev. George Parkin Atwater, rector. The sermon was preached by the Rev. J. Clarence Jones, who is president of the branch.

\* \* \*

The Rev. C. S. Carpenter, vicar and rural dean of Bolton, England, now lecturing at Berkeley Divinity School, preached at Trinity, St. Paul's Cathedral and the Advent, Boston, last Sunday.

\* \* \*

A very successful mission was conducted at St. Philip's, Grand Rapids, Michigan, a congregation of colored people, by the Rev. Elmer M. M. Wright, of Keokuk, Iowa.

\* \* \*

I hope that you parsons that ordered a Bundle for Lent will continue with it for a while longer. There is some real stuff on tap, including articles by Woodbine Willie, in which he deals with such matters as Revolution, Romance, The Ten Commandments, Marx vs. Moses, Gambling, Love. There is a real assortment of titles for you. Then, of course, there is to be the usual articles by the editors. Costs you but three cents a copy. The sheet isn't anything to blow about, but, at that, you could easily pay a lot more for less. Better continue to give your folks a chance to read it. Let us know as soon as you can, please.

\* \* \*

*Famous Sons and Daughters* of the clergy: The Rev. Mr. Cerendeen of Odessa, N. Y., writes that the Rt.

## Ask Me Another

Ask each other these questions. Each one counts ten. Who in the family is the best informed? Answers to be found on another page:

1. Who is the Presiding Bishop of the Church.
2. Who is the President of the National Council?
3. Name three of the five Church Colleges.
4. Where is the Cathedral of St. John the Divine?
5. Who is the editor of the Spirit of Missions?
6. How often does the General Convention meet?
7. Where was the last General Convention held?
8. Where is the next General Convention to be held?
9. Who was the first Bishop of the American Church?
10. Where was he consecrated?

## Services

### Cathedral of St. John the Divine, New York.

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

### The Incarnation, New York.

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

### Trinity Church, New York.

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

### The Heavenly Rest and Beloved Disciple, New York.

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

### St. James, New York.

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

### Grace Church, New York.

Rev. W. Russell Bowie, D.D.  
Broadway at 16th St.  
Sundays, 8, 11, 4, and 8.  
Daily, 12:30, except Saturday.  
Holy Days and Thursdays, Holy Communion, 12.

### St. Paul's Cathedral, Buffalo.

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

### Gethsemane, Minneapolis.

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

### All Saints' Cathedral, Albany.

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

### All Saints' Cathedral, Milwaukee.

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

### St. Paul's, Milwaukee.

Rev. Holmes Whitmore  
Knapp & Marshall Streets  
Sundays, 8, 9:30, 11, and 4:30.  
Holy Days and Tuesdays, 9:30.  
Wells-Downer cars to Marshall St.

### St. Mark's, Milwaukee.

Rev. E. Reginald Williams  
Sundays, 8, 9:30 and 11.  
Gamma Kappa Delta, 6 P. M.  
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### St. James', Philadelphia.

Rev. John Mockridge  
22nd and Walnut Sts.  
Sundays, 8, 11, and 8.  
Daily, 7:30, 9, and 6.  
Holy Days and Thursdays, 10.



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Rev. Charles H. Brent, in his 25th anniversary sermon, attributed what success he has had to the influence of his father, who for forty years was rector of a country parish in Canada. "Bishop Brent is a very famous son—an international character and a great leader."

\* \* \*

Bishop Bratton, Bishop Johnson of Missouri, Rev. P. W. Reed of Richmond, Rev. H. F. Kloman of Cumberland, Md., conducted most successfully the Crusade meeting in the diocese of East Carolina.

\* \* \*

Rev. Stephen E. Keller, Akron, Ohio, conducted a Quiet Day for the clergy of Cleveland last Monday.

\* \* \*

The cornerstone of the new St. James', Knoxville, Tennessee, was laid Sunday by Bishop Gailor. The Rev. Eugene N. Hopper is rector.

\* \* \*

In Pennsylvania the five diocesan social service commissions have a central committee so that the Church may act as a unit. This year they are working for several constructive bits of legislation which they hope will be passed. One is an amend-

## Answers

### TO "ASK ME ANOTHER"

1. Rt. Rev. John Gardner Murray.
2. Rt. Rev. John Gardner Murray.
3. Trinity, St. Stephen's, Hobart, Kenyon, University of the South (Sewanee).
4. New York City.
5. Rev. G. Warfield Hobbs.
6. Once in three years.
7. New Orleans.
8. Washington, D. C.
9. Bishop Samuel Seabury.
10. Aberdeen, Scotland.

## Clerical Changes

BACON, Rev. F. M., missionary at Laramie, Wyoming, has taken charge of St. Mark's, Hanna, Wyoming.

BOYD, Rev. B. M., rector of St. Thomas', Abingdon, Va., has accepted a call to be the rector of Christ Church, Martinsville, Va.

FREEMAN, Rev. Charles E., rector of St. John's, Aberdeen, Mississippi, has taken charge of St. John's, Thibodaux, Louisiana, with charge of the missions of Napoleonville and Donaldson.

LEE, Rev. Charles H., rector of St. Paul's, Macon, Ga., for the past eighteen years, has accepted a call to be the rector of Christ Church, Frederica, St. Simons Island, Georgia.

ROLLS, Rev. E. L., rector of Grace Church, Ellensburg, Washington, to become canon of All Saint's Cathedral, Spokane.

SEITZ, Rev. W. C., rector of the Transfiguration, Ironwood, Michigan, has taken charge of Christ Church, Springfield, Ohio.

SHAW, Rev. George C., priest-in-charge of Holy Trinity, South River, N. J., has accepted a call to Kingston Parish, Mathews, Virginia.

TUCKER, Rev. Royal K., rector of St. Paul's, Louisville, Ky., has accepted a call to be the rector of St. Mark's, Brunswick, Georgia.

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## Questions

### STANDARDS OF WORSHIP

1. What are the merits of extempore worship? What are its dangers?
2. What is meant by Liturgical worship? What are its dangers?
3. Is there Biblical justification for either?
4. Comment on this statement: "It would be better if we had more silences in worship."
5. Did Christ institute a service? Give chapter and verse.
6. What does the Holy Communion mean to you?

### THE BIG STORY

1. What did the prophets say of the people of Israel? Find Biblical passages to support you.
2. What are "leg-men" on a newspaper?
3. How would you tell the difference between a story written by a legman and one written by a re-write man?
4. What sort of writing is the Book of Joshua?
5. What does the Book of Ruth compare to on a present-day newspaper? Why?
6. Name some of the "news" books of the Bible.
7. Find passages to bear out Mr. Tucker's comparisons with the modern newspaper.

## The Witness Fund

EACH year a number of the readers of THE WITNESS send in an extra amount with their subscriptions to help pay for the subscriptions of a number of readers who otherwise would be without the paper. It is our hope to have \$500 donated each year for this purpose. We acknowledge with thanks the following donations to the fund for 1927:

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liam Porkess has a vestry that certainly functions in a rather comprehensive way. Nine in all there are. Without an exception, they can be seen regularly at the services of the Church. Also specific service for the Church characterizes each man. Further, they are systematic givers, through the use of the weekly envelope. On recent Sundays, in connection with the parish's financial effort, six of these men gave ten-min-

ute addresses from the chancel steps, under the general theme of, "A Comprehensive and Wholesome View of the Church." They spoke most convincingly, with the following titles in mind: "What a Parish Treasurer Sees and Knows," "The Functions of a Vestry," "Fundamental Knowledge of One's Parish," "Visualizing the Diocese," "The Church and Young People," "The National Church's Conscience."

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