

SPRING BOOK NUMBER

# *The* **WITNESS**

CHICAGO, APRIL 7, 1927



JOSEPH FORT NEWTON



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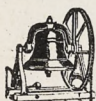


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# THE WITNESS

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## STANDARDS OF SERVICE

### *Last of the Lenten Series*

BY BISHOP JOHNSON

THE Christian life is not what so many people think it is. It is not merely being good according to the popular standards of moral conduct. Morality is the soil of Christianity but it is not the flower or the fruit. Christ takes morality for granted and then plants the seed of eternal life in the soil thus prepared. The Christian life is something different from the conduct of the natural man. "The natural man receiveth not the things of God for they are foolishness unto him." "Except ye be born again, ye cannot enter the Kingdom of Heaven." This means, if it means anything, that in Christ we become new creatures, using all that we had before and putting on in addition that which Christ alone possessed.

#### HIS RIGHTEOUSNESS

We are to seek the Kingdom of God and His righteousness, and except our righteousness exceed the righteousness of mere legal performance, we cannot enter the Kingdom of Heaven. In short, the righteousness of Christ is something higher than the morals of a good pagan; it is quite different from the morals of Socrates or Marcus Aurelius. It is as different as the attitude of a good son toward his father and the attitude of an excellent servant toward his master.

In the service of Christ there are two fundamental rules: "Thou shalt love God" and "Thou shalt love thy neighbor." This touches the motive behind Christian worship and Christian service. Each of these has God for its center. The Christian worships God because He is our Father; not because we are in debt to Him.

#### THE MOTIVE

The motive is love of a person; not payment of a debt. The Christian serves his brother because he is a blood relation. The motive is friendship for men, not patronage of them. The whole process is a change of

heart, not merely a gesture of benevolence. Outwardly the things done look just alike. Inwardly they are quite different.

Marcus Aurelius was a good Emperor. He did many excellent things. He put Christians to death because they were obstinate. He was glad to help his fellow-men, but he did not love them. One doesn't execute a brother for obstinacy.

#### ORGANIZED CHARITY

Organized Charity does the same thing as the Christian Church has been trying to do for many centuries. Some think it does it better. But the poor are not misled. The poor realize that Organized Charity will help them. It never enters their heads that the average executive secretary loves them. Somehow a card index casts out love. What difference does it make as long as they are helped? It makes a lot of difference in the ultimate character of the one who writes the check and of the one who gets the order for groceries. In each case the benefit is one of temporary expediency, in which the giver gets out of trouble and the receiver either loses his self-respect and becomes an expert in circumventing investigation, or else he is forced into self-support. But there is no personal affection on the part of the giver and no affectionate gratitude on the part of the receiver.

The woman who was a sinner would never have broken a box of ointment over the feet of Organized Charity.

Don't misunderstand me. Organized Charity is good. We probably could not get on without it in our complex civilization, but it is not Christian any more than the street cleaning department is Christian. For Christian service involves personal contact in which the poor give more than they receive. Lazarus could have given Dives eternal life if Dives had thought it worth while to

give Lazarus a little personal attention. To have sent a check to the Temple treasury for the relief of the genus, Lazarus, would have made the situation more decent, but it would scarcely inspire Dives with very much love for Lazarus.

It may be that some day an ingenious yankee will invent an electrical device for rearing children, and I have no doubt that many children will fare better than they do now, but such a device will not tend to develop strong filial love. Of course electricity may be a more potent factor than love, but it isn't quite so human.

#### A NEW CREATURE

Christ has a purpose which looks ahead further than Marcus Aurelius. Marcus wanted a decent world; Christ wants a new soul in man. Science wants to improve our habitations, our bodies, our social relations and that is good as far as it goes. Christ wants a new creature in order that he may populate a new heaven and a new earth. It is a different purpose and therefore employs a different method. Many men are not particularly interested in their own souls and so can scarcely be expected to have an interest in the souls of others. They are frankly satisfied with themselves, with good government and pleasant sensations.

Of course they do not get the mind of Christ. He is chiefly concerned with making us sons of God; and they are satisfied with transitory things. They cannot and do not look at things alike. And yet one who studies the past must remember that Roger Bacon in the 13th Century had an intuition of many modern inventions. They regarded him as a dangerous man. Jules Verne seemed to have hunches about things under the sea and around the world. Benjamin Franklin saw things electrical that proved to be astonishing. Christ saw



possibilities in human life which found a response in millions of men.

Who can say that human intuitions and aspirations are not the work of the same Creator who made the mechanical universe? And who can say that a mechanical device for raising children would be a desirable substitute for the parental relation, even though it raised them more correctly? Who can weigh or measure the value of those intimate relations between mother and daughter, between friend and friend, between Christ and men? Who can evaluate love in terms of efficiency or substitute a completely electrified mansion for a wonderfully affectionate home? We cannot estimate the love of God and man in terms of organized efficiency, because it is a different kind of a thing altogether.

#### CHRISTIAN SERVICE

The standard of Christian Service involves certain things which the "practical" man doesn't know because he doesn't value them. There are many men of whom one can say in terms of the Rule of three: As Babbitt is to them so are they to Christ. There are numbers of spiritual Babbitts living on the Main Street of big business, who are supremely unconscious that they are not all there. They lack just that which Christ

emphasizes. In Christian Service, there is a motive and without that motive our service is lacking in reality. St. Paul gives us the motive, taken from the laboratory of his own experience, "The love of Christ constraineth me."

Back of any service we render is personal devotion to Christ which makes the giving of a cup of cold water or the offering of two mites, a spiritual act.

#### THE SPIRIT

Here the value is not in the material thing but in the animating spirit, which gives what it can, but gives because it loves. In Christian Service there is a purpose which glorifies and sustains the giver. It is that we may grow into the likeness of Christ who loved all men at all times; not just a few men some of the time. It involves forgiveness of offenders, endurance of bores, and the avoidance of advertisement. It is done to be seen of God and the less men know about it the better.

#### THE REASON

Why? Because the less we put forward the Ego, the less danger there is that we become enamoured of self instead of God. There is a method in Christian Service. It is the way of the Cross, to deny ourselves and to take up our cross and to go on with

cheerfulness and kindliness to the tasks that await us. A sour, stingy or sullen Christian is like a chorister who is singing out of tune. He ruins the anthem. A Christian is one who does things quietly, unostentatiously, persistently. Because he loves his Master he does the things that his Master commanded him to do.

#### DUTIES

He observes the Lord's Day by attending the Eucharist. He accepts and does not seek to avoid the work that he is requested to do by those who have the right to ask it of him, and when he accepts a task, he does it faithfully and cheerfully, as unto the Lord and not to men. He is no respecter of persons and treats the janitor with as much courtesy as he treats the bishop. He is not talkative about what he does or the recognition that he fails to receive, but is content to serve under the Master's Eye. He gives of his time and money as generously as he can with due reference to his other obligations in life, and is rather concerned with how much he can do than he is with what others are doing. He seeks private fellowship with Christ in the same spirit and with the same frequency as he would consult a friend. He lives to honor God rather than to advertise himself.

## SPRING BOOK REVIEWS

*Rev. Charles L. Street, Ph. D., Book Editor*

### HOLY WEEK AND EASTER

**THE LIGHT OF THE CROSS.** *Frank L. Vernon, D. D., Litt. D. Morehouse \$ .75.*

The dominant theme of these Good Friday addresses is the Illusion of the Irreparable. In fact, we might say the addresses in their entirety comprise one symphonic sermon, the treatment of each of the Last Words being used as variations of the symphonic theme. There are flashes of rhetorical beauty, mystical insight, and moral sternness on almost every page. We can readily believe that the most abandoned, hopeless person who was privileged to hear these addresses last Good Friday must have been encouraged to feel that every situation can be faced, and that the worst have a way out and a way home.

*Irvine Goddard.*

\* \* \*

**THE RADIANT TREE.** *Marguerite Wilkinson. Macmillan \$2.50.*

This is a collection of poems on the Passion and Resurrection of Christ taken from all the different periods in our own literature and in that of Great Britain, with an introduction telling something of the meaning of

these grandest of all human experiences in the lives of modern Christians. "The Radiant Tree" is the Cross which acquired its radiance on the first Easter Day.

Spenser, Herbert, Crashaw, Vaughan, Herrick, and other poets of the past are represented with such modern singers as Christina Rossetti, Sidney Lanier, and Sarah Cleghorn.

"The Radiant Tree" is planned as a companion volume for "Yule Fire," Mrs. Wilkinson's Christmas book, and is illustrated in a similar way by George M. Richards.

\* \* \*

**MEDITATION AND MENTAL PRAYER.**

*Rev. Wilfred L. Knox, M. R. Gorham \$1.50.*

**A PLACE CALLED GETHSEMANE.** *A. C. Buchanan. Macmillan.*

**OUR FATHER'S BUSINESS.** *James Thayer Addison. Doran \$1.00.*

**EVERYDAY PRAYERS.** *Published by Doran \$1.25.*

Meditation is a valued but very much neglected Christian activity. It is neglected partly because it is hard work, and partly because most of us don't know how to go about it. Father Knox's book is interesting and

practical. It will not only tell you how to make a meditation, but, what is more important, will make you want to do it.

*A Place Called Gethsemane* is a series of meditations on our Lord's Passion and Resurrection, beautifully written and appropriate for devotional use, especially during Holy Week.

Professor Addison's book contains readings for every day in Lent. It is modern in the best sense and has a real social emphasis. But one wonders at certain omissions—as that of the Palm Sunday story for the "Sunday next before Easter," and mention of the Eucharist in connection with Maundy Thursday.

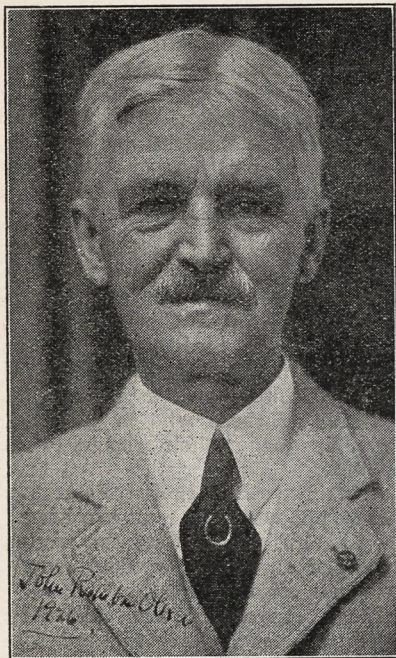
*Everyday Prayers* is a collection of brief prayers from many different sources, prepared by a sub-committee of the Schools Department of the Student Christian Movement. The selections have been well made, and there is a helpful subject index in the back of the book.

*C. L. Street.*

### BOOKS ON THE CHURCH

**ELEMENTARY CHRISTIANITY.** *Cyril Alington, D. D. Headmaster of*





JOHN RATHBONE OLIVER  
Doctor, Churchman, Author

Eton College. Longman's Green and Co. \$1.00.

Today there is a wide diffusion of the Christian Spirit and yet there never was a time when our religious faith was more acutely questioned. The opinion of the average layman is that everything is going wrong, and that the average parson is either ignorant or mentally dishonest. There are laymen who are disturbed by the views which modern science has discarded as obsolete, and for want of accurate knowledge often carry their crude conceptions of religion to the grave.

The purpose of *Elementary Christianity* is to meet in a limited way this modern situation and enable the perplexed layman to give an intelligent reason for the faith that is in him. Within the pages of this book he will discover that unless he believes that the Truth is strong and prevails he has no claim to the title of Christian. Further, he will find out that the Christian Creed is to be tested by experience, and that the Spirit which is to guide us into all truth is not a Christian monopoly—to claim it as such has had disastrous reactions. The Bishop of London wrote the introduction to this book before he started on his trip around the world, and before the book had been written, but we can assure him that his confidence has not been misplaced. Dr. Alington has given us a useful and helpful book.

\* \* \*

**WHAT IS THE CHRISTIAN RELIGION?**  
Edward L. Parsons, D.D., Bishop of California. Morehouse \$1.00.  
Bishop Parsons of California with

the simplicity of greatness, and a true catholicity of spirit tells us in these four addresses, *What Is the Christian Religion?* He realizes that he can only touch the edge of so great a theme. Nevertheless, his touch is sure and convincing. He says in substance that the mark of a Christian is that the ultimate values in his life are made by Christ. It is a life spontaneous, free; a life whose motive power comes from within rather than from without. This life is linked up with an institution that is divine. For the Church is divine because it is so altogether and inevitably human—human because the Great Gospel of the Lord Jesus Christ entering into human life can reveal full meaning for human life only in a society. And finally, this life so lived is transformed. Indeed, when one would speak of the transforming power which has come into the world with Christ, the difficulty which faces one is not to find instances of that power, but to choose among them.

\* \* \*

**JESUS: THE WAY, THE TRUTH, THE LIFE.** The Rev. W. Arthur Wesley, B. A. Morehouse \$1.25.

It was once reported that the reason a certain clergyman of distinction was not elected to an important office in the church was that the Liberals and Evangelicals suspected him of being a Catholic, and the Catholics knew that he was not a Catholic. Be that as it may, there is evidently some confusion in the minds of both parties as to what constitutes an Anglo-Catholic.

*Jesus: The Way, the Truth, the Life* is a very sane exposition of Anglo-Catholic teaching, which may serve a double purpose. For those who are willing to do some thinking and not merely rearrange their prejudices, this book will clear away a great deal of misunderstanding on the part of the so-called Liberals, and enable them to interpret sympathetically the Anglo-Catholic movement. It will also clarify the minds of not a few of the avowed adherents of the movement, and save some from the alleged absurdities of the extremists.

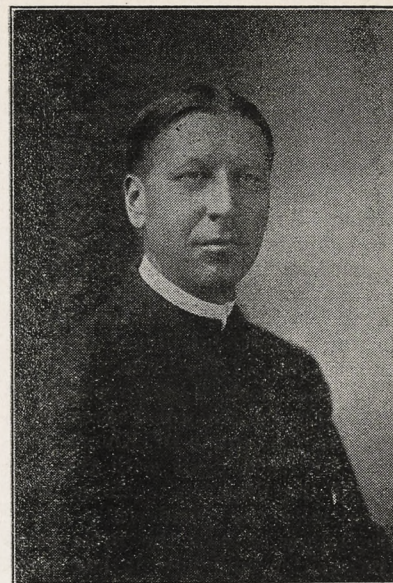
The word Anglo-Catholic is an admittedly ugly word. It is, however, accepted as a penance by those who style themselves such for past neglect of definite teaching on the part of our church. This readable little book will give you a balanced idea of what that teaching ought to be from an Anglo-Catholic point of view.

Irvine Goddard.

#### RELIGION AND MEDICINE

**FEAR: THE AUTOBIOGRAPHY OF JAS. EDWARDS.** James Rathbone Oliver. Macmillan \$2.50.

This fictional autobiography is an



RAYMOND CALKINS  
His book on *Preaching* was reviewed last week

intensely human and gripping story of a man of large affairs, who, when refused additional life insurance develops a fear neurosis. The first half of the book is a graphic description of the disintegrating power of this fear neurosis on an otherwise strong and commanding personality. The latter half is an intimate and realistic depiction of the rehabilitation and reintegration of this personality at the hands of modern medicine and modern religion. More often than not in historical and medical novels we find neither history, medicine, nor literature. But "Fear" is a gratifying exception. It is an arresting piece of fine writing, and the mental medicine is sound. Once you open the book you will be tempted not to lay it down until you finish it.

Irvine Goddard.

#### BOOKS ON THE BIBLE

**KNOWING THE BIBLE.** Raymond C. Knox. Macmillan \$2.50.

**THE SCRIPTURES IN THE MAKING.** Abigail Pearce. Macmillan \$2.00.

Here are two books of exceptional value to the layman who wants to know what the gist of the Bible is, and how the Bible came to be.

Dr. Knox is a Churchman and Chaplain of Columbia University. His contact with students has taught him how to present the Bible in a way that will awaken their interest. He is thoroughly conversant with the modern view of the Scriptures, but does not fall into the slough of pedantry. In the few pages which he is able to give to each book, he makes clear just what this particular writer was trying to say and do. He gives just enough of the historical circumstances of the time of each writer to enable



the modern reader to grasp the message.

The book is good reading in itself, but its value is increased by the question outline which follows each chapter. The questions are suggestive and will enable the student to get at the heart of the Bible writer's meaning. Suggestions are also given as to subjects for further study, and reference readings are advised to the one following these.

A very valuable book for anyone who wants to get intelligent guidance in his reading of the Bible.

The other book, *The Scriptures in the Making*, by Abigail Pearce, is a fitting complement to Dr. Knox's book. While Dr. Knox deals with the contents of the Bible as teaching, Miss Pearce tells the wonderfully interesting story of how the Bible came to be written and how it has come down to us. She gives a clear description of the gradual crystallization of the sacred literature into a canon, and shows how the increased historical knowledge gained during the past generation has helped us to understand it.

The section on the New Testament is specially interesting. In a very few pages it is made clear how the Gospels came to be written and the relationship between them. She discusses the apocryphal Gospels and explains the formation of the New Testament canon. The layman will find delightful reading in the chapter on "The Romance of the Early Manuscripts" and also in the story of the various versions of the Bible that have been current.

D. A. McGregor.

**JESUS AND HIS BIBLE.** *George Holley Gilbert, Ph. D., D. D. Macmillan, New York.*

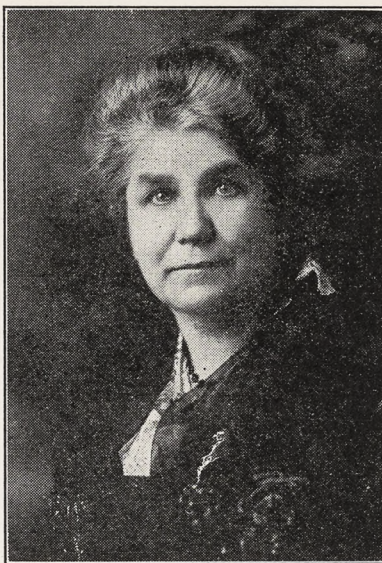
The thesis of this book is that the Church's conception of the relation of the Old Testament to the New Testament as summed up in Augustine's famous couplet:

*The New Testament in the Old is concealed*

*The Old Testament in the New is revealed,*

is not to be found in Our Lord's words nor is it in harmony with his use of the Scriptures, but is a development of Apostolic days.

The thesis is supported by a critical examination of the Gospels. The author finds that in the Logia and in Mark, we have all the essential features of Jesus' use of the Old Testament. He knew it, regarded it, taught its ethical concepts, used his critical faculties in the interpretation of it. He recognized a Messianic element in it but personally appropriated this to himself only once in Mark and not at all in the Logia. The authority with which he spoke was not based upon the Old Testament, either in itself, or as supporting him as the



ABIGAIL PEARCE  
*Writes About the Bible*

Messiah. It was an authority of inner conviction and manifest truth.

In Matthew's Gospel, Dr. Gilbert finds the idea of Jesus as the fulfillment of the Old Testament emphasized, and he traces the development of this idea through Luke and John and the Epistles of Paul to its fulfillment in the Epistle to the Hebrews, the examining being carried through these last two in an appendix. This development the author considers as due to the interest of the later writers in the relation of Scripture to the life of Jesus, an interest so keen that the writer of the fourth Gospel attributes it to Our Lord, too, and he feels that it is altogether out of harmony with Christ's use of the Old Testament.

Dr. Gilbert believes it important to recover this original use of the Scriptures by Our Lord not only for the help it gives in New Testament interpretation but also that the Christian world may copy it and thereby lay the spectre of fundamentalism.

James Foster.

#### SOME OTHER BOOKS

**NEWMAN AS A MAN OF LETTERS.** *Joseph J. Reilly. Macmillan \$2.50.*

For those who have eyes to see and ears to hear, John Henry Newman is one of the most fascinating figures in ecclesiastical history. One of the most genuine of men, he is thrown constantly into dramatic situations. Quiet, retiring, aloof—what would he have thought of modern ecclesiastical publicity?—he was compelled in self-defense not only to write the story of his life, but to lay bare the inner workings of his mind. Always a gentleman, he was brought into contact with Manning, who was always a politician. Perhaps this contact was most conspicuous when it consisted in studied avoidance of one another. The flower of Oxford Anglicanism, it led

him into a strange land, where he passed long uncomplaining years of neglect and total lack of understanding.

Dr. Reilly's book is concerned, not with Newman's theology nor with his ecclesiastical position, but with his literary life.

Arthur Rogers.

**VIGIL OF THE FIRST EASTER,** by Mrs. Harlan Cleveland. *Morehouse Pub. Co.* A memorial to her son, the Rev. Stanley Matthews Cleveland.

A series of meditations on the characters involved in the passion of our Lord, interpreted as men representative of those who in this day, play their part in their witness to the Saviour.

Judas, the selfish egotist, Peter, 'the quarry pit, whence we all are hewn'; Thomas, the pragmatist; the twelve, typical of all human bewilderment in the great crises of life.

These characters are admirably sketched in each foreword and then dramatically portrayed in the blank verse of the narrative.

A very admirable delineation of the motives and scenes surrounding the passion, suitable for meditation in Holy Week and Easter.

It is fresh and original. I. P. J.

**CHANGING BACKGROUNDS IN RELIGION AND ETHICS.** *H. Wilder Carr. Macmillan \$2.00.*

In the short space allotted to us we can hardly do justice to this very illuminating and challenging metaphysical meditation by one of Henri Bergson's ardent disciples. It is stiff reading, and yet just the book to enable us to make up our minds as to what the principle of evolution demands in a philosophic and religious reflection. If we are idealists we must be clear in our apprehension as to what is the content of an ideal. Sometimes an idealism may be nothing but a flattering name for indolence. The loose optimism of Browning's "What I aspired to be and was not, comforts me" can become mental dope instead of a stimulus to moral and intellectual endeavor.

*Changing Backgrounds in Religion and Ethics* is a very lucid exposition of how the progress of science has brought with it a complete subversion of the mediaeval concepts of substance and cause. The theory of evolution has completely altered the basis of the traditional religious concepts and antiquated the venerable superstructure. Dr. Carr maintains that in attacking the problem of religion and ethics we must no longer try to harmonize natural science with the old religious concepts, but reform our concepts of God in accordance with our progress in interpreting and knowledge of the physical world.

Irvine Goddard.



# THE BIG STORY

## *The Gospel According to a Newspaper Man*

BY IRWIN ST. JOHN TUCKER

WHAT about this matter of inspiration? To me it seems simple. It is like what happens to a reporter who comes into possession of some tremendous bit of news. His first impulse is to get to his paper with full-est possible details, and get there first. He tries to be accurate as well as complete. But before all, the first thing is to flash the news. Reporters will undergo peril and risk death to cover a big story. I have never known one who falsified the news intentionally. That is done, if done at all, by command of the editorial high-ups.

### THE GOOD NEWS

Well, the word for Gospel is "evangel"—good news. That burning hunger to tell the good news drove the apostles around the world. It nerved them on to face danger and certain death. They had an exclusive story. They had—as the expression goes—the world scooped. And any newspaper man who has ever felt the thrill and tingle of that possession knows there is no thrill quite like it.

This quality of a good news story accompanies the Gospel all the way down through its history. There have been men, it is true, who tried to "sell their tips" to use this inside information for private profit. But as every good newspaper gets rid of such men as soon as it detects them in a general shake-up, so the Chief seems always to have had a supply of new men whom he could break in to cover the story, as all good stories must be covered, for the sake of the news and not for the sake of the pay.

### WHAT IS THE NEWS?

Thus the inspiration of the Scripture is the inspiration of a big news break. But what is the news? Just what is the bigness of this story which has had so much telling, and never seems to go stale?

Is it merely that there was an amiable young man who loved everybody? Is it that there was a coiner of maxims, of good "selling slogans," who raised a riot in a big church by whipping out the senior vestrymen, and got killed for it? That would be news for about one day, and not very big news at that. What is the excitement about?

Looking at this story from a news standpoint, many little things that may have perplexed one, fall into their place and perspective, as details subsidiary to the main interest. If he was what the Gospels assert him to be, He must have known what was important, and what was

not, about His own message. Therefore the question of how he was born is not of the essence of the Gospel, however interesting the question may be. If it had been, he would have stated it.

But if the matter of his birth was not particularly vital, the manner of his death is. To that his message refers constantly. The manner of his death is almost the dominating factor in his life. From the moment his cousin John said, "Behold the Lamb of God," his doom was fixed.

In this matter of the lambliness of Jesus we have completely lost the point. When one spoke to a Hebrew of his time of a Lamb of God, he did not think of a gentle little animal gamboling on the green. He thought of a lamb on fire, killed as a sacrifice and burning on an altar. The Lambs of God were the temple flock down at Bethlehem, raised and nurtured carefully to be offered in the Temple at Jerusalem to take away the sin of the nation.

In the book of the revelation, reference is made to the "Song of Moses and the Lamb." The only time Moses is mentioned specifically in connection with a lamb is when he ordered a lamb killed, and his blood sprinkled on the doorpost of each family. By virtue of that blood they escaped death and slavery. Then when they had made their passover, and had heard the thunder and seen the lightning for the first time in generations (there are no clouds, and no thunder nor rain in Egypt) and had accepted the covenant, Moses sprinkled blood upon the altar and upon the people, and said, "Behold the blood of the Covenant, which the Lord hath made with you."

### THE NEW COVENANT

On the night in which he was betrayed, Jesus took bread; and when he had given thanks, he broke it, and gave it to his disciples, saying, "Take, eat; this is my body; which is given for you; do this in remembrance of me. Likewise after supper he took the cup; and when he had given thanks, he gave it to them, saying: drink ye all of this, for this is my blood of the new covenant, which is shed for you and for many for the remission of sins. Do this in remembrance of me."

The essence of the Old Covenant was that the mob of escaped slaves there pledged themselves to follow the God Yahweh, who had called them out of slavery, and none other. He was to be their God, they were to

be his people; and the contract was signed in blood. It was renewed daily in blood, the blood of two lambs, offered morning and evening upon the altar. For a thousand years it was so offered. But for two thousand years it has not been offered, neither in Jerusalem nor anywhere in the world.

The first recorded words of Jesus were spoken at the Passover Feast the year he was twelve, and had come up to the Temple to be made a son of the law; or, as we would say, confirmed. "Knew ye not I would be in my Father's house?" At the same feast his cousin, John, six months older than himself, must have come to be confirmed. John, the son of a priest, was himself a priest. He would therefore have the run of the Temple. Jesus, his cousin, and he, having met for the first time, naturally they would wander around Jerusalem together, as boys will, viewing the great throngs of Jews from every nation under heaven assembled for the celebration. Delegations were there from Britain and China, from South Africa and North Germany, and from every place where Roman arms had been followed by Greek trade and Hebrew finance. All across the Mount of Olive and through the valleys and hilltops their campfires must have gleamed. There the two boys must have pledged allegiance to the cause which fired them both. There they saw the Passover Lamb, slain to take away the sin of Israel. And when John saw Jesus again, eighteen years later, at the passage of the Jordan, his first words were, "Behold the Lamb of God, which taketh away the sin of the world!"

John, as a priest, laid hands upon his cousin and sanctified him to his death, as a sacrifice.

### HIS UNDERSTANDING

Jesus was always prophesying his death. His parables show clearly his understanding of the doom which awaited him: as in the story of the husbandmen who slew the son of the lord of the vineyard. "Destroy this temple, and in three days will I raise it up." Nine-tenths of all that his immediate followers wrote about him centered around his death, and the manner of his dying, and his rising again. Omit these and you have left out the story.

What was there different about this death of Jesus from the deaths of Moses, Isaiah, Jeremiah, Ezekial, James or John? Why should it be the

(Continued on page 15)



# NEWS FROM THE WESTERN DIOCESES

## In Brief Paragraphs

Edited by

BISHOP W. BERTRAND STEVENS

**A**MONG Coast visitors during the past month has been the Bishop of Athabasca, Dr. Robins, who has been preaching in a number of important parishes. In spite of the many pressing needs of his own diocese he has come to appeal for another work, that of the Mackenzie River district. **Certain** of the Canadian dioceses whose bishops were formerly supported by the English Church Missionary Society have been without adequate funds for Episcopal support. Bishop Robins' visit is a beautiful venture on his part to try to secure an endowment of modest proportions to enable the Church in Canada to proceed with the election of a Bishop for the remote Mackenzie River field.

\* \* \*

Tabor College has friends in the Diocese of Los Angeles who are trying to further its interests. A "Friend of Tabor" movement has been organized under the leadership of Mr. Robert Redenbaugh, a graduate of Tabor, and a former Registrar of the institution. Iowa Churchmen of whom there are many in California, ought to show a special interest. Long Beach, California, is sometimes facetiously referred to as the capital of the State of Iowa.

\* \* \*

Reports of the recent convocation of the Missionary District of Eastern Oregon refer to it as "the best and most helpful ever experienced in the district." It was held in Hood River and was marked by a special emphasis on the Bishops' Crusade, an ordination to the Priesthood, and the licensing of three men as lay readers.

The key note of the three days' gathering was sounded by Bishop Remington in his annual address to convocation. Here was to be found a statesman-like view of the conditions in the world at large and the important part the Church is to take to adjust matters for the coming generations. "It would seem," said the Bishop, in part, "as though humanity was becoming hungry and thirsty for the Bread and Water of life, but they have not yet discovered where to find gratification of their appetites. We should be deeply thankful for this evidence of religious interest, and then should ask ourselves, as an integral part of the Church, whose business it is to satisfy the soul hunger of mankind, whether we have been giving them a stone when they

### Notice

**T**HE management of THE WITNESS will appreciate it if those having news items about Western dioceses and missionary districts will send them to Bishop Stevens, 619 South Figueroa Street, Los Angeles, California. It is his purpose to cover the news in that part of the country that is commonly spoken of as Western and your aid is solicited. Kindly send him items, diocesan papers and parish papers. We also urge rectors in the West, as well as elsewhere, to appoint a WITNESS representative for the parish to take charge either of the BUNDLE PLAN or to solicit subscriptions upon which we allow a commission of twenty-five per cent.

asked for bread, or a scorpion when they asked for fish." And, continuing, and emphasizing that the Church and only the Church can fulfill the desires and heart hunger of the people, the Bishop said, "..... if the Church can be fully converted, one day those on the outside will take knowledge of those on the inside that they have been with Jesus. .... Jesus did claim that all power had been given unto Him both in heaven and on earth, but that power was the compulsion of an inner ideal. He insisted that men should be born again; in other words, that they should enter into a realm of experience which made them conscious of a character and a destiny which was of God and eternity rather than of material things." Begging for a return to the fundamental principles of Jesus, Bishop Remington said he believed if Christians only could set themselves to that ideal, the fruits gained in bringing souls to Christ would be beyond human comprehension.

\* \* \*

The use of lay readers is increasing in California. Some of the strongest parishes began as little missions under the devoted ministrations of laymen. At the present time the Diocese of Los Angeles has seven missions that are administered by laymen working under the direction of the general missionary. A special collar has been adopted with a bronze cross as their distinguishing vestment. A strong lay-readers' league meets monthly to

consider problems of general interest. Already two members of the league have proceeded to ordination to the Diaconate.

\* \* \*

Building operations have begun on the new Scripps College for Women at Claremont, California. This institution, it will be remembered, is a unit in the new Claremont Colleges plan and although non-sectarian in character it numbers five communicants of the Church among its trustees. The buildings are to be of the Mediterranean type. The new rector at Pomona, which is four miles from Claremont, is the Rev. B. L. Warren, formerly of Walla Walla, Washington, where he had a large and successful contact with the students of Whitman College. He succeeds the Rev. Stephen C. Clarke Jr., now rector of St. Mark's, Pasadena.

\* \* \*

The visit of Sir Henry Lunn to Southern California includes addresses at St. Paul's Cathedral, Occidental and Whittier Colleges, the Los Angeles clericus and the English-Speaking Union. He is to be in Los Angeles and vicinity for about a week.

\* \* \*

The Bishops' Crusade in the Diocese of Los Angeles has been an unqualified success, marred only by the failure of the California weather to behave. Torrential storms prevented the overflowing attendance at St. Paul's Cathedral that we anticipated, but large congregations were present to bear the inspiring messages and instructions of Bishop Oldham of Albany, Dean Ludlow of Topeka and Miss Emily Tillotson of the National Council. The week after the Crusade at the Cathedral a Mission was held at St. John's Church by Father Palmer, S. S. J. E., another at Trinity Church, Santa Barbara, by Dean Beal; another at St. Stephen's, Hollywood, by the Rev. William Cowans; another at the Church of the Angels, Los Angeles, by the Rev. M. L. Kain, and numerous others.

Bishop Lawrence of Massachusetts last October opened a series of students' conferences at the Messiah, Boston. During the winter seven conferences have been held with 1200 different students attending. The largest attendance at any one meeting was 600. The series was closed last Sunday when Bishop Lawrence led on "Changes in Thinking About Religion."





## NEWS OF THE EPISCOPAL CHURCH

### *In Brief Paragraphs*

*Edited by*

WILLIAM B. SPOFFORD

THE picture of the last Supper is a scene from a moving picture of the life of Our Lord, The King of Kings, soon to be released; first showing to be in New York on Good Friday. The picture is a great piece of cinema art and is sure to appeal to vast audiences. It was produced by Cecil B. DeMille, who is, incidentally, an Episcopalian, at a cost of two and one half million dollars. Other pictures, taken from this production, will be shown in THE WITNESS next week.

\* \* \*

We have been having quite an exciting time in the little town that I live in near New York. It seems that a couple of Chinamen came there sometime back and opened a laundry. Somehow or other they got the idea into their heads that it was not necessary for them to obey the laws of the town, insisting always that while they were inside their laundry they were to be guided by the laws of China. Naturally enough the folks in the town got rather excited over it,

particularly the Sons and Daughters of the American Revolution and the boys at the Legion Post. The other night they had a meeting at the Post and the boys decided that they were going to throw the "Chinks" out of their laundry. When they got there, however, they were faced with a couple of machine guns, and instead of two "Chinks" they faced a company of Chinese marines, who had come up from New York at the request of the laundrymen. To add to the difficulties these Chinamen had persuaded the Greeks who run the candy store on the corner to take the same position; likewise the Italian fellows over on Third Street, a couple of first-rate boys who for a number of years now have been supplying us with whatever we cared to order. I had always supposed those fellows to be good law-abiding chaps. Pretty mess, with machine guns sticking out of their front windows at the crowd of Legion boys.

But it all had its funny side—the next thing we knew, Joe Western, our

chief of police, came on the scene with five of his finest; said the "Chinks" had called him on the 'phone and demanded protection. Imagine that—these "Chinks," refusing to be governed by the laws of our town, and with machine guns pointed at the heads of a bunch of hundred per cent Americans, had the nerve to call up the police and demand protection! Joe walked right into their laundry and said: "We don't want anything to happen to you fellows, to the Greeks over there, nor to the Italians on Third Street. You have asked for protection and you will get it. But the first thing to do is to send these marines back where they came from. Then pull those machine guns out of the window; they are only getting the fellows out there madder every minute. Do that and we will see that you don't get hurt. On the other hand, if you insist on having these marines here with their fingers on the triggers of machine guns, we can't be responsible for what happens." That is about where the matter stood when I left;



though I have been told that the Chinese papers in New York have been running big headlines about the affair and have been demanding that more Chinese marines be sent to our little town to protect these two "Chink" laundrymen. Just what will come of it all nobody seems to know; but I ask you, how do folks get that way?

\* \* \*

A cable was received from Bishop Graves at the Church Missions house on March 29th in which he listed the missionaries of the District of Anking who had arrived at Shanghai, safe and well, as follows: Rev. and Mrs. L. R. Craighill and child, from Nanchang, all missionaries now being out of that station; Rev. Amos Goddard and Rev. J. C. Wood from Kiukiang, all missionaries now being out of that station; Mrs. M. W. Lanphear, Sister Constance Anna, Sister Ruth Magdalene and Sister Helen from Wuhu. The following are remaining at Wuhu for the present: Rev. F. E. Lund, Rev. B. W. Lanphear, Rev. V. H. Gowen, Mr. Ralph Watts. Miss M. K. Monteiro has arrived in Shanghai from Anking, the rest of the missionaries, headed by Bishop Huntington, remaining at their station.

\* \* \*

A cable from Bishop Roots informs the National Council that the following missionaries from the District of Hankow have started down the river for Shanghai: from Wuchang, Rev. A. M. Sherman and family, Mr. R. A. Kemp and family, Mr. E. P. Miller and family, Miss Henrietta Gardiner, Mr. R. E. Bundy and family, Rev. A. C. Lichtenberger and family, Dr. Mary James, Miss C. T. Barr, Miss W. E. Steward, Rev. E. L. Souder and family, Miss E. M. Buchanan, Miss H. F. Gosline, Miss A. J. Lowe, Miss Ellen Jarvis, Mr. and Mrs. W. A. Taylor; from Changsha: Miss M. E. S. Dawson and Deaconess Stewart;

## Questions

### STANDARDS OF SERVICE

1. What is the motive for Christian Service?
2. Discuss the merits and the faults of Organized Charity.
3. Discuss the merits and the faults of Unorganized Charity.
4. What are the marks of a Christian?

### THE BIG STORY

1. What is meant by "inspiration?"
2. What was the dominating event in the life of Christ?
3. Explain why.
4. What did the Hebrews mean by "A Lamb of God?"
5. What is meant by the New Covenant?

## Our Cover

IT IS appropriate that the picture of Joseph Fort Newton should appear on the cover of our Spring Book Number since he is one of the foremost writers on religious subjects. Dr. Newton is now the rector of St. Paul's Memorial Church, Philadelphia, having been ordained a clergyman of the Episcopal Church a little over a year ago, after having served a most useful ministry as the pastor of a Church of another communion. Each year Dr. Newton edits a volume of "Best Sermons" and more recently has edited a book called "My Idea of God," which is a symposium to which a number of the foremost thinkers of the present day contributed.

from Ichang: Deaconesses Riebe and Clark; from Hankow: Miss A. B. Mundelein, Miss Violet Hughes, Miss J. C. Wilson, Miss C. A. Couch and Deaconess Hart; from Shasi: Mother Anita Mary and Sister Ursula Mary. A number of the missionaries in the Hankow district are remaining at their stations for the present. All communications for missionaries in China should be addressed to Mr. M. P. Walker, 20 Minghong Road, Shanghai, China.

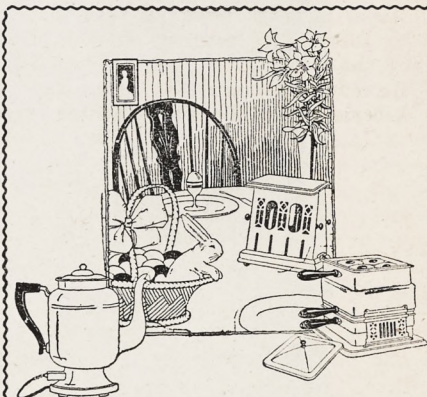
\* \* \*

The Rev. William Bartlett Beach, rector of the Good Shepherd, Scranton,

ton, has resigned to accept a call to the Church of Our Saviour, Jenkintown, Philadelphia, Penna. Dr. Beach has done unusual work in Scranton, having directed the building of a church plant that is now valued at close to half a million dollars.

\* \* \*

A class of twenty were presented to Bishop Mann for confirmation on March 20th by the rector of St. Ste-



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phen's, Wilkinsburg, Pa., the Rev. William Porkess. There was a high percentage of adults.

\* \* \*

Reports coming in from various places state that mid-week Lenten services this year are better attended than ever. Due, possibly, to the Bishops' Crusade.

\* \* \*

The Rev. A. B. Parson, assistant secretary of the Department of Missions, recently returned from a trip to Liberia, is lecturing on the work of the Church in that mission field. He made five addresses in one day on Liberia at St. Luke's, Scranton, last week.

\* \* \*

A class of thirty was confirmed last Sunday at Christ Church, Macon, Georgia, by Bishop Mikell. The Rev. Cyril Bentley is rector.

\* \* \*

A Quiet Hour for girls was conducted by the Rev. J. W. Sutton, chaplain of the New York Church Mission of Help, at Trinity Chapel, on March 23rd.

\* \* \*

Immediately after Easter we are to run in this paper a number of articles which I am sure will be appreciated. They deal with such matters as the so-called New Morality, the Philosophy of Mechanism, Marriage and Divorce, Student Suicides, Crusades, Miracles of Science, What Does the Church Believe? A couple of weeks ago I mentioned in these paragraphs a worldly religious man, devout and disgusted. Such a rare combination in a man surely should be utilized. He has therefore been asked to write a bit for THE WITNESS. In addition there will appear the articles by Studdert-Kennedy; Marx vs. Moses, On Gambling, Revolution and Romance,—seven topnotchers. Those of

you who are taking a Bundle for Lent better write us to continue it for a bit longer. I promise you this is real stuff that is coming.

\* \* \*

The Rev. George St. George Tyner recently conducted a successful mission at the Redeemer, Okmulgee, Oklahoma.

\* \* \*

The Rev. George T. Linsley has completed 25 years as the rector of the Church of the Good Shepherd, Hartford, Conn. During this time he has not only served well as rector but has distinguished himself as an officer for various diocesan societies and committees.

\* \* \*

Christ Church, Fitchburg, Massa-

chusetts, has recently raised \$200,000 which is to be used to build a new chancel, new parish house and new rectory. The architect is Mr. Hobart Upjohn of New York.

\* \* \*

What do you think of women preachers? Here is the opinion of Bishop Barnes of Birmingham, England, in answer to a protest which he received from someone or other: "At the Parish Church of Birmingham women duly qualified and approved by myself have spoken at the series of exceptional mid-week services arranged by the rector. Large congregations have assembled to hear them. They have used their especial gifts for the spiritual welfare of the city. No cause of offence has been given by

## ANNOUNCEMENT

•000•

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•000•

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their ministry. I conceive that I should be hindering the spread of true religion were I to prohibit such invitations as the rector has issued. Neither in this matter nor as regards sermons by Free Church ministers from the pulpits of our churches am I prepared to repudiate the Lambeth resolutions. The cause of Christian reunion I have deeply at heart. I earnestly desire that the Church shall make the fullest possible use of the religious gifts of educated women. For these reasons I must return a decisive negative to the requests implicit in the resolutions which you have sent me."

After remarking that in some Christian communions, as, for example, in "that branch of the Church Universal known as the Salvation Army," women equally with men are ministers, Bishop Barnes goes on: "I do not see how, without repudiating the authority of the Lambeth Conference, it is possible that objection could be taken were representative women such as Mrs. Bramwell Booth or Miss Royden to preach in Anglican churches with the permission of the bishop. Such invitations to women to preach in the Parish church of Birmingham as have recently been issued with my cordial approval are justified by another resolution of the Lambeth Conference of 1920."

The Rev. Stanley S. Kilbourne, rector of St. Peter's, Port Chester, New York, reports exceptionally large attendance at the midweek Lenten services. The preachers have been: the Rev. J. O. S. Huntington, O. H. C.; the Rev. H. Adye Prichard, rector at Mt. Kisco; the Rev. Charles K. Gilbert, social service secretary of the diocese of New York; the Rev. Caleb R. Stetson, rector of Trinity Church, New York and the Rev. Francis Coffin, rector of St. John's, Larchmont.

Mr. Arthur F. Hall, president of an insurance company, recently presented the Rev. Louis N. Rocca the sum of \$600 as a gift in recognition

of the third anniversary of his rectorship at Trinity Church, Fort Wayne, Indiana.

Six hundred people attended the service held at St. Luke's, Brooklyn, last Tuesday, to hear Bishop Murray, presiding bishop. The services are sponsored by the combined parishes of the "hill zone" of the city.

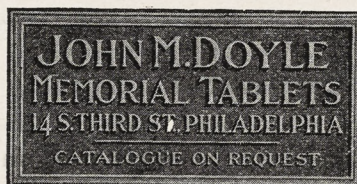
A conference of parish treasurers was recently held in the diocese of Long Island, with forty-four attending. They discussed their common problems and arrived at the following conclusions: (1) that all parish treasurers should be bonded; (2) that treasurers of subordinate parish organizations should report to the parish treasurer; (3) that moneys in hand, not needed at once, might, if united by deposit with the treasurer of the diocese, be invested to greater advantage than the two per cent which banks commonly allow on balances.

Rather unusual event in New York the other day, with Mayor Walker, Dr. Parkes Cadman and Bishop Manning, taking part in the service of

### "Where shall I bestow my goods?"

Hon. Joseph Buffington, United States Circuit Judge, Philadelphia, a trustee and graduate of Trinity College, Hartford, will be glad to confer confidentially, in person or by letter, with anyone, or their counsel, interested in strengthening its work. Trinity is one of the 5 Church colleges which together now furnish to the Episcopal Church 59 of its 139 bishops and 1-6 of its clergy. It can use helpful funds and memorial buildings.

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—PHOTOS, DESIGNS AND ESTIMATES UPON APPLICATION—  
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dedication of the new Park Avenue Synagogue. Bishop Manning said: "I am a Christian and believe with my whole heart and mind the religion of the New Testament but because of this, and all the more because of this, I am glad to be here to offer greetings on this happy and sacred occasion. We know that unfortunately race prejudice and religious prejudice still exist among us, and I say with sorrow that many of us who call ourselves Christians still show this spirit. But I say also that such spirit finds no warrant or sanction in the Christian religion. Nothing could be more thoroughly un-Christian, more contrary to the whole spirit and teaching of Christ than a feeling of prejudice against one's neighbor because he is a Jew."

Bishop Richardson of Fredericton, New Brunswick, Canada, was the preacher last week at Trinity Church, New York.

I add a loud Amen to this: the Rev. George A. Ray, rector of Calvary, Batavia, Illinois, in his attractive parish news sheet, *The Sun Dial*, writes that he attended many services during the Bishops' Crusade. He hands out this observation: "The hymns chosen while giving the choirs an opportunity to show what they could do, were quite hopeless as mediums for congregational singing, and some hymns seemed to be quite unknown to the majority of people in the church. No one had thought of including 501, 'When will Thou save the people, O God of mercy, when?'"

## REV. RAY SCOFIELD

Rector of  
**ST. MARK'S, New York**

Sat in his study for half an hour reading the new

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\* \* \*

Convocation of the Panama Canal Zone met in Christ Church, Colon, with all of the clergy of the district present, and with lay representatives from practically every parish and mission. Announcement was made of the gift of Mr. Monor C. Keith of New York of a building site in Bella Vista for the Children's Home and the anonymous gift of \$30,000 to the building fund. A fitting and touching tribute was paid by the Bishop to the memory of the late Dean Meredith, dean of the Cathedral at Ancon.

\* \* \*

The Rev. William Studwell, rector at Battle Creek, Michigan, conducted a Quiet Day for the ministerial association of the city on March 21st; the first time the ministers of the city have come to the Episcopal Church for such a service.

\* \* \*

Nothing said recently in these paragraphs about Parish Papers. Many especially attractive ones come to the office, among the best being little four-page leaflets that are multigraphed. They all have this virtue; space is decidedly limited, and therefore nothing unimportant



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is said. Among the larger papers that I have seen recently are a number gotten out for parishes by the National Religious Press of Grand Rapids, all of which are most attractive, with colored covers and well selected "filler" copy.

\* \* \*

A letter from a layman in Southern Ohio to ask me how I happened to know so much about affairs in their diocese. He writes: "We have one of the most efficiently managed and organized dioceses in the country. Large credit is due to the Rev. B. H. Reinheimer, archdeacon and executive secretary. But I did not know until I saw it in THE WITNESS last week, that he had been honored with the title of Archbishop."

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Mark H. Jackson, 38-N, Stratford Bldg.,  
Syracuse, N. Y.



## Services

### 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.

op." I must explain, without in the least detracting from the praise due Mr. Reinheimer, that he was elected to the great office by a linotype operator who set "archdeacon" as "archbishop," a mistake which was not caught by the proofreader who, for all I know, may have inside knowledge of affairs in Southern Ohio and thought that the word should stand.

\* \* \*

The annual service of the Church Mission of Help, an organization which ministers to wayward and delinquent girls and unmarried mothers was held Sunday, March 27th at the Cathedral of St. John the Divine. The preacher was the Very Rev. Howard C. Robbins, Dean of the Cathedral. Particular mention was made of the range and efficiency of the work done.

The work undertaken by the Church Mission of Help is of the highest value to increasing numbers because of the moral unrest of the youth of today. The Church Mission of Help deals with its clients in the spirit of modern social case work, and is one of the few organizations which invokes Psychiatry and other scientific methods for dealing with the mal adjusted.

The Church Mission of Help during the past year added 250 cases to a total of 276 in its jurisdiction at the beginning of the year. Of these, 114 were of the wayward and delinquent type, many of them paroled from State institutions. The Society dealt with 76 unmarried mothers, the effort in each case being to keep mother and child together. The work of the organization is un denominational.

\* \* \*

During every day of Holy Week, in all of Pittsburgh's five city papers—two morning and three evening, Lenten sermonettes are to appear

## Ask Me Another

Each question counts ten. Answers on another page.

1. Why is the Church called Episcopal?
2. Who were the first Bishops of the Church?
3. By whom were they appointed?
4. What are "rubrics"?
5. How many forms of the Creed are there in the Prayer Book?
6. When was the first General Council held and where?
7. What does the word "Catholic" mean as used in the Prayer Book?
8. What does the word "Amen" mean?
9. To what service do the Epistle and Gospel belong?
10. Why is the Holy Communion considered the most important and most sacred service of the Church?

## Services

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

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

### The Incarnation, New York.

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

### Trinity Church, New York.

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

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

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

### St. James, New York.

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

### Grace Church, New York.

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

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

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

### Gethsemane, Minneapolis.

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

### All Saints' Cathedral, Albany.

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

### All Saints' Cathedral, Milwaukee.

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

### St. Paul's, Milwaukee.

Rev. Holmes Whitmore  
Knapp & Marshall Streets  
Sundays, 8, 9:30, 11, and 4:30.  
Holy Days and Tuesdays, 9:30.  
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### St. Mark's, Milwaukee.

Rev. E. Reginald Williams  
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### St. James', Philadelphia.

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Daily, 7:30, 9, and 6.  
Holy Days and Thursdays, 10.



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### THE BIG STORY

(Continued from page 7)

central point of a story whose interest has not faded for twenty centuries? Why should those who tell and believe the story think it a badge of honor to wear, and carry about, and display on tops of steeples and on book covers and in the form of jewelry a representation of the hideous instrument of torture on which this death was accomplished? I shall attempt to answer these questions in my final article of this series next week.

### Answers

1. Because the chief ministers are Bishops. The name is from the Greek word "episkopos" meaning an overseer.
2. The Apostles.
3. By Jesus. St. Mathew xxviii, 18-20; St. John xx, 21-23.
4. Instructions for the priest and people printed in fine print in the Prayer Book.
5. Two: the Apostles' and the Nicene.
6. At Nice in Bythinia in 325.
7. The "whole" or "universal."
8. "So Be It." It is a Hebrew word.
9. The Holy Communion Service.
10. Because it is the only recorded act of public worship which Christ Himself instituted.

### Clerical Changes

BEACH, Rev. William B., rector of the Good Shepherd, Scranton, Pa., has accepted the rectorship of Our Saviour, Jenkinstown, Philadelphia, Pa.

CLEPHAN, Rev. Angus E., reported as rector at Put-in-Bay, Michigan. Should have been OHIO.

GUBBINS, Rev. Joseph W., formerly in charge of St. Ignatius', Eagle River, Wisconsin, has taken charge of Our Saviour, Atlanta, Ga.

HINE, Rev. H. Francis, rector of Christ Church, Stratford, Conn., has been elected rector of Trinity Church, Torrington, Conn.

JOHNSON, Rev. Thomas A., has become the acting rector of St. Mary's Church, Warren, Rhode Island.

KEMPER, Rev. W. P., rector of Christ Church, Meadville, Pa., has accepted a call to St. John's Kingston, New York.

McKAY, Rev. William S., rector of St. Philip's, Syracuse, New York, to be rector of St. Augustine's, Camden, New Jersey.

SCHOFIELD, Rev. Thomas A., rector of St. Philip's, Uvalde, Texas, to be in charge of St. Mary's, Milton, Florida.

VAN ZANDT, Rev. Malcolm J., rector of St. Matthews, Kenosha, Wisconsin, has accepted the rectorship of Trinity Church, Detroit, Michigan.

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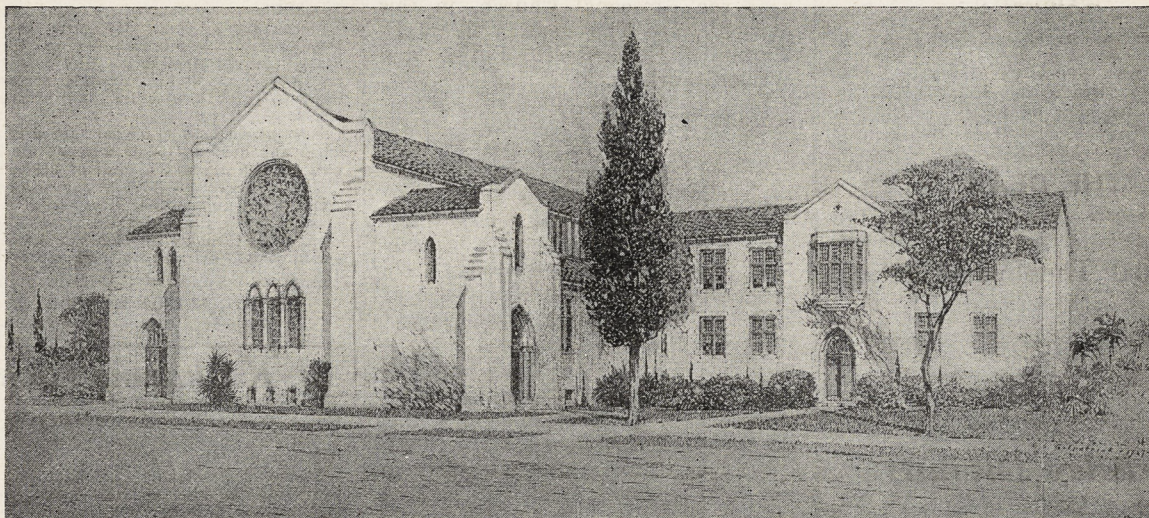
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Not quite always. There are times when to reach seven-eighths of the objective is a great victory; for instance, the campaign we directed for St. Paul's Episcopal Church in San Diego, California.

The opening dinner came on the night of the beginning of the great flood which has been reported in the newspapers. The workers did not stop. There was no train service in nor out for several days, streets were almost impassable, yet the depleted force of workers stood loyal to their task. One captain soliciting in the outskirts of the town was compelled to leave his car and swim to safety, nearly losing his car in a canyon near the park.

Under these conditions the Rector, the Rev. Charles L. Barnes, and his devoted workers who were organized by D. F. Dunster, of our staff, have every reason to congratulate themselves on raising \$63,000 out of the \$75,000 objective for this, the first unit of their great plan.

#### OTHER EPISCOPAL CHURCH CAMPAIGNS

	Objective	Secured
National Cathedral (local campaign) Washington, D. C.....	\$1,000,000	\$1,059,627
Divinity School, Philadelphia, Pa.....	1,000,000	1,008,000
St. Margaret's School, Waterbury, Conn.....	300,000	302,406
St. John's Church, Hartford, Conn.....	150,000	155,000
St. Andrew's Church, Albany, N. Y.....	150,000	141,000
Cavalry Church, Summit, N. J.....	135,000	152,000
St. Paul's Church, Brooklyn, N. Y.....	100,000	135,628
St. Martin's Church, Providence, R. I.....	100,000	122,000
St. Mary's Church, Ardmore, Penna.....	110,000	110,000
St. Paul's Church, Albany, N. Y.....	100,000	110,000
St. Luke's Church, Rochester, N. Y.....	75,000	103,000
St. John's Church, Passaic, N. J.....	100,000	100,000
Church of the Advent, Chicago, Illinois.....	60,000	61,737

*A campaign for One Million Dollars for the Church of The Heavenly Rest, New York City, will be reported later.*

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