

# *The* **WITNESS**

CHICAGO, FEBRUARY 9, 1928



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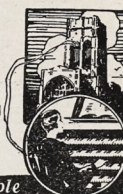
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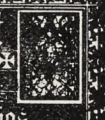
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## THE EUCHARISTIC DRAMA

### *What Mean Ye by This Service*

By

REV. W. EVERETT JOHNSON

WE ARE to consider the most stupendous drama that has ever been enacted on earth. The simplicity of its origin; its centuries of continuous daily enactment; the vast number of peoples of all nations engaged in that enactment; and the immeasurable amount of human wealth devoted to staging it; place it on an equality with the most marvelous works of God in nature.

#### ITS ORIGIN

It had its origin with a little band of humble and unknown men gathered around their leader who was under indictment as a traitor to His country and its religion. For three years He had been teaching a strange religion opposed to the ideas, customs and traditions of His time, while possessed of a belief that it would spread throughout the world and exist to the end of time. Notwithstanding this belief, up to this time He has established no outward instrument for the propagation and continuance of His teaching. This is His last meeting with His followers before His execution, and He knows it so to be. Whatever is to be done to safeguard His teaching must be done on this last night. He is a man without influence or wealth, but of great wisdom and foresight—to what device will He resort to insure the remembrance of name and teaching for ages to come? He takes a piece of bread and a cup of wine and bids those with Him to consume them in remembrance of Him.

Little likelihood this act shall be repeated for more than two or three generations, and yet it is all He left in outward form to perpetuate His life and teaching, save one other dramatic act, that of baptism. Could one

of the earth's wisest men have stood in that upper room, knowing this man's aim to convert the world with a piece of bread and a cup of wine, he would have been forced to say, how pitiable! Only time could show the wisdom of Him who chose the drama as the outward instrument of perpetuating the truth and righteousness. He came to teach mankind. Such was the origin of that great drama which has greeted each rising of the sun for nearly two thousand years.

#### CEREMONIAL ACTS

During the long period of its continuance there has been much controversy over its doctrinal significance; with that we are not now concerned. Although the general structure of the drama has always remained substantially the same, the lines have varied as it has passed from land to land and generation to generation; those we shall consider are those of our American Prayer Book. We of the Episcopal Church all use one form of Communion Service so far as words go, but there are great differences among us as to the ceremonial acts accompanying those words. Some churches have much more ceremony than others and congregations in Episcopal Churches are very sensitive regarding these differences; this places a writer on the subject to some embarrassment; if he touches upon more ceremony than the reader finds in his own parish church, he is liable to cause offense; if less than the maximum, much will be omitted for those who are accustomed to an elaborate ceremonial. The only course seems to be to treat the maximum ceremonial, as that includes all classes and omits nothing because it is not general. It would make for tolerance

if every intelligent churchman understood the meaning of all ceremonial to be found in any Episcopal Church in the land, whether he approves of it or not.

#### THE PURPOSE

The purpose of the drama is to set forth the union of God with men, and the consequent unity between men, both living and dead, the staging must represent heaven, paradise, and earth. That portion of the church within the altar rail, called the sanctuary, represents heaven, or the Church Triumphant. That portion between the altar rail and the rood screen, or steps to the chancel, called the choir, represents paradise, or the Church Expectant. The nave, or body of the church, represents earth, or the Church Militant. As a normal celebration of the Holy Communion is one with music and all the ministers a parish affords, we shall take that for interpretation.

#### THE DRAMA

The hour for the service has arrived; the representatives of the Church Militant are in the pews; singing a hymn the representatives of the Church Expectant enter in procession; following them is the Celebrant representing Christ, and with him other ministers and attendants representing the company of heaven. All being in their respective places, the whole Church awaits the revelation of the Father. In churches using incense, the service begins by censuring the altar. Although but few of our churches use incense, it is well for all to know the meaning of its use. It is the most widespread and ancient of all ceremonial connected with worship, from ancient Mexico and Peru around the world to China and Japan.



It was used by the ancient Jews and the nations surrounding them. Its use signified that those offering it were expressing their belief that the person censured was God, or a god; or if a material thing were censured, that it belonged to God. When the Jews offered incense to Baal they were declaring their belief in him as a god. The Egyptians censured their kings because they looked upon them as gods.

#### INCENSE

So the use of incense at the beginning of the Communion Service, after the whole Church has assembled, is a declaration that "the Lord, He is God." With the truth thus expressed all agree, whether they use incense or not, the only difference between them being as to the mode of expressing their belief. There now follows as a prologue a prayer for purity and a declaration of the law as given in the Decalogue or Christ's summary of it.

The drama now opens with a history of God's revelation to men. Primitive man in fear becomes conscious of God's existence and cries, "Lord, have mercy upon us." The collect that immediately follows the Kyrie begs for God's protection. It will be noted that the Celebrant at this opening of the drama stands before the right third of the altar front—that is the right hand side as the man in the pew views it. This side represents the world before the birth of Christ—the years of an expected Messiah. From this side the Celebrant, or one of his assistants reads the Epistle. In general, the Epistle is an argument to show that Jesus is the expected Messiah, God's assurance that He will reveal Himself to men.

#### THE EPISTLE

The Epistle finished, there follows a most impressive act of the drama, marked in some churches by the singing of a hymn, known as the Gradual. The Celebrant's book, the Missal, is taken from its place and carried to the left side of the altar, the congregation rising to their feet at the transfer and facing the book, while the Celebrant takes his place before it in its new position. The book signifies the Word of God and its transference of position, the Word made flesh, the congregation standing in reverence to this revelation of God.

#### THE GOSPEL

The Celebrant, or an assistant, announces the Gospel by giving the book, chapter, and verse of its beginning. At this announcement, the Gospel, the choir and congregation sing the words, "Glory Be to Thee, O Lord." As usually rendered in our churches, these words seem to have no particular significance at this part of the service. Do they glorify God because the Gospel is written in a certain book, chapter, and verse? Taken in connection with the transference of the book and change of position of

### On the Cover

ALFRED NEWBERY, rector of the Atonement, Chicago, whose series of articles for Discussion Groups is to appear in THE WITNESS during Lent. He is a graduate of Amherst College, after which he served as a layman in the mission field of China. Returning from there several years ago he became assistant secretary of the department of social service of the National Council. After completing theological work at the General Seminary he was ordained and became the assistant at the Redeemer, Chicago, leaving there to become the rector of the Atonement. For several years he was an Associate Editor of THE WITNESS, his column, The Council's Work, being one of the regular features of this paper.

the Celebrant, the meaning of the words are manifested. This side of the altar represents Christ's life and ministry on earth—the thirty-three years of His life among us. By ceremonial act is expressed the words of the angel as a response to the opening lines, "Lord, have mercy upon us," "Fear not; for behold I bring you good tidings of great joy, which shall be to all people." Then the multitude of the heavenly host praised God, saying, "Glory to God in the highest," as do we at this representative ceremonial act, only most of us have lost its significance and just say it because it is in the book.

In churches using incense, the book from which the Gospel is read is censured, after the Gospel is announced, to express the belief that He who is born of Mary is truly God, a belief we all hold, differing in our ways of declaring it only. In some churches lighted torches are held on either side of the book to emphasize the truth that the Word made flesh is the Light of the World. The ending of the reading of the Gospel dramatically sets forth that Christ's mission on earth is ended and that He is about to ascend into heaven; this fact calls forth the response sung in some churches as a farewell to Him—"Praise be to Thee, O Christ."

The Celebrant now goes to the center of the altar, thus setting forth the ascension of Christ and His entrance into heaven. With this completion of the work of the redemption of mankind and the revelation of God's love, the whole is summed up in the recitation of the Creed and the preaching of the sermon. Thus ends the first act of the eucharistic drama which has been a response to the cry of man at its beginning, "Lord, have mercy upon

on us." In this act God has been the chief character; it is His revelation of Himself in a form that may be understood by all. Primitive man and the child are alike subject to the appeal of the drama, while it holds a high place as a work of art among the most learned. It is a world language as our moving pictures have shown and in a humble way have become an efficient means of aiding the progress of unity among the nations. Some may be shocked at the idea of treating Christ's own service as a drama, but such it is, even in those churches with a minimum of ceremonial. All of our churches use in common the chalice and paten, the altar and credence, and some form of vestments and changes of position. Their use in the simplest manner with the Communion Service of the Prayer Book are dramatic. In closing it may be well to note that this first act of the great drama affords one of the best possible means of teaching our children the aims of worship and their part in it.

"The Second Act of the Eucharistic Drama" is to follow. These articles have been reprinted in pamphlets and may be secured from the author by addressing him at San Benito, Texas. The price is five cents a copy.

### Let's Know

#### VARIABLE

By Rev. Frank E. Wilson

THE recent Encyclical of Pope Pius XI was evidently timed to devastate the Church of England just after the House of Commons had rejected the Revised English Prayer Book. It appears to be another effort to capitalize an unfortunate situation and drag in a few converts by reiterating the fine stability of the never-changing Roman Church. "They must return to the true and only Church of Christ," says the Encyclical, "which, as manifested by its Founder, must remain forever the same as He instituted for the salvation of all."

Well, in the fifth century Pope Gelasius I positively ordered that everyone receiving the Holy Communion must receive in both kinds—that is, both the bread and the wine. But the Lateran Council of the thirteenth century ordered that the people must not be permitted to do anything of the sort and that is Roman practice today.

In the ninth century Pope Leo III stoutly opposed the insertion of the "Filioque" clause in the Nicene Creed. He was so strongly against it that he had the original version inscribed on tablets of silver to hang in St. Peter's Church as a perpetual memorial against this variation of doctrine. But a few centuries later this very "Filioque" was one of the chief obstacles to reconciliation with the East-



ern Church because the Roman Church absolutely insisted on having it and it is still retained by them today in spite of Leo and his tablets.

Originally the Bishop of Rome was elected by popular vote of the Roman people and so became pope. In the eleventh century Hildebrand did not like that policy, so he had it changed, disfranchising the people of Rome and vesting the right of papal election exclusively in the hands of the cardinals, which is now the practice.

Fasting regulations have not only been changed and modified from time to time, but they are very different in different places today. In some countries eggs, milk, butter, cheese,

and fish are prohibited while in other countries are allowed. There are many other variations.

Here are four single illustrations touching practice, doctrine, organization, and discipline where Rome has changed her ways or absolutely reversed herself. Instances could be multiplied. Even St. Thomas Aquinas once opposed the doctrine of the Immaculate Conception, but now it is an article of faith. Gregory I denied the universal jurisdiction of the pope, but now it is counted essential to the papacy. Honorius I supported the heresy contained in the "Three Chapters," but it is now officially condemned. The Uniate clergy have al-

ways been permitted to marry while other Roman priests must submit to celibacy. So on and so on.

The Vatican goes on the assumption that if you say anything loud enough and often enough, the public will believe it. Fortunately, that is not always the case. They used to pepper us with the reiterated statement that Henry VIII started the Church of England. Now the Catholic Encyclopedia frankly says that the Anglican separation dates from the Ordinal of 1550, which was three years after Henry's death. How any reasonable person can "go over to Rome" in a quest for spiritual stability is beyond me.

## THE SCIENCE OF IMMORTALITY

### *The Meaning of Eternal Life*

By

IRWIN ST. JOHN TUCKER

SO MANY letters have been received asking further questions on the Church's teaching in regard to the life of Paradise, as distinguished from that of Heaven, that you will pardon me perhaps for a brief addition to the series on Prayer Book as Mystery Drama.

This matter of eternal life is of intense interest to us not only because of our own hopes, but because of the dear ones who have passed beyond the veil of death. In what state are they now? Is there growth and progress beyond death? Do we pass unchangeably, with all our sins and all our shortcomings, into the direct presence of God, never thereafter able to overcome evil or to strengthen good?

Let us see what Christ says. In his High Priestly Prayer, spoken under the walls of the Temple as he went out to Gethsemane, he said "This is Life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent."

#### KNOWING GOD

Eternal life, then, consists in knowing God. The prayer in the daily morning office puts this most beautifully: "O God, the author of peace and lover of Concord, IN KNOWLEDGE OF WHOM STANDETH OUR ETERNAL LIFE, whose service is perfect freedom."

The Latin out of which this prayer was translated puts it even more concisely: "Whom to know is to live." Knowledge of God, then, IS life eternal. Does this knowledge come all at once? In Mark 4:28 he likens the kingdom of God to the growth of an ear of corn: first the blade, then the ear, then the full corn in the ear.

He likens it to a little leaven in a lump of dough. Growth, gradual and regular, is the keynote.

The prayers of the Prayer Book are full of this doctrine. "Grant that by *patience* and comfort of thy Holy Word we may embrace and ever hold fast the blessed hope of everlasting life. . . . We thank thee for the hope of glory. . . . Grant that we, being regenerated and made thy children by adoption and grace, may daily be renewed by thy holy spirit. . . ."

There is nothing sudden about knowledge. It comes by gradual comprehension. "In my Father's house are many stations—abiding places."

St. Peter bids us "grow in grace and in the knowledge of our Lord and Saviour, Jesus Christ." For Jesus himself increased in wisdom and in stature, and in favor with God and man.

How is this growth accomplished? The marvelous collect for Easter Day depicts this as a daily resurrection from the dead:

"Almighty God, who through Thine only begotten Son hast overcome death and opened unto us the gate of everlasting life, we humbly beseech Thee that as by Thy special grace preventing (going before) us Thou dost put into our minds good desires, so by Thy continual help we may bring the same to good effect."

#### BEGINS NOW

Resurrection, then, the gateway to eternal life, is attained by continually bringing to good effect these good desires which God puts into our minds. This Eternal Life, according to St. Paul's most emphatic teaching, must begin now. "If ye then BE RISEN with Christ, seek those things which

are above, where Christ sitteth on the right hand of God." Resurrection HAS TAKEN place, whenever we subdue evil desires to good ones. The collect for the first Sunday in Lent teaches this with power: "Give us grace . . . that our flesh being subdued to the spirit, we may ever obey thy godly motions in righteousness and true holiness."

All through the New Testament we find this idea reiterated; God has given to us eternal life—"has given" not "will give"—and this life is in His Son.

Jesus said, "I am the Way, the Truth and the Life." Evidently these three figures of speech are intimately connected, having the same meaning.

#### THE WAY

What is meant by a Way—is it a means of progression? If we are traversing a Way, we are moving steadily forward. In the Book of the Revelations it is written "They shall walk with thee in white." Walking means going somewhere at a steady pace. Regular progression in the presence of Christ toward a certain goal is certainly taught here.

"I am the Way, the Truth and the Life." Now, of these three words, TRUTH is the central one, as way means walking, life means living. There is a great difference between existing and living. A clam might conceivably go on existing forever and ever, without change or emotion. A cancerous tumor does in fact go on existing forever as long as it is kept in the proper saline solution. But certainly such an existence as that is not to be looked forward to with any degree of hope. Eternal life



means growth; eternal change for the better.

What then of "I am the Truth?" Does one learn truth all at a leap? We know better. A young man starting out to become a lawyer, or an electrical engineer, or a plumber, devotes himself to some years of study before he can master the truths of that profession. How, then, shall we expect to know God, who is the sum of all truth and all knowledge, in one leap?

"Grant," says the Family Prayer, "that as we grow in age we may grow in grace, and in the knowledge of our Lord and Savior, Jesus Christ." But does this mean only in this life? Is there a total change when we drop the body? Do we go into eternity with only the knowledge we have accumulated here? How unjust, how hopeless an outlook! Shall we never know any more of God than we know now?

#### OUR PART

One questioner asks: "Has not Christ made a full, perfect and sufficient sacrifice, oblation and satisfaction for the sins of the whole world?" Yes: but a father may pay for his son's full tuition in college, without relieving the son of the necessity of study. The knowledge is there for us, and every obstacle has been swept away; but still we must attain that knowledge. No student can learn a lesson he hates. If he has the will to learn it, he may, by perseverance, attain it. So the Epistle to the Hebrews says "By the which WILL we are sanctified."

The attainment of eternal life, then, is a science of daily discipline. Science means knowledge, ordered and classified. The two collects for Christmas and Easter sum up this science in brief and powerful form; first, a daily prayer that we, being regenerate—that is, Christ being born in us today—may daily be renewed by the holy spirit. Secondly, that inasmuch as these good desires are put into our mind by the grace of God going before us, we may bring the same to good effect.

Thus by bringing to good effect the good desires which God has implanted in us, we bring to strength our spiritual body, which is the body we shall become throughout eternity. "There is a natural body, and there is a spiritual body. . . . Flesh and blood cannot inherit the kingdom of God, neither doth corruption inherit incorruption." "It is Christ in us, which is the hope of glory."

By every word, every act, every thought, EVERY DESIRE of every day we are building our Spiritual Body. Eternal life consists in KNOWLEDGE OF GOD, given to us in Jesus Christ, and in nothing else. This knowledge must be appropriated. It is not enough to have the text book.



BISHOP ROBERTS,  
*Lecturing in the East*

We must know what is in it by experiment and daily use.

No student of God can pass an examination in this knowledge dishonestly. You cannot copy somebody else's paper, and pass in by the favor of some saint you happen to know. You cannot "crib," by snatching hasty glances at a hidden book. Neither can you cram at the last minute. The favorite title of Jesus, beside Son of Man, was "Teacher." And no teacher worth the name is going to be satisfied with anything but an examination honestly prepared for and honestly passed.

But—here comes his blessing and benediction on backward students—if you have faith "only as a grain of mustard seed" it will be enough to work on. As you learn more, in the life to come, He will say, "Friend, come up higher."

### Cheerful Confidences

#### CALLING THE SHEEP BY NAME

By Rev. George P. Atwater

EVERY clergyman who has gone to a new parish knows the difficulty of learning the names of the people. For the first few months this lack of acquaintance is forgiven, but later it becomes an embarrassment. When the new rector meets a new parishioner it often happens that the name is not pronounced distinctly and he hears only a jumble. "Oh, you must meet Mr. and Mrs. '!!\*\*\*??\*'," says

the person who introduces him. So the rector must slide over to some one who is near and say, "Tell me the name of the man and woman standing near the door." And the enthusiast thus appealed to, instead of slowly and clearly speaking the name, says, "Oh, haven't you met Mr. and Mrs. '???!!\*\*\*??' Jennie, come and meet the Rector," and before he can stop the proceedings, he confronts the couple again, and lame explanations follow, and the rector has not yet succeeded in learning the name. So he backs away and tries some one else. This time he is explicit. "I have just been introduced to that lady and gentleman over there by the punch bowl. But I did not hear their name. What is it?" The person addressed answers, "Why, that is Mr. and Mrs. —Now, do you know, their name has just gone from my mind. I know it as well as my own. It will come to me in a moment. Isn't that perfectly absurd that I cannot speak their names! Why I borrowed their lawn mower all last summer," etc.

So the rector tries once more. He appeals to another person, an elderly lady who seems to know everybody. "Oh, yes, that is General Blank's daughter. She married the cashier of the bank." "But what is her name?" urges the rector. "Her name is Jane," says the lady somewhat coolly. Baffled but undefeated the rector tries once more, and gets the information. In the meantime he has failed to pay much attention to several other introductions, which causes him some confusion on the morrow when he meets a few of his new parishioners at the bank.

Now here are a few first aid suggestions when a new rector comes to the parish. First to the people. Try to tell the rector in advance the names of the people to whom you introduce him.

During the conversation that follows, mention distinctly several times the name of his new acquaintance.

Be sure that your face is turned to him, when you mention the names, and speak with utmost distinctness.

For a little while after the rector comes, mention your own name each time you have occasion to speak to him. "I am Mr. Brown. These are my children, Jack and Susan." Give him a chance.

And now a word to the rector. Study the parish rolls. Read them aloud until every name is familiar to you.

And now most important of all. Whenever you speak to a person, mention his name, if possible. Do not say, "Good morning," but say, "Good morning, Mrs. Brown." This habit will do more than anything else to fix the names in your memory. And people like it. They feel sure that you know them.

One word more. The rector will in time begin to have most friendly re-



lations with the people. He will naturally call the children and young people by their Christian names, and the people older than himself he will naturally address in the formal way.

But there is always a group whom he would like to address by their Christian names, if he felt that they would welcome it. If you feel on such friendly terms with your rector that

you would like him to use your Christian name, tell him so. He wants to be friendly, but he does not wish to be presuming. Solve the problem for him.

## NEWS OF THE ENGLISH CHURCH

### *Disestablishment Is Possible*

*Reported by*

A. MANBY LLOYD

THERE is, says Dr. Darwell Stone (whose piety and scholarship mark him out as the virtual leader of the Anglo-catholics) a right sequence in legislation. "Reform in the method of appointing bishops should precede both the reconstitution of the Ecclesiastical Courts and the Revision of the Prayer Book."

A Commission was appointed in 1923 and has not yet reported. The Bishops have just met in conclave at Lambeth Palace, and it is no secret that they intend to make some slight alterations and send the Deposited Book to the Church Assembly and then re-present it to the "House." The Church Assembly met on Feb. 6 and Convocations meet on Feb. 16-17. On July 2-5 the Church Assembly meets again.

In the meantime we fall back on small talk. Bernard Shaw says he is a master of comic irony, but even he could not endure to see the Statue of Liberty. Dean Inge says the bane of the churches is that they are so churchy. Woodbine Willie tells us that the curious notion of the 19th Century that we are rational creatures, deciding what is best for us, is psychologically lunacy. And, most cheering of all, M. Poiret says this exhibition of legs cannot last.

\* \* \*

The oldest newspaper of the Church of England—the Record—has celebrated its centenary. It has been from the beginning the mouthpiece of the Evangelical party within the church. Its first chairman was Lord Ashley, afterwards to become Earl of Shaftesbury, the greatest of social reformers in the England of the 19th century. The paper was probably never better served by its editor and staff than it is today. Those who differ most acutely from the Record have saluted it this week with respect. But perhaps the most significant message comes from the bishop of Birmingham: "My good wishes to the Record. On the sacramental issue it is thoroughly sound; and if its appreciation of evolution is defective, it can plead that it was more than thirty years old before Darwin published his 'Origin of Species.' May it live another hundred years, and while keep-

ing free from sacramental superstitions develop its scientific understanding."

\* \* \*

If I was a little bit out in my Prayer Book forecast, my reference to Philip Snowden has been quickly vindicated by his resignation from the Independent Labor Party. I went to see Fred Verinder about it—they are both "Single-tax" men, and Fred was the bosom friend of Stewart Headlam. He tells me that Philip's plucky criticism of the I. L. P.'s "sur-tax" stunt led to his resignation after 34 years' service. He still retains membership of the (National) Labor Party, and is still the most probable Chancellor of the Exchequer. The only alternative is William Graham.

Labor is divided on the Prayer-book question. Speaking at Liverpool, Col. Josiah Wedgwood, M. P., said that if the bishops desired to renew their fight for Reservation, let them remember that many men had gone about to break Parliament and in the end Parliament had broken them. On the other hand, one of the best speeches in defense was that of Mr. H. Dunnico, a Labor man, who calls himself a "reverend." He told the "Commons" that there was not a single parson either low-church or high, who is not guilty of so-called illegal practices in the church today. "They are breaking the law all round, and you cannot expect the bishops to enforce a law in one direction unless you enforce it in every direction." This cancels out Josh's argument. So all we have to do is to sit tight and let these amateur theologians do the wrangling.

\* \* \*

"Not since the days of the Long Parliament has the Church received such a humiliating blow," said the Bishop of Southwark, preaching in Southwark Cathedral.

At present, he said, the Church has stood at the parting of the ways. Decisions taken and acted upon in 1928 might for generations, possibly for centuries, influence its life and work.

If the decision of the House was deliberate and final there would be no course open to them but to take such steps as would soon lead to disestablishment and disendowment.

But there were good reasons which made them hesitate to interpret the decision of Parliament as its deliberate intention to overrule the Church on matters of doctrine and worship.

"Can the existing connection between Church and State be rightly maintained," asked Dr. Henderson, Bishop of Durham, at Durham Cathedral yesterday, "since it can involve the Church in such an experience as that we have just traversed?"

The declaration of the Archbishops, he said, meant that the Church did not want to be established if establishment involved subjection to the State in spiritual matters.

Which dots the eyes of my letter of Dec. 29 last—"There can only be one certain outcome and that is—DIS-ESTABLISHMENT."

\* \* \*

This, too, ranks me as a real honest-to-goodness prophet:

It is reported in London that after the Parliamentary decision on the amended prayer book, the Archbishop of Canterbury intends to resign and that the Most Rev. Cosmo Gordon Lang, Archbishop of York, will be promoted to the See of Canterbury. Dr. Lang, who is sixty-four years old, has been Archbishop of York since 1908.

The present Archbishop, who is nearly eighty years old, has continued in office, despite his known desire to retire, because of the controversy over the prayer book.

Mr. Lewis B. Franklin, treasurer of the National Council, addressed the convention of the diocese of Upper South Carolina. He stated that all but \$26,000 of the \$1,404,000 deficit which caused all the excitement at the last General Convention had either been paid or pledged; the "pay-as-you-go" plan was working well—that it worked all right in 1927 but he was a bit pessimistic about 1928. He urged that at the next General Convention a definite step should be taken toward meeting the advance program of the Church. He praised the work being done by Bishop Creighton in Mexico and spoke of the encouraging prospects for China in the face of difficulties.



# NEWS OF THE EPISCOPAL CHURCH

## In Brief Paragraphs

Edited by

WILLIAM B. SPOFFORD

THE Rev. J. Howard Melish, rector of Holy Trinity Church, Brooklyn; Mrs. Mary Thompson, president of the Woman's Trade Union League, of Boston; and a prominent employer of Boston yet to be announced, are to be the speakers at the annual Washington's Birthday luncheon conference of the Church League for Industrial Democracy. The meeting is to be held at St. Paul's Cathedral, Boston, on Saturday, February 18th, instead of Washington's Birthday, since Ash Wednesday falls upon that day this year. Mr. Melish is to speak on the subject, "Has the Church a Social Gospel," Mrs. Thompson, who for many years was a worker in the textile industry, is to speak on "Women in Industry" and the employer is to tell the group what he as an employer expects of the Church. The luncheon which is to be served in the parish house of the Cathedral is to be at one o'clock, tickets for which may be secured from Mary Caroline Crawford, Little Building, Boston, at one dollar.

The meeting promises to be unusually interesting this year since it was from Boston that was issued a pamphlet recently attacking the Church League. While there is no subject on the program to indicate that this attack will be met at this meeting, it is likely that some reference to it will be made in the discussions which follow the addresses.

\* \* \*

Bishop Webb called upon the diocese of Milwaukee to raise \$50,000 to be added to the endowment already in existence, to offset the loss of income when the new diocese is formed. The following were elected delegates to the General Convention: clerical, Revs. Frank E. Wilson, Holmes Whitmore, H. B. St. George and C. S. Hutchinson; lay, Messrs. F. C. Morehouse, S. G. Moon, J. K. Edsall and H. N. Laffin.

\* \* \*

The Rev. Samuel S. Drury, rector of St. Paul's School, Concord, N. H., addressed a group of laymen in New York the other day on the subject of theological education. He said there was a great need of strengthening theological education in this country. "Many splendid churches are being built but the leaders to conduct them are not being provided."

\* \* \*

Every church in the diocese of Florida paid its assessment to the diocese last year and 41 parishes and missions paid their quotas in full, with 16 exceeding the amount of their

### ORDERS for WITNESS Lenten

Bundles positively must be received at the Chicago office, 6140 Cottage Grove Avenue, not later than February 15th to enable us to deliver the first Lenten issue. We believe we are to issue the best seven numbers that we have ever produced, with two series of articles, one by Alfred Newbery, the other by Irwin St. John Tucker; and feature articles by Dean Inge, Canon Storr, Canon Streeter, Canon Adderley and Studdert-Kennedy, in addition to the usual features. The price for a bundle of ten for the seven weeks is \$2.80, with a discount of 10 per cent if cash comes with order. It is an opportunity to introduce a Church weekly into every home, which we hope will be taken advantage of by rectors.

quotas. As a result, the full quota of \$13,500 was sent to the National Council for 1927, and the guarantee of a similar amount for 1928 has already been sent to National headquarters, though it has meant the cutting of the diocesan budget to do so.

\* \* \*

Bishop Darst addressed the convention of the diocese of South Florida, January 24-25, on the follow-up of the Bishops' Crusade. Bishop Juhon of Florida addressed them on student work in the state which is being done jointly by the two dioceses. Plans are under way for buildings at Gainesville and at Tallahassee, the two centers where the Church is working with students in the diocese.

\* \* \*

The 8th annual council of the Young People's Service League of Texas was held in Austin with a large attendance. This year the Leagues are to take for a special project the establishment of a library for the young people in the missions ministered to by the Rev. J. T. Mulcare in the Canal Zone.

\* \* \*

Progress is being made in the construction of the new parish house for Calvary, New York. Calvary House will be different from any other parish house of which architects know. It is to provide a duplex apartment on the top floors for the rector, the Rev. Samuel M. Shoemaker, Jr.; below him will live the

assistant ministers, the choirmaster, the house-mother, and the staff. The women of the staff will have small but comfortable rooms on one floor, and the laymen of the staff on another. There will be rooms for interviews, which will be pleasant, homelike places, and an auditorium for larger meetings and for dinners and lunches. A flight of stairs will go from the ground floor, which holds offices and the auditorium, up to a large, pleasant room next to Mr. Shoemaker's study. Here small groups will meet, tea will be served on many Sunday afternoons, and people wishing for interviews will come. No special quarters are provided for the Sunday School or for any one organization, as each room will be used many times over. Calvary House is original in that the emphasis is to be on work with individuals rather than work in organizations. The organizational work for missions and for people, young and old, through clubs and classes, will continue, but the point and aim of the whole thing is to bring people in personal touch with the clergy and staff in order that they may come to a personal religious experience.

\* \* \*

I have just had an interesting half hour with a pan-handler. He nailed me in front of the Bible House, a profitable beat he later informed me, since most of the folks of the neighborhood have developed sympathy through suffering. I insisted upon some return for my money, being a down-easterner and finally entered into a deal whereby he promised me a few minutes' conversation for a quarter.

"What do you want the quarter for?" was my opener.

"Food."

"A pretty lie. You want another drink. Right?"

"I'll tell you the truth, son. It is my good opinion that the consumption of food is a horrible waste of effort. I never give money for it. Oh, yes, I do eat occasionally. You see frequently some smart aleck instead of giving me money takes me into one of these hash houses and orders grub for me. If he pays and then leaves I make a deal, taking one-third of the amount he handed in instead of the food. The hash house man keeps the rest. But when I can, I like to be honest and say that I want a drink. This quarter, for instance, will buy two—fairly good stuff at that—that I get in a joint



down by St. Mark's, where they keep those poor angels standing out in the yard even on these cold days."

"Don't you ever work," I asked.

"Kindly do not mention that word in my presence."

"You talk like a Socialist."

"Proving," he replied, "that in spite of giving the impression of having been educated, you are hopelessly ignorant, at all events on the subject of political economy. Surely, you must know that the Socialists believe in work. They are the only people who do, really. Hence I have nothing to do with them. Sir, I am an aristocrat and an imperialist, living, as all wise men do, off the labor of my fellows."

"But you must have worked sometime or other in your life," I ventured.

"I did, like a fool. And I worked hard, too. Worked myself out of a job as a matter of fact. Depression came and the boss laid me off. Then for months I tried to find a job. No luck. So one night I reformed. Since then I haven't done a tap of work and do you know, appearances to the contrary, things have been going fairly well."

This friend had opinions on various subjects, including European politics, the Red Menace, China, which he thought should be hastily cleaned up by the white man who alone has a right to rule. And on the subject of Bowery Missions, the Salvation Army and churches he was particularly eloquent though frequently profane—profanely eloquent, perhaps I should say.

"Of course I believe the Marines should be in Nicaragua. And when they have finished that job they should move further south. As an aristocrat and imperialist, I believe in expansion. Well I must get on. Will you join me?—I'm sorry. Well, cheerio."

\* \* \*

Episcopal clergymen throughout the country have been invited by the Right Rev. James E. Freeman, Bishop of Washington, to unite in services, dedicated to the spiritual ideals of George Washington on the Sunday nearest his birthday anniversary, it was announced today. This observance is a custom of long standing in the city of Washington and is expected to receive nation-wide attention this year as a result of Bishop Freeman's invitation.

In the statement explaining the purpose of the observance, which accompanied the letters sent by Bishop Freeman to clergymen in every state, attention is called to the plans initiated by Congress for a nation-wide commemoration in 1932 of the two hundredth anniversary of George Washington's birth.

A portion of the statement issued by Bishop Freeman follows: "George Washington recognized religion as a vital factor in the building up of our



MRS. JOHN M. GLENN,  
President Church Mission of Help

country. There is convincing evidence that he believed it impossible to build a durable civilization without faith in God—that he sincerely subscribed to the words of the prophet, 'Where there is no vision, the people perish.'

"That Washington felt this faith should have visible expression in the national capital is attested by the fact that, at his suggestion, Major L'Enfant included in the plans for America's 'federal city' a 'great church for national purposes.'

"For more than one hundred years George Washington's vision of a great

church structure in the nation's capital lived on without material expression. In 1891, however, the task of constructing an inspiring edifice on the heights of Mount Saint Alban was taken up by a group of consecrated men, and progress since that time has been continuous. It is fitting, therefore, that American churchmen should have selected the Sunday nearest George Washington's birthday anniversary as the day on which they should annually rededicate themselves to the task of hastening the day when it can no longer be said that Washington—the Capital of our country—is without an adequate expression of the religious faith upon which the strength of the nation has been built.

"President Coolidge, in a memorable Washington's Birthday address last year suggested that the religious institutions of this country have a part in the nation-wide commemoration, planned for 1932, the two hundredth anniversary of Washington's birth.

"What more glorious contribution could be made to such a commemoration by churchmen of America than a completed Washington Cathedral, crowning the heights of the national capital in testimony to this nation's faith in divine guidance—the realization of a cherished dream of our first president?

"Surely such a consummation would be a noble tribute to the ideals of this country's first leader; and a Hosanna of thanksgiving to Our Heavenly Father, who in His infinite wisdom has seen fit to endow these United States with a founder as illustrious,

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"Old Biblical figures become actual people whom a twentieth century American can understand. . . . From Moses to Jesus it is the same and curiously enough this wizardry is not literary hocus pocus."—St. Louis Post Dispatch.

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### 3.—Fear. The Autobiography of James Edwards

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### 6.—Does Civilization Need Religion?

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"Although the commemoration in question is four years in the future, the time is all too short. The building of a great cathedral is a long and difficult and costly undertaking. If, therefore, the desired progress is to be made by 1932, it is essential that churchmen make a notable showing of devotion on this Washington Cathedral Sunday, February 19, 1928. A generous offering at this time will mean much in the way of encouragement as well as in additions to the Cathedral fabric."

\* \* \*

Trinity, Anderson, Indiana, celebrated its fortieth anniversary with a preaching mission conducted by the Rev. Walter E. Bentley, January 14th-24th. In addition to the services at the church Mr. Bentley addressed the students of the high school, the American Legion, and preached at the Presbyterian Church.

\* \* \*

A conference for Church Work is being held this week in the diocese of Maryland at Grace and St. Peter's, Baltimore. Leaders: Rev. Theodore R. Ludlow, chairman of the division of adult education, National Council; Miss Laura Boyer, of the Woman's Auxiliary; Miss Lucy Sturgis of Boston, and Mrs. Charles E. Betticher, of Baltimore.

\* \* \*

Miss Grace Lindley, executive secretary of the Woman's Auxiliary, was the guest of the auxiliary of the diocese of Lexington on January 26th. She stated that she hoped the United Thank Offering to be presented at

the General Convention would amount to a million dollars.

\* \* \*

A number of churches of Brooklyn Heights, representing several denominations, have instituted a united mid-week service, with the hope that it will encourage church unity.

\* \* \*

Mrs. Tyler, wife of the Bishop of North Dakota, addressed a large gathering of women at the meeting of the Church Service League of the Incarnation, Brooklyn, on the 24th of January. She spoke of the work in North Dakota, especially of the work among the Indians.

\* \* \*

"Giants Sign Chinese Player," says a headline on the sporting page. "The Giants, having exhausted all the resources of these United States, went out yesterday and signed a Chinese infielder, William T. Lai, by name. . . . Lai has had some years' experience as a professional, playing all the infield positions." And as Donn Byrne says, "Chinamen are not surprised at anything."

\* \* \*

The Girls' Friendly Society of Trinity Church, Pittsburgh, Pa., a downtown parish, has over 300 members. The list of their Church affiliations includes: 78 Presbyterians and United Presbyterians, 47 Methodists, 31 Lutherans, 1 Swedenborgian, 5 Christian Scientists, 31 giving no Church affiliation, and 50 Episcopalians.

\* \* \*

During the first year of the Church Army's work in the United States, ninety-five missions have been con-

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**February Eighteenth**

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**"Is There a Social Gospel?"**



**Mrs. Murray Thompson,**  
President of the Woman's Trade  
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**"What a Woman Worker  
Thinks of Women in  
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### *The Bishop of London's Lenten Book For 1928*

## Christ In the Common Ways of Life

By the Rev. C. S. Woodward, M. C., M. A., \$1.00

The author says he has tried to write for "plain men who are anxious to do the right thing, to help, not to hinder, the coming of the Kingdom, and who are looking for a standard by which to test their actions, for fixed principles to apply to the ever-changing problems of life, for an ideal towards which to train their characters."

### OTHER NEW RELIGIOUS BOOKS

Certain Alleged Gospel Sources

by the Rev. W. Lockton. \$1.40.

Life Eternal: Here and Now

by the Rev. Alexander Nairne, D. D. \$1.40.

The Necessity of Redemption: A Study in the  
Significance of the Atonement.

by the Rev. Percy Harthill, B. D. \$2.75.



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ducted, chiefly in New York and New England, attended by approximately 136,000 people. The five parishes of New Bedford and Fairhaven, Mass., united in a five weeks' mission, attended by more than 17,000. The Church Army expects to have four caravans at work in the spring. A small illustrated paper, "Co-Partners," is now published bi-monthly, from 416 Lafayette St., New York, giving news and information as to the American branch of the work.

Twenty-six children at Keokee, in the mountains of southwestern Virginia, wanted to make an offering at a recent festival service of their little mission. Deaconess Adams says, "There is no money here, as there is no work." Instead, the children wrote little slips of paper and put them in the alms basin, which the deaconess thankfully and humbly presented at the altar. The children wrote: "Dear Lord Jesus, I give to thee my heart, soul, strength, and mind," and signed their names.

The Rev. Robert Frazier, of South Dakota preached last Sunday at Christ Church, Bay Ridge, Long Island, on the work among the Indians of South Dakota. Mrs. Frazier was brought up in Christ Church parish.

A suggestion to think about, in this remark of a parish priest: "I am frequently faced with the question, 'Why are not young people interested in religion?' and I have found that the young people who are not interested in religion ordinarily take no

interest in any other serious matters."

One of the quiet calamities which sometimes befall parishes and missions, and are no less painful for not appearing in the headlines has happened in Hickman, Ky., where 19 out of 87 communicants of St. Paul's have left the town on account of bad trade conditions and effects of the Mississippi flood.

The amount spent within our parishes for current parish expenses, averaged, for the years 1924, 5 and

6, over nineteen million dollars a year.

The Panama Canal Zone, in order to start a Young People's Service League, has borrowed Mrs. Frank Challen, director of young people's work in the Diocese of North Carolina, who was sailing late in January for a few weeks' work for Bishop Morris.

Three parties in three days have been given by the Bishops' Guild of Los Angeles, for 75 Indian girls, for 100 Japanese children from St.

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have combined to make the insurance offered by this corporation unusually attractive to the policy-holders. The rates themselves are extremely low, containing no loading. In addition to this basic fact, the Directors have been declaring substantial refunds each year, in line with the object for which this corporation was established. That object was to offer insurance as cheaply as is consistent with safety to clergymen and their families and to lay-workers and their families.

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\* \* \*

A room in the city car-barn, in Toledo, Ohio, was the first place where in 1888 there were held the meetings of a mission Sunday School class which has grown into St. Mark's Parish of more than a thousand members, with a beautiful church and now a very complete and beautiful new parish and community house, dedicated in January, given by members of the parish and community.

\* \* \*

Here is a little paragraph on Church Unity, taken from the interesting parish paper that is issued by Rev. T. J. Lacey, rector of the Redeemer, Brooklyn:

"I am a staunch advocate of unity. I have never lined up with the Federation of Churches nor the Federal Council nor any artificial movement. I do not think the way will be discovered at Malines or Lausanne and I regard the pope's encyclical as idle 'twaddle.' I stand squarely on the platform of the Protestant Episcopal church, think well of my neighbors, accord to every man the liberty I demand for myself, respect every man's convictions, co-operate freely where no principle is involved. With friendliness to all and entangling alliances with none I have for 25 years had the happiest relations with Greek Orthodox, Roman Catholic and Protestants of every variety."

\* \* \*

Delegates to General Convention from Upper South Carolina; Clerical: Rev. H. D. Phillips, T. T. Walsh, M. S. Taylor, A. R. Mitchell; lay,

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\* \* \*

"Disease, Demons and Magic" was the subject of an address given last Monday evening by the Rev. Max Kellner, professor of the Cambridge Seminary, before the Boston Society for Psychic Research.

\* \* \*

Rev. James A. Muller, professor at Cambridge Seminary, is in charge of the Good Shepherd, Waban, Mass., during the absence of Bishop Touret, the rector, who is in the south because of illness.

\* \* \*

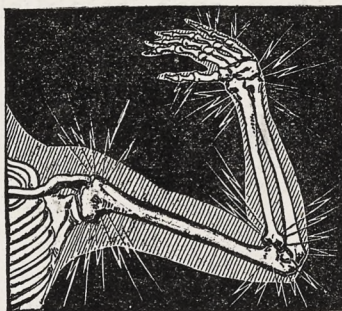
A foreword by Bishop William Lawrence features a collection of eight essays relative to the life of the late Rev. Philo Woodruff Sprague, brought together under the supervi-

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sion of Rev. Wolcott Cutler, present rector of St. John's Church, Charlestown, and privately printed. It is an unusual memorial, to say the least.

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The tribute by eight intimate friends fully justifies the words of Bishop Lawrence—"When eight men join in writing their memories of a mutual friend it is evident that the friend was no ordinary man."

\* \* \*

All persons who have friends or relatives coming for the first time to the United States through the port of New York are invited, and even urged, to send information about their arrival to the newly appointed Dock Chaplain, the Rev. H. Waldo Manley, 38 Bleecker Street, New York. It should preferably be sent to the Follow-Up Bureau of the Foreign-Born Americans Division (281 Fourth Avenue) but if time is short, address Mr. Manley.

Any dock chaplain knows the time wasted and the effort consumed by incomplete or inaccurate information. He should have the name, date of arrival, class of passage, and intended destination, before the boat arrives.

\* \* \*

The annual institute on social and rural work of the Church Mission of Help is to meet at Christ Church, Cincinnati, on the 14th-16th. Prominent on the program: Bishop Reese

of S. Ohio; Prof. R. G. Colbert of Wisconsin University; Rev. H. R. Page of Dayton, Ohio; Canon Mallett of Trinity Cathedral, Cleveland; Rev. F. D. Goodwin of Warsaw, Virginia; Miss Josephine Brown, social worker; Miss Agnes M. Penrose, CMH; Canon Reade of Cincinnati; Miss Elizabeth Smith, rural welfare worker; Miss Mildred Edmunds, Java, Va.; Miss Evelyn G. Chase of Nashville; Mrs. T. W. Bickett of Raleigh. Mrs. John M. Glenn, national president, will preside.

\* \* \*

Here is a note from Judge Joseph Buffington, United States Circuit Court of Appeals, Churchman and trustee of Trinity College: "Don't you think this is somewhat novel? Mr. Herbert DuPuy is a prominent Churchman in Pittsburgh and has been a generous contributor to Church work. He had previously given to the Endowment Fund of the College, but at Christmas he sent a letter saying, 'At this time of the year when we should try to make others happy, and feeling that Trinity College needs any assistance which may be extended, I want to send the College a Christmas greeting in the

sum of \$1,000, covering which I am enclosing herewith a New York draft payable to them.' This is the first time I know of that a college has had a Christmas stocking filled and brought to its doorstep."

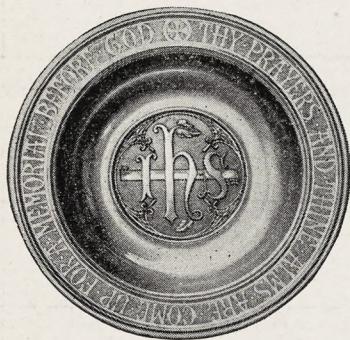
\* \* \*

The Rt. Rev. Irving Peake Johnson, Bishop of Colorado and editor of THE WITNESS, was the leader of a conference on mission preaching held during this past week by the College of Preachers of Washington Cathedral. Fifteen clergymen, representing 13 states, were in attendance.

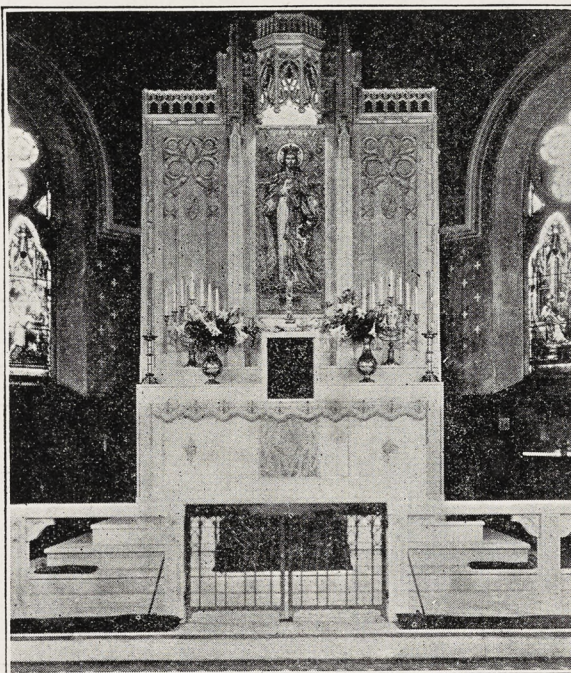
The gathering was designed to increase the effectiveness of those in attendance in carrying the Gospel to people in parishes and communities who have fallen out of touch with the usual church activities. Bishop Johnson was assisted by the Rev. Shirley C. Hughson, of the Order of the Holy Cross, and the Rev. Floyd W. Tomkins, Jr., of Philadelphia.

This conference with three outstanding mission preachers directing the studies, was one of a series being held under the direction of the Rt. Rev. Philip M. Rhinelander, Warden of the College of Preachers.

The daily program included medi-



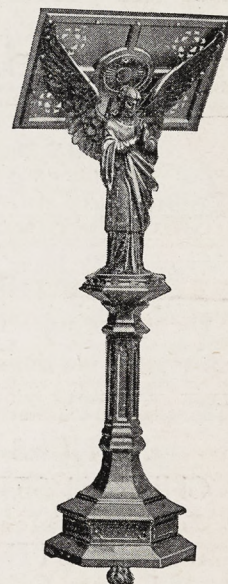
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## Services

### Trinity Cathedral, Cleveland

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

### All Saints' Church, New York

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

### 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. Alfred Newbery  
5749 Kenmore Avenue  
Sundays: 7:30, 9:30, 11 and 6.  
Daily: 7:30, 9 and 5:30. Also Friday, 10:30.

### St. Chrysostom's, Chicago

Rev. Norman Hutton, S.T.D.  
Rev. Taylor Willis  
Sunday, 8, 10, and 11 a. m.  
Sunday, 4 p. m. Carillon Recital.

### St. Luke's, Evanston

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

### The Ascension, Atlantic City

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

### Christ Church, Cincinnati

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

### St. Matthew's Cathedral, Dallas

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

### St. Luke's, Atlanta

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

### Church of St. Mary the Virgin, New York

139 West Forty-sixth Street  
Rev. J. G. H. Barry, D.D., Litt.D.  
Sunday Masses, 7:30, 8:15, 9, 10:45.  
Vespers and Benediction, 4.  
Week-day Masses, 7, 8, 9:30.

There is space here for two

## NOTICES OF CHURCH SERVICES

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tations, intercessions, round-table discussions, services in the Bethlehem Chapel of Washington Cathedral and lectures on "The Mechanics of a Mission," "The Mission Sermon," and "The Mission Instruction." The gatherings were held in the memorial wing of the Washington Cathedral Library.

The type of preaching under discussion was practiced by the Rev. Anson Phelps Stokes, Canon of Washington Cathedral, who as the representative of the Cathedral conducted a mission last week at Christ Church Cathedral in Hartford, Conn.

Among the clergymen in attendance at the College of Preachers conference were: The Rev. A. J. Gayner Banks, Mountain Lakes, N. J.; the Rev. F. G. Budlong, Greenwich, Conn.; the Rev. R. deOvies, Sewanee, Tenn.; the Rev. D. F. Fenn, Minneapolis, Minn.; the Rev. C. J. Gibson, Lexington, Va.; the Rev. Henry W. Hobson, Worcester, Mass.; the Rev. D. S. Markle, Fairfield, Conn.; the Rev. C. E. McAllister, Newark, N. J.; the Rev. James A. Mitchell, Baltimore, Md.; the Rev. N. R. H. Moor, Atlanta, Ga.; the Rev. Kirk B. O'Farrell, Cleveland, Ohio; the Rev. E. J. Owen, Sharon, Pa.; the Rev. H. W. Prince, Lake Forest, Ill.; the Rev. R. W. Trapnell, Wilmington, Del.; the Rev. John M. Walker, Jr., Charlotte, N. C.

\* \* \*

Bishop Campbell of Liberia is on the way home to devote his energies between March and General Convention telling us of work in his diocese.

\* \* \*

Trinity, Pittsburgh, has been offered to the diocese as a cathedral. It is a downtown parish which for years has been ministering to the entire community. The Rev. P. G. Kammer is rector.

\* \* \*

Rev. Russell Bowie, rector of Grace Church, New York, delivered the sermon at the annual convention of the diocese of Texas. Delegates to General Convention: Clerical, Revs. C. W. Sprouse, Houston; Frank Rhea,

## Witness Fund

WE ACKNOWLEDGE with many thanks the following donations to THE WITNESS Fund, the purpose of which is to enable us to send the paper each week to a large number of individuals and institutions who otherwise would be without the paper:

Mrs. W. B. Rogers .....	\$ 1.00
Mrs. Richard March Hoe ....	10.00
Mrs. M. W. Smith .....	.50
Mr. J. C. Readman .....	1.50
Mrs. A. J. Ford .....	1.25
Miss Martha Fox .....	3.00

Total for 1928 .....\$43.00

## Services

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

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

### The Incarnation, New York

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

### Trinity Church, New York

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

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

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

### 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 Thursday, Holy Communion, 12.

### St. Paul's Cathedral, Buffalo

Rev. Charles A. Jessup, D.D.  
Sundays, 8, 9:30, 11 A. M., and 8 P. M.  
Weekdays, 8 A. M. and Noonday.  
Holy Days and Thursday, 11 A. M.

### Gethsemane, Minneapolis

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

### St. John's Cathedral, Denver

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

### 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 and 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  
Sundays, 8, 9:30 and 11.  
Gamma Kappa Delta, 6 P. M.  
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### St. James, Philadelphia

Rev. John Mockridge  
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Holy Days and Thursdays, 10.



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\* \* \*

Western Michigan delegates to G. C.—Clerical: Dean Jackson, Grand Rapids; Revs. W. G. Studwell, Battle Creek; L. B. Whittemore, Grand Rapids; W. F. Tunks, Muskegon. Lay: Messrs. C. L. Dibble, Kalamazoo; C. E. Hooker, F. A. Twamley and F. A. Gorham, all of Grand Rapids.

\* \* \*

Bishop Pendleton, of Eastern Oregon, celebrated the tenth anniversary of his consecration on January 10th. There was a dinner and reception.

\* \* \*

Bishop Robins, whose jurisdiction stretches from the Canadian Rockies to the frozen shores of Hudson Bay, 200,000 square miles, is in New York seeking cash for his work. He wants an endowment of \$90,000, of which amount all but \$20,000 has been raised. His salary is derived at present from an endowment of \$48,000—about \$2500 a year. *Notable service.*

\* \* \*

Rabbi Silver of Cleveland was the guest speaker at the dinner of Emmanuel parish, Cleveland, on February 2nd.

### Clerical Changes

CLARK, Rev. C. A., rector of St. Peter's, Pittsburg, Kansas, has accepted a call to the Epiphany, Independence, Kansas.

CREEDE, Rev. J. G., from Grace, Charles City, Iowa, to St. Mark's, Waterloo, Iowa.

DEIS, Rev. F. G., from St. Mark's, Oconto, Wisconsin, to general secretary of Field Dept., National Council, New York.

ELLIOTT, Rev. H. Murray, was in charge of St. John's, Wilkinsonville and St. Michael's, Worcester, Mass., now in charge of St. Mary's, Palmer and St. Andrew's, Ludlow, Mass.

ELLIS, Rev. A. D., rector of Christ Church, Tucaloosa, Ala., has accepted the rectorship of St. Ann's, Nashville, Tennessee.

HART, Rev. Earl, rector of St. Alban's, Toledo, Ohio, has become rector of Trinity, Michigan City, Indiana.

HAINES, Rev. Elwood L., rector of Trinity, Bethlehem, Pa., has accepted appointment as executive secretary of the diocese of North Carolina.

LEGGE, Rev. C. M., of Los Angeles has accepted a call to St. Luke's, St. Cloud, Florida.

LITTLE, Rev. W. S., of the city mission staff, Chicago, has accepted a position at the Cathedral, Chicago.

MORRISON, Rev. L. C., rector of St. James, Old Town, Me., has become vicar of St. Andrew's and St. Luke's, Trenton, N. J.

MAXTED, Rev. E. G., from St. Stephen's, Indianola, Miss., to rector of the Mediator, McComb, Miss., and charge of nearby missions.

PHILBROOK, Rev. R. F., rector of St. Luke's, Lebanon, Pa., has become Dean of Trinity Cathedral, Davenport, Iowa.

POTTLE, Rev. Vincent F., assistant at St. Mark's, Philadelphia, Pa., has become rector of St. George's, West Philadelphia.

RICHARDS, Rev. L. R., from St. Alban's, Danielson, Conn., to rector of Christ Church, Pomfret, Conn.

WYATT, Rev. H. J., curate of St. James', Freeland, Pa., to rector of All Saints', Lehigh, Pa.

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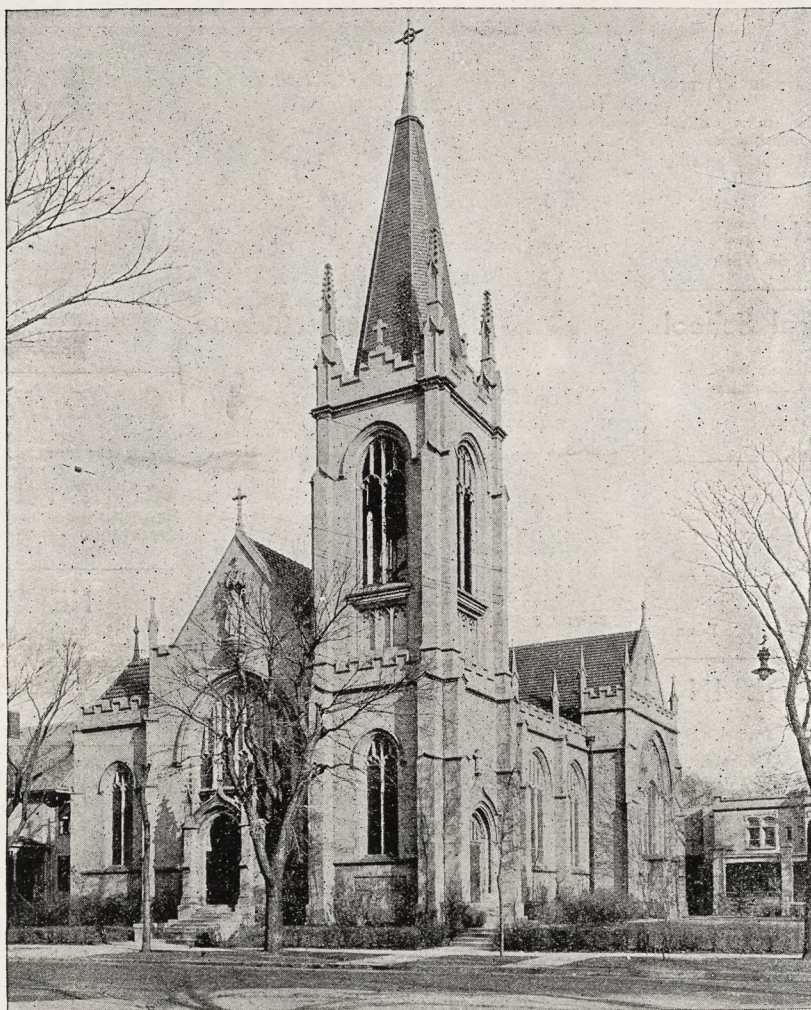
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