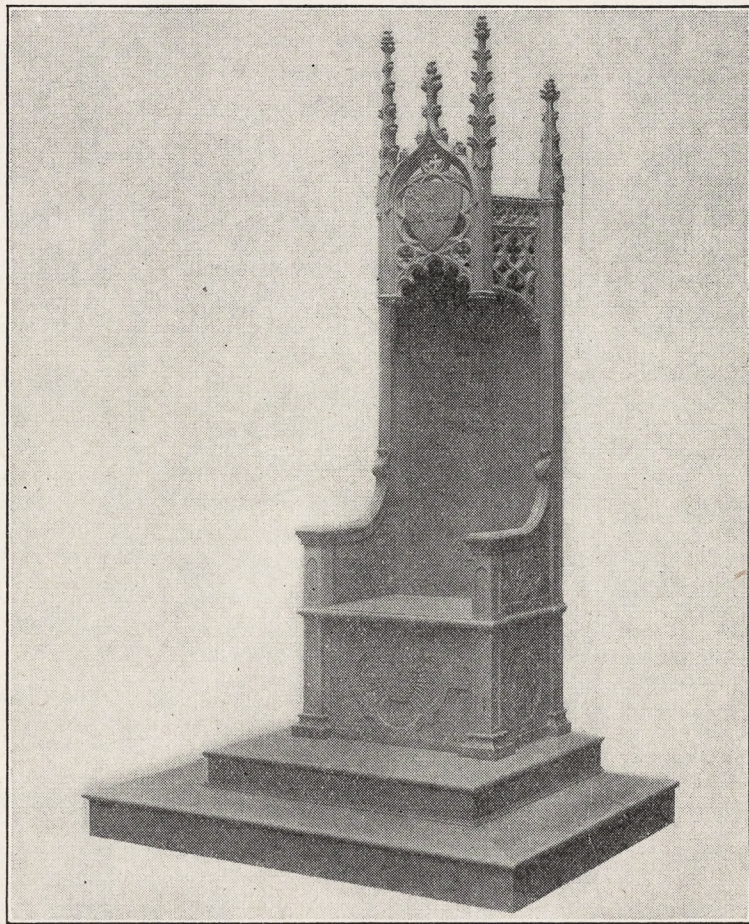


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The **WITNESS**

CHICAGO, MARCH 1, 1928



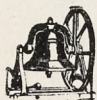
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THE IMPATIENCE OF A PARSON

A Review of a Much Discussed Book

By

BISHOP JOHNSON

IT IS impossible to read this book by "Dick" Sheppard, the recent vicar of St. Martin's-in-the-Fields, London, without experiencing a sincere pang of regret that you cannot agree with him, just because you cannot visualize his remedy for a disease which he has diagnosed most honestly and fearlessly. He is a spiritual adventurer, and to one who has never gotten free from the spell of Robin Hood and Daniel Boone it is painful to refuse the joy of following him. Yet there are situations in which one hesitates to enlist even when one is aching so to do.

I cannot better illustrate this than by quoting two of his own passionate phrases: "The religion of our Lord should encourage man to ride out joyously for Him and His values and not to dig themselves in within an institutional fortress, with ecclesiastical net-works, in case of attack from without."

I can sense the poetry of this but not the strategy. From what are we going to ride out? To what are we going to return when the foray is over? Where is the base of supplies? Is the only alternative to be found in the antithesis "to ride forth" and "to dig oneself in"? Is there not a reasonableness in keeping your fortress from which you ride out?

Again I compare another simile with another statement: "I remember two French regiments in 1914 both of which were equally brave and determined, but when the day of intense trial arrived one regiment, insufficiently disciplined, was unable

to attack; the other, which had been through the hard and unlovely task of parade ground drill and discipline, went immediately over the top at the word of command."

This is fine, but compare it with the author's complaint of Church religion: "To most the Church means nothing but a dreary succession of observances which it is the clergyman's thankless task to exact from a mystified and rather bored congregation. It is thought that some sort of merit attaches to those who will go through the business."

I think every parish priest will bear me out that when lay folk are asked to go over the top, as at the grave of a dear one, the same discrepancy exists between the one who has sustained the boredom of which the author complains and the one who has been repelled by the odium of the task. As the author himself acknowledges in the words of the late Baron Von Hugel: "Souls who live a heroic spiritual life within great religious traditions and institutions attain to a rare volume and vividness of spiritual insight and conviction and reality, seldom in reach of the contemplative, however ardent, who walk by themselves."

I believe after reading Mr. Sheppard's book that the author is a great pioneer like Daniel Boone who finds life in the regular army most irksome. But one questions the wisdom of giving him command of the regular army in which he seems to be so restive. Mr. Sheppard accuses the churches of having "corporatively misunderstood the message of their founder" and of "having mishandled and mislaid His values" and yet ac-

knowledges the fine work of the Anglican Church and quotes approvingly the sentiment that it has been the "moral university of the world." He very clearly, and I think rightly, accuses his own Church in three indictments which we in this country may share. First, false nationalism in placing national demands over those of the Master. Second, an over-emphasis of intellectualism. Third, an inordinate love of position and prestige.

But to diagnose a disease is not to cure it, and when we seek for the remedy we run up against certain assumptions on the part of Mr. Sheppard to which we cannot agree. First, the assumption that the corporation which we call the Church has the same moral responsibility as that possessed by an individual soul. He says, "A Church may not be corporately less Christian than the Christian individual." Here I get my first jolt. If the Church which Mr. Sheppard proposes to substitute for the present ecclesiastical organization is to exist without essential creeds, ministry or sacraments how is it going to preserve a character? What is going to give it identity? How is it going to have any moral responsibility? I confess that the ideal is angelic but I do not know how to summon the angelic hosts before the court of public opinion, as Mr. Sheppard summons the existing Church. He seems to visualize a Church without a body, parts or passions, and certainly without any vestige of responsibility which could have carried through such a period as the Dark Ages. His Church could not be accused of corporate iniquity simply because it could not be vis-

THE IMPATIENCE OF A PARSON by Rev. "Dick" Sheppard; Doubleday, Doran & Company, New York. \$2.00.

ualized as corporate at all. If those have failed who have been trained in the discipline of creed and sacrament what makes him feel that an organization from which all standards had been effaced would not corporately mishandle the word of truth? Second, I cannot accept Mr. Sheppard's assumption that the sacramental grace in baptism and communion is mere magic. I resent this assumption from Bishop Barnes; I deplore it in Dick Sheppard because it is a specific denial of the source of strength to which many of the finest characters in English history would most humbly attribute the Christ life which they manifested. I do not resent the affirmation of Bishop Barnes or Mr. Sheppard that they can note no life-giving grace in the sacrament for themselves, but I do resent the implication that their brethren are indulging in magic.

Did our Lord indulge in magic when He fed the five thousand or did He utilize powers of which man was ignorant? To me the sacramental life of the Church is as real as the relation between the branch and the root in the Vine.

Mr. Sheppard may scrap the standards of the faith from his viewpoint but he must not expect me to agree with him in his conclusions when I cannot accept his premises. Of course if the sacramental life is mere magic then the institution which in the Prayer Book clearly holds to that life has no right to protect and preserve it. On the other hand if the sacrament is the very life of the Church then she may not abandon it.

Third, I am not able even to visualize the institution which he proposes. I like his simile of the home but a home must have walls as well as hospitality. To stand on the front steps of a home and invite all to enter is not to manifest hospitality for long, for such action would turn the home into a restaurant and there would be no atmosphere into which men could be invited. You cannot increase the efficiency of a home by destroying its land marks.

I recently asked a high Church monastic how he could agree so completely with an outstanding evangelical in some lectures that they were giving and he replied: "Because we believe the same religion."

After reading Mr. Sheppard's book I am forced to differ from him as I do from most modernists because they believe a different religion and want to use the house that has been painfully built as the base which they would abandon in their very hazardous foray. I do not object to these men making any experiment which they choose to make, but I do object to the suggestion that we wreck our home and destroy its land marks that they may make their experiments. I

On the Cover

THE beautiful carved oak throne pictured on the cover of this issue is the throne of the Order of Sir Galahad at St. James' Church, New York City, and was designed and executed by Messrs. G. Maile & Sons, Ltd., ecclesiastical craftsmen of England. Included in the design are various emblems carved in relief, Sir Galahad, the patron knight, on one side, and the guardian angel on the other, and in the front the holy grail chalice. The emblems are finished in heraldic colors and the pinnacles at the top of the chair are richly gilded, giving a most beautiful effect.

am very sure, too, that if Mr. Sheppard believes that baptismal regeneration and the eucharistic presence taught by the Church is magic then he believes a religion that is quite different from mine and that of the Church that commissioned us.

I will not abandon my fortress because he wishes to make an expedition which seems to me inadequately supplied with equipment. I can far more easily believe that Jesus gave His spirit to guide into all truth in spite of our failure to interpret it than I can believe that He would advocate a fellowship which seems utterly lacking in any bond of unity.

If the present Church mishandles the word of truth, a Church composed entirely of well intentioned people without creed or discipline would mishandle it to a far greater degree. I admire his courage and his vision but I have no confidence in his strategy. After reading his book I would love him as a prophet, a friend or a pastor, but I would not trust him as an executive of a world crusade. His suggestions remind me of the Children's Crusade in the Middle Ages, magnificent but doomed to failure, because it failed utterly to realize that there must be a base of supplies behind every adventure of an eager group.

President Neilson of Smith College told the alumnae of that institution the other day that there is hope in the return of the black derby. "The black derby's return to popularity indicates that we have turned the corner and are now moving with our backs on the jazz age." Prexy Neilson had better stick to his ladies. A black derby upon a small head and a big raccoon coat is a racey combination so the collegiates inform me, with but one thing to beat it for speed in dress, a raccoon coat with no hat at all.

Let's Know

TROUBLED

By Rev. Frank E. Wilson

I HAVE a letter from a good churchwoman who is troubled about her Church and the general spiritual restlessness. There are several questions in the letter which may be summarized as follows:

"Do you think salvation depends on denomination? What claim have we above other denominations?"

No—I do not think salvation depends on denomination. It depends on faith in Christ and obedience to His will. The only things Christ definitely left to us were the Apostolic Commission and the Sacraments. Therefore the Church which preserves that Apostolic Commission and the Sacraments appears to me to be the Church which is closest to His will. I do not believe that God's mercy is necessarily limited to these or any other channels, but I do believe that they very properly demand primary consideration from us.

"Why are we not as one in the unity of our doctrines? Some are High Church, some Low. Why do we not stand together on the same doctrines? What claim have we above other denominations if we are so divided?"

Please be careful how you read the newspapers. Recent press reports from England have been fearfully inaccurate in their use of such terms as "transubstantiation," "real presence," "Catholic," "Protestant," "primacy or supremacy of the pope," etc., and they have created many a false impression. Fundamentally, the Church is quite sound in its basic position. There are, of course, certain extremists in more than one direction who love to startle the public with sensational statements. They tax the patience of the Church now and then but they represent only themselves. We are not alone in this, nor is it a peculiarity of our own time.

Standing on a common footing, we may expect differences in theological expression and in devotional practice. Neither are we alone in this. In the Roman Catholic communion, listen to the utterances of the Paulists and compare them with those of the Jesuits; read the articles by a Roman Catholic priest now running in the *Atlantic Monthly*. Or among the Protestants, compare the Fundamentalists and the Modernists. Are not all these disturbances evidences of spiritual vitality somewhere? To be sure, a stagnant pool is very restful to gaze upon and very comforting to a troubled mind. But it is the splashing brook which purifies itself and gets somewhere. It would be positively deadly if everything in the

Church were stereotyped to a point of absolute uniformity. Souls would not be educated; they would be run through a mold.

Why do you suppose it is that all these things make good news stories for the public press? Why do you suppose it is that the so-called atheists have organized for open warfare on the Church? Certainly it is not

because religion is a lost hope or the Church a dying cause. Rather, it is because the Christian religion is vigorously up and coming and because the Church is a going concern. Nobody ever bothers to kick a dead horse.

The civilized world has been turned upside-down by the World War and is rebuilding itself only through much

tribulation. Under such conditions, what would you think if the Church remained quiet, serene, and thoroughly self-satisfied? It would be altogether out of touch with the times; on the face of it, it would be a back number. These are days when devotion to Christ and loyalty to His Church are put to the test. That's the way souls grow.

THE INEFFECTIVENESS OF VOLUNTEERS

The First of a Series of Four Articles

By

REV. ALFRED NEWBERY

WE MUST admit that rightly or wrongly the volunteer has a bad reputation. Exceptions must be made, of course. A very popular volunteer is the one who makes up the deficit. But they are exceptions. And while we speak here more of the volunteer worker, we might say in passing that even the volunteer giver on the whole does not rank for results with the giver for whom it is not a voluntary matter. The rent is paid much more regularly than the pledge.

"Deliver me from the volunteer worker," is a petition that if scornful, has a good deal of devout earnestness behind it, and the implications of that attitude are profoundly significant. For one thing, it is charged that the volunteer is not reliable. The mere fact that he makes a voluntary offer of his services seems many times to give him the feeling that he can quit whenever he feels like so doing, and as many times. Volition seems to mean no constraint, even the self-imposed variety being absent. The volunteer sits very loosely under responsibility. You have to consult his feelings all the time. If your language is construed as a command, he is likely to quit in indignation, saying that he is no paid servant to be ordered around. He has to have the picturesque things to do. He must not be wasted on the ordinary routine tasks that can be done by anybody. You must feel so fortunate to have his services at all that you must not complain at how or when they are given. You never know when you have him. He may disband over night and leave you stranded. He is spasmodic, he works only for a season. If his offer is to work with persons, you have to be anxious all the time lest the persons with whom he is to work do not show proper appreciation that he is doing this voluntarily, as well as in a state of worry lest you offend him in making suggestions

about what you want done and how you want it done.

There is a good deal to be said about such an accusation. One may seriously question not so much the truth of the charge as the truth of the implied alternative. Are paid workers so much better? Where you have them under economic constraint and they feel that they must keep the job, they usually do take orders. But do they execute them any better? The hiring and firing club held over their heads is a facile weapon theoretically, but I have known employers who did not use it, not because they were kind hearted but because they were desperate. They had no expectation that a change of employes would remedy the situation, and they were reduced to the same devices for securing results that are open to the director of volunteer workers. Contrariwise, the impression is general that the dollar-a-year men who worked for the government stuck to their jobs as faithfully and performed them as ably as if they had been under a generous contract.

And there are other considerations. There are volunteers and volunteers and to class them all together is unfair. There are volunteers who offer themselves really to an experience, not to a job, and as soon as they get the experience, the motive goes. "Verily, they have their reward," like those who pray to be seen of men. They are seen of men, and all other results are for them non-existent. If they want to get a thrill out of calling on "the poor," they will get it quite promptly, and the desire satiated, they will stop. There are volunteers who make their offer to a person, and their fidelity is proportionate to the amount of recognition they get from the person. If it turns out that the person is not going to be in a position to see their every effort and to praise it, the enthusiasm wanes.

And there are volunteers whose

offer is to a job. It lays hold on them and they stick to it because of their allegiance to it, no matter who slights them, no matter how little the recognition may be that comes out of it.

Then again, there are jobs and jobs. The men who labored in Washington for a dollar a year were working on a big job. They thought so and everybody agreed with them. It was something worth doing. Persons of ability must not be given jobs that persons of no ability can do, unless the job can be invested with more than its inherent significance. If no paid help is available, or if the person of no ability is not accessible, and the choice is between a talented person with leisure and a rector with none, then let it be so stated. It is then not a job of folding the parish paper, it is a job of making the best use of a small budget of money and a priest's valuable time, and under the circumstances the job is a significant one. Moreover, jobs that are assigned to volunteers are lots of times never properly supervised or followed up, with very disheartening effects upon the volunteer.

What it boils down to is this. The excellence of the paid worker is not necessarily because of the payment. But the paid worker on the whole promises more continuity than the volunteer. Also volunteers frequently make a very spacious offer of emotional susceptibility to a person or a situation, and do not realize that the offer to do a job puts them under the constraints of the job. The question is, are there enough volunteers of the true type to give hope for the future? Can voluntary work earn a good reputation?

That is a serious question because it underlies the Kingdom of God on earth. In every piece of work that involves volunteers, and especially in every specifically Christian task, like the operation of a parish, the Kingdom of God is being hastened or retarded with respect to one of its

fundamental principles. For the Kingdom, here or anywhere else, must consist of a free association of free personalities, and if we are going to say that economic restraint, or the motive of profit, or some other club is absolutely necessary to effective organization, then we have cast away the very foundation of the Kingdom. The centurion would have made a wonderful volunteer. The obedience which he had learned and practiced under constraint he freely offered to

One in spiritual authority. If we cannot make some demonstration of that in our association as Christians, what hope can we have that it will ever operate in what are now other spheres of activity. If we cannot make a parish show forth the principles of the Kingdom, we have small chance of getting the economic or the social order to accept those principles.

QUESTIONS FOR DISCUSSION

(Let the leader study the questions before reading the text, and so establish a

sympathy with the mind of the group which will presumably engage in discussion without the text).

1. Put together evidence that you have on the unpopularity of volunteer as opposed to paid workers.

2. Analyze the kinds of volunteer. (E. g. Do some volunteer for the sake of self-importance? for the sake of a thrill to be obtained out of the job, or out of contact with somebody at work on it?)

3. Criticize the nature of the tasks for which volunteers are asked. It is a real job? Is it presented as such? Is it properly correlated?

4. If we should agree that volunteer work is on the whole no good, what is the significance of that conclusion?

THE QUEST OF THE SANGREAL

Loyalty—Guides and Witnesses

By

IRWIN ST. JOHN TUCKER

WHEN young manhood and womanhood start out to follow the gleam of the uplifted Sangreal, immediately they are beset with much advice and cumbered with much baggage. "Oh, you must carry this!" say their elders. They are like young travellers so burdened with blankets, hot water bottles, wraps, remedies against seasickness, guidebooks and letters from well meaning friends that they abandon the trip abroad and spend the summer in a dance hall by the sea.

Youth today finds itself in much this difficulty. But youth has always found itself in this difficulty. The alarming thing is when youth starts blindly in to carry all this truck, and marches docilely where it is told to go. The glorious thing is when youth says "I'll take only what I need," and goes lightly where the gleam of the Sangreal leads.

There is a balance between taking too much on one's travels and taking nothing at all. There are things which to carry is folly; but there are also things which to throw away is death. Even though they be burdensome, there are necessities which must never be mislaid. And also there are excrescences which, however attractive, crowd out needful things and become an intolerable incubus.

The wise man going on a journey talks to this one and that one, takes this advice and rejects that. He judges his pack by his needs. There are things no two travellers value alike; but there are also things all sensible persons agree upon.

How is one to tell?

There is a chorus of elders which insists on the sacredness of ancient truck. "You must carry that; it is dear to me" says one. "You must go this way, I enjoyed the view greatly," says another. Youth's impulse today is to cast it all aside. But

the question to be asked in each case is "Do I need it?"

There is thus a great outcry about the infallibility of the Bible, about fixity of interpretation of creeds, about certain forms and ceremonies, about certain expressions which we have inherited. The question to be applied is "Do they mean what they say? Is what they say true? Does this burden answer a need?"

LOYALTY

The great issue is Loyalty. Let us decide what loyalty means.

Loyalty is faithfulness to an object sought, not to the process of seeking it. Our fathers won the Revolutionary War with matchlock guns. Does that mean that hereafter no American army may use anything but matchlock guns? The decisive battle of the Revolution was at Yorktown. Must we, therefore, insist on fighting for all eternity at Yorktown, regardless of where the enemy attacks?

The question answers itself. We must meet the enemy where he attacks, with such weapons as will rout him and defend the Cause. What, then, is the Cause?

The Revolutionary War was not fought in the name of the Constitution. That was not framed for 22 years. It was not fought in the name of the United States. That had not yet come into being. It was fought for an ideal. The Constitution and the Government are witnesses to that ideal and guardians of it. But they are not the ideal of Liberty, of Independence, of human freedom for which the Revolution came about.

In like manner our loyalty is not primarily to the Church, which is like the government, nor to the Bible, which is like the Constitution. Our loyalty is to the Ideal; to God made Man; to the Purpose of God which

was in the beginning with God, and which was God.

OUR LOYALTY IS TO THE WORD OF GOD.

Now the Word of God is not the Bible. The Word of God is God speaking to us—to me and you. The Word was made Flesh. Not printed. Not written. Incarnate.

The Church cannot tread the Way for you, but it can tread it with you. We are encompassed with a great cloud of witnesses, both in the pews—the church militant—and in the choir—the church expectant.

THE GREAT ROADMAKER

The Bible is the logbook of previous travellers. It tells where they went, what they said, what they did. It tells of the great Pioneer who blazed our trail, the Roadmaker whose body is the living bridge across the chasm that divides earth from heaven, things temporal from things eternal, death from life.

"By a new and living Road" says the letter to the Hebrews, "which he hath set apart for us, even his flesh . . ."

With neither of these can we dispense. There are those who take the Guidebook, and ignore the Guide. There are those who take Guides and ignore the Guidebook.

Those who take the Bible, and ignore the Church, throw away much of the joy of the journey. Those who take the Church and ignore the Bible—that is, those who travel in the Roman band—load themselves down with much truck better left behind, and which their own wiser teachers are trying hard to lose. Worshiping of fragments of dead bodies, legends of "Brides of Christ," bloody images, elevating of saints to a point where they obscure God, magnifying aids to devotion until they obscure the main content of re-

ligion—this tremendous burden of impedimenta of the past remind one of the great quantities of souvenirs, keepsakes and amulets that a certain kind of tourist stuffs gleefully into his baggage.

Loyalty means loyalty to the Way, loyalty to the Goal. That goal is the extension of the incarnation, the embodying in ourselves of something of the truth, beauty and goodness of God.

WHAT LOYALTY MEANS

Loyalty that is worth while is not blind, unreasoning passion of devotion to something ill-understood, half-comprehended, cherished only because it is "our crowd's." Real loyalty comes from understanding; from active, comprehending devotion to a goal sought, with realization of the desperate need of its seeking.

Is it not always true that good citizens criticize their government in time of peace, but in time of peril rally to it with free offerings of blood and treasure? Loyalty is awakened by peril. It is discovered through danger of loss. It means joyful service called forth by danger to the cause.

What danger threatens our cause? What peril is there that can awake our loyalty?

All over the world this peril is looming, menacing, horrible. We are breeding a race of young demons, putting into the hands of all children supreme mastery over the forces of nature, without teaching them a philosophy of living that shall restrict the use of this great power to causes of good. The old religious sanctions "Thou shalt not," the old forms in which religious teaching

was cast, have dissolved away into meaninglessness in our new knowledge. Science has cast a flood of great light upon the origins of life. In that flood of light many things once believed are known to be mistakes. The Fundamentalist movement in the United States is based upon a false passion of loyalty to secondary things; as though an army should fight so desperately to protect a map that it lost the city.

Our Loyalty is to the Word of God: to the voice of God speaking to me and you, insistent, loving, ever new,—"Friend, come up higher." He is revealing and unveiling new truths hour by hour before our eyes. The Word of God is a living thing, a fire, a flame of truth; it is the soul of God speaking to the soul of man.

Loyalty at this hour in the world's history means far more than saying "Oh, well, religion never did anybody any harm." It means more than saying—as I heard a delegate to the General Convention say "Ours is the church of vogue."

OUR HERITAGE

Our church is the balance wheel of faith, keeping the course steady between fanaticism and superstition. It is the rallying ground of Christendom.

Clergy of other denominations flock into the Episcopal Church, while its own young men are slow to volunteer for the sacred calling. Episcopalians in thousands go over to Christian Science and Theosophy, or drop out in sheer disgust, because they do not know the glories of their own faith.

Men who come from other bodies,

who have studied their way in, know what treasure of things new and old the church holds. Festivals and fasts, colors and sacraments and liturgy, sometimes mean much more to such folk than they do to tired and blase Episcopalians, who never made the conscious effort to understand, but do things "just because."

Loyalty then requires study in the things of the Household of Faith. The obligation of loyalty is fulfilled by taking part in some parish activity. Lay readers, acolytes, Sunday school teachers, Brothers of St. Andrew, Girls' Friendly Society, members of Woman's Guilds, Men's Clubs, Daughters of the King—all these organizations whose aim is active service in the parish, are fulfilling the vow of loyalty in part. But the obligation of the Order of the Sangreal requires one thing more.

"UNDERSTANDEST THOU WHAT THOU DOEST?"

It requires study of the meaning of church customs; the meaning of colors, of seasons, or liturgy, of customs. It requires loyalty through understanding; loyalty to the church and to the Bible NOT as ends in themselves, which they are not: but as Guides and Witnesses along the Way which you and I must tread and none other can tread for us, from the day of our birth to the judgment seat of God.

QUESTIONS

1. Define Loyalty.
2. To what are we expected to be loyal?
3. What are the guides to aid us in religious life?
4. What peril looms before our civilization? Give cases.
5. Discuss the uniqueness of the Episcopal Church.

THE PERILS OF MIDDLE AGE

An Article by the Dean of St. Paul's, London

VERY REV. WILLIAM R. INGE
Dean of St. Paul's Cathedral, London

LET us consider what are the changes which often come over the character as we pass from youth to middle age.

We are apt to assume that youth is the happiest time of life. I doubt very much whether it is so.

The young are quite inexperienced. They know neither the world nor themselves. They have not yet found out what they are good for, or what they are bad for. They are usually secretive about their ambitions, their hopes and their fears, not wishing to be laughed at. But they often suffer acutely. Has God endowed them with five talents, or two, or only one? How are they to tell? Some of them over-estimate them-

selves and aim too high for their powers, thus exposing themselves to ridicule. But in my experience as a college tutor the most distressing thing is to observe so many of the young men with two talents preparing to wrap them up in a napkin. In religion the young are usually unsettled, distrustful of tradition, but not knowing how much of what they were taught as children they must be prepared to give up. In politics they are usually on the side of any party that will attack—a good reason, some of us may think, for not giving them votes till they have seen something of life. It is not long before the social system catches and tames them. They have to choose a

career, and in an over-populated country there is great anxiety about finding a niche anywhere. After a time most of them find something to do; they are harnessed to some plough or other. If they are fortunate they have found work that suits them, or the work has found them.

"Blessed is he who has found his work," said Carlyle; "let him seek no other blessing." Or we may agree rather with Hegel, who says: "A man who has work that suits him and a wife whom he loves has squared his account with life."

And so our typical citizen settles down, as we say. He forms habits which more and more become his master. These habits are imposed

upon him. They consist largely of steady and punctual attention to his business. Unless his work is very dull or unsuited to him, he becomes fond of it; his work becomes his play, his play becomes mere recreation. He is proud of his regular habits and unremitting diligence, although, as these have become second nature, he has no particular reason to take credit for them.

Robert Browning represents his Grammarian as spending his life in settling the business of a Greek particle, because he is resolved to win "heaven's success and earth's failure." I have known several men of this type. They act as they do because they would be lost and miserable if they were parted for a single day from their study chair and from their library.

ACQUIRING LEANNESS OF SOUL

The midday demon is on the watch for all of us when we settle down.

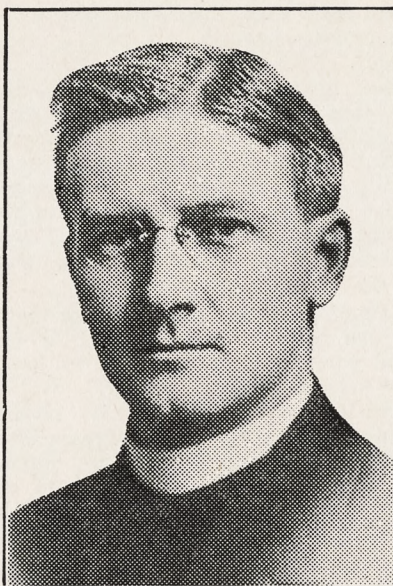
Sometimes he takes the form of mere acquisitiveness or mere ambition which are the great games of middle-life, and good games if we do not take them too seriously. But the successful man is often a pitiable object. God has given him his desire and sent leanness withal into his soul. A lean soul is a man who has lost the habit of attending to anything except the things that help him on or that hold him back; a man for whom all the finer values of life do not exist. Sometimes he becomes arrogant, and thinks he may allow himself to take risks, moral as well as financial. He does not mean to break with religion or to give up the higher things altogether, but he keeps an account open with the world, the flesh and the devil.

They are not to interfere with his business, but he will find time to serve them in moderation; every now and then we hear of some humiliating exposure which surprises even the man's friends.

COMPROMISING WITH THE WORLD

A recent writer has said, few things are more tragic than the deterioration of character which often sets in about the age of fifty.

The flame flickers, the divine fire burns low. Middle-aged men think they have survived the gusty, riotous part of life, and can therefore slack down a little. They are less inclined to face a fight about anything, and least of all against their own weaknesses. As time goes on, such an one is more and more inclined to save himself trouble. His work deteriorates and he becomes obstructive. If enthusiasm, enterprise and willingness to try experiments are wanted, it is not from him we shall get them. He becomes a canny opportunist, rather clever in choosing the line of least resistance. People



BISHOP BENNETT
Lenten Preacher in Chicago

begin to say, he is tired of his work though not of his emoluments.

But the main danger is the loss of idealism, the loss, I mean, of anything noble and heroic in the character, the contended compromise with life as it is which threatens most of us in middle life.

RETAINING THE HEART OF A CHILD

Now these things are not a necessary evil for those who are no longer young.

Some people escape them altogether. There are some, we have all known some such, who, in the beautiful words of Sir Thomas Overbury, feel old age rather by the strength of their soul than by the weakness of their body. There is something very charming in a middle-aged or elderly man or woman who, after all the checkered experience of moving about among human beings, have managed to retain the heart of a little child, with its frank curiosity, its disinterested enjoyment, its openness to new experience, its freedom from sourness and cynicism, its uncalculating friendships and generous enthusiasm.

Is this a matter of a happily-blended temperament? Not entirely.

It will be found almost always that the course of such lives has not always run smoothly. They have had troubles and disappointments, uprootings and new beginnings which have broken the cake of custom and checked the paralyzing growth of habits. Such characters, I think, are rarely found among those who have been grossly and uniformly successful.

I think the main conclusion from this is that we should remember that in the spiritual warfare there are no exemptions to those over fifty.

Our joints may be stiff, we must be soldiers to the end. We must not be content to adapt ourselves to our surroundings. "Be not conformed to this world, but be ye transformed by the renewing of your mind." The renewing of our mind—is that at all possible when habits are formed and youth is passed? St. Paul seems to think it is even to old age, for "Through our outward man perish, yet the inward man is renewed day by day." I believe the habit of private prayer and self-examination will do more than anything else to keep at bay that fatty degeneration of the character of which we have been speaking. For the springs of God's Holy Spirit are always fresh.

It is thought we may be protected by living when we can with the young and trying to sympathize with their ingenuous and sometimes absurd ideas. There are two sides to the question whether we ought to grow old contentedly or to remain young while we can.

THE REST THAT REMAINETH

So I have tried to suggest to those of my hearers who are no longer very young a few profitable topics for self-examination.

For many of us, all the excitement and adventure of our life's journey seems to be over. We can see the rest of our course only too well—a straight dusty road taking us downhill into the valley of forgetfulness. But here the Christian's hope of immortality comes to cheer us. Perhaps it is not downhill but uphill that we have to go: a toilsome climb, but not so uninteresting as the other. "There remaineth the Sabbath rest to the people of God." Meanwhile, "Let us lay aside every weight and the sin that doth so easily beset us, and run with patience the race that is set before us."

For there, at the end of the course, stands the figure of our blessed Lord Jesus, the author and the finisher of our faith. He is waiting to see how we acquit ourselves, and when at last we have finished our race may we hear His words: "Be thou faithful unto death, and I will give thee a crown of life. Enter thou into the joy of thy Lord."

Midday services at Trinity, New York, during Lent; Bishops Manning, Shipman and Lloyd, the first three days of Lent; then the rector of St. Stephen's, Providence, the Rev. Frederick S. Fleming, February 27th to March 2nd; March 5th to 9th, the Rev. Duncan Browne of St. James, Chicago; Bishop Gray of Northern Indiana, March 12th to 16th; Bishop Barnwell of Idaho the following week; Dean Robbins of the Cathedral of St. John the Divine, March 26th to 30th; and Bishop Richardson of the Canadian Church during Holy Week.

NEWS OF THE EPISCOPAL CHURCH

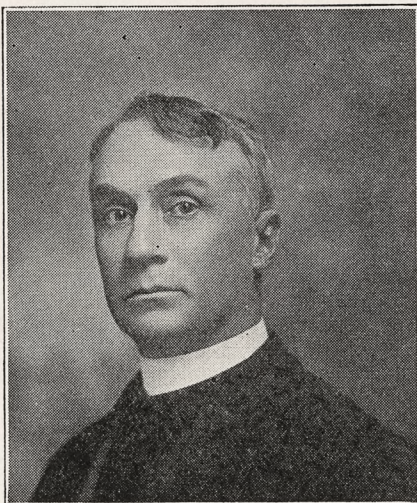
In Brief Paragraphs

Edited by

WILLIAM B. SPOFFORD

THERE is a lot of talk being passed around about the Thirty-nine articles which may be found in the back of the Prayer Book somewhere in case you have never heard of them. Due, I imagine, to the rumpus in the Church of England over the Prayer Book, which you have read about in this paper if you handle this paper as you should, a lot of the brothers on this side of the water are getting themselves worked up with an idea of having some fun at the coming General Convention. Bishop Seaman down in Texas, as reported here last week, had things to say on the subject in his convention address, and hints of a scrap have been dropped in my ear in New York. Then the Rev. John T. Rose of Central New York is reported in an associated press dispatch as having said at the conference of the National Church League which met last week in Philadelphia; "I would rather see the Episcopal Church split from top to bottom than have the Christian religion taught in terms of mass and confession. If we are to have a war, let it come now—and if on the thirty-nine articles of the Church, let it be." There is a warrior for you; all girded up ready to do battle. Gosh, I like a fighter as well as the next fellow, but this business of seeing parsons working up a high blood pressure over the Thirty-nine articles makes me a bit ashamed. Imagine, here is a Church that spends millions of dollars every year, with investments of property that runs into hundreds of millions. And when the leaders of this great institution look about for an issue—for something really important to talk about when a couple thousand of them meet in Washington to spend a month—they discover the Thirty-nine Articles. Hurrah! Hurrah! Come on boys. Line up on one side or the other. We are going to have a real old fashioned scrap—over the Thirty-nine Articles.

And after it is all over some solemn padre is going to write an article for the magazine on "What Ails Our Young People," or "Why Don't Young Men Go Into the Ministry." Imagine if you can anyone over ten years of age and under eighty, that knows anything at all about what is going on in the world, caring a hang about what happens to the Thirty-nine Articles. Here is a fact. Anyhow I think it is a fact; more than half of the intelligent



BISHOP BREWSTER
Presides at C. L. I. D. Meeting

people today are pagans; intelligent meaning that they have some idea of the forces that are at work within themselves and within groups in this world; pagan meaning that they never go near a church. And if I was asked to give a reason I would say that it is because the Church is so dead spiritually, morally, every way but financially, that the leaders of it can't find anything better to get excited over than the Thirty-nine Articles.

* * *

Recently an altar cloth of unusual interest was dedicated at Athens, N. Y., by the Rev. W. B. Whitney. Sixty years ago, during the pastorate of the Rev. J. Everett Johnson, the late Edward Clark of Cooperstown brought from Italy a beautiful banner and presented it to the Sunday School in Athens. Time and usage had worn the silken banner to shreds but the embroidered lamb and emblems remained intact. Miss Elizabeth Johnson, daughter of the Rev. Mr. Johnson, saved the embroidery by having them transferred to an altar cloth.

The grandsons of the donor were glad to make this a memorial to their grandfather. Miss Augusta Willman of Ridgefield Park, N. J., accomplished the difficult task.

* * *

"There have been great advances made during recent years in the management of business. We must make sure that ethical advances keep pace with this increased efficiency, a job

it seems to me which the Church needs to give more attention." This statement was made by Mr. Henry Dennison of the Dennison Manufacturing Company in his address at the annual meeting of the Church League for Industrial Democracy, held in the parish house of St. Paul's Cathedral, Boston on February 18th. The luncheon meeting, in spite of a driving snow storm, was attended by about a hundred and fifty Church men and women. Mr. Dennison stated that it was the job of the Church to serve people where they lived, and as a large number of people today were devoting themselves entirely to industry he felt that the Church cannot ignore this phase of life much longer. Industrial leaders are in need of ethical guidance and in Mr. Dennison's opinion they have a right to look to the Church to supply it. He suggested that rectors set up small discussion groups in their parishes to discuss the ethical aspects of business, working from the facts to principles rather than visa versa.

Mrs. Mary Thompson, president of the Woman's Trade Union League of Boston spoke on Women in Industry. Mrs. Thompson is an active trade unionist and stated that working people must look to the trade movement as the way out of their difficulties. The final address was made by the Rev. J. Howard Melish, rector of Holy Trinity Church, Brooklyn, who challenged the Church to rediscover the Gospel of Jesus Christ of "Good News to the Poor."

The chairman of the meeting was the Rev. Norman Nash of the faculty of the Cambridge Theological Seminary, who made several very pointed and witty comments on the pamphlet called the Open Letter which has been recently sent to many bishops and clergymen, and which is in effect a protest against the activities of the Church League for Industrial Democracy. Mr. Nash stated that League members made no pretence of speaking for the Church, but he was equally sure that the Lambeth Conference report on industry and the resolutions on industry which have been passed at the last several General Conventions gave the C. L. I. D. a charter of freedom.

At the close of the general meeting the chair was taken by Bishop Benjamin Brewster of Maine, vice-president of the C. L. I. D., and a new constitution submitted by the Ad-

ministrative Committee was adopted. The name of the organization however was not changed, it being the opinion of those present that it should be voted upon by postal ballot.

* * *

The Rev. H. N. Taft and the Rev. C. H. Blodgett have resigned their joint rectorship of Grace Church, Colorado Springs. Having devoted their energies to the combining of the two former parishes of the city and the erection of a most beautiful church, adequately equipped and entirely paid for, they have generously and voluntarily retired because they believe that the parish requires the services of a particular type of younger man to bring the parish to its greatest efficiency. We understand that the Rev. Paul Roberts, dean of the Cathedral at Boise, Idaho, has received an unanimous call to succeed them.

* * *

Rev. John S. Bunting, rector of the Ascension, St. Louis, held a mission at St. Mary's, Birmingham, Alabama, during a week in February. In addition to the crowded services conducted by Mr. Bunting, there was a men's club meeting which was addressed by Mr. Bartow Strang of Chattanooga on the subject of personal religion.

* * *

Here is a little note that comes from a prominent clergyman that contains a suggestion that may be worth passing on: "I do wish that we could get some system in regard to our Church Theological Seminaries. Each one running on its own, raising large amounts of money for building campaigns, with the number of candidates for the ministry constantly decreasing, is a problem which it seems to me we ought to face. I have no suggestions except some sort of recognition by General Convention and the placing of the schools in the most advantageous positions."

* * *

By the way, we are planning a series of articles to appear soon after Easter on matters that are to come before the General Convention. I have been sounding out folks as to topics and have received several valuable ideas. What are the important matters that should be faced by the Church at General Convention? I shall be grateful for help. Send your suggestions to 416 Lafayette Street, New York City. Seems to me that there ought to be a few things of importance to come before the Convention about which it would be well to have a bit of information in advance. Help! Help!

* * *

There have been inquiries as to where money and clothing may be sent to aid the half million miners who are suffering in Pennsylvania,

Ohio and Colorado. In the former state these men, with their wives and children, are living in shanties, having been kicked out of their homes by the operators. Many of these "homes" are located in swamps, with mud a foot or two deep. Families have been found by United States Senators who went to investigate that are living on an exclusive cabbage diet. Diseases and epidemics are spreading—thousands of children are being kept in beds because they have no clothes to wear. The picture of the suffering cannot be overdrawn. There are all sorts of appeals which you are receiving constantly; churches raising budgets, endowments, building funds, missions. In spite of these there may be some of you who will feel that these families should be given a bit of help—old clothes or money. There are several agencies collecting; of these I would recommend the Emergency Committee for Relief, Room 1027, 156 Fifth Avenue, New York City; a reliable committee upon which a number of churchmen are serving.

* * *

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Rev. Thomas P. Maslin who has been serving there has returned to China. The Philippines have profited by his presence, as by that of several other missionaries from China. Now these folks are returning to their own field leaving vacancies in the Philippines.

* * *

In the Southwest Province, among many opportunities for Church work, the project which has been decided

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upon by the Provincial Board of Missions as most needy and promising is the student centre at Lubbock, Texas, where the state opened a technology college in 1925. There are 2,000 students, and a church that seated, crowded about 75. This was built when the town had 4,000 inhabitants; there are now 18,000. The rector who is doing fine work among the students, the Rev. L. G. H. Williams, hopes for a new church and Lubbock has been put down for \$15,000 as an "advance work project," approved by the Council.

* * *

The Rev. Dr. Thomas Lacey, the Redeemer, Brooklyn, preached on the recent Papal Encyclical last Sunday. Nothing particularly newsy about that, but the fact that he has written to the Pope declining the invitation to accept the terms of the Encyclical possibly is news.

* * *

Bishop Ingle of Colorado dedicated a unique church recently, St. Matthews' church, Rocky Ford. Built of adobe, in Mexican-Spanish style, the total cost including all furnishings was but \$3,700, and serves as both a church and parish house for the

twenty-two families that make up the congregation. It is heated by a huge fire place—now that is something, attending church before a nice big open fire.

* * *

Changes were made in the diocese of Olympia at their recent convention as the result of a survey of the diocese made by the Rev. F. B. Bartlett of "281." Student work is to be taken over by the diocese instead of being left in the hands of local pastors; also the diocese was divided into three deaneries instead of two, and the principle was established that a missionary was called to a "field" rather than a community. General Convention delegates; clerical: Revs. J. G. McLaughlan, R. J. Arney, C. S. Mook and G. G. Ware; laymen: Messrs. W. E. Turrell, E. W. Stimpson, N. B. Coffman and H. B. Wilbur. The Rev. H. W. Foreman, secretary of rural work of the National Council, addressed the convention.

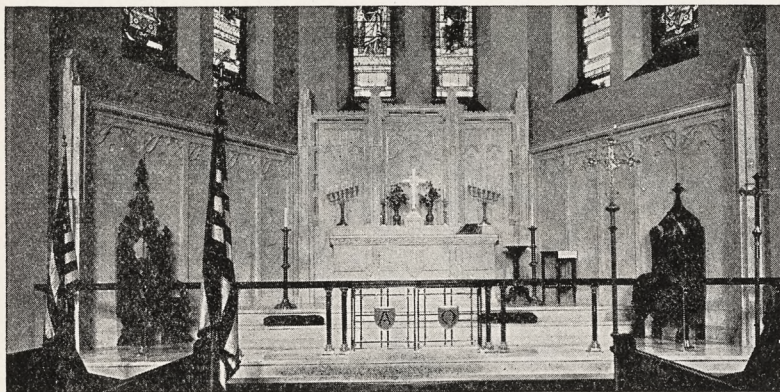
* * *

St. Paul's, Baltimore, Lenten services every noon with many prominent clergymen preaching; Bishop Murray, Rev. Hugh Birchhead, Rev. Wyatt Brown, Rev. H. P. Almon Abbott and

Rev. Arthur B. Kinsolving, rector, all of Baltimore; Bishop Strider of West Virginia, Bishop Helfenstein of Maryland, Rev. George Craig Stewart of Chicago, Bishop Fiske of Central New York, Rev. F. S. Fleming of Providence, Rev. B. I. Bell, of St. Stephen's College, and two other Kinsolvings, one a son and the other I believe a nephew of the rector, Rev. Arthur Lee Kinsolving of Amherst, Mass., and Rev. W. O. Kinsolving of Summit, N. J.

* * *

A "Victory Dinner" was held at Grace Church, Orange, New Jersey, on February 14th. The parish is 75 years old this week, a church with a notable record of service during these years. Determined to serve as well in the future the rector and vestry sought \$300,000 for a new parish house, to pay off the indebtedness and to make necessary repairs. A committee of 125 men of the parish was formed, and under the direction of Mr. Cyrus P. Keen of the firm of Ward, Wells, Dreshman and Gates, they got busy on February third and stayed at it until the eleventh; and on the 14th, after partaking of a few morsels of food, a gentleman arose



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and announced that the sum of \$305,000 had been pledged. Not the least of the benefits of the campaign has been the quickening interest of all the people in the work of the Church. We congratulate Dr. Walkley and his parish on this achievement, we also congratulate the firm of Ward, Wells, Dreshman and Gates, who have undertaken scores of campaigns for projects of the Episcopal Church and have in each instance, in a remarkably short time, raised more than the amount sought.

* * *

Education instead of full mite boxes is announced as the program of the department of religious education of the diocese of Chicago; rather put the education first where it belongs and the mite boxes will be filled. Seems like a good idea.

* * *

Bishop Ingley of Colorado issues each year, just before Lent, a Prayer Card for the young people of his diocese. That for 1928 contains an interesting Biblical alphabet in addition to simple devotions for morning and evening as well as other occasions.

* * *

If there are folks who would care to go on a tour that is distinctly Christian they would do well to get into communication with the Wicker Tours of Richmond, Virginia. Mr. Wicker, the head of the organization, is a clergyman who annually conducts attractive pilgrimages both to Palestine and Europe.

* * *

How many clergymen could talk themselves into a seven passenger automobile? I have talked myself into a fine or two for too great speed on the highway but never have I talked myself into anything. The Rev. George Gilbert, famed rural parson of Connecticut was casually relating the experiences of his field in his own gifted way. After the meeting Congressman Merritt who represents the state in the House of Representatives presented Mr. Gilbert with a seven passenger car to aid him in bringing the children from the country district to the church. Mr. Gilbert is a farmer as well as a parson, and a farmer who really grows things. At a luncheon for clergymen held at the farm on a far-away day I distinctly remember the announcement made by the parson-farmer; "Everything you have eaten today was grown on this farm, except the coffee."

* * *

Youth today is not godless, but is nearer the truth about religion than ever before, Clarence C. Little, president of the University of Michigan, said in the final address of the three-day conference of Eastern college presidents.

Dr. Little summarized the reli-

gious problems in the modern college and defended the younger generation of students in their attitude of fearless questioning. The views of the older generation were indicted as often hypocritical.

"The modern generation," he continued, "is discerning enough to recognize this fact. It does not take to domatism naturally, or at all, for a matter of fact, unless forced to through fear or authority."

Dr. Little pointed out nine main issues which Christianity must face if it is to survive. The first two are those of death and birth. He asked what the reaction of the younger generation would be "when it saw thousands of unwanted children born every year in slums. Are they brought into the world in accordance with the Biblical dictum to increase and multiply or are they brought into the world through lust and greed?"

The third and fourth issues are the attitude toward recreation and law.

"Everywhere," he said, "we see half-hearted enforcement of law. Much criticism is leveled against modern youth for violating this law, but as a matter of fact they do not violate nearly as much as we do, the generation which passed the law."

The modern attitudes of idolizing wealth and permitting corruption to exist in politics were scored as the

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next two issues which must be taken into account.

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debtors; it leads us to invade weaker countries to protect our economic industries or prevent some other great power from invading them, totally regardless of the wishes or interests of those weaker countries.

"In the eighth issue, we must consider our attitude toward marriage. Marriage is supposed to be a blessed institution, and our conventions tend to make it an unbreakable contract, but often a physical death seems to be the only means of escape for both contracting parties who are suffering mental and spiritual death every day."

In conclusion, Dr. Little spoke of the survival of the medievalism which must be combated in modern religion. "We see intolerance disguised as religion everywhere," he stated. "Our task is to drag these issues out into the open and answer them. It will be difficult, but nothing is worth while unless it is difficult."

* * *

"New Yorkers and Lent" was the subject discussed by Associate Rector Dr. Selden P. Delany in his sermon at the Church of St. Mary the Virgin, New York.

"Life in New York is trying and exhausting" he said. "We are swept on swiftly and relentlessly from youth to maturity, from maturity to middle age, from middle age to re-

tirement or death. In the vast machine of modern commercialism each one of us is like a cog or a wheel that has to go on until it breaks or rusts. All our waking hours are dated up to the full with our work, social engagements, amusements, meetings, committees and talk. There is little time to read except to glance hastily through the morning and evening newspapers and perhaps now and then to look over the latest novel or spicy biography. How many ever read a serious book on the deeper things of life?

"If there is little time to read, there is still less time to think and meditate on the meaning of our existence, the whence and the whither, the values of things, the motives of our actions. We are supposedly human beings, with individuality and free will. We often act as if we were simply inanimate objects, borne along on the surface of a swiftly moving stream.

"Lent is a good time to stop, look and listen. New Yorkers should stop in the mad rush of their business grind and social whirl and do a little serious thinking about themselves."

* * *

This paper does not make a practice of printing letters from readers, but occasionally one is received that we feel should be given space,

including this one from Archdeacon Hall Pierce of North Texas:

And this year, it appears on the mite-boxes! I refer to that bit of verse which starts off:

"Christ has no hands but our hands to do His work to-day,

"He has no feet but our feet to lead men in His way. . . ."

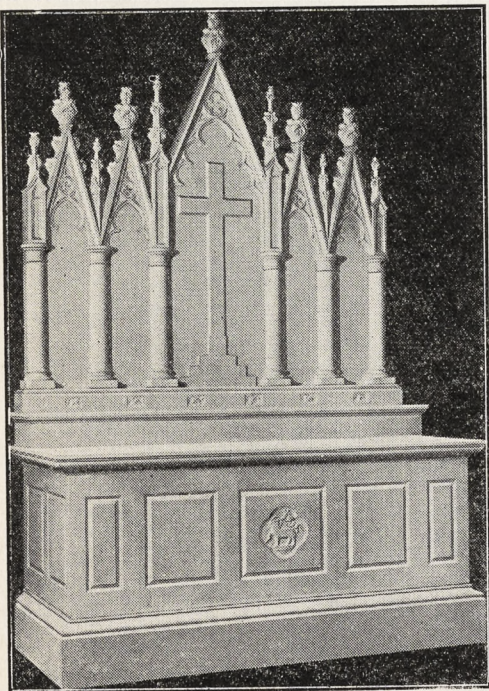
Why on earth should this thing be used so much—and mostly on official publications? Everything can be said against it. There is nothing in its favor.

Are we not taught that Christ rose from the dead on that first Easter morn? Are we not told that the tomb was found empty? Where, then, was His Body?

Christ, Himself, gives the answer, when He says to doubting Thomas: "Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing."

I suppose, speaking in defense of the verse, one would say, "It throws the responsibility on us humans. We are to do the work, today!"

Yes, but why? Certainly not for a Christ who does not exist! For if that Christ "has no hands but our hands, etc.," then He has no Resurrection Body. If He has no such Body, what assurance is there that



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Rev. Charles A. Jessup, D.D.
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Weekdays, 8 A. M. and Noonday.
Holy Days and Thursday, 11 A. M.

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

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 5:00 P. M.
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.
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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.

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.

There is space here for two

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we humans shall have? And "If Christ be not risen from the dead, then is our faith but vain, and we are the most miserable of men. Let us eat, drink and be merry, for tomorrow we die."

Not only that, but what of Christ's plain statement, "My Father worketh, and I work?" How much more inspiring (if inspiration is what we are after) to feel that "We are fellow-workers with Him" not isolated employees of a Being who must, this Lent, appear to our Sunday School children to be a helpless cripple!

There is a popular "comedy team" which goes by the name of "Two Black Crows." One of them plays "Annie Laurie" for the other. "Boy, that's good!" is the reply. But (as the musician starts up again) "*Don't play it no more!*"

So, please, dear National Council, with this poem. Let's not use it any more. It's blatant heresy.

* * *

The Educational Conference under the Church Service League and Woman's Auxiliary, was held at Grace and St. Peter's Church, Baltimore, on February 7th, 8th, and 9th. The after luncheon speaker was Dean Theodore Ludlow, Secretary for Adult Education, National Council. He also had a Round Table for men that evening. Wednesday and Thursday mornings Miss Boyer led the class for leaders for the Mission Study Classes. She repeated her talk in the evenings for those unable to attend the morning lectures. Miss Lucy Sturges, President, Executive Board of the Woman's Auxiliary, spoke both afternoons on prayer. Three hundred and thirty-nine registered for the Conference, against 201 last year, thirty-eight parishes being represented.

* * *

The activity of one parish group of the Church Periodical Club took the form of producing translations of a small devotional book for use in Japan and Haiti. The French translation for Haiti was made by a member of the parish, a college senior.

* * *

St. Paul's Church, Portland, Me., observed its sixtieth anniversary recently with an elaborate program, including an historical address by the rector. While its present edifice dates only from 1869, the original building of the parish was erected in 1764 and was burned when the British attacked Portland in 1775. St. Paul's therefore is the mother church of Portland.

* * *

The forty-second annual Convention of the Brotherhood of St. Andrew, which has been called to meet at Washington, D. C., October 5th to 9th, just preceding the General Convention of the Church, will be in

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.

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.

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.

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.

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
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St. James, Philadelphia
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22nd and Walnut Sts.
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Daily, 7:30, 9, and 6.
Holy Days and Thursdays, 10.

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the nature of a National Conference on Evangelism for all men and boys of the Church.

Rt. Rev. Thomas C. Darst, Chairman, and other representatives of the national commission on Evangelism will take part on the program, and plans for the laymen's part in carrying out the Church's program of evangelism will be discussed. "Lay Evangelism" will be the general theme of the Convention and practical methods for work with men and boys will be presented by those who have had successful experience.

The general sessions of the convention will be held in the Mayflower Hotel, which will be Convention headquarters. The junior sessions will be held in St. Thomas' Parish House, with the Cairo Hotel as headquarters.

* * *

From the headquarters of the Brotherhood of St. Andrew comes word of a new chapter of fourteen members organized in Tokyo, among the students and teachers of St. Paul's University. These young men have purchased a complete supply of literature, some of which has been translated into Japanese. The official badges did not arrive in time, so Mr. Paul Rusch, the director, sat up late the night before the admission service, cutting out cardboard crosses and coloring them with red ink.

* * *

One does not have to be a sharer in the political and economic theories of Victor L. Berger, of Wisconsin, to be impressed by some comparative figures which he presents in the January CURRENT HISTORY, on the cost of the World War. For instance, it is estimated that in addition to 30,000,000 lives, the War cost \$400,000,000,000 which, Mr. Berger points out, would have built a \$2500 house and furnished this house with \$1,000 worth of furniture and placed it in five acres of land worth \$100 an acre for every family in the United States, Canada, Australia, Great Britain, France, Belgium and Russia.

Clerical Changes

BOND, Rev. William H., has resigned as rector of St. Stephens, Mount Carmel, Pa.

BRATTON, Rev. W. D., Redeemer, Houston, Texas, has accepted the rectorship of the Good Shepherd, Wichita Falls, Texas.

FERGUSON, Rev. G. L., assistant at St. Paul's, Akron, Ohio, has accepted the rectorship of St. Mark's, Waupaca, Wis.

MANN, Rev. Wilford Ernst, rector of St. Paul's, Council Bluffs, Iowa, has accepted a call to the Holy Comforter, Richmond, Virginia.

REYNOLDS, Rev. Francis C., curate at Trinity Cathedral, Davenport, Iowa, has become rector of Trinity, Mineral Point, Wisconsin.

ROBERTS, Very Rev. Paul, dean of St. Michael's, Boise, Idaho, has been called to Grace Church, Colorado Springs, Colorado. He has not as yet made his decision.

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