THE THIRTY-NINE ARTICLES—Bishop Johnson

The WITNESS

CHICAGO, MARCH 15, 1928

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In St. Peter's, Lakewood, Ohio

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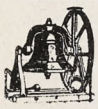

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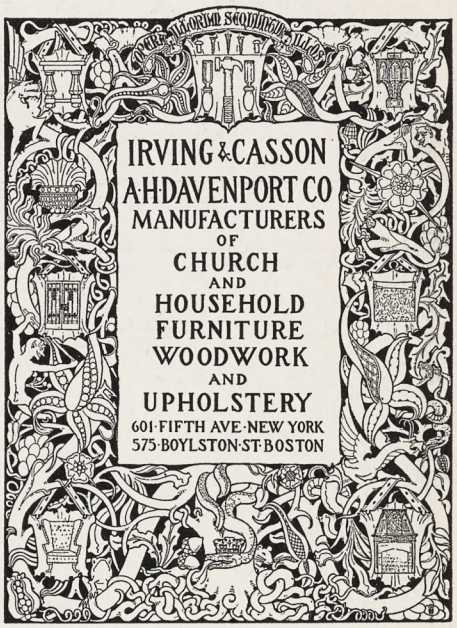

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THE THIRTY-NINE ARTICLES

A Principle in Prayer Book Revision

By

BISHOP JOHNSON

I HAVE a very vivid recollection, when I was a student at Oxford, of being greatly disturbed and puzzled by these same Thirty-nine Articles about which we are hearing so much these days. I wonder how many of those signing the protest against their removal from the Prayer Book, which I understand, is being circulated among vestrymen, will subscribe to, or explain, Article XIII: "Works done before the grace of Christ and the Inspiration of His Spirit are not pleasant to God * * * yea rather for that they are not done as God hath willed and commanded them to be done, we doubt not but they have the nature of sin."

I remember taking my doubts to old Father Noel, the rector of St. Barnabas, Oxford, and telling him my perplexities. He replied: "Remember, my son, that your mother the Church was very angry when she wrote these articles, and very justly so."

I went home comforted, but when I came up for ordination to the deaconate I said to Bishop John Williams of Connecticut, "Bishop, I want you to know before you ordain me that there are some of the XXXIX Articles which seem to me either meaningless or untrue." To which he made an evasive answer according to his wont, and ordained me without further comment.

I wonder if all those who signed this petition have read, marked, learned and inwardly digested all of these articles. I am afraid some of them are like the young student at Seabury who came to me once, very excited, and said that he was convinced of the truth of transubstantiation. I replied, "Yes! what is transubstantiation?" The question ended the conversation, except for a little stuttering.

It is one thing to regard the XXXIX Articles as the fundamentalist regards Holy Writ, but I fail to see just what claims the divines of the Tudor regime had to prophetic inspiration. I wonder also just how the Angelican Church defends itself from the accusation that Rome has defined the faith as though she were the whole Church and not merely the Roman portion thereof. If Rome has no power to define the faith over and beyond the Conciliar definitions, then on what ground has the Angelican Church the right to do the same sort of thing? I believe that more damage has been done by scholasticism in the Church than from any other one source, and to me these Articles are scholastic and hopelessly archaic.

But, of course, if one insists on making the Articles a shibboleth on which to unite a party that is different, and if a vote against these articles is regarded as a blow to the Evangelical party, then I, for one, adhering to the principle that the revision of the Prayer Book was not to alter doctrine, will vote to keep them where they are. I shall do so on the grounds that I will not violate a gentlemen's agreement.

It was on this same principle that some of us voted against inserting prayers for the dead in the canon of the liturgy since some would be forced to say them who had a violent prejudice against doing so. I know that some are so keen to have what they sincerely and devoutly want that they do not see the force of this agreement, but I believe that neither the gentlemen nor the agreement is dead.

I do not believe that either prayers for the dead or the XXXIX Articles are necessary to salvation or a bar to the Kingdom of Heaven. To me the Articles were a wretched attempt to say something which would reassure Protestants without alienating Catholics, and like most compromises, said many things that were not so. But I want to say frankly that for the life of me I can't see the difference between the partisan who looks upon them as sacrosanct and the other partisan who refuses to go to church unless there is holy water in the vestibule. I have a theory that the Lord made Roman Catholics and Protestants with about the same spiritual equipment, and that when you scratch the prejudices of either you get exactly the same kind of a Tartar who will fight anything or anybody who resembles somebody whom he doesn't like.

Personally I can't get up any enthusiasm over the kind of a person who must have the XXXIX Articles in order to worship God, or the one who cannot serve his Master unless they are out. The anathemas which they hurl at one another have about the same basic foundation as the divorce which I read about recently. The fuss began over who left the cap of the toothpaste in the bathroom.

I wonder if those who stir up these quarrels really love the Church, and whether if Solomon were present

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they would not rather divide the child than be convicted of their own limitations.

I suppose people have to have a bogey. They had them in their youth. When I was very young mine resided in a graveyard which I never passed at night without a fear that he was looking for me and would come out and get me. To many people the Pope is a bogey who will some day come down on America and forcibly abduct us, whereas I imagine he is a very pious old gentleman who never leaves the Vatican because he too has a bogey.

Well, if the XXXIX Articles will help to stay this bogey let us have them in all conscience. It is a good deal like protecting oneself from the enemy by drawing a chalk line around one. If he is really coming, I don't believe in a chalk line to keep him away. But I would enjoy examining those who sign this petition on the content and meaning of some of the XXXIX Articles.

THE QUEST OF THE SANGREAL

Wisdom—The Mind of Christ

By

IRWIN ST. JOHN TUCKER

IGNORANCE, united and embattled, is striving hard in the name of religion to glorify stupidity. It is not a new drive, this "Fundamentalist" attack on science, neither did it spring out of nothing. It is an old, old fear, stirred into hydrophobic snapping because of follies on the part of scientists themselves, arising largely out of previous follies on the part of devout men.

There seems to be an idea abroad that we must not look too closely into God's universe, lest we find something discreditable to God. We must not consult records of his past, left lying so freely around in the geological strata, lest we find something that might injure the reputation of the Almighty.

Surely it is evident that there can be but one Truth, and that comprehension of that Truth in any aspect is deepened by comprehension of it in another. Yet it is hard for immature minds to understand this.

When one is young, everything is either white or black, right or wrong. Fanaticism is the state natural to a young crusader. Tolerance comes only to old crusaders, after many hard fought battles have brought the amazing discovery that Saracen opponents believe just as firmly in the truth of Islam as Christians do in the Gospel; and that, after all, there can be but one God.

Wisdom is the goal of the crusader, as it is of the seeker after the Sangreal. Wisdom comes only by looking on God's creation as a whole, rather than at any one little part of it.

For what is the goal we seek? When we find the Sangreal, what good shall it do us, or others? And how shall we know when we discover it?—being able to discern, as St. Paul bids us, the Lord's body.

The Sangreal, the chalice of Christ's blood, is the pledge that God's blood runs in our veins, as our human blood ran in his. It is a pledge that as Christ wore our body, so may we inherit his mind. "We," says St. Paul, "have the mind of Christ." But a mind is merely a way of looking at things. An ordinary man may regard a grasshopper or a hunting wasp merely as a bug. But to Henri Fabre, who spent his life in the study of insects, they opened so wonderful an avenue into the wisdom of God that his discoveries changed the whole aspect of the science of life.

JOY IN WISDOM

There is a proverb which speaks of "a sadder and a wiser man." Yet we, to be wise, no longer need be sad. Solomon found wisdom a burden. Much knowledge, said he, increaseth sorrow. But the New Covenant changed that. "The God of hope," says St. Paul, "fills you with all joy and peace in believing." The Wisdom of the mind of Christ is joyous, a calm confidence of victory, based on the central fact of the cross of Christ. Nothing worse can possibly happen to anybody than happened to Jesus. Yet he came out of it victorious—and so may I.

The history of faith is a succession of great crises, bridged by heroic souls. One such crisis came to the Israelites when their kingdom was destroyed, and they were carried captive into Babylon. But the burning faith of Isaiah crossed that chasm, and brought into the world comprehension of a newer and higher truth.

When Christ was crucified, the faith of his disciples was for a time destroyed. But by the resurrection, that crisis was overcome. When Jerusalem fell before the armies of Titus and Vespasian, and the Temple was wrecked and defiled, then again came a crisis that shook the faith of all believers; and the Epistle to the Hebrews bridged that crisis. When into the Christian empire of Rome the Goths swept, and the Eternal City's defenses crumbled before their hordes, Augustine arose, and his teaching of the City of God bridged that chasm also.

There came then a time when discovery of the New World shook all things held certain thitherto. Wisdom, in the believers of those days, led them to send missionaries into the new continents, and claim empires hidden until that time for the kingdom of God.

Now we have come upon a period of yet greater discovery, when new empires of knowledge burst open upon our view almost day by day. Biology, Astronomy, Physics, palaeontology, archaeology, provinces of science, undreamed of by our ancestors in the faith, have shaken and overthrown the peace of mind of myriads.

ALL OLD TO GOD

All these things may be very new to us, but they cannot be new to God. His mind holds them all, and always has held them, even when we were not. Radioactivity, atomic structure, periodicity of elements, stun us with their miracle, but they are an old story to God.

So the Fourth Degree in the Quest of the Sangreal leads us by separate paths of our own choosing to the goal of Wisdom. After we have learned the joy of fellowship, and the great truth that our loyalty is toward the object of our search, rather than to the armor we may wear; and after we have discovered that it is we ourselves who are the body of Christ, and that we must heal and save or the world goes unhealed and unsaved; after all these things have been experienced and learned, a still further discovery forces itself upon us. It is that the Sangreal lies all around us, and may be seen by any one sincere enough and clean enough to look for it.

Each must look for himself; not where another searcher bids him, but where the strong urge of his own soul draws his eyes. If he look there

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where he sees the gleam, he shall himself behold the pulsating crimson chalice, "veiled in white samite, mystic, wonderful;" and shall hear the marvellous music, and smell the sweet savor of heavenly perfume, and behold the unspeakable glory its radiance sheds on all created things.

Each of us must seek by his own path. Jesus spoke to each in his own language. Preaching to fishermen, he told stories about great catches of fish. To farmers he told of wheat and tares. To housewives he spoke of lost coins, and sweeping the floor diligently, and about putting yeast in the dough and letting it work until the whole was leavened.

Gospel by a Plumber

A plumber once preached to me a marvelous sermon. He was repairing a leak in the water pipes under an old frame house which had no cellar, but was raised on posts. After some hours of hard toil in that dirty, foul-smelling darkness, where he had to be very careful with his torch lest he set fire to the house, he crawled out, covered with dirt and mud, but whistling. I said, "You have a pretty tough job." "Oh," he said, "there are good points about it. I like to feel that I am letting life into that house, and taking death out."

"Letting Life in!" By repairing the water pipes down in that filth he was causing the water of life to flow into a dwelling where death would reign without it. He was causing the sewage and the contaminating filth, carrying death and disease, to flow away into the sewer.

This plumber recognized his own calling as a ministry of God. He had attained wisdom. He had found the Sangreal—in the muck and slime beneath an old house, among the sewer pipes!

There is a gospel of bricklaying. The whole vast structure of Masonry, with its philosophy of living, is based upon pride in stones well and truly laid. There is such a gospel in every manner of making a living. Christ found a parable of his Kingdom in every occupation—and so must we.

Are you a baker? Christ compared himself to the Bread of Life, and the central petition of the Lord's Prayer is for Daily Bread. Are you a dressmaker, or a tailor? One of the requisites of the Kingdom, said Jesus, is a proper garment. Are you a barber? Christ said "Thou, when thou prayest, anoint thy head, and wash thy face." St. Paul was bidden to take certain men and shave their heads, in fulfilment of a vow. Are you a musician? Music is the very picture of heaven. Are you a school teacher? Christ's own title is yours. "One is your teacher, even Christ." Are you a newspaperman? The very word gospel "evangel," means "Good news."

Taking Side Paths

But there is another side to this quest. You may not recognize the secret of peace in your own occupation, because it is threadbare. Take, then a hobby, a sidestudy. Take up botany. Read the works of Fabre on insects. Read up on atomic energy, or on architecture, or poetry. Are you interested in dancing? The history of the dance is the history of primitive religion. "Praise the Lord with cymbals and dances" says the last Psalm.

Those who have attained the degree of Wisdom in the Quest of the Sangreal have taken all knowledge for their province, and have divided it among themselves, so that those interested, say, in Chinese antiquities may share the joy of fellowship and discovery with those like minded; whereas those interested in modern education, or in surgery or in the dissection of atoms or in the evolution of furniture may band together likewise. There is not one of these paths to the eternal hills that does not lead to the altar, if it be well and truly followed.

Pity it has been that the guardians of the altar have kept such stringent rules, permitting no pilgrims upon that mountain who did not place their footsteps precisely in the pious prints made by saints who have gone on ahead!

Myriads of strong and eager souls have been driven out of the church by this ignorant stupidity on the part of parish clergy. Men and women of keen minds, highly trained, found themselves forbidden to think new thoughts, and with nothing to do worthy of their powers.

Seeking Hidden Shrines

But the Degree of Wisdom, in the Quest of the Sangreal, is for all who cannot abide to remain forever in the palace halls and the banqueting chamber, and in the rich company of those who are at ease. They love to fare forth in lonely ways, through terrible forests, across desolate moors; sure that somewhere, even though in the darkest night, they shall come upon a chapel where candles are lit by unseen hands, and invisible choristers sing, and there, upon an altar no man has seen before, stands the object of their quest, the wine of the life-giving blood of the Almighty God, ready to heal the despair of the world.

* * *

QUESTIONS

1. Name some of the great crises in the history of religion.
2. Have the class discuss the relationship of Christianity to modern science.
3. Let each member of the class relate how he can serve God through his vocation.
4. Does the Church foster knowledge—discuss this both historically and with an eye on the present.

On the Cover

A PICTURE of the altar window in St. Peter's, Lakewood, Ohio, the Rev. D. LeB. Goodwin, rector. It has the figure of Our Lord, regal and triumphant, as the central figure. In the upper section of the left panel St. Paul and King David are pictured. The lower panel shows St. Cecilia, patron saint of music, and in the background St. Agnes. The panel next to the center shows the Virgin Mary and Magdalene, while the central panel, beneath the figure of Christ, has the figures of St. Michael, St. Francis, John the Baptist, King Louis of France, Pope Gregory, Moses signifying the old law and St. Paul symbolizing the new. The window, done in brilliant coloring, is the work of the Von Gerichten Studios of Columbus.

The General Seminary

TO twentieth-century America an educational institution that conducts an endowment campaign for only a million and a quarter and goes about raising it as quietly as the General Theological Seminary has done is something of an anomaly. Large drives and hard are the rule, with slogans, mass meetings, quotas and all that goes with the highly developed technique of touching hearts and pockets quickly, painlessly—and thoroughly. But for some months past the official seminary of the Protestant Episcopal Church has been putting its modest request for financial assistance in improving material equipment and raising instructors' salaries before the public in a quiet way.

And it is a request deserving generous response. There must be few educational institutions in the country the salaries of whose professors have remained constant throughout the past three decades; yet that is the case at Chelsea Square, and at the same time a standard of scholarship and instruction has been attained which has placed this seminary in the front rank in theological education and among graduate schools generally. No one will question the necessity not only of maintaining but of advancing that standard, if the ministry is to meet the extraordinary demands made of it in the modern world. To relieve the staff from actual financial embarrassment and to enable its members to contribute more to research and to theological

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and critical scholarship is the primary basis for the present appeal. Yet there are other items; the seminary is without adequate funds to finance its new venture in training for the ministry—the introduction of the tutorial system; the students still have the unique privilege of heating their own suites with open coal grates; the library is inadequately endowed and housed; and the plant contains no assembly hall.

The wind, the earthquake, and the fire of intensive drives for this or that cause have swept again and again over the community of the altruistically-minded. Here is an institution which contributes in an important way to the many-sided life of this community, and touches in a vital manner that of the nation at large. Can it be that the still, small voice which bespeaks its pressing need will go long unheard?

A Sentimental Johnny

The Need of Human Sentiment

By

REV. G. A. STUDDERT-KENNEDY

A SENTIMENTAL Johnny is not an easy bird to catch. There are so many kinds of Johnnies, and such different sorts of sentiment. When Edward declares that Angelina is like a rose in June when, as a matter of fact, she has a face that would stop a clock, that is sentiment. It is a strong feeling that sometimes blinds a mind to facts.

It may last a lifetime if Edward is a lucky man. He may die in a darkness that is brighter than light.

It is sometimes true that where ignorance is bliss 'tis folly to be wise. There are some facts it is better not to face, especially at breakfast-time. But on the other hand, the sentiment may not last beyond the honeymoon. In that case there may be the devil to pay—cash down, without discount.

The Folly of Conceit

Sentiment is dangerous, because facts are stubborn things and have a way of bobbing up just when you least expect them. They seem at times to take new life and come out to hit you in the eye as an unexpected door does in the dark. But it is far from true to suppose that love alone is blind and blinding.

Jealousy, envy, pride, suspicion, and mistrust—all these can blind our minds to fact, put out the light of reason, and plunge us into darkness. A jealous woman is often blinder than a loving one. Conceit can make the skin too thick for any point of fact to pierce, and conceit is commoner than love, and has a million different forms.

Sung Tung-Po, a Chinese Confucian commentator of the last century, writing about the Europeans, remarked: "The Barbarians are like beasts and not to be ruled by the same principles as the Chinese. Were one to attempt to control them by the great maxims of reason it would tend to nothing but the greatest confusion."

He was a sentimental Johnny. There was in him a strong feeling blinding his eyes to facts. He was suffering from national conceit.

It is a common sentiment and as dangerous as love—even more dangerous as the world is today, because it may lead to trouble that cannot be settled even in the Divorce Court, but only by the shedding of good red blood.

We said things of that sort about the Germans in the War. Most of us have a feeling that we are different from, and in some mysterious way better than, other peoples in the world. It is natural enough as a sentiment, but none the less dangerous for that. Edward's sentiment about Angelina is natural, too, but it blinds his eyes to facts, all the same.

Do They See the Facts?

It is often brought as a charge against "Sentimental Johnnies" who believe in the Fatherhood of God and the brotherhood of man that they are dreamers who, if they had their way, would ruin the country with their wild ideas; whereas the strong, practical men who know what's what put their trust in a good strong navy. They are not blind to facts, but see things as they are.

But do they? I doubt it. I think they are as sentimental as Edward about Angelina.

They see this world as made up of sovereign independent nations armed to the teeth, each one relying upon its power for its peace and prosperity. On the face of it that might seem to be true to eyes that are blinded by national conceit, fear, and a childish trust in force.

The Family of God

It is the face of Angelina as it might appear to Edward after the sentiment of hatred had taken the place of love, when he wanted to murder, not marry, her. It is a sentimental nightmare that has displaced a sentimental dream. It is a fact distorted by strong feeling.

Now, those who see the world as a family are facing up to facts, facing up to the great modern fact that all nations are dependent upon one another. They are partners and their partnership cannot be broken. They have taken one another on for better or for worse, for richer or for poorer, in sickness and in health; there is no death to part them, and they cannot obtain a divorce. They may not understand or love each other yet, but they have got to make a home or live in a hell.

Those are the facts, and the faith in the Fatherhood of God which includes all nations is the only way to face them. It is the same with the classes. The workers say they will never get anything unless they fight for it.

They repeat in another form the folly of Sung Tung-Po. "The rich and powerful are like beasts," they say, "and not to be ruled by the same principles as the working people. Were one to attempt to control them by reason it would get us nowhere. Organization, solidarity, power — these are the things that count. We are practical men and we know what's what."

It is the same on the other side. "You cannot do anything with these agitators. Reason is no good. You must play them at their own game." Friends of mine on both sides talk like that, and despise my doctrine of the Family as sentiment. But the facts are on my side.

Human Sentiment Necessary

Feelings of mutual antagonism, suspicion and mistrust, fear, envy and greed of gain continually blind their eyes to the great fact that, for good or evil, we are one family, dependent utterly upon one another.

I've been called a sentimental Johnny. Perhaps I am. We need men with sentiment—kindly, human sentiment, dominated all the time and well controlled by native shrewdness and sound common sense. But senti-

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ment of the other sort of which we have so much—the sentiment of war—is as dangerous to homes as dynamite to Dresden china. We must keep that well locked up.

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Let's Know

MORMONS

By Rev. Frank E. Wilson

COMES a letter to my desk asking for some information about the Mormons—particularly as to polygamy and the secrecy of their temple rites.

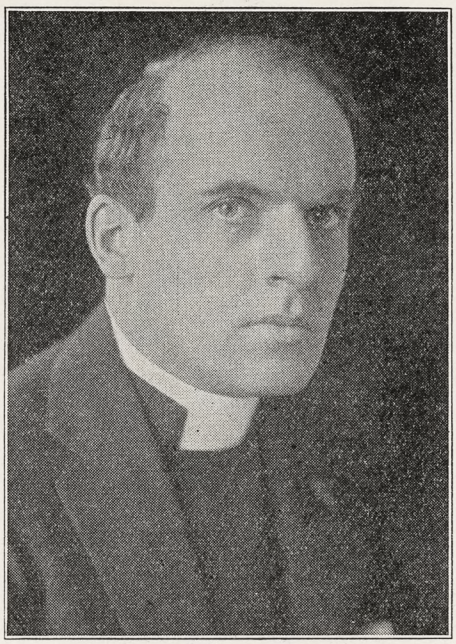
"The Church of Jesus Christ of Latter-Day Saints," which is its official title, dates from 1830 when it was incorporated with six members in New York state. Joseph Smith, by angelic revelation, had discovered some gold plates with writings which he deciphered. The story told how a Hebrew prophet, named Lehi, left Palestine 600 B. C. with a mixed Hebrew following and migrated to America. Their descendants split into two groups under his two sons, Nephi and Laman. The Lamanites exterminated the Nephites and became the progenitors of the American Indians. The Nephites left a lengthy record of their affairs which was condensed by a later prophet named Mormon and it was Mormon's story which was preserved on the gold tablets.

Smith and his followers removed to Ohio, then to Missouri, and then to Illinois where Smith was killed in a row within the Mormon body. Then Brigham Young appeared and led the band to Utah where they have maintained their headquarters ever since. They set up a powerful organization which came into conflict with the United States government, especially on the question of polygamy—Brigham Young had something like twenty-five wives. The federal government passed laws against polygamy which were resisted by the Mormons. The government confiscated their property and the case was taken to the U. S. Supreme Court. After the Court had upheld the law, Wilford Woodruff, who was then president of the Church, issued his manifesto in 1890 enjoining his people to refrain from any marriage which was forbidden by law. The principle of polygamy was not removed from their teaching but it was held in abeyance to avoid trouble. When Utah was finally admitted to statehood, the property which had been confiscated was restored to the Mormon Church.

There are secret rites connected with baptism and marriage which are carried out only in their temples and from which all so-called "Gentiles" are rigidly excluded. Just why—I do not know. I have listened to a professional lecturer on Mormonism revealing various horrible things done in these secret rites (and incidentally raising money for anti-Mormon purposes). The revealed secrets gave no thrills and I was not much impressed by the lecture.

In 1844 there was a split-off by a group who called themselves the Reformed Church of Jesus Christ of Latter Day Saints. I believe they have their headquarters in Missouri and they have always opposed polygamy.

The Mormons place the Bible and the Book of Mormon on the same footing—both being the Word of God. At first they permitted the freest kind of prophesying but with everyone playing the prophet confusion became worse confounded and the hierarchy carefully restricted the privilege. They believe in baptizing people by proxy for unbaptized ancestors. They believe in the literal restoration of the lost Ten Tribes of Israel and that Zion will eventually be re-built on the American continent. Those baptized by immersion into the Mormon faith are the "saints" and everyone else is a Gentile or outsider. The system is a strange hodge-podge of Hebrew theocracy with a few Christian touches added—all resting on the fantastic background of Joseph Smith and his golden plates. I have never had anything to do with them, but it is a source of wonder to me how anyone can take it all very seriously.



REV. GEORGE C. STEWART
Has things to say on politics

Cheerful Confidences

A RECTOR'S DUTY

By Rev. George P. Atwater

A GROUP of theological students recently held an informal discussion as to their methods of work when they got into their parishes.

One student said that he would make no pastoral calls whatsoever. He planned to have an office hour and if any one cared to see him, he could be found at his office. (Note, unless he is a hermit by nature, he will be very lonely.)

Another student said that he would make one round of parish calls, within a definite time, and stick to that routine. (Note, that is a sound ideal, as far as it goes, but it doesn't quite meet all the needs).

A third student said that he would make calls as they were needed to develop the life and resources of the parish. Every family would receive a call according to the needs, and according to the interest of the family. Some people were naturally leaders and they would at once stand out in the parish life. Whatever was needed to develop to the full the interest and resources of the parish, and to bind the people to the Church by the most stimulating of all human contacts, that is friendship, he would do, even if it meant a call once a day, in some instances.

I am venturing to offer a few suggestions about pastoral work which arise from extended experience.

It is obvious that every good pastor will make an effort to visit the homes of all his people, and to establish friendly relations with all members of the family. This is the method of any substantial missionary work of the Church. That is a primary duty of a pastor, and it is also the source of very great satisfaction to him. The rector who does not enjoy visiting in the homes of his people is terribly handicapped.

But beyond his work as pastor, he is likewise rector, that is, the director of an enterprise which has serious responsibilities. He is the head of an organization which holds property, raises a budget for the support of the national, and diocesan and parish work, and which must develop every opportunity to extend the influence and power of the Church.

So the rector has calls to make as pastor, and he has calls to make as rector.

It becomes his duty as rector to strengthen the life and work of the parish. Some persons have capacity for leadership. As rector he must seek them out and increase their interest in the field in which they might serve. Some persons

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have aptitudes for some phases of parish work requiring special skill, such as the insurance upon the buildings, the upkeep of the buildings, the investments of the parish endowments, the educational program, the publicity, the financial program. Such persons must be sought by the rector as part of his responsibilities. Some persons have wealth. A big idea for the development of the parish life must be held before them. A worthy place must be found in the parish program for any who wish to consecrate some of their wealth to the work of the church, and they must be individually educated to appreciate the value of that part of the program. That is the work of the rector.

The clergyman who is concerned merely with his functions as priest, or pastor or preacher, and neglects his responsibilities as rector, is inviting trouble.

Our seminaries would do well to have a course of instruction upon the obligations of the clergyman as rector of a parish.

About Books

DOES CIVILIZATION NEED RELIGION? *Reinhold Niebuhr. Macmillan.* $2.50.

Civilization looked at through the eyes of Reinhold Niebuhr is on the verge of moral and spiritual bankruptcy. It is a very dark picture that he sees and whether we agree with him or not we have to admit that he describes it in telling fashion and with remorseless logic. The situation is well nigh tragic and hopeless. We may look in vain to organized Christianity to redeem the situation. The orthodox church has little to offer, because its anti-rational theology has alienated the intellectual classes. The modern church is equally futile because it refuses to see any serious defects in our civilization. Life, according to its gospel, goes automatically from grace to grace and from strength to strength.

Our only salvation, he tells us, is to be found in a new asceticism initiated by laymen who lack neither the technical skill nor the spiritual resource to deal with the practical problems of industry and politics. The new ascetism must be in the world and yet not of the world, rebuilding the social order rather than new religious institutions. Our only hope is the restoration of ethical integrity to religion and religious defiance to the moral effort.

Doubtless Dr. Niebuhr's remedy for the situation is correct, but he does not make it clear where these laymen are to receive their initial impulse or inspiration. Ethical integrity is so painful that most men are tempted to seek some short cut to it. It would seem that if we are so spiritually and ethically mediocre that the only thing we can do is to muddle along the best way we can until the catastrophe or the millenium, Dr. Niebuhr's counsels are counsels of perfection. They are good as far as they go, but they are too academic.

Irvine Goddard.

* * *

A MANUAL OF GRAMMAR OF THE GREEK NEW TESTAMENT. *H. E. Dana and Julius R. Mantey. Macmillan.* $4.00.

It would be difficult to find anywhere a better handbook of the grammar of the Greek New Testament than this one. There is a simplicity and clarity of presentation which admirably adapts it to the needs of the average Greek student. The clergy who still love and use their Greek Testament will more than welcome it. Dana and Mantey are great Greek scholars and they have given their widest research and most diligent effort to the production of this excellent handbook.

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Preacher, Pulpit and Pew

By E. P. Jots

Uncle Toby had a neighbor who was in the habit of working on Sunday, but after a while he joined the church. One day he met the minister to whose church the man belonged.

"Well, Uncle Toby," said the minister, "do you see any difference in Mr. Smith since he joined the church?"

"Yes," said Uncle Toby, "a great difference. Before, when he went to mend the fences on Sunday, he carried his ax over his shoulder. Now he carries it under his overcoat."

* * *

"Mother goes to the Methodist church," said a little girl to the new neighbor.

"And isn't your father of the same denomination, dear?"

"I don't know zackly what daddy is; he don't go to church with mother. Uncle Robert said daddy must be a Seven Day Absentist."

* * *

A teacher was giving his class a lecture on charity. "Willie," he said, "if I saw a boy beating a donkey, and stopped him from doing so, what virtue would I be showing?"

Willie (promptly) — Brotherly love!

* * *

A minister went into a negro barber shop to get a shave. The barber, being under the influence of liquor, made several bad cuts on the minister's face, whereupon the minister, ever alert to call attention to the evils of drink, said: "Now you see what booze does?"

"Yessah," replied the negro, "it shore do make de skin tendah."

Clerical Changes

ANDERSON, Rev. F. L., rector of St. Ansgarius, Minneapolis, has accepted the rectorship of St. Peter's, Manton, R. I.

DURKEE, Rev. Charles C., resigns as rector of St. James, Western Port, Maryland, to accept the rectorship of Grace Church, Elkridge, Md.

GRACE, Rev. R. S., rector of St. John's, Pittsburgh, Pa., has accepted the rectorship of St. Luke's, Lebanon, Pa.

HAUPT, Rev. W. H., formerly archdeacon of Kansas, has accepted the rectorship of Grace Church, Philadelphia.

ROBERTS, Very Rev. Paul, dean of St. Michael's Cathedral, Boise, Idaho, has accepted a call to Grace Church, Colorado Springs, Colo.

SCOTT, Chaplain William Reese, U. S. Army, has accepted a call to the rectorship of St. Paul's, Doylestown, Pa.

TALBOT, Rev. R. C., associate at St. Luke's, Racine, has accepted the rectorship of Grace Church, Sterling, Illinois.

TOPPING, Rev. Robert C., rector of St. Stephen's, Denver, has accepted a call to the rectorship of Grace Church, Anderson, South Carolina.

URBANO, Rev. Francis G., formerly in charge of Grace Chapel, New York, has accepted a call to the rectorship of St. John's, Far Rockaway, Long Island.

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NEWS OF THE EPISCOPAL CHURCH

In Brief Paragraphs

Edited by
WILLIAM B. SPOFFORD

IT ISN'T every Sunday that the bobbies are called out to prevent a Church riot, even in England. That happened a couple of Sundays ago so the information comes from Brother A. Manby Lloyd, whose column has to be omitted this week due to the pressure of the Lenten articles. It happened in Darwen, where the vicar, the Rev. E. B. Lauria is too high church for the natives. During the celebration of the Holy Communion a lot of the folks started singing "Onward, Christian Soldiers," just to prove that they had a preference for Morning Prayer without lights. And the crowd outside, so the story runs, was so rough that a few mounted coppers came on the scene and cut up the way they do over here when workers are too insistent about more wages. Brother Manby adds that it is well to keep in mind that most of the folks taking part in the drama were imported from hamlets at the expense of a few natives who are set in their ways about the sort of praying they are going to do. Anyhow it all proves that there are places where people take their Church seriously even if they are not quite so determined about their Christianity.

* * *

Several hundred Minnesota students had a meeting for three days at St. Peter (name of a town), and listened attentively to Bishop William Charles White, bishop in North China of the Canadian Church. The bishop said the way to solve the Church's difficulties in that much discussed field was to train a native clergy. Another difficulty was that the early missionaries were too willing to compromise with the Buddhists and other native religions.

* * *

Chief Justice William Howard Taft, in a letter to the authorities of Washington Cathedral, says that he is sure now, after living some time, that morality is dependent upon religious conviction. Hence, in spite of the fact that he is a Unitarian, he hopes that the millions needed to build the Cathedral will be forthcoming "to represent at the seat of government of our nation the religious inspiration that that government has always found among its people."

* * *

Fifty diocesan and missionary bishops are to meet in Kansas City, Mo., April 18th to consider problems of the Church prior to General Convention. Methods of financing, question of representation of missionary districts at General Convention, and the relationship of districts to self-supporting dioceses are slated for the session. The findings will be reported to the council meeting later in the month.

* * *

A letter recently sent to every clergyman in the diocese of Maryland by Bishop Murray, presiding bishop, states very definitely that one must be confirmed in order to be enrolled as a regular communicant of the Episcopal Church. The letter is undoubtedly prompted by the recent action of the rector of St. Paul's, Richmond, Virginia, who stated that he would accept as communicants of his parish people of other denominations without confirmation.

* * *

President Goold of St. Augustine's announces that a full time college course has been added to the curriculum so that it is now "College" instead of "School". A campaign for $125,000 for buildings is now under way.

* * *

Rev. Henry Sloane Coffin, president of the Union Theological Seminary, preached last Sunday evening at a service of all the students of Greater Boston. The service was held at Trinity Church. Among the noonday Lenten preachers at Trinity are Dean Fosbroke of the General Seminary, Dean Washburn of Cambridge, Canon Streeter of Oxford, Rev. Donald Aldrich of New York, Rev. Robert Johnston of Washington, Rev. Elmore McKee of Yale, Rev. Russell Bowie of New York and Bishop Lawrence.

* * *

Fifteen hundred members of the Brooklyn Sunday School Union attended the annual dinner the other evening, most of them workers in Church Schools. Bishop Stires gave the address.

* * *

Bishop Juhan of Florida writes in praise of the young people of Christ Church, Pensacola: "On Ash Wednesday I attended an early celebration and despite the hour and the deluge of rain, seventy boys and girls were present. Again at the afternoon service the majority of the congregation were young people, and this is typical of the spirit of loyalty nad interest of these youngsters. Their Church seems to be coming first with them. They are not a perplexing problem to their rector and their parents, but truly an example to the whole parish."

* * *

St. Mark's, Louisville, has set aside $1,000 as a memorial to a faithful parishioner, the interest on which is to be used each year to send some member of the parish to a summer conference. Good idea.

* * *

The rector of St. Luke's, Evanston, the Rev. George Craig Stewart, has things to say on this matter of voting for a Roman Catholic for president. After making it clear that Mr. Smith is not his man, he goes on to state that to vote against him just because he is a Catholic, "is uncharitable, un-American, and unchristian. Of all bigotries, religious bigotry is the worst."

* * *

Bishop Murray, Presiding Bishop, paid a formal visit to St. Stephen's College the first Sunday of Lent. "The college is quite beyond anything I had been led to expect in equipment, beauty and quality of personnel." He goes on to say that churchmen should send their sons there, also their cash. "The neglect by Church people of this and the other Church Colleges must not continue. May God bless this good work."

* * *

They are going after them in Georgia—committees have been appointed by the Executive Council of the diocese to visit parishes who are tardy with their quotas. Plans are also under way for conferences on the Church Program, both for laymen and clergy.

* * *

The clergy of the Albany archdeaconery, diocese of Georgia, met at Douglas for a conference—fine speeches and visits to Church institutions.

* * *

Rev. Arthur H. Moore, president of King's College, Halifax, completed a ten day mission at St. Thomas,' Hollywood, California. The rector writes that many of the prominent movie folks attended.

* * *

Rev. Paul B. Bull, Community of the Resurrection, England, was the chapel preacher at Brown University last week. March 25-31 he is to conduct a mission at St. Stephen's, Providence, Rev. Frederick Fleming, rec-

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tor, with conferences also with Brown students. Holy Week he is to be in Newport, R. I., then a week in Washington, followed by a month in Toronto.

* * *

Woman's Auxiliary of Maryland, following out the program for peace outlined at the last General Convention, are commencing an educational program; all day conference on the 30th starts it off, with Professor Shotwell of Columbia as the luncheon speaker, and Dr. John Latane of Johns Hopkins leading a discussion in the afternoon on our Latin American policy.

* * *

Bishop Perry is back in his diocese (Rhode Island) after several weeks abroad.

* * *

The Actors' Guild, at their recent annual meeting, decided to sponsor noonday services in a Broadway theatre Holy Week, with the following speakers: Bishop Manning, Rev. B. I. Bell, president of St. Stephen's College; Rev. Karl Reiland, rector of St. George's, New York; Suffragan Bishop Shipman, and Father Huntington, O. H. C. George Arliss is president of the Guild, which now has a membership of about 1,500.

* * *

The Church Army is having a mission this week at St. Luke's, Fall River. They are beginning their third year in the United States.

* * *

Bishop Graves writes from Shanghai that plans are being made to open St. John's University and St. Mary's School in September. It may be possible also to open Soochow Academy and Epiphany School. Mahan School, Yangchow, is still in the hands of the military, with little chance of reopening.

* * *

Bishop Finlay of Upper South Carolina conducted a mission recently at Grace Church, Camden, S. C. Rev. W. J. Loaring-Clark is to conduct a mission at St. John's, Columbia, S. C., March 26th to April 1st.

* * *

Miss Doris K. Wright has succeeded Miss Georgiana Leake as executive secretary of the Church Mission of Help in the diocese of Vermont. Miss Wright has been supervising nurse of the Episcopal Hospital, Philadelphia.

* * *

The annual service of the Church Mission of Help, New York, is to be held on Sunday, March 18th, at four o'clock at the Cathedral of St. John the Divine. Dean Robbins is to preach. A quiet day is to beld at Trinity Chapel on the 24th.

* * *

Rev. Selden P. Delany, associate rector of the Church of St. Mary the Virgin, New York, announces the formation of a "discussion group," a new development among American churchmen, which is proving to be an interesting and edifying feature of the Friday evening services, taking the place of the lectures which for some years have been given immediately after benediction. The group is an American adaptation of the church tutorial classes which have been so successful in England. The venture was first presented at St. Mary's by Rev. Cyril E. Hudson, the English writer and lecturer, who is a visitor at Berkeley Divinity School. A study of the Old Testament is being made this year in recognition of the fact that most of the problems confronting churchmen have their origin in that portion of the Bible. It is the ideal to limit the groups to twenty persons, admitting only those who will promise regular attendance and outside reading and study. It is desirable to have each group include people of varying ages, mental ability and training, being made up of a few professional people, business folk, teachers, people of the conservative type and others who would be termed radicals. Such a group makes it possible to get the points of view of people from all walks and conditions of life who, under the guidance of the leader make their contribution to the discussion. Dr. Delany reports that the discussion groups at St. Mary's are being very successful.

* * *

Since 1900 the increase in the population of the United States has been 78 per cent. In the same time, the increase in the number of young people going to college has been 445 per cent. The number of students has doubled since the war. The Church has not kept pace with this increase, in providing pastoral care for our college students. Of the three hundred clergymen listed in the Living Church Annual as ministering to college students, only twelve give full time to that work; only eight more can give as much as three-fourths of their time. There are 25,000 Episcopal Church students in college and university. Only about 8,000 of these have any kind of contact with Church clergy. Twenty clergymen for 25,000 students!

Two reasons for our failure to maintain contact with these thousands of our young people are, first, that the Church is organized paro-

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chially, and when groups go out of the parish, there is no provision for following them. It was a long time before this danger was realized because in the earliest universities, as at Oxford and Cambridge, there were hundreds of clergy. A second reason is, the delusion persists that somehow an educated person inevitably remains, or becomes, a Christian. Those who know the American college best do not share in this opinion.

* * *

Special preachers at the Church of the Heavenly Rest, New York, during Lent, include: Father Huntington, O. H. C., Rev. H. Adye Prichard, Mount Kisco, N. Y., Rev. E. Clowes Crowley, Garrison, N. Y., and Bishop Darlington of Harrisburg, father of the rector of the parish.

* * *

A resolution was adopted at the convention of the diocese of Lexington recommending that the canons be changed so as to give a seat in the convention to one deputy from the Woman's Auxiliary and one from the Girls' Friendly Society. A mass meeting on evangelism was held in connection with the convention, addressed by Bishop Darst. Bishop Burton's address also dealt in a graphic way with the layman's responsibility to his Church. Delegates elected to General Convention: clerical, Revs. Dean R. K. Massie, Charles S. Hale, Frank E. Cooley and J. Howard Gibbons; laymen, Messrs. A. C. Hunter, C. M. Harbison, W. W. Pettis and George R. Hunt.

* * *

Albany—The usual custom of united Lenten services is again being followed in Troy and Albany. These are held in the Cathedral of All Saints, Albany, on Thursday evenings and Bishop Nelson is the preacher, the general subject of the series being King of Kings and Lord of Lords. A mission will be held during Passion Week in St. Paul's Church, at which the Rev. Julius A. Schaad, of Augusta, Georgia, will be the preacher. The noon day services in Albany are in historic St. Peter's Church on State Street. The preachers include the two Bishops of the Diocese, the Rev. Messrs. F. G. Budlong, Greenwich, Conn.; Samuel L. Dorrance, Brooklyn; Paul C. Favour, New Rochelle; Wilbur L. Caswell, Yonkers; Percy C. Kammerer, Pittsburgh; Charles K. Gilbert, New York, and a number of clergymen from the diocese.

* * *

United services of the churches in Troy are held on Wednesday evenings at the various parish churches in turn. The Bishops of the Diocese, the Rev. Messrs. A. R. McKinstry, of Albany, and William Powell Hill, of Cherry Valley, and the missioners of the Church Army will preach. Noonday services are held in St. Paul's Church, Bishop Oldham and various rectors in the diocese being the speakers.

* * *

The unharnessed power of laymen, who are capable of carrying the message of religion to people who are without church affiliations, can become a mighty factor in solving many present day religious problems, the Rt. Rev. Thomas C. Darst, Bishop of East Carolina declared in an address to prominent laymen of the Episcopal Church assembled at Washington Cathedral.

Bishop Darst said that although there is cause for alarm in the fact that 62,000,000 of the 110,000,000 people in the United States are without religious connections, there is every reason to believe that these figures can be altered by lay leadership and lay evangelism. He stressed the need for personal evangelism on the part of lay people and said that the present figures should serve as a continual challenge to men and women interested in the Church. He said that the 48,000,000 might easily join the 62,000,000 unless the members of the smaller group reconsecrate themselves to the task of commending religion in every day walks of life, and urged that religion be made a living, vital thing which would show the way.

* * *

The Rev. C. T. Bridgeman, Educational Chaplain in Jerusalem, has just appeared in the New York Times as the finder of an Egyptian stele or stone tablet dating from 1470 B. C. It was found on the Lake of Galilee, between Tiberius and Capernaum,

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DOES CIVILIZATION NEED RELIGION?
By REV. REINHOLD NEIBUHR
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and is believed to be the most ancient of fourteen tablets found to date in Palestine and Syria. It contains a fragmentary reference to a military campaign conducted by Tothmes III of Egypt against the Mittanni Empire of the north, which was later destroyed by Hittites.

* * *

General Convention is only seven months away! It meets in Washington, D. C., on October 10. Even the harrowing suspense of the national election will not eclipse the interest of this great Church event or hinder loyal Church people from following intelligently the important and far-reaching problems to be disussed. The Church papers will have authentic news and reports, and the best use will be made of whatever newspaper space is available. During the time of the Convention, radio will probably add its thousands, or even millions, to the number of listeners at the great general services.

Washington of course has its own charms and will attract more than the usual number of Convention visitors. The splendid Cathedral of St. Peter and St. Paul, making good progress in its building, will be the most important point of pilgrimage, and its beautiful grounds will provide for a superb outdoor service. This is only the second time that General Convention has met in Washington. The other was in 1889, when Bishop John Williams of Connecticut was Presiding Bishop, Dr. Morgan Dix, president of the House of Deputies, and Bishop Tuttle, the preacher.

For the information of readers who have been confirmed since the last General Convention, it may not be amiss to explain that the Convention has two Houses; all the diocesan Bishops and the missionary Bishops are voting members of the House of Bishops; the House of Deputies has four clerical and four lay delegates from each diocese, and one clerical and one lay delegate from each missionary district, domestic and foreign. Bishop Murray is the Presiding Bishop. The president of the House of Deputies will be elected; Dr. Stires, who last held that office, has since become a bishop. Bishop Anderson of Chicago has been appointed to preach the General Convention sermon.

The final chapter, probably, of the present Prayer Book revision, important decisions in regard to the Church's program, maintenance budget and advance work budget for the new triennium, a new approach to the whole problem of advance work, renewed emphasis on evangelism throughout the Church, the situation in China, with the report of Bishop

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Sanford and Dr. Wood after their visit to our missions there, the election of a bishop for Wyoming—all these are among a great number of matters to be acted upon.

It will be impossible to house the entire Convention under one roof. The House of Bishops meets in the Hotel Willard and the general offices of the Convention will be there. The House of Deputies meets in Continental Hall. The Woman's Auxiliary, which holds its triennial meeting at the same time, will have its offices and sessions in the new Mayflower Hotel. Presentation of the women's United Thank Offering is always one of the great events, with a thrilling Church service.

All those very live and interesting men and women who are included under the thoroughly dull title, "Cooperating Agencies," with their own meetings and exhibits, will be there in alphabetical array,—BSA, GFS, CMH, DK, CPC, SCI, ACIN, and those wardens of the future, NFEYP, together with lesser Guilds and Societies and Leagues galore. The Church Periodical Club is doing a new thing in presenting its work in dramatic form; a number of delightful scenes have been assigned to various Washington parishes and are already in rehearsal.

For the time outside the sessions, it is planned to have fewer mass meetings and more study groups than in previous years, to give the maximum value for the time spent. The dominant tone will be missionary. Even if one attended no meetings, it would be no small experience to be present at this great gathering of bishops, clergy and lay leaders and delegates representing every part of the work of the Episcopal Church. Bishop Roots comes from far up the Yangtse; Bishop Campbell from across the world in Liberia; Bishop Rowe comes down from the Arctic Circle and the Bishops from Brazil come up from below the equator. There are the bishops and delegates from all the Islands and Mexico, from all the missionary districts and dioceses in the States, and many Churchmen of national and international fame. Some one who has attended General Convention many times says, "Its chief value, aside from its legislative action, is the personal contact it brings into the lives of so many people who have never before realized that they belong to the Church!"

* * *

Fifty representatives from forty-nine dioceses and missionary districts attended the annual Field Department conference of diocesan executive secretaries held in Taylor Hall, Racine, Wisconsin, February 14-16. Every province was represented by at least three men. The total attendance was sixty-eight, the largest conference yet held by the Field department and undoubtedly the most interesting from all viewpoints. The outstanding feature of the program was the presentation of "A Review and a Prophecy" by the retiring executive secretary of the department, the Rev. R. Bland Mitchell. The rest of the program centered around discussions having to do with the

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Services

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.

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.
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.

Christ Church, Eau Claire, Wis.
Rev. Frank E. Wilson, S.T.D.
Sundays: 8, 9:45 and 11:00 A. M.
Holy Days: 10:00 A. M.

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.

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general Church program for the next triennium, plans for realizing the advance work, and news from the mission fields, with careful consideration of methods proved by experience to be most practical in value for field operations for both national and diocesan departments.

* * *

The New York House, long desired by the Woman's Auxiliary as a residence for missionaries on furlough who are engaged in study and for volunteers in training, has become a reality with the purchase of a house on West 108th Street. The Morningside Heights section was chosen because of its nearness to Columbia University where many of the students will be registered, and because houses better suited to the purpose and the means available could be found there. About one hundred houses had been considered.

* * *

Rev. A. J. Gaynor Banks, director of the Society of the Nazarene, is at present conducting missions in Florida.

* * *

The Episcopal church's second venture in taking motion pictures, and its first venture of the kind outside of Continental United States, is being undertaken this month in the Hawaiian Islands. Rev. John W. Irwin of the publicity department, and Charles E. Welch, cameraman from Philadelphia, arrived in Honolulu, February 1, and set to work the following day.

The men plan to take pictures not only of the Episcopal churches on all the islands of the group, but to film other religious influences of the islands, including the Mormon temple at Laie, Buddhist and other Oriental shrines, the "sacred rocks" at Wasiawa, and other churches. Special emphasis will be given to racial aspects.

The pictures are being taken especially for showing at the triennial convention in Washington next fall. Following that, they will be distributed through the various parishes that desire to see them.

Hawaii was selected as the place for the taking of the second Episcopal film because so little is known of the work there, the Rev. Mr. Irwin declared. The racial situation and other background that will tend to make a unique picture, together with the fact that the work in Hawaii combines home missionary work as well as aspects of Oriental missionary work, also had a bearing on the decision.

* * *

The Bishop of London had his seventieth birthday on January 26. He writes cheerfully and hopefully, in his diocesan leaflet, of Church matters in England, in spite of difficul-

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
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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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ties. There was to be a great meeting of Churchmen in Albert Hall on February 27, to voice the Church's call for international disarmament through arbitration.

* * *

In spite of the Mississippi River flood, contributions from Louisiana for diocesan and general Church work increased by $3,600 in 1927 over the previous.

* * *

The head of city missions in New York, the Rev. L. Ernest Sunderland, had things to say the other day about the menace of unemployment.

"Each great period of unemployment in the past has left in its train an increased number of those who have become delinquents or 'won't-works.' Inevitably, enforced idleness increases the population of prisons and reformatories, and paroled prisoners and probationers fail in great numbers.

"In this emergency, therefore, the social service agencies are feeling that it is better to have a man earn 50 per cent of what it costs him to live than to be idle and a recipient of handouts. In this emergency every effort is being made to create employment.

"Already the increase in sickness and destitution is making itself felt in our centres as the result of this unemployment. Upon the women and children of the unemployed falls the brunt of the burden. Lack of work means lack of income, and this means cutting down on food, with subsequent malnourishment and illness. The effects of this situation will last long after the amount of employment increases."

* * *

"No Christian who is worthy of the name can discriminate against a Protestant, a Catholic or a Jew because of his religion," commented the rector of the Church of the Heavenly Rest and Beloved Disciple, the Rev. Henry Darlington, in his service Sunday morning. Referring to recent official utterances issued by certain Church authorities, Dr. Darlington said:

"I cannot comprehend in my study and understanding of the gospels how any one can deliberately forbid co-operation in the matter of Church Unity. From what I am able to gather from conversation with people of all faiths, including the Roman Catholic, there is a unanimous desire for unity. We are all working for the same end and acknowledge the same Divine leader.

"This does not necessarily mean, however, uniformity, which is perhaps undesirable and may be impossible. It is not necessary to have an absolutely rigid similarity in the matter of how we express our faith in doctrine or in ritual, for there will always be differences of expression."

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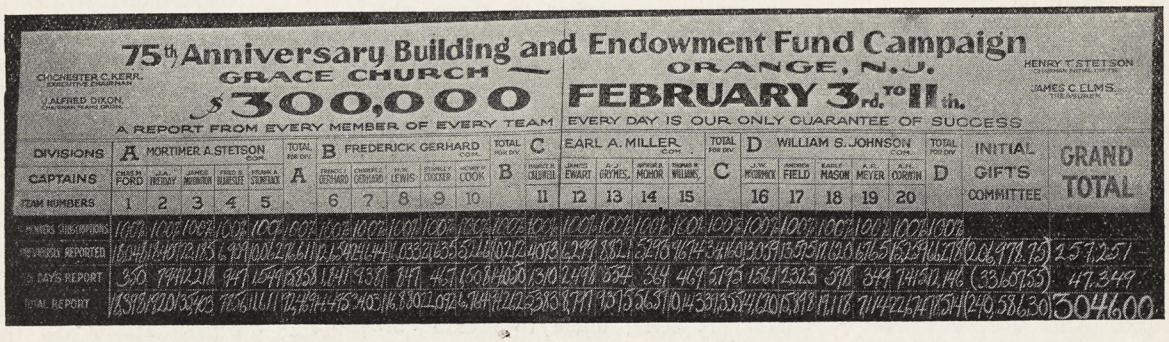

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Another sample was for a Contennial Endowment Fund for St. Paul's Episcopal Church, Albany, New York, concerning which the Rector, The Reverend Roelif H. Brooks, now Rector of St. Thomas' Church, Fifth Avenue, New York City, writes: —

"I cannot begin to express to you my gratitude."

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