

The **WITNESS**

CHICAGO, MARCH 22, 1928

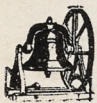


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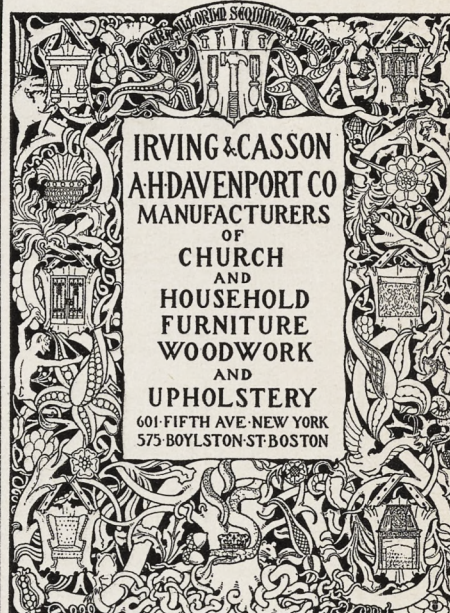


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THE FOURTH DIMENSION

The Need for Sympathetic Understanding

By

BISHOP JOHNSON

THE problem which faces the Church today is how to get a gospel which has dimensions into a point which has no dimensions, or into a straight line. It is the fashion of religious people to be concerned about the world, whereas Christ said that he prayed not for the world but for those whom God had given Him.

We hear a great deal about Christ coming to save the world and we have mathematical treatises on how long it would take Christian people to save the world if everyone were to give a certain amount and to do certain things. These people seem to forget that there were certain folk whom the Lord called swine to whom we should not throw pearls simply because they, lacking culture to appreciate them, have no use for pearls. The only effect of the offering will be that they will turn and rend you, which, I take it, means that if you offer Christ, who is the pearl of great price, to certain types of men, all you will receive is criticism and censure. You cannot force Christ upon souls, not even as effectively as you can force education, although one sometimes wonders how much good education really does to the youth who do not want it.

One frequently reads that the Church is failing because it is not growing. There are two ways of growing: in wisdom and stature, and fat. Perhaps the Church has become so fat that it needs to reduce. I fancy that it would please Christ better if His Church were slender and healthy than it would if it were corpulent and rheumatic. It is possible that the Church is reducing in order to be more effective.

How should we reduce?

First, I think we should go into training and exercise our spiritual faculties more intelligently. So many stop exercising because they do not like their trainers. One would think that the real purpose of exercise was to create a pleasant and agreeable relation between people and rectors and that if this failed then all training would lose its value. Far be it from me to disparage cordial and affectionate ties between priest and people, but it is simply impossible to furnish agreeable rectors to all the people who find them disagreeable because they disagree with them, and who are so disagreeable themselves in their disagreements.

And how we do love to call names at those who disagree with us, unmindful of the fact that we are always most expert in that fault which we discover in others.

Then, I think, when we go into training we should catch the spirit of the training camp rather than the eccentricities of the particular trainer.

The Episcopal Church is the one ecclesiastical organization in America that I have known whose service is perfect freedom. Personally I could serve neither a papal nor a Methodist hierarchy. For the life of me I cannot see the difference between the two, except that their benevolent tyranny exacts quite different things of their ministers and priests. But to me the principle of liberty is greater than the efficiency of uniformity.

I get a real thrill out of the differences within the Church, providing only we play the game according to

the rules and don't whine because we get hurt in our practice of liberality. And to me liberality is not absence of rules. That is merely chaos. Liberality is an endeavor to play the game according to the rules, and I think the player ought to be far more anxious about keeping the rules himself than be fretful because someone else doesn't keep them.

It is mighty difficult to be an Anglican. It is comparatively easy to be a good Methodist or Roman Catholic.

People are so funny; they want a lot of iron clad rules which they haven't the slightest intention of keeping themselves. They merely consider them good for other people.

People lack dimensions. Those who live in a point are those who live for the momentary thrill that they get out of an aeroplane, an automobile, a prize fight or a scandal. How can you get the Gospel of Christ into heads which are capable of neither length nor breadth nor height, but have the proportions of a point?

Those who live in a straight line are those who have a wire from Mt. Sinai to New Jerusalem and from which they tap their infallible assertions.

People who are filled with prejudices are chiefly notable for their antipathies.

Those that live in a square are more plausible. It looks as though you could get a cube into a square. You can't. You can merely stand a cube upon a square. These are they who have a certain religious zeal and a certain humanitarian breadth but who lack depth and height. To them God

is chiefly wonderful in His willingness to conform His evangel to the two dimensions which they manifest. They will have no creed and no judgment day, no birth and no resurrection, because these treasures of the Church belong to the third dimension.

And then, really there is a fourth dimension about which all of us are skeptical. It is the dimension which

has to do with looking at things from different angles, and which seems to be the dimension which Christ had in such a wonderful degree. It is the dimension which enables a Pharisee to get the viewpoint of the publican, and a saint to understand a sinner, and a controversialist to give his opponent credit for sincerity and some intelligence.

Let us all pray for the fourth dimension. Let us realize that the Church places a difficult obligation on us, which is greater than that of canons and rubrics, and that is the obligation to maintain an attitude of sympathetic understanding toward our brethren who differ from us most radically and yet eat with us at the same table.

MUSIC: THE SWORD OF GOD

The Fifth of the Sangreal Series

By

IRWIN ST. JOHN TUCKER

"WHERE wast thou?" the Voice out of the whirlwind asked Job, "when the morning stars sang together, and all the sons of God shouted for joy?" In the picture of the end of the world, the throne of God is surrounded by a great multitude singing a new song, and by harpers harping upon their harps, the Bible thus linking the beginning of the world with the end of it by the power and majesty of song.

Singing marks every stage in the story of redemption. Any nation's history is written much more truly in its songs than in its laws. Of no nation was this ever more true than of Israel. With exultant song Moses and Miriam led the rejoicing at the further side of the Red Sea: "Sing ye to the Lord, for he hath triumphed gloriously; the horse and his rider hath he thrown into the sea!"

Songs marked every stage of the long pilgrimage through the desert. Fragments of them are preserved in the books of Exodus and Numbers, little choruses that swept up and down the long line of march, or were chanted beside fires that illuminated the desert wastes.

Sisera's defeat is made immortal by the song of Deborah. The defeat of the Amorites is preserved in a little chorus that has made a great deal of difficulty:

"Sun, be thou silent on Gideon
And thou, moon, in the valley of
Aijalon
Until the Lord be avenged of his
enemies!"

The birth of Samuel the King-Maker is marked by the Song of Hannah, that prophecy of the Song of Mary. David was famed as a minstrel before he was known as a mighty man of valor. By his songs the Sweet Singer of Israel dominated the thought of more people through a longer time than any other poet who ever wrote. He founded schools of poets and singers that stamped Israel with a deathless mark, so that even

today Jews rank first in number among the musicians of the world.

Large portions of the prophets are in poetry. Amos chanted his doom songs. Isaiah's epic poems are mingled with political speeches. Jeremiah's lament sounds the depths of despairing woe. During the exile, songs of Zion comforted the weary hearts of the exiles. After their return the Psalms of Degrees cheered the long journey to Jerusalem.

HYMNS OF THE GOSPEL

The New Testament begins with a burst of song. Its first utterance is the Hymn of Zacharias at the birth of John the Baptist. This is echoed by the Song of Mary, later by that burst of heavenly joy, the Gloria in Excelsis, then by the Song of Simeon. All of these form a part of the regular daily services.

Singing children greeted the entry of the Lord into Jerusalem, and their song still proclaims the approaching consecration of the Eucharist. Jesus and his disciples sang a song at the Last Supper; and still we sing a hymn as we approach the Lord's Table. From the cross he sang the opening verse of Psalm 22, "My God, my God, why hast thou forgotten me?"—the beginning of that marvelous prophecy of the crucifixion which he was even then fulfilling; the psalm whose exultant final words of victory his failing lips could not frame.

Hardly had the Holy Spirit been poured out upon the young Church than the disciples went everywhere singing. Little fragments of those early Christian songs are embedded in the text of the Epistles, like "Awake, thou that sleepest" and "Faithful is he that promised." Paul and Silas sang in the jail at Philippi. Paul bids his converts sing to themselves in psalms and hymns and spiritual songs—adding one bit of caution greatly needed now, "I will sing with my spirit, but I will sing with my understanding also."

During the long-drawn horror of

the persecutions the Christians sang in catacombs and hidden holes where they gathered to celebrate the forbidden mysteries. They sang in church, and at their tasks, and early in the morning, and by candle light.

During the Middle Ages they sang. The Dies Irae and the Stabat Mater, two of the world's most exquisite hymns, were written then. They sang on the way to the Crusades. Francis of Assisi sent his "minstrels of God" everywhere singing. It was the hymns of Luther and his followers which swept over Germany with their sturdy German Chorale rhythm, and spread the Reformation fast and far. Few can or ever could understand a theological argument, but any one can be captured and moved by a powerful song. It was the hymns of the Wesleys which gave much of its strength to the Methodist movement, which, had it been allowed, would have filled the English Church with a rebirth of the fire of the Holy Ghost.

What conquered the backwoods of America for Christ, when the state Church of the seaboard colonies lay slothful among its glebe lands in Virginia, or fattened by royal grants in New York? It was the gospel hymns, sung by torchlight under rudely built booths, where circuit-riding preachers shouted and wrestled with the forces of evil all others had fled before.

HISTORY IN MUSIC

The history of the Christian Church, like that of Israel, is written in its music. Of all the published collections of music, nowhere is there one so full and rich as our own Church Hymnal.

Why are we so ignorant of that great treasure of song which is our own? Russian choral singing is sweeping the world of musicians with amazement and new wonder; because the Russians developed their own musical genius. It is part of our difficulty that we have so rich an inheritance. The harp of a thousand

strings which has come into our hands needs singers moved mightily of the Spirit to wield it; and we have been lacking in that strength. In one thing alone, the Anglican chant and the Psalms and Canticles in English, we have a treasure others envy.

Study the hymnal's roll of authors. You will see the Church's long life pass before you as in a panorama, summoned up by the changing choruses of that unceasing praise. Saints of the days of the Persecutions lift up the strain, almost before the Gospel hymns have ceased. There are songs of the days of the Councils; songs of the Crusades; songs of the great missionaries who reclaimed Europe, like "St. Patrick's Breastplate"; songs of the Reformation; songs of the missionaries to India and China; songs of Wesley; songs of the Greeks and Latins, and songs of a year ago.

SONGS OF THE CRUSADERS

Take a simple and well-beloved hymn, "Jesus, the very thought of thee with sweetness fills the breast." It was written by Bernard of Clairvaux. Now take any encyclopedia and look up the life of Bernard of Clairvaux, and to your ears will come the far-off shout of the crusaders, as under the fire of Bernard's preaching the flame spread all over Europe to retake the holy places fallen back into Saracen hands. He drew up the rules for the Knights Templar, and secured their charter. This very hymn was sung by the Crusading hosts under the walls of Acre, and by pilgrims on their way to the Holy Sepulchre.

A whole sequence of hymns written by Bernard of Cluny form an epic of exquisite beauty. "Jerusalem the Golden" is part of the epic, which must be read in Latin to understand its full majesty. And any student of Church history knows how great a function the Order of Cluny performed. If you have read Charles Kingsley's "Hypatia" you will remember the character of Synesius, the hunting bishop. Synesius wrote the hymn, "Lord Jesus, think on me."

Numerous hymns signed with the name of John Mason Neale are translations of old Greek or Latin hymns whose authors shine brightly in the constellation of saints. They are all there in the hymnal. Bishop Heber and St. Francis Xavier; Martin Luther and Thomas Aquinas; Peter Abelard, foe of Bernard of Clairvaux, and John Henry Newman; John and Charles Wesley and John Bunyan. There are several by Venantius Fortunatus, who was bishop of Poitiers while the Ecumenical Councils were still being held. There are hymns by James Russell Lowell, and by John Greenleaf Whittier, and by Rudyard Kipling, and by Alfred Tennyson, with poems by Addison, and Alexander Pope. The whole glorious company of all the ages is presented there.

On the Cover

THE REV. GEORGE DAVIDSON, rector of St. John's, Los Angeles, was born in Halifax in 1880. He was reared in Kansas City, attended St. John's Military School, and then a year at Seabury, before going to Kenyon College, from which he graduated in 1902. He completed his theological education at Bexley Hall and went to Independence, Kansas, where he built a Guild Hall and established missions in neighboring centres. In 1905 he became rector of St. Luke's, Marietta, Ohio, where he remained until 1911 when he became rector of St. Mark's, Cheyenne, Wyoming. In 1913 he became the rector of St. John's his fifteenth anniversary being celebrated next month. Under his leadership the new church has been built which recently received the Distinguished Honor Medal as the most perfect piece of architecture erected in Southern California during the past two years.

Take now the index of musicians, and you will find a company as great. Beethoven, and Bach, Haydn, Mozart and Palestrina are there—giants of song who built their castles on the mountain peaks, and sang out of the very heart of heaven. Folk-songs of immemorial antiquity are there, with ancient Gregorian modes, and plain-song of all ages, and primitive Hebrew airs, and early Greek melodies. Sir Arthur Sullivan, famous for his light operas, wrote some of the most famous hymn-tunes as well. Short harmonies, four or eight bars long, contain the heart of compositions that shake the world with their beauty.

But as we study the lives and times of the men who wrote words and music, they appear more and more as battle songs, songs of pilgrimage, rather than as things to be enjoyed for their own sake. They were not written, and are not to be sung, for our enjoyment, but rather to rouse us, like trumpet-calls.

By the structure of our Church, the choir is kept strictly subservient to the altar. The organ is an afterthought. For many centuries no instrument was required to help the voice of believers. Even today the Oriental churches think it profanation to play an organ in church. As a result, they have developed voices that put organ pipes to shame.

In many Protestant places of worship, the gilded pipes of the organ and the self-conscious faces of the singers dominate everything, dwarfing both preacher and Lord's Table. But in Churches of the Way, this is not so. Singers, like the preacher, must stand

to one side of the path to the altar. They are witnesses, and helpers, and inspirers to pilgrims along the road; they are servants of the altar—no more. But therein lies their glory.

Among knights errant, singing was highly prized. Fights were sharp and bitter, and required keen sword, strong arm and doughty heart. But always long stretches of road lay friendly and peaceful in the sunlight, and many a long evening had to be passed by flickering fires, whiling the time away with song.

So, soldiers in the world war, to ease the intolerable weariness of drill, or perhaps to help them forget the more intolerable awfulness of slaughter, sang lustily in periods of rest. At their reunions they still shout out the stirring choruses that helped them put weary miles behind them on the march, while speakers recount the greatness of their deeds.

But who from this would deduce that wars are fought, and armies raised, for the purpose of singing songs? Children of today are taught patriotic songs in school, and on national days they listen to memorial addresses. But any child who believed from this that the world war was fought, and the Civil war raged across the land, in order that soldiers might gather and sing "Over There" and that pompous gentlemen might deliver school addresses, would be, very justly, set down as dull.

Yet there really are persons who firmly believe that the church exists simply to provide auditoriums wherein people shall gather to enjoy songs by paid singers, and hear sermons by professional speakers.

We spend more money on our music than on mercy. We have come to look on church music, not as a means of strengthening warriors in a desperate battle, or of healing their wounds or encouraging the defeated, but as an end in itself, as though a war could be won by singing, or as if, indeed, there were no war, and these stirring words about "Onward Christian Soldiers" were merely a device to help a marching choir keep step.

Study the lives of the authors of hymns and the composers of their music. These familiar melodies will be transformed before us. We shall find in them the agonized cries of souls in distress and despair, seeking some stay of hope and comfort; songs of battle, and calm meditations of souls at peace; songs written by ardent spirits just swinging into bitter conflict, and songs sweet with the memories of eventide, written by souls about to die.

BIBLE IN MUSIC

The hymnal sets the Bible to music. In almost every hymn some dramatic story is set forth. "Nearer, My God to Thee" tells the story of the vision

of Jacob at Bethel; "Abide With Me" tells the story of the walk to Emmaus, and the meeting with the risen Christ. "In the Hour of Trial" tells the story of the denial by Peter in the courtyard of the high priest. Almost the whole psalter is in metrical form, and much of the prophecy of Isaiah. Practically the whole story of the Exodus is told in verse and song. But the amazing tragedy is, so few have taken the trouble even to find out what story the hymns tell!

Study of the hymnal is the best way of teaching the Bible I know, and by far the best way of teaching Church history. And when we extend the scope of the church hymnal, and take in the great oratorios and anthems written by acknowledged emperors of song, we have laid hold on the very Sword of God.

LIFE AND MUSIC

Therefore one degree in the Quest of the Sangreal is reserved for those who seek God as He reveals himself in music. Life is music. Regular rhythmic pulsation of the blood; the

rhythmic expansion and contraction of the lungs, echo the rhythm of the tides, and the swinging alternation of times and seasons and days and years. Color is rhythmic vibration, so also is sound; so also, we are beginning to understand, is matter, and so is life itself.

"Hell's foundations quiver at that shout of praise" says the familiar verse. And it is true. Hell's foundations are evil desires, evil thoughts, evil actions. Mightily are they shaken by sincere singing. Nothing lays the soul bare, strips it of pretense and arrogance and leaves it open to the fresh winds of the grace of God, so readily as does music. "The Devil is afraid of music," says a negro spiritual. But the devil has no cause to fear, nor hell's foundations to tremble, at the cold, empty, insincere singing that all too often fills our churches with a mockery of praise.

Here again the structure, the Logos of the Church holds a gospel. See, it says, the choir is the servant of the altar. These singers are a cloud of

witnesses on the way to the throne of God. They do not face you. They face the Path. They sing to beckon you on, to strengthen and comfort you in the difficult ascent.

Those words they sing are full of the cheer and courage of stalwart souls, who, going through the vale of misery, have used it as a well, and found the pools filled with water. They have gone from strength to strength, and unto the God of gods they have appeared in Zion. This is the meaning of choir vestments: that they who sing beside the Throne of God are they whose robes have been cleaned in great tribulation, and have remained faithful to the end.

* * *

QUESTIONS

1. Name some of the songs of the Bible.
2. Have a member of the class look up and report on "Bernard of Clairvaux"; another, "Bernard of Cluny"; another "The Wesleys"; another, "Thomas Aquinas."
3. Have a member of the class look up and report on some of the more widely known musicians.
4. Discuss the place of music in worship.

THE FIREMAN AND HIMSELF

The Place of "Form" in Religion

By

ALFRED NEWBERY

THE fireman seems such a good illustration. Picture him sleeping the sleep of the physically fit, good healthy animal sleep from which one does not want to emerge until one is satisfied. But at a horribly early hour the wretched bell rings and from the depths of slumber he comes reluctantly to the surface of consciousness. Did I say reluctantly? Does he not? Here is where the primer has to be honest. Behold the fireman, dear children, about to answer the summons of duty. See him rushing into his boots, sliding like a flash down the pole, and before you can say Jack Robinson out of the building and on his way to tragedy, still putting the finishing touches on his attire. Is he not rejoicing that he goes to save human life and property? Does not the bell arouse him to a joyful anticipation of more good to be done in the world? No, dear children, he does not cry "Goody, another fire" when the bell rings. If he says anything it is not repeatable before little children. In fact, if he consulted the impulse of the moment he would remain in bed. He goes reluctantly. He isn't enough awake to entertain fear. He isn't shrinking from danger. He is shrinking from inconveniencing himself by getting

out of bed, a reluctance with which we can all sympathize.

Why then does he get out of bed? Why is he in his boots and down the pole before he has even finished cursing the luck. Well, let us say that habit is strong enough to send him on his way almost without his conscious direction.

This would seem to indicate a very significant line of thought. It is apparently possible for one part of the fireman to make him do what another part of him has no interest in whatsoever. You can achieve habits the momentum of which has a tendency to carry you through impulses that seek to send you in the opposite direction. It is something like a torpedo going through the waves. The individual wave cannot stop it. So if I get a sufficiently grooved habit the impulse of the moment will not avail against it. Obviously, a good form of "moral insurance" is to adopt some "policies," or habits which will render more certain one's progress in a certain direction. For the impulses of the moment are obviously not very trustworthy. If I say "I shall think of God only when I have the impulse to do so (sometimes the buck is passed in the expression "only when the spirit moves me") it is

fairly predictable that I shall think of God less and less. If I say "I shall pray only upon impulse," I shall pray less and less. If you kissed your wife, wrote to your mother, paid the rent, or shaved on that principle, you would presently be without relatives, home or job.

If on the other hand you say "I am going to say some prayers at such and such hours every day, WHETHER I FEEL LIKE IT OR NOT" you may become mechanical but you stand a fair chance of developing a momentum which will some day carry you into a real spiritual experience.

You have two selves, the self of the moment and the self which represents your ideals and your fidelity to them, your temporary self and your permanent self. Your character consists of the amount of victory over the temporary by the permanent. And the deluded person who thinks religion is an impulse as opposed to a form has the horse by the tail. Religion to be sure consists of something better than saying your prayers and going to common worship when you do not want to, but if it doesn't first consist of that it will never consist of anything else. You never met a man constant in prayer who hadn't started by be-

ing regular in prayer. You never met a man supreme in his art who hadn't started by being a slave to the drudgery of his art. That is why religion is among other things a form. That is why the "formal" Episcopal Church talks about regularity in the sacramental life, in fasts and feasts, because until you have made habitual that minimum of expression you are at the mercy of your impulses, and if left there, the city will burn, and so will you!

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. Can one fail at times to save, and yet logically value thrift? Can one love and hate a duty at the same time?
2. What is the relation of habit to one's answer to the above questions?
3. What does this imply as to the value of outward religious duties?

Let's Know

ORIGINS

By Rev. Frank E. Wilson

"WHEN and how did the Church begin to keep Lent?" is a question forwarded to me in a letter, though the question itself comes from a third person.

The word Lent is an old Teutonic word for Spring and became attached to this season in the Church year because it always comes in the spring of the year.

Some sort of voluntary self-denial was a common practice among Christian people from the earliest times. Penitence and fasting went together. In the first few centuries of the Christian era, there was much diversity of practice but the idea itself was universal. In the second century Irenaeus wrote: "Some think they ought to fast for one day, others for two days, and others even for several, while others reckon forty hours both of day and night to their fast." In the fourth century St. Athanasius urged upon his flock the observance of forty days of fast preliminary to (not including) Holy Week—"to the end that while all the world is fasting, we who are in Egypt should not become the laughing-stock as the only people who do not fast but take our pleasure in those days." This would indicate that the fast of forty days was something of a Christian custom at that time in which St. Athanasius wanted his people to share.

In Rome, in the fifth century, Lent consisted of six weeks and so the custom gradually became crystallized, though there were many differences in the methods of observance. Socrates, the Christian historian, speaking of customs in the same fifth century, says: "Some abstain from every sort of creature that has life, while others



BISHOP SLATTERY
Preaches a Lot During Lent

of all the living creatures eat of fish only. Others eat birds as well as fish, because, according to the Mosaic account of the Creation, they too sprang from the water; others abstain from fruit covered with a hard shell and from eggs. Some eat dry bread only, others not even that; others again, when they have fasted to the ninth hour (three o'clock) partake of various kinds of food."

At any rate, as the custom has thus gradually evolved, it now represents forty days preceding Easter set aside for penitence and self-denial in commemoration of the forty days of our Lord's temptation and in personal recognition of His supreme self-sacrifice for us. Strictly speaking Sundays are not technically part of the forty days because Sunday, being the Resurrection Day, is always a feast day. By actual count, therefore, there are forty-six days from Ash Wednesday to Easter but the six Sundays are extra to the forty days of self-denial.

Lent is simply one of those reminders which the Church places before us. There is such a thing as a technique of Christian living and the Church, out of long experience, presents us with tried and proven methods. It tells us that, with the best of intentions, we are likely to become very forgetful of many things we really want to remember and that we need specific reminders. Christ's self-dedication to human redemption is one thing no Christian can afford to forget. Each year the season of Lent sharpens our fickle memories and calls us to special acts of self-denial and devotion as a means of preventing us from slipping away from that

personal contact with our Savior, which, after all, is the touch-stone of all Christian living.

Cheerful Confidences

HOW TO PASS THE HAT!

By Rev. George P. Atwater

LAST week I wrote in these columns of the obligations of the rector. I wish now to speak of one phase of these obligations. A young man told me that during all his course at a theological seminary he did not hear one word about the financial problems of a parish, or of his responsibility toward them.

Yet the first thing a young clergyman finds in his parish life is the financial problem. We may deplore it, we may belittle it, we may theorize about it, we may say that the temporalities of the Church rest with the vestry, but we cannot escape it. When the treasurer fails to send the salary check on the day it is due, and when the Diocesan authorities send along a few hot shots about apportionments, and when the guild pleads that they cannot meet because the room has not been heated, and when the plumber fails to answer a summons to the rectory because the church is slow pay, then the young rector realizes that the financial problem does not neatly rest with the vestry alone, as per theory, but sits on his own front doorstep.

If we are training young men for the ministry and have hypnotized them into believing that a group of business men will stand between them and financial details, and that a life of simplicity and high thinking and renunciation of comfort will take care of the situation, then we had better clear up such an illusion and tell the young men the truth.

And the truth is that you are entering a profession that will demand every bit of your skill and strategy as a financier, if you are to meet in any measure the demands that will be made upon you and your parish. You may be fortunate enough to find some very able assistants in your parish, in which case your work will be lighter.

And the truth is that our seminaries look upon this as a mercenary consideration beneath their dignity, and smacking of worldliness, and they stick to their time honored subjects, and fail to train the young man in the fundamentals of Church finance.

They fail to realize that church finance is as highly specialized a subject as life insurance. It is not at all the simple process that the novice thinks it to be. It does not begin and end when a group of canvassers go about each year and get pledges to the budget and the apportionment.

That method is simply passing the hat on a grand scale, and passing the hat is too simple a method to meet the requirements of such an institution as the Church.

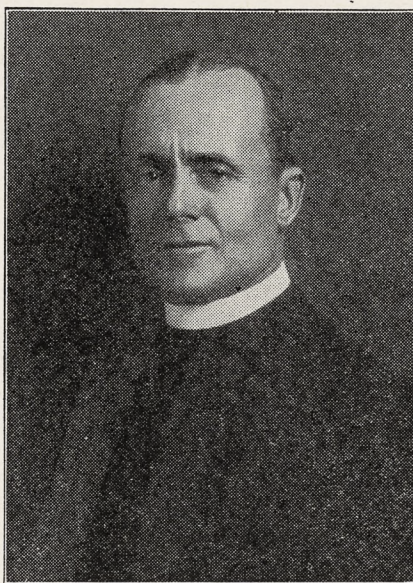
Inasmuch as the Church is not in business, and does not operate upon an income derived directly from its activities, it must depend upon the voluntary contributions of its people. Merely to assume that sufficient support will come from appeals and that the resources of the Church are to be the result of miscellaneous or systematized mendicancy, is to subject our efforts to constant danger.

There are enough wise heads in our Church to discover the principles of Church finance and to set them forth in such a manner that they may be taught to the students in seminaries. If the cause of missions is worth while, and if the growth and expansion of the Church is worth while, then the creating of a financial method is worth while, based on sound principles. To teach such principles and methods seems to be the obvious duty of those who are preparing men to become rectors of parishes.

The General Seminary

IT IS over thirty years now since there has been an increase in the salaries of professors at General Theological Seminary. A rate that was generous in the nineties has long since passed through the stage of being simply inadequate, until now members of the faculty hold their positions on terms which in some cases cause actual financial embarrassment. This condition of affairs in the official seminary of the Church constitutes the primary basis for the appeal the seminary is now making for a million and a quarter dollars to finance improvements and increase salaries.

Men of ability and achievement who have been secured in the past few years to hold professorships at a distinct sacrifice, have literally been forced to eke out stipends insufficient to maintain their houses and care for their families by potboiling or lecturing outside. Most of the criticism that has been directed at the faculty for not presenting the fruits of its scholarship to the world at large through the medium of books can be met largely by this fact alone. Demands on the time of faculty members are increasing year by year through the natural expansion of the curriculum, and because of increasing numbers of graduate students and the growing tradition of close relationship between professor and student. It scarcely needs iteration that men whose lives are devoted to theological and critical scholarship and to the training of men for the ministry



BISHOP MANNING
Praises Work of Negroes

should be entirely free from financial worries.

The problem is particularly acute in another regard. Some of the most important and ably filled chairs at the Seminary will automatically become vacant in this and the coming year. It would be unfair, were it at all possible, to command the services of men of a calibre of maintaining present standards if the Seminary can offer them no more than the present holders of the chairs receive.

Three professorships of primary importance have no endowment whatsoever—those of Christian Apologetics, Hebrew and Cognate Languages, and Christian Ethics. The others are inadequately provided for. The goal set by the Seminary is an endowment of \$120,000 for each of the three chairs, and an additional endowment for the other chairs to make a proportionate increase in income. Most of the money the authorities are able to raise by their present efforts will go for this purpose.

The modern world is making extraordinary demands on the ministry of the Christian Church; the constructive efforts being made at the General Theological Seminary to meet those demands, whether they be in the sphere of practical training, intellectual standards or spiritual quality, have outstripped the Seminary's financial ability. The success or failure of its modest request from the interested public will determine whether or not the institution shall maintain its present position in the forefront of theological education.

The generous gift of a friend who has always given much to church work in Hawaii is providing a new and much desired athletic field for Iolani School.

About Books

THE OUTLAWRY OF WAR. Charles Clayton Morrison. Willett, Clark & Colby. Chicago. \$3.00.

Dr. Morrison has written a book of international importance and interest and we are happy to say that it has captured the imagination of clear thinking and peace loving men on both sides of the Atlantic. In this brilliantly written and subtly organized volume, he drives home the truth that the consideration of the mechanisms of peace is bound to be confusing and unfruitful until there exists a primary understanding about war itself and a common will among nations to abolish it. Once rid of the institution of war through its condemnation and renunciation by the nations, we shall be able to build the structure of peace without appealing to the war systems for aid. The book is a courageous and convincing plea, not to be rid of certain kinds of war, but for the abolition of war itself as an institution. Legionnaires and pacifists alike will clarify their own thinking on this most vital problem by a careful reading of Dr. Morrison's truly noble book.

Irvine Goddard.

EIGHTH NATIONAL CONFERENCE TO MEET

The 8th National Conference of the department of Christian social service of the National Council is to meet in Memphis, May 2nd to 6th. On the program: Rev. Hiram R. Bennett, Williamsport, Pa., on a program for social service in a town of more than one parish; discussion of city missions, with Rev. James H. George, city missionary, St. Louis, leading; Rev. Percy G. Kammerer, Trinity, Pittsburgh, on a program for a downtown parish; Dr. Frank J. Bruno, Washington University, on "The Relation of Social Work to the Church," to be answered by the Rev. Pryor Grant, padre of Toc H, New York; Dr. Hastings Hart on "What the Visitor Should Look for in Jail"; Canon Nelson of Louisville on discussion groups; Professor Norman Nash of Cambridge Seminary, "Is Sin Passe?" (his paper is to be printed in this paper). The chaplain is to be Bishop Casady of Oklahoma.

Witness Fund

We acknowledge with thanks the following donations to the Witness Fund for 1928:

Rev. A. H. Lucas.....	\$ 2.00
Alice H. Marsden	1.00
Mrs. V. E. Theband	1.00
Rev. H. C. Smith.....	2.00
Helen S. Howes.....	1.50
Nora Duder	1.00

Total for 1928.....\$66.00

NEWS OF THE EPISCOPAL CHURCH

In Brief Paragraphs

Edited by

WILLIAM B. SPOFFORD

THERE are those who maintain that this department of the paper should be confined strictly to news. As penman for it, let me say that it will deal chiefly with the movements of the Mighty Army. Too often, however, what movements there are seem to lack an objective so that the news is limited to dreary tales of entrenchments—St. John's, a downtown parish, sold at a profit, is to move to the suburbs—the Rev. Mr. Stoneface held a successful preaching mission at St. Agnes-in-the-Dell—Bishop Mitre confirmed a class of twenty at St. Paul's and thus broke a parish record—the diocese paid its quota in full—special services with the following nationally known preachers—after all there is a limit to the number of columns of such pure news one can knock off at a sitting. So, believing that there is a tendency on the part of even the most loyal Church folks to cast aside even better Church weeklies for the *New Yorker*, I attempt to lighten the sombre paragraphs by squeezing in here and there a lighter line.

To do so successfully requires help and I beg such assistance. A *good idea*, for example, that has been tried successfully in your parish and might be welcomed by the shepherd of another fold, who is after all in somewhat of a rut himself. Or a *keen observation*, your own or another's, that might give spice to the meal; something perhaps that you heard a clever person say or a line picked up in your reading. To illustrate, when Samuel Butler said that a certain congregation was composed of people who would be equally horrified at hearing the Christian religion doubled or at seeing it practiced, he won a place among the immortals. Likewise Mr. Shaw, who in declining to contribute to a book on marriage, remarked that no man dare tell the truth on that subject while his wife was living. He was brave to say that much. Then there is a place for tributes to those who have performed *notable service*; the organist who has stuck to his job these many years, or the old janitor, now the verger, who has worn out so many brooms in the service of God. *Prophecy*, too, should have a place, though one has to be a bit more careful there. I might gaze into the crystal and tell you whether the next president of the House of Deputies wears a chasuble of a Sunday morning or just a plain black stole, but it is wiser I am sure not to do so. Then there are *stories*; not

the bright remarks of the children, for after all most of us have children of our own, but little tales about people of the Church that might amuse the rest of us. Even little items gleaned from unexpected sources might do, like this want ad which a lady sent me the other day, clipped from a Chicago daily: "A large cemetery has an opening for a high grade man of executive ability. Permanent proposition." There are other classifications doubtless, light but not entirely out of place in a Church paper. Rewards I cannot offer but I do assure you that anything sent this way will be much appreciated.

* * *

Miss Elizabeth Gilman, Churchwoman of Baltimore, has completed a piece of research work in remarkably short time. A dinner was to be given there in honor of Oswald Garrison Villard, editor of *The Nation*, at the Southern hotel. "Naturally," said the management, "we cannot serve Negroes." "Naturally," replied Miss Gilman, "we cannot have the dinner at your hotel." So arrangements were made to have it at various places, clubs, other hotels, and even the Quaker Meeting House, only to have them all cancelled because of the color of the skin of some of the guests. But the dinner was held for Miss Gilman opened her own home for it. "We have produced," was her comment, "a compendium of information concerning Baltimore eating places, religious customs and racial prejudices." All honor to Elizabeth Gilman.

* * *

Rev. W. M. Brown, rector at Grand Junction, Colorado, has an arrangement with the school authorities whereby high school students taking a course with him on the creeds on Sunday morning are credited for the work at the high school. They take tests, a final examination and all the rest of it. There are sixteen in the class.

* * *

Keen Comment: "The National Crime Commission says that crime is the safest trade in America. Well, there is the oil business."—Russell Crouse.

* * *

Healing mission was held at Sidney, Nebraska, by the Rev. Robert B. H. Bell, of Denver. The rector of the parish writes: "No emotionalism, no instantaneous cures; good seed sown on good soil and not on

a rock will bring forth fruit in due season." Dr. Bell is holding several missions before sailing for a short vacation in England.

* * *

Then a word might be said, in the light of recent events, about the qualifications of Mr. Will Hays as a moral guide for the movie folks.

* * *

The rector of St. John's, Los Angeles, the Rev. George Davidson, has undergone an operation in a local hospital. He has recovered from it exceedingly well but his doctors have ordered him to take a complete rest for a time.

* * *

Rev. William D. Morgan, for more than 25 years rector of St. John's, Waverly, Baltimore, Maryland, has resigned, to take effect October first. An evidence of the close contact that he has maintained with his people is the fact that during his rectorship he has made over 12,000 parish calls. He will leave the parish in a most flourishing condition.

* * *

A pulpit is to be placed in the Cathedral of the Incarnation, Garden City, Long Island, as a memorial to Bishop Burgess. The money for it is to be raised by asking each person confirmed by Bishop Burgess to send one dollar; total, \$6,000.

* * *

Reports have it that the Lenten services in Brooklyn are being especially well attended this year, especially the union services held each noon at Holy Trinity.

* * *

How is this for the subject of a Church debate: "Resolved, That the gold dollar is the only true standard of parish efficiency." They debated that subject at the meeting of the archdeaconry of Williamsport, diocese of Harrisburg, with General Charles M. Clement and the executive secretary of the diocese (who has the job of raising quotas) taking the affirmative. They contended that parishes that meet financial obligations actually are spiritually stronger than those who do not. The Rev. B. Talbot Rogers, rector at Sunbury, and Rev. C. E. McCoy, archdeacon, took the "no, tain't so" side.

* * *

The American Bible Society, in appointing a new secretary for Mexico, announce that there has been no interference in that country with the work of that organization. The new

secretary, Mr. H. T. Marroquin, is the first Mexican to hold the office.

* * *

The diocese of Newark is in the midst of a campaign for a million dollars as a memorial to Bishop Lines. The first of a series of ten group vestry meetings was held on March 8th, and the report was made that things were shaping up nicely for a successful campaign. The firm of Ward, Wells, Dreshman and Gates is in charge.

* * *

Negro boys and girls who are students in the nine industrial schools of the Church presented a large Bible to Bishop Manning at a great mass meeting attended by about 2,000, held in Carnegie Hall, New York, the evening of the 12th. The music, which was most impressive, was by a united Negro choir and by an Institute Sextette which sang only as such fellows can. The addresses were by Presiding Bishop Murray, the Rev. Wallace A. Battle, the field secretary of the American Church Institute, and the Rev. Robert W. Patton, who is the grand chief of that organization. Bishop Manning, chairman of the meeting, paid a great tribute to the work of the institute.

"For my own part," he said, "I think I can claim to know something of this question for I have lived and worked many happy years in the South and I take pride in the fact that the first two children I ever baptized were two little colored babies, the first class I confirmed was a class of colored people, the first church that I consecrated was for a colored congregation, the first parish house that I dedicated was for a colored parish, and the first Bishop at whose consecration I assisted was a colored Bishop.

"We hear much said about the great problem of the relation between the white and colored races, and we all know the difficulties that arise in this matter, but I want to say that if we will all of us, both white and colored, show some good sense and behave ourselves like good Christians there will not be any problem, and if we will maintain enough of such work as is done by

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the American Church Institute for Negroes this problem will cease to exist and will be converted into an illustration of true Christian fellowship and enlightened citizenship."

* * *

A commemorative service in honor of the late Bishop Talbot was held last Monday at St. Luke's, Scranton, Pa., the Rev. Robert Kreidler, rector. The speakers were Bishop Sterrett, Bishop Thomas, formerly of Wyoming, and Major W. R. Coyle, a layman of Bethlehem.

* * *

Something ought to be said, I suppose, about the "Angelic Church" which appeared in Bishop Johnson's article last week. I really have no facts to hand out beyond this; that Bishop Johnson, having no delusions, had it "Anglican" in his copy. It is possible that in typing, being in a particularly optimistic mood, I ran in the "e." The rational explanation is that the compositor, who is one of those fellows who does not join a church because he thinks he is not good enough to associate with the saints, just naturally thought it was "Angelic"; and the proofreader, being one of those people who plays a great deal of golf, had her mind somewhere else than on her work.

* * *

Bishop Garland of Pennsylvania laid the corner stone for the parish house of St. George's Church, Port Richmond, Philadelphia, on March 10th. The rector of this parish, the Rev. A. H. Hord, has presented about a hundred for confirmation during the past year.

* * *

The young people of the diocese of Michigan are to be mobilized

these last two weeks of March. Meetings are being held in eleven centers to discuss effective means of organizing them for the Church's task, and for the purpose of reinterpreting the Christian message.

* * *

The Rev. John N. Lewis, rector of St. John's, Waterbury, Conn., is in a hospital for treatment for injuries received in an auto accident. His condition is not serious.

* * *

The Fellowship of Social Workers of New York meets on March 26th; a quiet hour at the Transfiguration at 5:15 conducted by the Rev. Charles N. Lathrop; a supper at Hotel Latham at 6:30 followed by an address by R. Kennedy Cox, who is an unique and outstanding figure in settlement work in London. If you care to attend the supper, send a dollar to the Rev. Charles K. Gilbert, 416 Lafayette Street, New York.

* * *

The Rev. Herbert Hawkins,



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O. H. C., conducted a mission at St. John's, Kewanee, Illinois, the Rev. C. A. G. Heiligstedt, rector. It is the first mission to be held in the parish in twenty years.

* * *

Here's a new one; a public catechising of the confirmation class, numbering 42, was held at the Advent, Chicago, at the evening service on February 12th. The following Sunday evening there was a public baptism of adults, folks received from other communions. The rector, the Rev. Gerald Moore, then asked all those baptised in other churches to come to the altar and renew their baptismal vows and be admitted into the fellowship of the church. Twenty-four came forward, of whom four were Presbyterians, nine Roman Catholics, nine Lutherans, one Baptist and one Methodist. Incidentally, this parish is near the top for total number of copies of THE WITNESS sold at the door each week under the Bundle Plan; forty copies. Getting folks to read does a lot, so the rector says.

* * *

Two short Lenten retreats are being held again this year at St. Paul's, Brooklyn; retreat for women on Friday, March 30th, to be conducted by the rector, the Rev. G. M. Williams; one for men the following day, the Rev. Spence Burton,

Society of St. John the Evangelist, Boston, conducting it.

* * *

Ninety-three were confirmed the other day at the Cathedral, Garden City, Long Island—record.

* * *

There is to be no session of the synod of the province of Washington this year, this being a General Convention year. But several of the commissions of the province are meeting. Social Service met in Richmond not long ago, with twelve members present, representing nine dioceses. They gave a lot of time to a discussion of how to give more

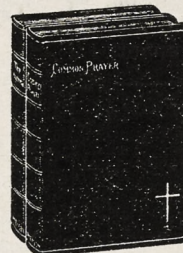
training in social service to theological students. The commission on religious education is to meet at Alexandria Seminary in April to discuss, among other things, the religious education of young married people and boys and girls away at school.

* * *

On the program of the Blue Mountain Summer Conference, provincial conference of Washington: Bishop Overs, Dr. Foley of Philadelphia, Dr. Samuel Mercer of Toronto; Rev. P. L. Urban, Rev. Alexander Zabriskie, Rev. John W. Suter, Jr., Ernest Piper, Lewis B. Franklin, Miss

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CHICAGO

Grace Lindley, Miss Anne T. Vernon and Miss Joy Higgins.

Rev. Bernard Iddings Bell, president of St. Stephen's College, addressed the clergy of Brooklyn last week on the topic: "Knowledge Not Enough." He confidently predicted a reaction in the coming generation from the exclusive emphasis that for fifty years past has been put upon scientific subjects. Already, he said, intellectual leaders have admitted that the spiritual side of human nature has been neglected to our hurt.

Mahan School, Yangchow, has been occupied for some time by a Nationalist Officers' Training School. The Rev. E. H. Forster, revisiting it after nearly a year, found the premises in thoroughly bad condition, and the Chief Instructor told him that the previous military occupants

had left it in even worse state. Mr. Forster has written a full account of his visit, which appears in the February Shanghai Newsletter. He summarizes his impressions as follows:

"We have among our Christians some very real Christianity which was evident in many ways. It is not simply loyalty to the Church because the Church stands for things that are high and good; it is loyalty to our blessed Lord Himself. . . . Our Christian fellow-workers have taken hold of the big task that was thrust upon them and have done

mightily well in the face of great difficulties and danger. I came away with the certainty that here was one place in which the work of the Kingdom of God would go on even though foreign missionaries should never

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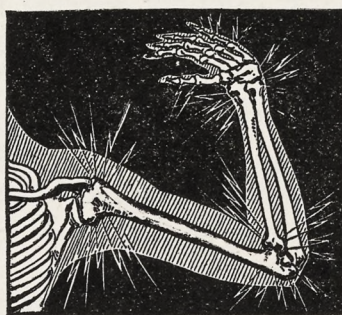
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Mr. Jackson is responsible, above statement true.

step inside the city again. Another impression I got was that a good many people genuinely desire to have the foreigners back once more. Everybody was friendly and cordial. There was no evidence of any anti-foreign feeling as there undoubtedly was only a few months ago. There is a notable change in the attitude of the population at large and of the military."

* * *

At the 50th anniversary meeting of the Clericus of Queens and Nassau, held at Christ Church Rectory, Manhasset, Long Island, on February 9th, the Rev. Burton Scott Easton, professor of New Testament Interpretation at the General Theological Seminary, spoke on the subject, "The Modern Use of the Synoptic Gospels." He dwelt on the difficulty if not impossibility of making a chronological order of the incidents recorded in the synoptics, and regretted that so much time has been put upon the preparation of "jour-

nies of Christ" as though such a chronology were given. He hoped that some one would prepare a series of lessons from the synoptics, arranged topically rather than chronologically; for this, he said, is the method of the synoptists.

* * *

Among the great nations of the world, the United States ranks tenth in literacy. Think of that occasionally—it makes for national humility.

* * *

Under the shadow of the pyramids of Egypt, in a little hotel room, an informal conference on Church unity took place during the winter,

attended by fifty people, archbishops, bishops, priests, ministers, professors and laymen. They were Coptic, Syrian, Armenian, Anglican, Presbyterian Wesleyan, and Greek Orthodox.

* * *

Mrs. D. D. Taber, United Thank Offering Secretary of the National Woman's Auxiliary, has been sent to Florida to make a survey of the Church's Student congregations. Mrs. Taber visited the Florida State College, at Tallahassee; Miss Tebeau's School at Gainesville and the Cathedral School at Orlando. In addition to Mrs. Taber's work with the

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* * * * *

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* * * * *

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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.
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St. Luke's, Evanston
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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.

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.

There is space here for two
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students of the diocese, she spoke to several of the Woman's Auxiliary Branches and a special meeting of the Branches of the First District was arranged in Jacksonville, at St. Johns, for the 5th of March.

* * *

The office in charge of the press and publicity for the Lausanne conference report that clippings relating to the Lausanne meeting received up to the first of 1928 measured nearly thirty thousand newspaper columns. These clippings came from papers and magazines throughout the United States, from almost every country in Europe and from many in other continents.

* * *

Bishop Bennett has solved the question of how to eat his cake and have it, too. For his recent birthday he was presented with five cakes in succession, two on the eve of that feast and three at breakfast, lunch and dinner, on the day.

* * *

The Alabama Y. P. S. L. has two new stars in its service flag, for Hamilton West and Edgar Scott, members of the Church of the Advent, Birmingham, who have volunteered for nine months' service as lay missionaries in Idaho under Bishop Barnwell. It is little more than two years since the Bishop was rector of that parish.

* * *

"People very often put three-pence into the offertory and expect to come out on the other side a vicar, two handsome curates and a peal of bells. Somehow we expect a thing

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Daily, 12:20.

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Daily, 7:15, 12, and 4:45.

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Holy Days and Thursday, 7:30 and 11.

St. James, New York
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Sundays, 8, 11, and 4.

Grace Church, New York
Rev. W. Russell Bowie, D.D.
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to happen; but it does not happen until somebody does it," says the Bishop of London.

* * *

A man who used to be a sailor and who escaped from prison in Walla Walla, was picked up in New Jersey and is now serving a sentence there. He is allowed to write one letter a month, and it goes usually to the House Mother at the Seamen's Church Institute in New York. Thanking her for a box of gifts, he wrote recently:

"There was a toy balloon in the package and I took and give it to a young fellow who is a lifer and who has been here some ten years. It would bring tears to your eyes if you saw the enjoyment this man found in this novelty, so it cheered and helped two to forget the dismal surroundings for a while. . . .

"I have now been in this institution 35 months. My time expires March the 16th when the authorities from Washington will return me to Walla Walla to complete my time there. I have nine and a half years to serve there and I will be given one year's solitary confinement for my escape. This is a terrible outlook, but I must pay the price. I have made a costly mistake and there is nothing to do but pay the penalty.

"Please think as well of me as you can, Mother Roper. I do not deserve anyone's sympathy and it is not for this reason I am writing this but in view of the nice way you have treated me."

* * *

There were five hundred at the first of the inter-parochial services for the parishes of the "Hill Zone" in Brooklyn, held at the Incarnation, the preacher being Bishop Slattery of Massachusetts.

* * *

They have cut out the competition for a banner for the largest Sunday School Lenten offering down in Maryland. I think that is a good idea, though I am not sure it won't mean less cash. Last year they raised about \$20,000; this year they are hoping to raise \$22,000, half for the Arapahoes in St. Michael's mission of the Wind River Reservation, Wyoming; the other half for kindergarten work in Japan.

* * *

The Rev. Elmer N. Schmuck, field secretary of the National Council, is to give this month and next to the diocese of Albany, presenting the Church's Program and holding vestry conferences and meeting with parish groups.

* * *

Bishop Tyler, of North Dakota, who has been giving some weeks to work in Long Island, spoke the other evening at a service at the Incarnation, arranged by the young people.

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Great trials had racked the parish in recent years. True, the parish was now coming back, but it had only about 300 communicant families. The Vestry pointed out that a year or two before only \$3,500 had been raised by the parish on an appeal of \$15,000. The parishioners were, they declared, a most conscientious class of people but practically all very moderate wage earners. “\$20,000—that is the **most** you can raise,” said one of the Vestrymen—and \$50,000 was the first judgment of the Rector as to the maximum possibility.

But, under the leadership of the spirited young Rector, the Reverend Lauriston Castleman, the Vestry finally decided to make the try. The actual present result is \$81,792 in about 640 subscriptions, as indicated in the following letter from the Rector.

THE CHURCH OF THE EPIPHANY BUILDING FUND
East 17th Street and Avenue R, Brooklyn, N. Y.

February 21, 1928.

Ward, Wells, Dreshman & Gates,
475 Fifth Avenue,
New York City.
Gentlemen:

The campaign for \$75,000 to \$100,000 directed by Mr. Olson and his assistant, Mr. Adams, of your company, came to a close last evening with a total of \$81,792. While the campaign is, of course, officially closed, I am quite sure an additional \$19,000 will be forthcoming in the very near future, and by the time we are ready to build we will safely pass the \$100,000 mark.

I wish to take this opportunity to state quite frankly that this amount of money could never have been raised in this community without the able guidance and advice of Mr. Olson. His work was a constant inspiration to both the workers and myself throughout the campaign. With the entire community prophesying a complete failure, these two very determined young men carried us through to victory, and have helped in a measure far more than they realize to prove to this community that it can do better things than it has ever anticipated.

I would be most happy to openly voice my appreciation of your concern and especially of these two men to any Church Executive Board who might be anticipating a campaign. The manner in which Mr. Olson and Mr. Adams conducted the entire procedure was extremely gratifying to every member of the Parish. They not only gained a business respect but left many friends behind them.

Sincerely yours,

LAURISTON CASTLEMAN.
Rector.

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