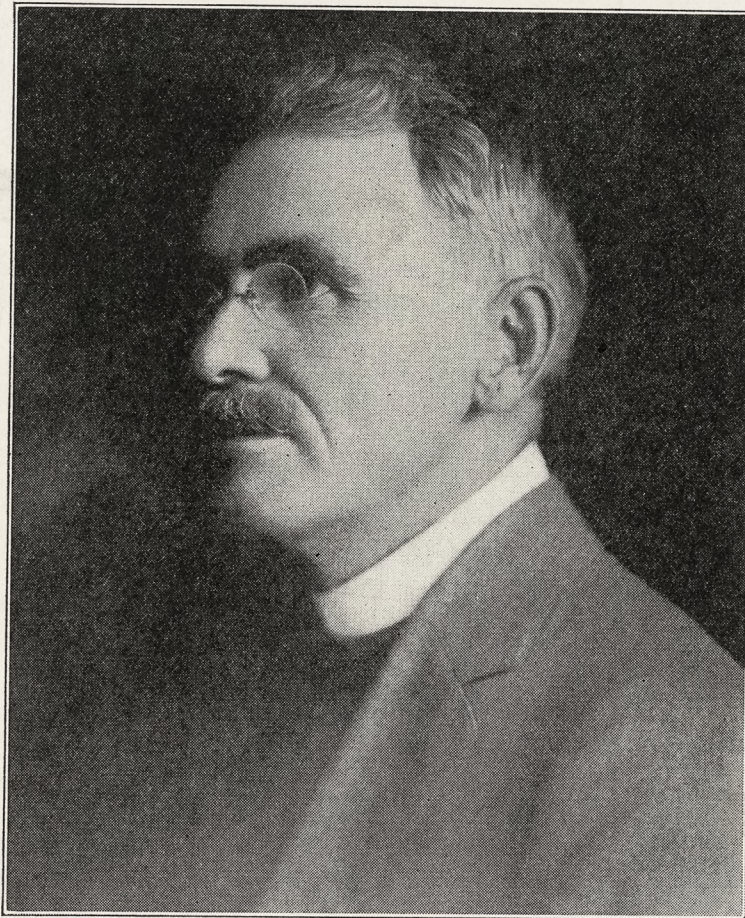


The **WITNESS**

CHICAGO, MARCH 29, 1928



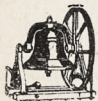
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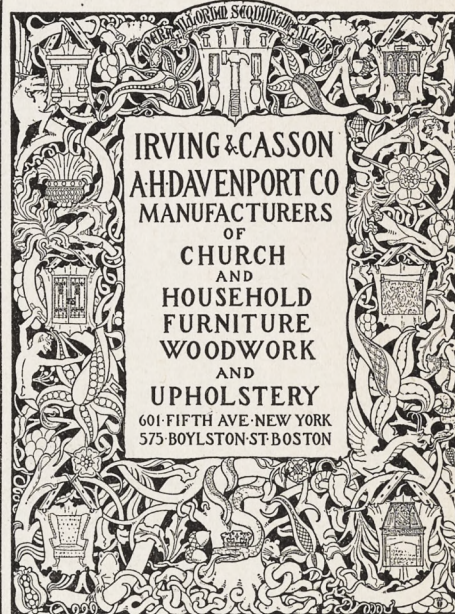
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BRINGING PEACE TO EARTH

Putting Christ in the Human Heart

By

BISHOP JOHNSON

"AM I a Soldier of the Cross?"

In this age of anaesthetics and pacificism this question is most pertinent.

Not that anaesthetics and pacifism are in themselves undesirable but they create an attitude of mind which is unused to hardships and averse to suffering. Of course, no pain is delectable and self-martyrdom is folly.

It was the Master Himself who prayed that this cup might pass from Him, but the prayer was accompanied with a willingness to submit if the supreme agony was necessary. And strange to say, God found it necessary that Christ should suffer. There is no evidence that Christ regarded His passion merely as an error of mortal mind. He neither pretended a pain that He did not feel, nor was He in error of mortal mind when He endured the Cross. He suffered not joyously but willingly, and in so doing He taught us how to bear those crosses which we are not permitted to escape.

The Cross is the only key that unlocks the mystery of sin. "It must needs be that offenses come," said the Master. This is a statement that fits into our experience. Men have sought to evade this issue by intellectual processes. They have called evil an error or a disease or a mistake, but they have inevitably found it a reality to be faced and overcome. "To him that overcometh will I give" is not only the message of Holy Writ; it is also the experience of human character. Strong, helpful and masterful leaders have attained their power through much

tribulation. Like gold, they have been tried in the furnace of affliction and have come forth refined and valuable to their kind.

It is only in academic class rooms and in the esoteric cults that men can talk themselves out of the realities which face them in life's arena. It is fascinating for youth who have been coddled, and for ladies who have been sheltered, to be told by philosophers, who have never done anything but talk, that there need be no struggle to overcome evil, but the police court and the market place tell a different story.

One may learn theories in college and in lecture rooms, but one must test theories in real life before they become facts. The theories of a Robespierre and a Lenin sound attractive to the listener but when engineers are called upon to build bridges which must carry loads then theory may become a tragedy.

It is life that tests theory and so Christ was more than "a teacher come from God"; He was a leader who faced facts. The Cross was not merely an evidence of God's love for men; it was also a sign of man's malice and hatred of goodness.

So the brutal murders committed by youths who are fed upon theories are manifestations of the reality of evil, even in a fool's paradise. One is reminded of the eyes that will not see when one is told that the vicious acts of Chicago gangsters is merely an error of mortal mind and that really there is no evil there. "It must needs be that offenses come, but woe to that man by whom the offense cometh," is a statement that carries with it both the reality of sin and

the moral responsibility of the sinner.

It is this fact which we face in the baptismal vow, and which we realize in our struggle against the world, the flesh and the devil.

Every human soul is a battle ground on which worldly greed, fleshly lust and diabolical hate have to be engaged and overcome or man degenerates into a leprous condition. And it is the Cross of Christ, and not the vagaries of philosophy which emphasizes the deadliness of the struggle in which the Christian soldier is engaged, and in which, but for the grace of Jesus Christ, we would die daily.

A battlefield is not a pleasant prospect, but physicians and nurses may not look the other way. War is a terrible tragedy and God grant that we may not have another, but it is not war but man's malice that is the culprit. War is merely the outward sign of the evil that resides in us. If the kingdoms of this world were really the Kingdoms of Christ, there would be no war.

It is exactly true, as Bernard Shaw has said, that "the only person who came out of the Great War with any reputation of sanity was Jesus Christ."

It was the violation of every precept which He taught which produced the war. It was the man with a theory who precipitated it, but he was powerless to guide and direct it when it had begun. The militarists of Germany were convinced of their theories and the world is paying the price of their cocksure ideas.

The seat of war is in the passions of men. The Essen factory merely

forged the instruments; the Prussian soldiers merely carried out their orders. The war, like the Cross of Christ, had its origin in the meanness of the human heart. It is there and there only that the victory will be won, and it will be won by men who are willing to let the Lord Jesus

Christ rule their own hearts. When each man has conquered his own citadel then will wars cease throughout the world.

"But who will lead me into the Strong City? Who will bring me into Edom?" It will not be any human philosopher, but only the One

who fought the battle with sin and death on Calvary. "And I, if I be lifted up, will draw all men unto me."

Wherever Christ rules, there is peace, and the horror not only of war, but of the malice that produces war, is destroyed.

THE EUCHARISTIC PHILOSOPHY

Sixth of the Series on the Sangreal

By

IRWIN ST. JOHN TUCKER

PASSION week is upon us, when altar crosses are veiled in purple, and Palm Sunday, when with green branches and hymns of joy we reenact the entry of Jesus into Jerusalem. Beyond lie Holy Week, and Maundy Thursday, and Good Friday, and beyond them again the white radiance of Easter.

Beside each altar now decked in purple, and soon to be glorious in white, stands a little table on which are ranged crystal vials filled with wine and water, and boxes filled with white bread. All the world over the Credence Table and the Altar stand side by side, in obedience to an everlasting command.

"Do this," said Our Lord, as the shadows of betrayal and death closed around Him, "in remembrance of me." St. Paul adds "as often as ye eat of this bread and drink of this cup, ye do show forth the Lord's death until he come." And ceaselessly as the sharp line dividing the night from day has swept round the earth since then, every morning everywhere the words of remembrance are spoken, and the wine is blessed and the bread is broken; and there are men standing who say "Lift up your hearts" and others kneeling who reply "We lift them up unto the Lord."

More than a tradition, far more than a decorous observance, is embodied in this action. A philosophy of life, an attitude of the spirit is here set forth, which can transfigure any common person as Jesus was transfigured upon the Mount. So much dispute has occurred as to the effect upon the bread and wine of repeating the consecrating words, that we may have lost sight of the actual miracle effected upon the body and soul of those who truly take part in the consecrating act.

However we may define with futile words the consecration of the elements, it is certain that essential transubstantiation takes place within true worshipers. To them the miracle occurs: "It is no longer I that live, but Christ that liveth in me."

Around this spiritual fact all the vast pageantry of worship gathers, receiving its meaning from that identification of the spirit of those who receive with the spirit of Him who is received.

A TRUTH

All pageantry must set forth a truth. This marks the difference between pageantry and mere mummary—a performance which having lost its meaning sets forth only the vanity, or perhaps the stupidity, of the actors. When this pageantry of worship becomes mummary, a going through gestures and attitudes of which the burning sense has been lost, what had been worship becomes blasphemy; and they who sought to find in the drama of the altar a means to lay hold on Christ are driven thence by the very sincerity of their desire. It is necessary, therefore, to keep alive and aflame the stupendous meaning of the Eucharist.

Truth is there, too big to be uttered in words, too huge to be described by preacher or rendered in song. It can be shown only by an act; as deep sympathy chokes utterance, and can express itself only in a strong handgrip and eyes full of tears; or as a child wastes no time in trying to describe its love, but simply and naturally throws its arms around its mother's neck, and sets forth its affection in the warm drama of a kiss.

This philosophy of the Eucharist is as simple as a kiss, and as profound as love itself. It is as direct as a handclasp, and as pervasive as sunlight. Volumes have been written upon it, and wars fought in its name; yet never has it been expressed so completely as in that Apostolic nucleus: "Lift up your hearts. . . . This is My Body. . . . Our Father. . ."

THE GREAT CHOICE

Central in all this pageantry is a fundamental decision. Life is to be lived in one or the other of two attitudes. Either life is a blessing or a curse. Either it is a joy or a burden. Either the Life Giver is to be thanked, or He is to be ignored and

despised. And the Eucharist, the Great Thanksgiving, embodies his philosophy of choice: "Life is good. I am glad to live. Therefore, I will joyfully thank the Life-Giver."

Gifts may be blessings, or they may be bores. Children deluged with presents become callously critical. There are people who live as if the world and God himself owe them so much more than they expect ever to collect that they accept the miracle of each day with sarcasm and boorish rudeness. And there also are children who find in each present the sacrament of love.

For this reason the Book Beloved bids us approach the altar with humility. Before we may join in praise of God, we must confess our own shortcomings. We do not look down upon the Gift from a supercilious height. We look up to it from our knees.

"Yet ought we chiefly so to confess" says the Book "when we assemble and meet together, to render thanks for the great benefits which we have received at his hands. . . . This our service of praise and thanksgiving. . . . We yield thee most humble and hearty thanks." . .

LOVE'S REWARD

Love seeks to return in kind the gifts of love. A child who gets a present at Christmas time rewards the giver with a laugh and a kiss. A father who finds at his plate on his birthday a little note scrawled in childish letters, or a crudely drawn and tinted picture as a remembrance, must by the very nature of affection show his gratitude with a caress. It is not the price of the gift, but the love it conveys, which makes it precious. "Verily," said Jesus, of the widow who cast in two mites, "she hath given of her penury all the living that she had." And Thomas a Kempis reminds us: "He that is wise regardeth not so much the gift of a lover as the love of the giver."

Receiving then this gift from God "creation, preservation and all the blessings of this life; . . . the means

of grace and the hope of glory" we must, by the very nature of impelling love, return the gift. But what gift is acceptable to Him? "What reward shall I give unto the Lord, for all that he hath done for me?" Bullocks, or he-goats or human sacrifice? Churches, and brass, and gold, and marble and cedar? All these are meaningless and impertinent, unless they are expressions of what should have gone before, the offering of love. . . . "Here we offer and present to thee, O Lord, ourselves, our souls and bodies. . . ."

But why give God so worm-eaten a present? Our minds, our souls, our bodies, are soiled and full of blemishes. Love at the least requires a gift of which the giver will not be ashamed. Simple, perhaps, but of the best. What in us is worthy to be presented to God?

There is no gift acceptable except the Christ in us. One single gleam of the Son in us outweighs—"atones for"—all the chaff and the rubbish and the dirt. One diamond known to be in a heap of refuse makes precious the place where it is hidden.

This "one true pure immortal sacrifice" cannot be offered by any, unless he has Christ within. In the Eucharist we search our souls to find that true worth which may be united to the Will of Christ, which lifted His body up to the cross and His spirit to the throne of God.

The Eucharist is not a bribe, to wheedle favors from a reluctant miser; not a magic spell to bind the hands of the Almighty. Rather is it a joyous dedication; a daily approach to life as a priceless gift. "New every morning is the love our waking and uprising prove" . . . "He maketh his sun to rise upon the evil and the good. . . ."

But it is more. It is a pageant of our allegiance to the unfulfilling purpose that runs through all creation.

PAGEANT OF CREATION

This cosmic meaning of the Eucharist struck me with a blinding flash one Christmas eve. I was to assist at a midnight celebration. I had walked some distance through streets covered with a heavy fall of new snow, still untrodden. Every window had its glittering jeweled cluster of Christmas tree lights, its holly wreath and candle of welcome. Stars shone brilliantly. Overhead the Three Great Kings that form the belt of Orion wheeled in mid sky, marching in a band of flame toward Sirius, which glowed like a midnight sun against the purple firmament.

The church door stood open, and down its broad aisle I could see the altar of white marble, crowned with constellations of lights that reproduced the stars. Upon the altar was laid a cloth white as the snow covering the earth, pure as the rain

On the Cover

THE Rev. Wilford Ernst Mann, recently called to be the rector of the Holy Comforter, Richmond, Virginia, from St. Paul's, Council Bluffs, Iowa, is a Canadian by birth and had his early training in that country. Previously to taking orders he was in the ministry of the Congregational Church. He served as the rector of St. John's, Kewanee, Illinois, for six years before going to Council Bluffs in 1917. Dr. Mann was a member of the Standing Committee in Iowa and was a deputy to the last two General Conventions.

which continually laves and revives it. Clustered greenery stood in the sanctuary, as forests stand round about the snow-clad hills. About the altar moved servers in glowing red and white, like the "angels which are the winds and the flames of fire which are his ministers"—the forces of nature which prepared the world for the miracle of the Incarnation.

This long creative process of suns and planets, of earthquakes and tides, of sea and slime and algae, of mosses and living cells, of fishes and reptiles and mammals and man, had a purpose and a goal. "In the beginning was the Word—the Logos, the Purpose, the Plan—and the Word was God. . . . And the Plan was made flesh, and we beheld. . . ."

As the celebration of the Mystery began, the two great candles that signify Faith and Works, the Inner and the Outer, the Sign and the Thing Signified, the Life and the Body, were lit on either side of the gleaming cross which signifies willing sacrifice of a lesser to a greater self. In the glow of that illumination I moved through this worship as in a dream. All past generations who rejoiced in the yearly rebirth of the sun spoke in that exultant hymn, "Hail the Sun of Righteousness." All the countless myriads through immeasurable milleniums who fed upon the body of God, given to them in the Wheat and the Grape, revered with us that night the priceless gift of life, and the greater gift of the knowledge of the meaning of life and the yet more glorious hope of a life that does not die.

The article on the Eucharist is in two parts and is to be concluded next week.

* * *

QUESTIONS FOR DISCUSSION

1. What is pageantry?
2. Why is the Eucharist a pageant?
3. What is the great central truth of the Eucharist?
4. What offering do worshippers make at the Eucharist?
5. Discuss the statement, "The Eucharist is a pageant of our allegiance to the unfulfilling purpose that runs through all creation."

Let's Know

PROTESTANT

By Rev. Frank E. Wilson

A COUPLE of weeks ago I received a question by mail to be answered over the radio asking what the term "Protestant" means and where it originated. There is a curious history attaching to that term which may be interesting to readers of THE WITNESS, too.

In 1517 Martin Luther nailed his famous Ninety-five Theses to the church door in Wittenburg and the Reformation fat was in the fire. Germany began to hum with controversy. Luther was ordered to recant and instead he appealed for a General Council to take up the whole question of reform in the Church. Negotiations and debates followed which accomplished nothing but to fan the flames. Luther was summoned before the Diet of Worms after which his friends kidnaped him and hid him away for safe keeping. In his absence the extremists held a field day which was followed by the Peasant's War. Luther came out of retirement and did his best to restrain the fanatics, but with only indifferent success. Affairs were in such a whirling turmoil that the first Diet of Speyer (1526 A. D.) sought temporary grounds of compromise.

The Emperor, Charles V, was involved in a successful war with the pope at that time and probably considered that a rebellious Germany was a useful instrument with which to persuade the papacy. Perhaps that was the reason he agreed to the compromise for it permitted every little ruler in Germany to decide whether the Roman or evangelical faith should prevail in his particular section. This, of course, split the Church question open a little wider than it had been before.

Three years later the second Diet of Speyer was held. By that time Charles had won everything he was seeking from the pope and was determined to settle matters in Germany. So the agreement sanctioned by the earlier diet was revoked. This did not please the evangelical princes at all and they entered a formal protest against such a reversal of policy. Because of that protest, they were called Protestants and a new term was launched on the troubled waters of ecclesiastical strife.

Since that time the word has undergone considerable modification. As the Reformation developed everyone was called Protestant who was not on the side of the pope—including Anglicans, Lutherans, Calvinists and what-not. In recent years it has been twisted to mean something still

a little different. In popular usage today it signifies non-Catholic rather than merely non-Roman and has come to be practically synonymous with the sectarian idea. This is unfortunate because it places the Protestant Episcopal Church in a position which

it never desired to hold. Of course, this can always be explained but explanations are a nuisance. The significance of words does change. There was a time when one could affectionately speak about "that vulgar Prayer Book," meaning the Prayer

Book of the common people. Today we would mildly resent such an unfriendly expression. Yet if the suggestion to revise the legal title of the Church disturbs the equanimity of some of the brethren—why, after all, what's a name between Churchmen?

HOLY WEEK

Its Meaning and Challenge

By

CANON V. F. STORR

Canon of Westminster, London England

EACH Holy Week, as it comes round, brings with it its inevitable challenge. This challenge is a double one. On the one side we are bidden to think about God, His Nature and Purpose. On the other we are bidden to think about ourselves. What meaning are we finding in the events of that week, and in the Cross to which they led up? We can, of course, avoid the challenge; that is, we may refuse to put to ourselves the questions which Holy Week suggests. But such refusal surely indicates either moral cowardice, or an indifference to spiritual values, of which in our best moments we must feel ashamed. Holy Week cannot pass over our heads and leave us just as we were before. Either we shall have seen a new vision and found a new stimulus for life, or we shall have sunk one stage closer "to the rear and the slaves," knowing that for us there is "one task more declined, one more footpath untrod."

What is God like? is a question which thousands are insistently asking today. The answer for the Christian lies in the Cross of Christ, not in the Cross taken in isolation from the life of Jesus, or in separation from the spiritual triumph which followed it, but in the Cross as showing most clearly the nature of the Divine life and the Divine purpose. Christianity reveals Suffering Love as the supreme principle of the universe. The Cross of Jesus is God's Love in action. It tells of a divine love coming down into human history, sharing the burden of human pain, wrestling with human sin, that it may redeem humanity and lift men to fellowship with God. Love is tested by its readiness to suffer for others. Self-sacrifice is the very law of its being. If God is Love He must know in some way what suffering is. How God suffers is a problem we cannot answer. But we can see that a Holy Love must be wounded by human sin; and we instinctively feel that, if our human love is a reflection

(however dim) of God's love, then self-sacrifice must be an integral part of the divine life.

Holy Week, then, bids us think of God's loving purpose for humanity, and of the lengths to which God was ready to go in the carrying out of that purpose. In Jesus Christ we are to see God. In the Cross of Jesus we are to see how God "so loved the world." It is a daring philosophy; and today, as of old, the Cross is a "stumbling-block" and "foolishness." But the assurance of the truth of this philosophy lies with those who will make the spirit of the Cross their own, and try to "rise on stepping stones of their dead selves to higher things." This is a truth which must be lived out, if it would be proved. It is no abstract speculation. It is truth once perfectly embodied in a human life, and partially reproduced ever since in other human lives which have come under the spell and power of the Crucified Galilean.

The challenge of Holy Week to ourselves is concerned both with character and service. One Figure occupies the center of the picture. Round that Figure are grouped others, a Herod, a Caiaphas, a Pilate, a Judas. They, too, stand out against a crowd of common folk who filled the streets of Jerusalem. If we had been there, on which side should we have ranged ourselves? What should we have seen in Jesus Christ? But the fact that we were not there makes no difference to the challenge in the realm of character which He makes today. He is not simply a remote Figure of the historic past. He is the Contemporary of all the ages. And we cannot look at Him, and not feel that He searches us through and through. Here is One, whose sinlessness rebukes our sinfulness, whose patience rebukes our impatience. Here is character at its highest. Does He not call to us to be like Him? The week is well named Holy Week, not only because of its most sacred associations, but because it speaks of

sin and of One who can break sin's power.

But, as we follow the story of these days, we are compelled to ask, not only, Am I trying to be like Him in character? but Am I ready to go with Him on the path of service? He took "the form of a servant." He came to "minister." The Cross was the culmination of a life of ministry for others, in which "He went about doing good." And He Himself said that, if a man would be His disciple, he must take up his own cross. The vine is ruthlessly pruned so that its yield of grapes may be larger. It typifies self-sacrifice and the law of enrichment through loss. We are slow to learn the lesson that personality grows richer in proportion as its spends itself in service for others. We like to nurse our own fireside, and shrink from enduring hardness.

But all the while the silent challenge goes out from the Saviour on the Cross, who calls us to share with Him His redemptive work for the world. Only through us can He do His work. Only through the co-operation of human agency can the Kingdom of Christ come among men. The contribution which each of us can make varies according to capacity and circumstances. But what we can do none of us can judge until he tries. There is no one who cannot do something. All may catch the spirit of service, and it is the spirit which counts. Results may be left to God, for whom great and small have no meaning; who uses many ministers with very different gifts. Each single brick is needed for the completed building; without it the building is incomplete. So the spiritual house "not made with hands" is fashioned out of all the services of men rendered with a glad and loyal heart.

The Church Periodical Club in Colorado distributed 3,500 magazines to miners and soldiers during the strike.

Cheerful Confidences

REFORMS

By Rev. George P. Atwater

MY LITTLE girl, in describing to us a speaker who made an address to the members of her school, said that he was a "reformed saxophone player."

So there is some hope that the world is growing better. Other reforms seem possible now.

We can all think of reforms we should like to achieve in this world that would make it a brighter place in which to live.

We should like to reform the person who sends merchandise or tickets by mail, for which you are expected to return a check.

We should like to reform the person who says "daypo" when he means "station."

We should like to reform the toastmaster who takes more than two sentences in which to introduce a speaker.

We should like to reform the person who calls you on the telephone and then says "Who is this?"

We should like to reform the person who calls you on the telephone and says "Do you know who it is?"

We should like to reform the person (also the parson) who after arising to depart at the conclusion of a call, takes ten to twenty minutes, all standing, for the final disappearance through the long-opened door.

We should like to reform the person who wants you to stay at your office all day, so that at his convenience he may drop in for conference on a matter that takes ten minutes.

We should like to reform the person who is persistently late for appointments.

We should like to reform the parson whose sermon has no adequate terminal facilities.

All parsons would like to reform the persons who address them as "Reverend."

We should like to reform the persons at the movies who read the titles and who tell how the plot is to develop.

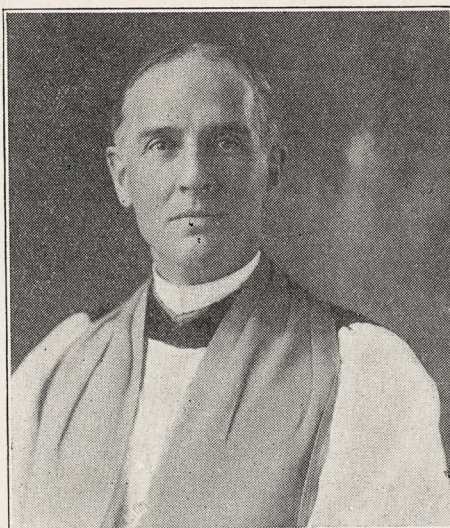
We should like to reform the person at the bridge table who tries to recall all that the experts have written before making a play.

We should like to reform the persons who use stereotyped phrases to describe every kind of experience.

And finally, we should like to reform the reformers, so that they would let us alone for a time.

A "reformed saxophone player" sure ought to be an encouragement to us all.

More clergy at work now in Oklahoma than ever before in its history.



BISHOP DUMOULIN
Called to Another Parish

The General Seminary

OF MANY conflicting tendencies in modern education in this country one of the most hopeful is the increasing attention being given in one way and another to the individual student. Taking the country as a whole, there is evident a healthy reaction from the unlimited elective system whereby the unit in education—the instructor's primary concern—was the course and not the student. Perhaps the most promising method of bringing about a change in emphasis has been the introduction of some form of tutorial system, and it is probably true that the General Theological Seminary has been the first to adapt this system to theological education. For a year and a half the tutors have been functioning there as an integral part of the education scheme, and are generally felt to have more than justified their existence, although the passing of a complete undergraduate generation will be necessary really to test their effectiveness.

The gravest problems involved consist in the quality of intellectual honesty and achievement and of spiritual fitness the Seminary must demand of those who are to have such close supervision over the students, and in the degree of permanence the tutorial staff is able to achieve. This means that the Seminary must be in a position to command the services of able men for these positions. At present the Fellows, for the most part recent graduates, are doing the work, a situation which has a double disadvantage: the fellowship endowments are intended primarily to stimulate individual research; and the stipends are insufficient to give permanence to the staff, or to attract,

for example, a married priest to the work.

One item, therefore, in the list of objects for which the seminary is asking a million and a quarter dollars for improved equipment and additional endowment, is an appropriation to give the tutorial staff independent status and support.

But the tutorial system is not the only evidence of increased interest in the individual student for the ministry at the General, nor is it the only item in the reorganization and expansion of the curriculum which demands additional endowment. The outside work of the students in the parishes and missions round about the city is now under the observation and guidance of an experienced pastor. Small seminary courses wherein a few students are guided by a professor in original research into practical problems or in historical, critical, or philosophical fields demand more time from the present faculty members and point to the need for a larger staff. The same is true of the yearly increasing number of elective courses offered.

Another step the seminary has taken in recent years which has roused considerable interest is the close alliance of the Department of Pastoral Theology with St. Peter's Parish, an arrangement which gives students an opportunity to relate classroom with life—and that in a typical city parish under the direction of their own professor. A sphere of practical training with such obvious advantages is not able to realize its full potentialities because of lack of funds.

In every direction the Seminary's forward-looking program is threatened. Almost alone among educational institutions its endowment has known no increase since the war; at the same time the men who come to it are on the average better equipped than ever before, and are making correspondingly higher demands on the time, ability and quality of intellectual and spiritual leadership of those who are their teachers. No intensive drive for funds will be made, for it cannot be that those interested in the preparation of the future clergy of the Church will let the moderate appeal now being made on their behalf go long unanswered.

The annual service for the Church Mission of Help in Long Island was held in Grace Church, Brooklyn Heights, on Sunday morning, March 25th. The Rev. George P. Atwater, rector of the parish, preached. This is in accordance with the request of the National Council of the Church Mission of Help, that Lady Day be made a time of concerted prayer for this work.

THE PERVERSION OF SACRIFICE

And the Real Meaning of the Word

By

REV. ALFRED NEWBERY

"HE DOESN'T understand how much has been sacrificed for him." That sounds familiar, doesn't it? Or, "I have sacrificed my good name, my success, my all for you." That probably belongs in the movies, but it has a familiar ring to it. And if you should recall a dozen such sentences that you have heard or used with reasonable frequency, there is a fair chance that they would have one characteristic, to wit, that in each of them, the word sacrifice could be replaced by some form of "deprive." In common ordinary speech sacrifice means to give up, to deprive oneself of, to make a martyred offering of, etc., etc. It means loss, and it means loss that is felt and loss that is felt to be loss. It is a loss for which you give yourself credit as you look back on the thing lost and appraise its desirable qualities. And if the public or such section of it as forms your background is unaware of the cost of your loss, you tell them so, and beneath a demure countenance you mentally simper while the look of wonder and appreciation deepens in their eyes, and you perceive that your value has grown in proportion to what you have given up. You are exalted for your bravery, your courage, your fortitude, your endurance, with perhaps some slight disparagement of your judgment thrown in, as "Surely, my dear, you need not have done *all that*."

Now, of course, if enough people use the word sacrifice in that way, that becomes one meaning of the word sacrifice, and there is no doubt that even in a more proper meaning the act of sacrifice involves giving something up, and the giving up of it is accompanied by pain or discomfort of some kind. But there is a deeper meaning that it should have in the vocabulary of Christians which is in great danger of being entirely obliterated.

For sacrifice should result in the enhancements of one's judgment, not in the disparagement. "When I survey the wondrous cross," what happens? Why "my richest gain I count but loss and pour contempt on all my pride." I see something of such surpassing value to me that everything I have hitherto possessed is as nothing to me. For a pearl of great price I get rid of everything I have. And I point with pride and happiness not to the extent of my self-deprivation

but to the end for which I deprived myself. I feel I am better off having given up. I have no regrets at having deprived myself because I have thereby purchased for myself something inconceivably more precious. Read in Hebrews (12:2) of our Lord "Who for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God."

That is sacrifice. To make sacred is to sacrifice. To sacrifice one's life is to cut off your hand, or pluck out your eye not for mutilation's sake, but because of the desirability of the end to be gained thereby. When in the Eucharist we add the offering of self as a holy, reasonable and living sacrifice, is it with the accompanying sentiment of "And notice, dear God, how much I am giving up?" Hardly. It is with the feeling that this wretched offering is the best that I can do, and while I am unworthy to offer any sacrifice yet the majesty of God's love impels me to add that tiny worthless thing and I do it with the intention and expectation of having that tiny worthless thing become thereby something of incomparably greater value, a life given up to God.

If we make our sacrifices with a view to the joy that is set before us, and cast no appraising eye back on the desirability of what we have cast away, then we shall be entering into the Christian idea of sacrifice, and even a little meditation will show that we are keeping alive something that the world needs badly, and not least among religious people.

* * *

QUESTIONS FOR DISCUSSION

1. Write down or recall as many common expressions as you can, using the word "sacrifice."
2. How many of them use the word to indicate an act of deprivation, praiseworthy because of the deprivation.
3. What Latin words is sacrifice derived from?
4. Reconstruct a definition of sacrifice stressing the end rather than the means, and study its implications.

About Books

CAN BUSINESS PREVENT UNEMPLOYMENT? by Sam A. Lewisohn, Ernest G. Draper, John R. Commons, Don O. Lescquier. Published by Alfred A. Knopf, New York, 1925.

That business can eliminate the waste of unemployed to a large extent by improving its own methods,

and that to do so is not merely humanitarian and a social duty but *sound business theory and necessary to efficient production*, is the author's thesis. The appeal, based on methods that have been tried and found to work, is directed primarily to "an increase of net income," but the authors point out that the interests of human values in industry are advanced as well. The facts and costs of unemployment are described, also methods used to meet it, public policies to alleviate it, and unemployment insurance. The book is of importance to the Church because it is inspired by the thought that "aside from the matter of profits, business executives should realize that they have helped to build up an enormous industrial structure within which a large part of our population spend their lives." It is the duty of industry to make those lives secure.

Charles N. Lathrop.

* * *

THE CHRIST WE KNOW, by the Rt. Reverend Charles Fiske, D.D., L. H. D., LL.D. Harper and Bro. \$2.00.

The presentation of the essential facts of the life of Our Lord, without too many confusing details, makes a valuable gift book for those who are asking for a devotional treatise, or a guide to that which stimulates and sustains Christian living.

Its style is gracious, simple and concrete, and the diction is flawless, showing the establishment of a perfect understanding between the writer and his material. This book is timely and meets a very particular need in this doubting, erotic, critical and scientific age. It is not a critical work as such, but here is a life of Christ written and set forth in such a way as to supply a very convenient phraseology for a sympathetic grasp of some of the principal fallacies which are being imposed upon the people of this generation regarding the miraculous and supernatural elements in our Lord's life and teaching.

The author has a splendid grasp of the customs and background of the Orient, and it is because of this the book immediately captures and holds the attention and interest, so that one is loathe to lay the book aside until the last page has been read.

W. Harold Weigel, Jr.

NEWS OF THE EPISCOPAL CHURCH

In Brief Paragraphs

Edited by
WILLIAM B. SPOFFORD

I SUPPOSE several hours of my leisure time each week is spent in turning over the pages of this paper in an insane way, while running through my head like a tread-mill goes the sentence: "What can be done to improve it?" I am thinking, of course, of appearance rather than content, for, in our limited way, I feel that we are getting out a first-class product. There are no more capable writers in the Church than Bishop Johnson, Dr. Atwater and Dr. Wilson, whose articles appear regularly. Likewise, the standard of the contributed articles is, I think you will agree, a high one. Yet the fact remains that I am dissatisfied. One likes to see improvements and progress in whatever one is doing and it is a fact that THE WITNESS has stood still for the past few years.

The matter is so much on my mind that I am beginning to dream about it. Only the other night, after going through my regular custom of gazing wildly at these pages for an hour or so, I was dragged off to my couch and there I tossed in a wild dream. I had a grandmother who had accumulated a tidy sum through the simple process of marrying in rapid succession, and in a bit of a scandalous manner even in these days, three or four rich old fools who were attracted by her charms. The details of this part of the dream were a bit hazy on awaking, but as I recall it she put some sort of nauseating drops in their tea. Not being particularly fond of her men I did not take the coppers into my confidence but instead began playing up to the old lady with an eye to the gold she had thus wickedly accumulated. She eventually repented of her misdeeds and sought to atone for them by promising to leave to me her half million for the purpose of improving this paper. I remember planning the improvements with her, and we had a flossy sheet I can tell you, with a cover in four colors, and sixty-four pages beautifully printed on enamel book paper. Then I did a horrible thing which proved possibly that there is something in heredity after all. After making sure that the will was quite to my liking, I dipped the sugar lumps that the old lady was in the habit of gobbling each afternoon in a pleasant-tasting mixture which had a very disastrous effect upon one of her vital organs. Just as she died I awoke with such a joyous and hearty laugh that I



BISHOP SHIPMAN
Wants More Negro Churches

aroused my entire household. It was some minutes before my wife was able to impress upon me the truth—that my grandmother was not wealthy—that in fact I had no grandmother at all—and that even if I had it would be extremely unlikely that a druggist could be found to dispense poison in such wholesale lots even for so noble a purpose as improving a Church journal.

I do not know why I tell you of this very unpleasant dream, except that it may convince you that I am in a very bad way, heading unquestionably for a psychiatrist unless help comes to me in less expensive ways. What can be done to improve this paper? Somewhere among our readers there must be those who know.

There are a few facts, however, to keep in mind as you work on the problem. First, that fifty-two issues of a sixteen-page paper is the limit at two dollars a year; that we cannot improve the paper stock, which is, after all, a fine 60-pound machine finish, on our present income; lastly, that the income on which all else seems to depend can be increased (1) by raising the subscription price, (2) by securing more advertising, (3) by begging. I might add that I have

worked rather diligently on two and three, and that to increase our price would defeat our purpose of being a Church weekly within the reach of all.

So unless you have real suggestions to offer I am afraid we shall have to remain about as we are. And I must say that, after being calmed by strong coffee and asperin, it does not strike me as being so bad. It is true that even after such drugging I am given to envious brooding whenever I take the wrapper off the *Churchman*, a paper which has no equal for make-up and general appearance in the field of religious journalism. But I get what consolation I can out of the fact that our price is but half theirs and that, after all, we are probably giving you all that you care to read about the Church.

We shall carry on about as we are at present; printing the best articles that we can secure, and giving you the news as briefly and as entertainingly as one is permitted to do in a Church journal. And it will be presented as attractively as allowable on the money we secure from your subscriptions and from the advertisers, whom I hope you encourage with your patronage. So, if there are those among you who feel that the effort is worthwhile, you can aid very materially by renewing your own subscription promptly and by encouraging others to subscribe through the parish representative of the paper whom I assume the rector has appointed, and whom we are allowing, for a limited time, a commission of 75 cents on each new subscription.

* * *

The Church of the Heavenly Rest, New York, each summer maintains a camp for city children at Copake Falls, New York. This coming summer will be the thirty-sixth year. Sixty children are cared for at a time, each one of the five groups staying for two weeks.

* * *

If present plans go through all of the Church work in San Juan will be combined in one centralized institution. The vestry of St. John's has voted to accept the Bishop's offer to build their new church on property now partially occupied by St. Catherine's Training School for native women workers. All of the property, church, parish house and school, will be shared with the two

other congregations in San Juan, Spanish and English Colored folks.

* * *

A very interesting and unusual work is being done at Chase House, Chicago, under the direction of Deaconess Fuller. In addition to the Chicago Church Training School, which is in her charge the deaconesses minister all over the city, and particularly in their own immediate neighborhood which is a great hospital and student center. The school trains parish workers in social service, school training, hospital nursing, city mission work, recreational work in addition to the usual parish work.

* * *

Oh dear, here is a hard one—parsons watch out for her. The rector who writes us stresses the fact that "she is very beautiful, well dressed, in the early twenties, dark and of medium build." She claims to have a nice job but needs a little cash to tide her over the week-end. She gives the name of the Rev. Lloyd Charters, rector of Emmanuel Church, Norwich, New York, in which parish she claims to belong. She is not all she claims to be, so, Mr. Parson, watch your pocketbook.

* * *

The Presiding Bishop has received the resignation of Bishop L. K. Kinsolving, missionary bishop of Southern Brazil, to be effective as of last January, the twenty-ninth anniversary of his consecration. The resignation will come before the House of Bishops at General Convention in October and a successor will presumably be elected at that time. Suffragan Bishop Thomas has been appointed in charge in the meanwhile. The reason for the resignation is illness, Bishop Kinsolving having been in the States during the past year.

* * *

Five dioceses are to have Church Army vans commencing in May; New York, New Jersey, Connecticut, Vermont and Albany. The staff this coming summer will number thirty, fourteen more Evangelists coming from England shortly. A column of men will engage in work between Jacksonville, Florida, and Iowa, from

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May to August. Also the Church Army, at the request of Dr. Stetson, rector of Trinity, hope to do street preaching in Wall Street commencing in June. Then eight men are to give twelve weeks to Eastern Oregon; while other men are asked for in Colorado, North Dakota and Northern Indiana.

* * *

At Northeast Harbor, Maine, a Sunday Evening Club is maintained. For years there has been such an institution there in the summer, but now it is being maintained the year around, with speakers from New York and other centers, who speak on religious, civic and educational themes.

* * *

Bishop Gray, of Northern Indiana, has been preaching in the East; St. Mark's, Philadelphia; Trinity, New York; Holy Innocents, Hoboken, New Jersey, and St. John the Evangelist's, Boston.

* * *

Dramatization of principles in "The Pupil," a book by Professor Weigle of Yale Divinity School, was a feature of the Church School Institute of the diocese of Northern Indiana, held at Elkhart, March 11th.

* * *

It is a bit difficult to understand the rector who announces with some feeling "I don't believe in creeds" and then proceeds to compile one of his own which he substitutes for those of the Prayer Book. A "creed" compiled by the Rev. Karl Reiland was introduced at the service of his parish, St. George's, New York, last Sunday afternoon in place of the Apostles' Creed. When asked by reporters why he added another creed

to the existing ones, he replied: "I don't believe in creeds anyway. Creeds are largely the records of past theological controversies and I wanted a simple statement of belief."

* * *

Here is a letter from a well educated and intelligent man of thirty-five who was brought up in the Church, his father being a parson. He attended a Church school and later a Church college, and he has been especially faithful and loyal. "I get so mad every time I go to church that I find myself going less and less. This is especially true of the larger churches. None of the old familiar hymns are sung and the Prayer Book is so garbled that I have difficulty in following the service. Only last week I went to one of our great cathedrals and was only able to follow the Apostles' Creed because I knew when and where it should be said. As for the prayers I was less fortunate although the intoning was unquestionably well done. But the church doesn't seem like home any more; it is like going home

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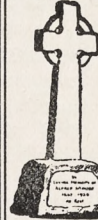
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* * *

We shall be very glad to have pictures for THE WITNESS of Church events for reproduction in these pages. Kindly send them to the New York office, 416 Lafayette Street.

* * *

A conference of the younger women of the diocese of Atlanta was held March 10-11th at St. Philip's Cathedral, Atlanta, with about a hundred present. Mrs. D. D. Taber, auxiliary field worker, told them all about the work of the National Church.

* * *

The Church Mission of Help of the diocese of Newark assisted over 500 girls during last year, most of them under 18 years of age.

* * *

An effort is being made this week to reach the young people at the noonday services at Trinity Cathedral, Newark. Younger men are doing the preaching; Rev. Louis W. Pitt of St. Mark's, Newark; Rev. Karl E. Warmeling of Jersey City; Rev. J. H. Rosebaugh of Tenafly, N. J.; Rev. H. W. Dickenson of Milburn and Rev. W. W. S. Hohenschield of East Orange. All of the special preachers during Lent have been from within the diocese of Newark.

* * *

President Coolidge recently issued a statement about great prosperity of Porto Rico, and urged the natives to remain under our benevolent protection. Now comes a statement from

the Rev. George L. Cady who has just completed a tour of Porto Rico.

"The island is densely populated with 378 persons, it is estimated, to the square mile. Most of the arable land is held in large plantations. The plantation workers are not allowed to have either a garden or a cow. The main articles of diet are bananas and codfish from Newfoundland. Mothers, babies and children suffer greatly from the fact that cow's milk is unobtainable for most of the people.

"The houses are mostly one-room huts. If they have partitions, these are often so flimsy as to be almost fictitious. Such homes breed immorality. Syphilis, tuberculosis and hookworm, the last being easily preventable if the people could afford shoes, are wide-spread.

"In the city of Ponce we saw streets where there was no sanitation and no water system. Offal and filth are thrown into the gutter to rot. The streets swarmed with children who were not in school because the schools can only accommodate half the school population.

"The real Porto Rico is not seen by the conventional tourists. They see just the military road, the clubs and the casinos and learn nothing about the conditions amid which live most of more than a million people."

* * *

St. Paul's Parish, Concord, N. H., has received from former Governor John G. Winant of New Hampshire a gift of a tract of land in the West End of the city, upon which a

new rectory will be built soon. It is hoped to have the building com-

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pleted in a few months. Rev. Arthur O. Phinney, formerly of the staff of Trinity Church, Boston, who became rector of St. Paul's about two months ago, will be the first occupant of the new rectory.

* * *

Trinity parish, Boston, has been perplexed for many years because it has been obliged to turn away hundreds, if not thousands, of people at the eleven o'clock service on Easter morning. Tickets have been issued for regular parishioners and the line of others waiting to occupy the remaining seats for this service has begun as early as nine o'clock and often has extended for blocks. This year, for the first time in the church's history, two identical morning services will be held—the first at ten o'clock with morning prayer and sermon open to the public; the second at 11:30, for which tickets will be given to parishioners, when the Holy Communion will be celebrated. The hymns, the anthem and the sermon will be identical.

* * *

Building operations have been started for the new St. Luke's Hospital in Japan. It will have cost when completed in the neighborhood of \$3,000,000.

* * *

Bishop Matthews of New Jersey is seriously ill. He went to a hospital last week where he is to undergo an operation of a very serious nature.

* * *

Forty-one states were free from lynching during 1927, states the Roll of Honor prepared by the Federal Council of the Churches of Christ in America through its Commission on the Church and Race Relations. The 16 lynchings which occurred last year took place in seven states. The number of victims was 14 less than

in 1926, one less than in 1925, and the same number as in 1924.

The high mark of states free of the evil was reached last year. In 1926 there were 38 states without a lynching; in 1925 there were 38; in 1924 there were 38, and in 1923 there were 39.

Georgia and Florida for the first time since records have been kept now appear on the Roll of Honor. Connecticut has been added to the list of states that never had a lynching because recent investigations of the Commission on Race Relations indicate that the case in 1886 recorded as a lynching by the Chicago Tribune, the accepted authority for early records of the evil, was probably a suicide of a murderer hunted by a posse and not a lynching.

All except one of the seven states that had lynchings in 1927 have been on the Honor Roll at least for one year since 1922. Now only one state in the country has an unbroken

yearly record of the crime of mob murder.

* * *

At a recent Epiphany Pageant in the Cathedral of St. Mary and St. John, Manila, P. I., the diversified type of work done in the Philippine Mission was clearly shown. The parts of the Three Wisemen were portrayed by a Britisher, a Chinese and an American; the Shepherds were Filipinos; the Angels, English girls. In the Manger scene the part of the Virgin Mary was taken by the wife of a lieutenant in the Submarine Division of the Navy and that of Joseph by a young man just arrived from England. In the Homage of the Nations, pupils from the Chinese School, St. Stephen's, represented

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MEMORIAL TABLETS

-- OF ENDURING WORTH
AND ATTRACTIVENESS --

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their own race, a group of pupil nurses from St. Luke's hospital, the Philippine Islands, while the Bishop's chauffeur and the Cathedral rector's houseboy upheld the dignity of the Igorots. The choir was composed of members of the Chinese school, St. Luke's congregation and *mestiza* children from the House of the Holy Child.

* * *

Suffragan Bishop Herbert Shipman of New York says it is estimated that there are from 18,000 to 25,000 negro communicants of the Episcopal Church in Harlem who have no real church homes and that the lack of churches in this great negro district of the city is one of the most pressing problems of New York churchmen. The American Episcopal Church Institute for Negroes discussed the question of providing adequate facilities for worship in this section of the city at its meeting last week in Carnegie Hall. "At a meeting of all the negro clergy in Harlem, held recently in my office at the Cathedral of St. John the Divine," said Bishop Shipman, "it was

estimated that the number of negro Episcopal communicants is 20,000 to 35,000. Many of these are from the South and the British West Indies. They are being cared for by only nine Episcopal churches in Harlem. Of these nine congregations four are worshipping in rented halls, of which they have the use only on Sundays. The total seating capacity of all the churches is not more than 6000, while the number of negroes who would attend our churches is limited only by our ability to accommodate them. If we could properly provide for them thousands more would attend the services."

* * *

Plans for a chapel for children on

the main floor of Washington Cathedral were made public with the announcement by Arthur W. Thompson, member of the executive committee for the cathedral, that Roland L. Taylor of Philadelphia had contributed \$50,000 for its construction. The new chapel will be known as the



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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 5.
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.

There is space here for two

NOTICES OF CHURCH SERVICES

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Children's Chapel and will be located close to the heart of the cathedral fabric in the salient which marks the intersection of the choir and south transept. It will be used for special services for children, religious exercises of the pupils of the cathedral schools, classes in Bible study, and instruction of confirmation classes. Although it is customary in many cathedrals to designate certain parts of the fabric as children's corners or children's arches, only one other cathedral is known to have set apart an entire chapel for the use of children.

* * *

The Church of the Redeemer, Brooklyn, will celebrate its "diamond jubilee" on Sunday, May 6th, and for several days thereafter. On the anniversary the Rt. Rev. Sidney Catlin Partridge, Bishop of West Missouri, who lived in the parish as a boy, will be the preacher. Other plans are to be announced.

Incidentally, we understand that the Rev. Thomas J. Lacey, Ph. D., rector of this parish, has not, up to this date, received any reply to the letter which he lately sent the Pope respectfully but firmly declining the gracious invitation extended by His Holiness in a recent encyclical letter to Dr. Lacey and others to join the Church of Rome.

* * *

So many appreciations were received last year from the Clergy that Messrs. Maile & Son have again published their handy Kalendar-Blotter in a new form for 1928. The Front Cover shows an artistic reproduction of the Cenotaph, and the Blotter which consists altogether of 28 pages will be found invaluable for the Study or Vestry Table.

The Edition is strictly limited and those desirous of obtaining a copy are advised to make application (enclosing International Coupon 8 cents—obtainable at Post Office) at once to: The Secretary, Maile & Son, Ltd., 367, Euston Road, London, N. W. 1, England.

* * *

At a meeting this week directors of Greater Boston Federation of Churches passed the following resolution (thirty-three directors being present): "The function of the Greater Boston Federation of Churches is to promote fellowship and co-operative activities among the churches of its constituency, and to cultivate and register the convictions of the Christian conscience upon matters that involve the moral and spiritual welfare of the community, the nation and the world. The main purpose of the Greater Boston Federation of Churches is to increase fellowship and co-operation between the churches. This is a field so great that it would require

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.

Grace Church, Brooklyn Heights
Hicks St., near Remsen, Brooklyn, N. Y.
Rev. George P. Atwater, D.D.
Sundays: 8:00 A. M., 11 A. M., 4:30 P. M.
Church School: 9:45 A. M.

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

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

Church of St. Mary the Virgin, New York
139 West Forty-sixth Street
Rev. J. G. H. Barry, D.D., Litt.D.
Sunday Masses, 7:30, 8:15, 9, 10:45.
Vespers and Benediction, 4.
Week-day Masses, 7, 8, 9:30.

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

All Saints' Cathedral, Milwaukee
Dean Hutchinson
Juneau Ave. and Marshall St.
Sundays, 7:30, 11, and 5:30.
Daily 7 and 5:30.
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.
Wells-Downer cars to Marshall St.

St. Mark's, Milwaukee
Rev. E. Reginald Williams
Sundays, 8, 9:30 and 11.
Gamma Kappa Delta, 6 P. M.
Sheldon Foote, M.B., Choirmaster.
Magnificent new Austin organ.

St. James, Philadelphia
Rev. John Mockridge
22nd and Walnut Sts.
Sundays, 8, 11, and 8.
Daily, 7:30, 9, and 6.
Holy Days and Thursdays, 10.

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all our time and resources. Occasionally the Federation should consider questions in other fields but these should only be presented at a time of urgency where the facts are known to the board of directors, the issue clear-cut and a pronouncement by the Federation would be of some influence."

* * *

Great interest has attached to the showing of the recent work of the portrait painter, Karl Anderson, held at the Grand Central Galleries, New York, from March 6th to 17th in which the new portrait of Rev. William Foster Peirce of Kenyon College occupied a conspicuous position, and which aroused favorable notice.

* * *

Our one and only family of missionaries assigned especially to work for Moslems, the Rev. and Mrs. C. L. Pickens of Hankow, China, are editing the little quarterly newsletter published there by the "Society of Friends of the Moslems in China." A meeting of the Literature Committee of this Society has authorized the printing of ten thousand copies of the Sermon on the Mount in Chinese and Arabic. The need of Christian literature for Moslems everywhere is of course very great.

The Moslem Chronicle, published in Calcutta, has this to say about Moslems in China, prefaced by the remark that it is very difficult to learn the facts: "From our personal experience we know thoroughly well that the Mussalmans are the back-bone of the Chinese Republic. They are the Judges, Ambassadors, Governors, and Ministers, and they compose most of the Army."

* * *

Salvador de Madariaga, one of the

Clerical Changes

BYRON, John L., student at Episcopal Theological School, Cambridge, has accepted a call to become assistant at St. Paul's, Pawtucket, R. I.

DUMOULIN, Rt. Rev. Frank, resigns as rector of the Church of the Saviour, Philadelphia, to accept the rectorship of All Souls' Biltmore, North Carolina.

FARNUM, Rev. Arthur F., rector of St. James', Hendersonville, N. C., has accepted the rectorship of St. Mary's, Asheville, N. C.

JONES, Rev. G. T., assistant at St. Stephen's, Jersey City, accepts the rectorship of St. John's, East Mauch Chunk, Pa.

MAYERS, Rev. W. H., resigns as rector of the Advent, Marion, S. C., to accept the rectorship at Pine Meadow and Collinsville, Connecticut.

MORRELL, Rev. Harry T., resigns as rector of the Atonement, Brooklyn, to accept the rectorship of Christ Church, Sag Harbor, Long Island.

SAYRE, Rev. Samuel H., assistant at St. Paul's, Chicago, has accepted the rectorship of St. Mary's, Williamsport, Pa., and priest in charge of Our Saviour, Montoursville.

SPARKS, Rev. William A., resigns as rector of St. John's, Far Rockaway, Long Island, and accepts the rectorship of St. James', Painesville, Ohio.

WARD, Rev. Frederick D., rector of St. Elizabeth's, Philadelphia, resigns to accept appointment as professor at St. John's, Greeley, Colorado.

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world's authorities on disarmament, says: "By far the most important element regulating the prospects of disarmament in the future is the enlightenment of public opinion and the much needed element of leadership."

Leaving the United States after his visit (during which he made twenty-nine addresses in twenty-five days) Senor Madariaga said, "I leave with the conviction that America was well worth discovering. I wonder whether it is fully discovered yet. If one is to judge by the misunderstandings which crop up at every step in any negotiations between Europe and America it would seem as if the Atlantic, instead of a five-days' crossing-lake, was a stretch of space similar to that which separates the earth from Mars . . ."

* * *

Larkin W. Glazebrook, M. D., of Washington, D. C., has accepted an appointment as field worker of the National Commission on Evangelism, entering on his duties March 1. Dr. Glazebrook was born in Richmond, Va., in 1867, studied at the University of Virginia, took his medical degree at Columbia University, and has practiced in Washington since 1892. He is a member of the Church of the Epiphany. For some nine years he has been active in evangel-

istic work, and is highly spoken of by those who know him. He will go to dioceses with the bishops' approval.

* * *

A clergyman in a country community reminds his fellow rural workers that it is often worth while to buy some flower seeds and give them to children with instructions to grow flowers for the altar of the little rural church. "You produce more than flowers."

* * *

In San Francisco last year the children who contributed most in their Easter offering were the Chinese children at the True Sunshine Mission. This fine mission under the Rev. Daniel Wu, who has been there since 1913, is, with its branch in Oakland,

our only work for Chinese in the United States—in continental United States, at least. (Hawaii and the Philippines are a part of this country!)

* * *

The scarlet fever situation at Nenana, Alaska, is much improved. A telegram of February 28 said they were out of quarantine with no serious after-effects, and the staff had all recovered.

* * *

Henry Bradley Kilgour was recently christened in Shelburne Parish, Loudoun County, Virginia. He is the direct descendant in the sixth generation of Bishop Kilgour, who as Primus of Scotland, was one of Bishop Seabury's consecrators.

KEEP ON READING

Several hundred parishes adopt the bundle plan during Lent. We urge the rectors of these parishes to continue with their bundles after Easter. When ordered for thirteen weeks, the cost is 3c. a copy—papers sell for a nickel.

—o—

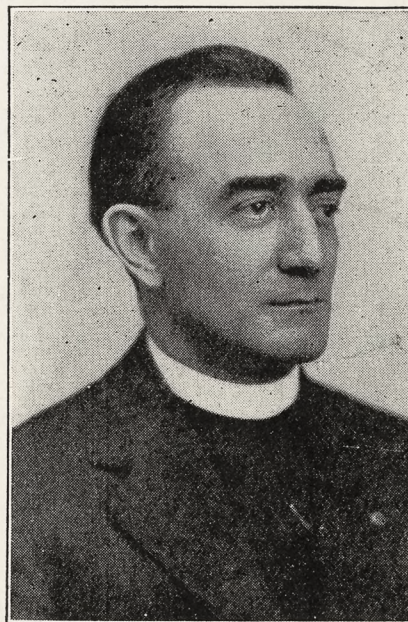
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