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The **WITNESS**

CHICAGO, JUNE 7, 1928



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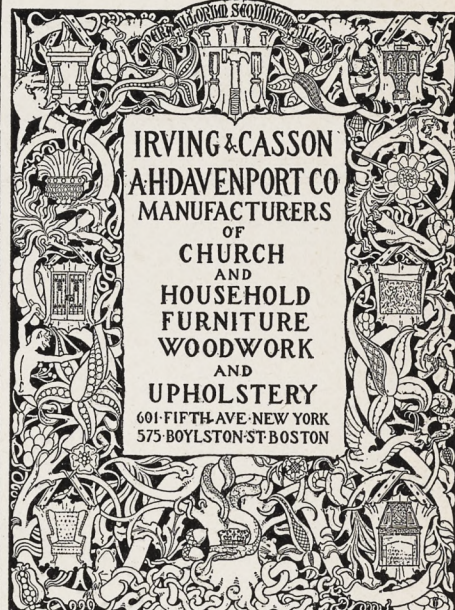
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WHOM GOD HATH JOINED—

The Value of the Vows

By

REV. G. A. STUDDERT-KENNEDY

MARRIAGES are made in heaven. That is the only place where they can be made, and, like most things that are made in heaven, they take a long time making. They cannot be made in a moment. I believe in love at first sight, or in love without any sight at all. But that is love's beginning, not its ending.

Love, like most things, can begin well and end badly. It may be the genuine seed, and yet it may not produce the perfect flower. Whether it does or not depends upon where the seed is planted, and how it is tended and cared for afterwards. Love that makes marriages begins with passion. Passion is the beautiful seed out of which the most perfect of flowers may grow, yet passion does not of necessity produce love.

It may rot and produce hatred, jealousy, and a host of other things among the most ugly and repulsive things in life. There is no necessity about it.

It is commonly said if a marriage ends in disaster, that the two never really loved one another; but that does not follow. They may have loved truly, and then destroyed it afterwards by selfishness and disloyalty. It is not true that true love cannot be killed. It can, and often is. There is no certainty or inevitability about the business at all.

MARRIAGE VOWS

Love alone consecrates marriage, but it must be love, not passion. The wayward, deceptive, glamorous seed consecrates nothing, and in itself is nothing. It has no real value apart from its possibilities. There is nothing of less value than a barren seed, and that is what passion is until it brings forth love. That is the reason of marriage vows.

What need is there for any vows? The sentimentalist says love is enough. But that is not true to facts!

What need is there that the ardent and eager soldier should swear loyalty to his king and country—are not his ardour and eagerness enough? Is it not an insult to ask him for an oath as he stands there with shining eyes, and with but one desire in his heart—to spend and be spent in his country's service?

But wisdom looks into the future. The eagerness and ardour die down. The romantic glamour wears off. The march is long and the pack heavy. He gets used to death and weary of the ever-present possibility of it. His flesh cries out in protest. He wants again the glamour and the glow, but it does not come. Fear comes—cold fear and deadened, tired nerves. It may be that one day there will be nothing, nothing at all, between him and desertion of his post, but that oath.

Nothing but that, and yet that may be enough to keep him steadfast through the dangerous hour.

An oath may seem at times to be a burden; but there is power in it—it is an inspiration, a trumpet call. No one but the soldier himself may know how near he is to defeat. His

closest comrade may not suspect it. In the real crisis of our lives we have to be alone. Yet that soldier is not quite alone, because there is with him the memory of an oath, and of him to whom he swore it.

It is the same with marriage. The lover feels that no oath is necessary, yet he is glad to make it. He is setting out on a great campaign, starting on a long journey, and in every marriage there are times of strain, a certain amount of disillusion and disappointment, and for men, even more than women, the temptation to believe that someone else can give them what they have failed to find.

The lover is up against it. No one need know—even the beloved partner may not guess—but there is nothing now as a protection against the glamour and the fascination of the unknown but the oath; and yet that may be enough, and often is, to hold the lover true.

It is commonly said that when things get as far as that it is all up with love, and the marriage is a mockery. That is the sex-novel point of view: but in real life it does not work out so in thousands of cases.

THE HIGHER LOYALTY

There comes a time when the prisoner of love's vow learns again to bless his bonds, and find in them his only freedom. They keep him true to his real self.

There are likewise millions of cases where the bonds have been broken, and the free man finds himself a more abject and helpless slave than ever.

What is not realized is that it takes more than kisses to make love. The seed is sown with pleasure, but the flower is grown with sacrifice, and sometimes with sorrow, and it needs consecration to a high purpose and

ADDRESS

During the months of June, July, and August the New York office of THE WITNESS will be closed. All news items and correspondence during this period should be sent to

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great effort if it is to be grown at all.

It is often charged against religion that it is inhuman and tyrannical in this business. It is said that love cannot be controlled and made obedient to oaths, it comes and goes at its own sweet will, and no one can command it, though he were ten times a priest.

But all that is bunkum.

No one ever supposed that the marriage service made a marriage. No one ever imagined that a priest could manufacture love. But if the lovers recognize that there is a perfect Spirit of Love by Whom their love was created, and that He can and will bless and guide them in their journey, and reward them if they are faithful in His service, then it is the greatest day in their lives when they stand and make their vow, and the memory of it is a real link between them.

They have a higher loyalty to which they can be true, and that higher loyalty strengthens and makes more perfect their loyalty to one another.

Christ is not inhuman, but He knows man, and needs not that any

should tell Him what is in man. He knows that there is nothing about which men and women make such tragic mistakes and nothing about which they so easily deceive themselves, as this, and what He bids us do is to recognize that love cannot grow easily without effort, that it is not brought to your door ready made with the trousseau, but that it must be made perfect by loyalty to perfect Love, which is God.

Nothing could, in the long run, be more cruel or more destructive of love than easy divorce. It could wreck a thousand more homes than it saved. It would be cruel kindness based upon ignorance of what man really is, and what he can become.

But should there ever be any divorce?

That is the hardest of all questions. We must think about that another time. Let this suffice us for the present. Easy divorce is an evil to which no man or woman should desire mankind to be exposed.

It would mean the spreading of a

lie—the lie that love is only passion, and that loyalty must be cast off as soon as it hurts—and that would strike a blow at the very heart of man as he really is. The best thing about all men and women is that they are capable of becoming real lovers and paying love's price.

Yes, it was with pleasure—rosy, red-lipped pleasure—
That we together scaled the heights of bliss.

Days of golden leisure,
Memories to treasure,
Sealed at the sunset's coming with a kiss.

But it was with sorrow—sober, sad-eyed sorrow—
That our two souls were melted into one.

For true love must borrow
Tears, lest on the morrow
It wither, seared by passion's burning sun.

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EXCESS LUGGAGE

The Thirty-nine Articles

By

GEORGE CRAIG STEWART

"*Forty stripes save one*" echo the clergy of the English Church when they are asked to subscribe to the 39 *Articles of Religion*.

The American clergy do not have to subscribe to them. They study them as a part of their seminary course in Church history and dogmatics, just as they study the Forty-two Articles which preceded them in the reign of Edward VI or the Ten Articles of the reign of Henry VIII. Interesting they are as fossil remains of 16th Century ecclesiastical controversy and compromise, but deadlier than a smelt so far as modern religious thought is concerned. None of the laity read them unless, being bored by a sermon they desperately take to prowling in the closing pages of the prayer book to see what they can find.

The last General Convention voted to omit them from the new prayer book on the ground that while they have their place in a museum of ecclesiastical history, they are clearly out of place in a devotional book of common prayer.

At the next General Convention, this coming fall in Washington, that body will be asked to ratify this action.

All of a sudden the militant alarmist Protestant reactionaries of the Church discover in the elimination of the 39 Articles another sinister evidence of the plot of Anglo-Catholics to deliver over the Church bag and baggage to Rome. What! Give up this precious heritage of the Church's faith? Surrender this incomparable witness to our share in the glorious Reformation? Never! Rouse, ye Churchmen! To your tents, O Israel! Sound the tocsin! Beat the drum! Rally to the flag! Seize your pen and sign the inclosed petition to keep the 39 Articles in the Prayer Book, and thus save the Church from the scarlet woman who sits on the seven hills!

Really it is too absurd!

The "39 Articles" is not a living issue—it is a graveyard. No one much cares whether they stay in or go out, because they have no binding effect on anyone—you can take them or leave them—and since they are long-winded, ambiguous, theological attempts at comprehension of Puritan and Baptist, of Calvinist and Anabaptist within the 16th Century Church of England, normal American churchmen may be pardoned a yawn over the whole controversy.

Some of these articles make statements which simply are not so. For example, Article XXV "Of the Sacraments" states that "Those five, commonly called Sacraments, that is to say, Confirmation, Penance, Orders, Matrimony, and Extreme Unction, are not to be counted sacraments of the Gospel, being such as have grown partly of the corrupt following of the Apostles, partly are states of life allowed in the Scriptures."

Now, we should like to ask:

Whether Confirmation is "a state of life" or "a corrupt following of the Apostles?" If not, where does it find a place?

Again, is Holy Orders "a state of life allowed in the Scriptures" or is it "a corrupt following of the Apostles?"

Let some of our Protestant friends give us the answer.

Of course, the heart of their excitement lies in Article XXVIII which Anglo-Catholics are supposed to reject because it denies transubstantiation in the Supper of the Lord.

As a matter of fact that article rejects exactly what all Catholics reject, a carnal physical change in the elements. There isn't an intelligent

Anglo-Catholic or Roman Catholic or Greek Catholic in the world who wouldn't agree with the article that "the body of Christ is given, taken and eaten only after a heavenly and spiritual manner."

Why Rome herself states precisely that:

"Our Lord's body is not present in the form which it had on earth, or in the glorified form which it now has in heaven. Hence, our Lord is said to be spiritually present in the Blessed Sacrament, whereas He was corporally present when on earth."

And:

"Again, there is the sense of eating our Lord's body in the Blessed Sacrament in such a way that His body is ground down by our teeth and affected by digestion. *This also must be excluded.*"

Catholics do not believe in a *physical* change in the elements. By substance they do not mean anything *physical* at all; they mean something metaphysical. When a Catholic says "transubstantiation" he means what Bishop William Temple means by "transvaluation."

Article XXVIII is opposing a doctrine of *physical* transubstantiation,

the hideous and revolting teaching which Berengarius in 1059 was urged to accept, viz.: that "the bread and wine after consecration are not only a sacrament but the very body and blood of Our Lord Jesus Christ, and are sensibly not sacramentally only, but actually handled and broken by the hands of priests and ground by the teeth of the faithful."

Horrible! No Catholic believes that!

Yet the Protestant alarmists would lead men to believe that Catholics—Roman or Anglican—hold that doctrine today. They don't. They reject it. Our Church rejected it in the 16th century as witnessed in this article. So did Rome reject it at the Council of Trent in the same 16th century.

No Church teaches it. No Catholic believes or teaches it. It is "repugnant to the plain words of Holy Scripture, overthroweth the nature of a sacrament and hath given occasion to many superstitions."

But we should like to ask some of these Protestant Receptionists in the Church a question: *Do you believe* in the declaration in Article XXVIII? Then you are bound to acknowledge that "the body of Christ" in the Holy

Communion is "*given*" as well as taken. In other words what passes from the priest to the communicant has an existence independent of both. "Yes," he replies, "but only after a spiritual manner." Of course, certainly, no one believes it is after a carnal manner; yet it is *given*, isn't it? Or as our own catechism says, "The inward part is the Body and Blood of Christ."

In a word this whole discussion is a tempest in a teapot. The Anglo-Catholic views with amused indifference the whole question of whether the Articles repose in their quiet grave at the end of the prayer book or have their bones removed to a more appropriate sepulchre. If the laity want to lug along this excess luggage, no one very much cares. We are living in the 20th century which throbs with living problems. The Church is often accused of looking backward. Let us bend our attention to vital questions of today and tomorrow. We are not interested in these old, dead issues of the 16th century. The Church refuses to get excited over a call to spades to join a band of ecclesiastical ghouls.

SIGN HERE

and Save the Church

By

S. S. FARWELL

"IT'S a wicked shame," said Churchman Number One, "this proposal to drop the Athanasian Creed out of the Prayer Book. Why, that Creed has been the bulwark of orthodoxy in the Church for the last sixteen centuries. It is the greatest statement ever prepared on the Holy Trinity. Of course, the Modernists don't like it. They don't like anything that savours of orthodoxy. They say it was all right in its day but that it has served its purpose and now it ought to be reverently laid away among the sacred relics. But I say, if it was true once, it must still be true, for truth doesn't change. Take away that Athanasian Creed and you have scuttled the whole character of our religion. It was written into the first English Prayer Book way back there in 1549 when people meant what they said. Would you have us turn our backs on everything the Reformers stood for?"

"Yes, but—" began Churchman Number Two.

"But me no buts," said Number One. "I know what you want to say. You want to tell me that they don't intend to repudiate the Athanasian Creed; they merely want it removed

from the Prayer Book. They say it can be printed somewhere else, on cards or leaflets which a man can carry in his vest pocket. That's a clever dodge, all right—a nice scheme for some Church Publishing House to get a big, fat order. For everyone would want copies; millions of them would be sold to the real Churchmen who refuse to be deprived of the comfort of that Creed. They say there is nothing devotional in it and that it doesn't belong properly in a book of worship. I don't care anything about that. The Prayer Book means the Episcopal Church to me and the Athanasian Creed is a great profession of faith in the Holy Trinity. You can't separate Christianity from the Holy Trinity without scrapping the Incarnation and then you have no Christianity left. Therefore that Creed belongs in the Prayer Book."

"I know all that, but—" Number Two interjected.

"Well, then," said Number One, "if you know it, why don't you stand up for it? You're a Churchman, aren't you? Or perhaps you're one of those Romanizers boring into the vitals of the Church from within. Of course,

they want the Athanasian Creed abolished too. They have formed a curious and unholy alliance with the Modernists to commit a felony against the Church. It seems queer to me that the Modernists don't see through it. Athanasius was the great champion of orthodoxy against the Arian heresy of the fourth century and Athanasius was victorious. But one of those Roman Catholic popes named Liberius got weak in the knees and signed an Arian statement of faith which was altogether contrary to Catholic teaching. That's always been a hard nut for the Roman Catholics to crack ever since they decided the popes were infallible. It makes it very embarrassing for the Romanizers to have the Athanasian Creed in the Prayer Book when they are trying to turn the Episcopal Church into a vestibule to the Vatican. They would like to forget all about Athanasius. Throw out that Creed and the Episcopal Church will lose its identity within the next five years."

"My dear man," Number Two tried again; but once more he was interrupted.

"You call me a 'dear man.' What

about our 'dear Church'? Doesn't that historic Church mean anything to you? You were baptized, confirmed, and married in it, as your fathers were before you. It has some claim upon your loyalty. This Church stands for the Christian Gospel including the Holy Trinity. Do you want it to prove treacherous to its doctrinal inheritance? I know what you would reply. You would say that nobody uses the Athanasian Creed any more anyhow and most people don't even know it's in the Prayer Book. You would say that it would never be missed. You would say that it is quite unnecessary because everything of any importance in it is already covered more effectively in other parts of the Prayer Book. Suppose that is true. What's the harm in saying things twice if they are worth saying once? Our forefathers thought it was a good thing. Are we any wiser than they? Yes, I know times change and we can't always be mouthing over the same old things in the same old way. But I tell you, this is a matter of principle. It's the entering wedge. Take away the Athanasian Creed and soon you will be taking away more important things. Within ten or fifteen years you will have nothing left. Such a move as this would be positively fatal and I can assure you that the rank and file of Churchmen are dead against it."

"Let me explain"—Number Two persisted. But it was no use. Number One was not yet finished.

"I know already what you want to explain. You want to remind me that it was voted by an overwhelming majority at the last General Convention to omit the Athanasian Creed from the new Prayer Book and that that vote represented the mind of the Church. But you are mistaken. It was hurried and ill-considered action. Those who voted for it didn't realize all the serious implications. They didn't get wind of the poisonous influences which were promoting the proposition. Now they do know and they are going back to save this old Church of ours from committing spiritual suicide.

"You *must* listen to me," Number Two broke in emphatically. "You are barking up the wrong tree entirely. The Athanasian Creed was never mentioned at the last General Convention. The motion was to omit the Thirty-Nine Articles from the new Prayer Book and the action was taken calmly and with consideration. As for the Athanasian Creed—it has never been in the American Prayer Book and we seem to have done very well without it. Moreover, it was good old orthodox, Low Church Bishop White who was mainly responsible for our Prayer Book with the Athanasian Creed omitted."

On the Cover

THE Rev. Henry Lewis is the rector of St. Andrew's, Ann Arbor, Michigan, and chaplain to the Episcopal students at the University of Michigan. Mr. Lewis was born in Germantown, Pa., in 1893, graduated from Episcopal Academy and from the University of Pennsylvania. He then served as a teacher at St. Paul's School, Concord, New Hampshire, at the same time serving as a lay reader. In 1921 he graduated from the Berkeley Divinity School, accepted a curacy in a New York parish where he remained for a year before taking his present position. Mr. Lewis read a paper at the Church Congress of 1927 on the subject of Marriage which caused press comment throughout the country. He has served his diocese in various capacities.

"Do you mean to tell me," said Number One, "that this Episcopal Church has been booming along for a hundred and forty years without the Athanasian Creed? I can hardly believe it. Of course, I never looked it up but I always thought we had it. And these Thirty-Nine Articles—what in the world are they?"

"Here they are," said Number Two, "printed in the back of your Prayer Book. Read them over and tell me whether you think the Church could possibly survive without them."

"Never mind," said Number One. "I haven't time to read them over. Some day I will. But whatever they are, I'm against removing them. Only, if what you say is true, I shall have to modify my plans. I had intended to get up a petition to General Convention asking that the Athanasian Creed be retained. Apparently I'm a little late with that. But we certainly can't afford to lose these Articles. I'll tell you what I'll do. I'll get up thirty-nine petitions, one for each Article. Lots of people will sign them."

Let's Know

ST. AIDAN

By Rev. Frank E. Wilson

HERE is another good Christian saint of whom too little is known by the average Churchman. Thirteen hundred years ago he rendered a service to Christ and His Church of which we English-speaking Christians are reaping the benefits today.

England in the seventh century, was split into several kingdoms which warred among themselves and lived, for the most part, in proper

pagan ignorance. In 634 A. D. Oswald secured the sovereignty over the greater part of Northumbria, in the north of England. While a refugee in Scotland at an earlier date he had been baptized and was a Christian of a sort. Now as king of Northumbria he determined to introduce Christianity among his people.

Off the coast of Scotland was a monastery on the island of Iona where lived a community of Scotch-Irish monks strongly imbued with missionary zeal. Oswald sent to them for someone to convert his pagan subjects. A man named Corman was sent but he proved to be an unfortunate choice. He was of an austere, inflexible disposition, sincere enough in his own religious life but without that long-suffering patience which was required of a missionary to the rough inhabitants of Northumbria. After having made futile efforts to bring them within the fold of Christ, Corman returned to Iona and reported that it was impossible to do anything with such a stubborn and barbarous people.

One of the monks who listened to this discouraging report was one named Aidan, already greatly beloved for his Christian humility and his invariably charitable disposition. He replied to Corman in this wise: "I am of the opinion, brother, that you were more severe to your unlearned hearers than you ought to have been, and did not at first give them the milk of more easy doctrine till being by degrees nourished with the Word of God, they should be capable of greater perfection." Whereupon Aidan was promptly consecrated bishop of Northumbria and was sent out to win a flock for himself.

He established his base of operations at Lindisfarne and travelled ceaselessly over his large jurisdiction. His personal life was a model of Christian devotion. He was fearless in rebuking those high in authority and he was equally tender with those in distress and affliction. His charity soon became known throughout the land. Once the king presented him with a valuable horse which Aidan promptly gave away to a beggar who asked alms of him. The king was not exactly pleased at such a casual disposition of his gift and he mildly remonstrated. St. Aidan replied—"Is that foal of a mare of more value than the Son of God?"

For sixteen years he continued his labors, having drawn in after him a large number of assistants from Iona. When he died in 651 A. D., he left behind him a great number of converts, many churches and monasteries, and a sweet Christian savor in the hearts of his people. From Northumbria the evangelizing work spread southwards until England became Christian. Except for a small corner round about

Kent where the Roman mission labored, practically all of England was Christianized by the patient efforts of these Scotch-Irish monks from Iona and Lindisfarne, of whom St. Aidan was the outstanding representative. Bishop Lightfoot has said of him—"I know no nobler type of the missionary spirit."

Notes on Worship

THE MEANING OF ALTAR LIGHTS

By

Rev. Irwin St. John Tucker

What is the significance of altar lights? Can you give instructions as to how they are to be lighted, when used, and how extinguished?

THE Gospel of the Lights is one of the most beautiful parts of the science of liturgics. Many churches dispense with them altogether. But if your own parish does not use them, you should know their meaning anyhow. You may visit other parishes.

God's first words, as recorded in Genesis, were "Let there be Light." Jesus said "I am the light of the world . . . Ye are the light of the world . . . Let your light so shine before men. . . ." In the Nicene Creed we express our belief in Jesus as "Light of Light."

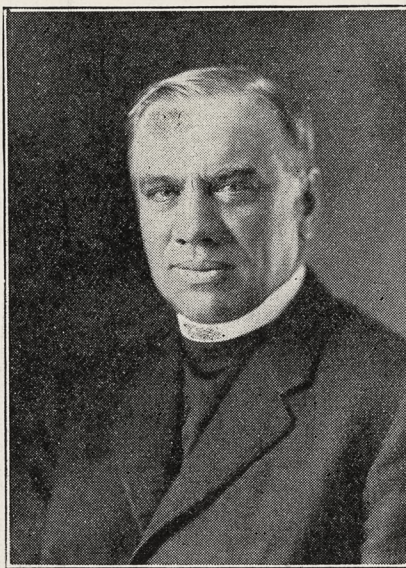
Look through the Bible with the aid of any concordance. You will find myriad texts dealing with light as a symbol of God. These meanings are reduced to a philosophy in the ritual of the altar lights.

Two kinds of candles are used; office lights and sacramental lights. Office lights may be lit for any public worship, particularly vespers. Sacramental lights may be lit only when a sacrament is to be celebrated.

Sacramental lights should be of pure beeswax, where possible. Beeswax is obtained from the fragrant, living flowers, which are symbols of the resurrection. Other kinds of candles are made either from dead bodies or dead matter.

The two sacramental candles symbolize the two parts of a sacrament; the outward and visible sign and the inward spiritual grace. They represent the divine and human natures in Christ; the duality of our own lives, temporal and eternal; and the duality of our religion, works and faith. This philosophy of the sacramental relation between things visible and things invisible forms in itself a life study.

In lighting the sacramental candles, the Epistle candle, that on the right side of the altar as you face it, should be lit first, then the Gospel light. This is in accordance with the teaching "First the natural, then the



BISHOP JOHNSON
At Evergreen Conference

spiritual." It is in obedience to the command of Christ; "Do the works, and ye shall know the doctrine."

The Epistle for every celebration of the Holy Eucharist teaches something to be done; the Gospel, something to be believed. Here again, the harmony between them affords material for a life study.

Office lights are the row of six candles that stand on the back ridge of the altar, three on either side of the cross. They should be lit from the cross out and extinguished from the outside toward the cross. This is to express our belief that light comes out from God, and is drawn in toward him.

These candles represent, first, the stars; symbolizing our belief in God as creator of heaven and earth. The stars are representatives of the whole host of heaven.

Second, they represent our belief that the "souls of the righteous shine as the stars forever and ever" in the home of God. "Who are these as stars appearing" says the hymn.

When the bishop is officially present, in many places a seventh candle is lit and placed behind the cross, a little to its right side. This is to represent the office of the bishop as representative of Christ, the Light of the World, and to recall the teaching in the Book of the Revelation that the bishop is the candle of his church.

In many churches, in addition to these, there are two clusters of seven branched candlesticks on either side of the altar. These represent the Old and New Testaments. The seven branched candlestick is the symbol of the Jewish faith even now, and is lit in pious Jewish homes on Sabbath. It was carved on the Arch of Titus, in token of the cap-

ture of Jerusalem. A seven branched candle stick was kept always lighted in the Tabernacle at Shiloh and the Temple at Jerusalem. In the New Testament, Jesus appeared to John on the island of Patmos in the midst of the seven golden candlesticks. The two together therefore represent the two Testaments fulfilled.

Care should be taken in lighting and extinguishing these candles to do it with reverent dignity. It is part of the worship. It should never be done by scratching a match and applying it direct to a taper, but by a candle-lighter.

It is worth while to look up all Bible Texts dealing with Light as a symbol of God, and to have your altar guild and acolytes study them.

About Books

THE LIFE ABUNDANT: by Rev. Robert B. Bell, M. A. Published by The Morehouse Publishing Co. Price \$1.75.

Mrs. Malaprop says that comparisons are odoriferous, nevertheless we venture a comparison. We have read a considerable number of books on the relation of faith to Health but none of them quite equals this for sane practical helpfulness. Of course it is human to offer advice rather than receive it, or follow it. Yet we are confident that if for once we reverse the natural process and accept the advice of Dr. Bell, there may be fewer hypochondriacs among the clergy and more hopeful and cheerful Christians among the Laity. We all want to be healthy, prosperous and wise and The Life Abundant is one of the best prescriptions we know that will assist us in this desire.

Irvine Goddard.

* * *

SOME PROBLEMS OF THE MODERN MINISTER. By Austen K. de Blois, D.D. Published by Doubleday Doran & Co. Inc. Price \$1.75.

We have been told that the preacher's passion for souls is waning. Many a minister today reproaches himself that his preaching has not the urgency of an older generation. These lectures which were received with enthusiasm when delivered to the students of the South Western Baptist Theological Seminary at Fort Worth, Texas, if read with care, ought to rekindle the passion in the most faint-hearted of preachers. More than that they will furnish him with the drive and urgency St. Paul must have felt when he exclaimed, "Woe is me if I preach not the Gospel." Old as well as young preachers will find fresh stimulus and sane advice in this book which is evidently the fruit of a large sympathetic and intelligent experience in the ministry.

Irvine Goddard.

NEWS OF THE EPISCOPAL CHURCH

In Brief Paragraphs

Edited by

WILLIAM B. SPOFFORD

A GENTLEMAN of the Middle-west has sent to me the following prayer which he suggests might be filed away for future use. It was written by Mark Twain who said of it, "I have told the whole truth in that, and only dead men can tell the whole truth in this world. It can be published after I am dead." And it was. Here is the prayer:

"O Lord our God, help us to tear their soldiers to bloody shreds with our shells; help us to cover their smiling fields with the pale forms of their patriot dead; help us to drown the thunder of the guns with the cries of the wounded, writhing in pain; help us to lay waste their humble homes with a hurricane of fire; help us to wring the hearts of their unoffending widows with unavailing grief; help us to turn them out roofless, with their little children to wander unbefriended through wastes of their desolated lands in rags and hunger and thirst, sport of the sun flames in summer and the icy winds of winter, broken in spirit, worn with travail, imploring Thee for the refuge of the grave and denied it—for our sakes, who adore Thee, Lord, blast their hopes, blight their lives, protract their bitter pilgrimage, make heavy their steps, water their way with their tears, stain the white snow with the blood of their wounded feet! We ask of one Who is the spirit of love and Who is the ever-faithful refuge and friend of all that are sore beset and seek his aid with humble and contrite hearts. Grant our prayer, O Lord, and Thine shall be the praise and honour and glory now and ever. Amen."

* * *

The Rev. Thomas Lacey, rector of the Redeemer, Brooklyn, in his always interesting Parish Notes, makes this interesting observation: "Objection is raised against the title 'Protestant' on the ground that it covers such varied phases of thought as to be empty of sharply defined meaning. The same is true of 'Catholic'; for there is not only the 'Holy Catholic Church' of the creed but the Roman Catholic, the Greek Catholic or Uniat, the Liberal Catholic, the Old Catholic, with subdivisions that plunged even *THE WITNESS* into confusion and would defy the omniscient Cadman. In my calls today I came upon the 'Catholic Apostolic' Church (Irvingites) and recently I discovered the huge sign 'American Catho-

lic' on a church legally incorporated as Protestant Episcopal!"

* * *

Plunges *THE WITNESS* into confusion is right—at least this end of the paper. When a man calls himself an Anglo-Catholic or a Roman Catholic I think I know something of what is in his head; so also with the Greek Catholic. But when any of those fellows with a new beard, several crosses and an apostolic ring drop around I am reasonably certain that I am dealing with a sorehead Episcopalian whose motives for jumping to one of the various Old Catholic churches needs looking into by one of the authorities. I have known several of them; all perfect examples of high thinking and loose living; charming fellows generally, but altogether too slippery for me to be properly enthusiastic over their crusades.

* * *

The Rev. Henry Darlington, rector of the Heavenly Rest, New York, had a few words to say last Sunday about the Daughters of the American Revolution and their Black List. "In the blindness of their devotion to tradition the D. A. R. has deliberately closed their eyes to the new order of things. Too many of our historical societies are fast seeming to merit the criticism that, like potatoes, the best part of them are under the ground." Dr. Darlington pleaded for the elimination of war.

The Rev. Harry Emerson Fosdick also spoke up on the subject.

Dr. Fosdick, himself a Son of the American Revolution, deplored the D. A. R. blacklist as an aspect of "the spendthrift squandering of the national patrimony of moral independence in citizenship."

"Our fathers at their best were not regimented and monotonous minds," Dr. Fosdick said. "They believed in liberty and they fought fearlessly and spoke freely. Even when it came to matters of popular patriotism, they conceived it their highest duty to say what they thought even though the whole government was against them. They thought their own thoughts, chose their own ideals and clung to them in scorn of consequences. That is part of our patrimony."

"It is a great deal easier to waste a patrimony than it is to make one. It takes a long time to build the Temple of Diana, but a mad youth can ruin it in a single night," he said.

"I never found myself," Dr. Fosdick continued, "in a more honorable company, with whom I would more gladly be associated, than the personalities and organizations on the D. A. R. blacklist. One would pray to be on it; to be on their white list would be a disgrace."

I cannot resist boasting that I have also been honored by membership on the blacklist which the D.A.R. put out, and I hope to be further honored by membership in the Blacklist, Incorporated, a permanent organization of those whom the D.A.R. will not allow to speak if they are able to prevent it. My mother has never gone out to meet her fellows without pinning to her breast that pinwheel which impresses upon all who see it the fact that she was able to dig up a few ancestors who fought for independence; and my father is very proud of the little button which he wears in his lapel buttonhole. When he urged me to join a number of years ago I was fortunately spared the honor because I lacked the ten dollars cash which was required for an initiation fee. But I think I shall be able to borrow twice that amount as a down payment for membership in Blacklist, Inc.

* * *

The May meeting of the Baltimore Clericus was held under most auspicious circumstances at Hannah More Academy, the Diocesan Boarding school for girls in Reisterstown, Md. After a business meeting the clergy were shown about the school, thus seeing first-hand the need of a new building and new equipment. The chief speech of the day was delivered by the Hon. William C. Coleman, Judge of the U. S. District Court. Judge Coleman outlined the jurisdiction and work of his court, pointing out how the work of the courts and the clergy is closely allied, both really being in the "social service" realm. He held it of vital importance that preventive methods be taken before the cases reach the courts, and he recommended in this connection Dr. Cabot's suggestions that theological students be given an opportunity to study hospitals, jails, courts, and social service conditions in general. Particularly he recommended that they make a clinical study of the operation of the present prohibition law.

* * *

The annual meeting of the Guild of the Ascension was held in the parish

house of Trinity Chapel, New York, on May 21st. The address was made by the Rev. Dr. Sutter, vicar, on the place of fear in the religious life. The guild has had nine years of life and has done a good work in encouraging the observance of method in the devotional life. The Rev. Charles E. Hill, rector of St. Andrew's, Buffalo, was re-elected head of the society.

* * *

Bishop Thomas, formerly of Wyoming, officiated last Sunday at a service at Holy Trinity, New York, when Miss Eleanore Sime, for several years an active worker in the parish was set aside as a deaconess.

* * *

The Rev. C. G. Tombly rector at Lancaster Pa. addressed the clergy of the York Ministerial Association at their May meeting on "The Need of a Moral Crusade."

* * *

The clergy, at least some of them, are getting better and better cars. The rector of St. Stephen's, Harrisburg, the Rev. F. R. Treder, has just been presented with a seven passenger Cadillac.

* * *

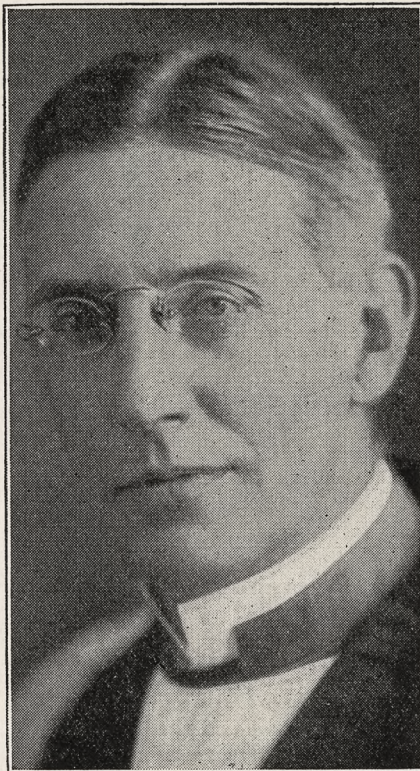
The diocese of Minnesota at the annual convention passed a resolution to pay in full the \$12,000 quota of the diocese to the National Council, and to raise also an additional \$8,000 to pay off loans which have been made to carry on diocesan work. A quarter of the sum was raised by pledges from the floor of the convention. Delegates to National Council; clerical: Revs. Phillips Osgood, A. E. Knickerbocker, F. D. Butler, and Guy C. Menefee; laymen: Messrs. H. S. Gregg, John C. Wade, William H. Lightner, and Herbert C. Theopold.

* * *

A missionary mass meeting was held in connection with the convention of the diocese of Minnesota, at which Bishop Bursell of South Dakota and the Rev. Frederick G. Deis, representing the National Council, were the speakers.

* * *

Announcement was made at the convention of the diocese of Long Island, that the \$100,000 pledged toward the deficit of the National Council had been paid in full; Bishop Stires spoke of the successful campaign for a million dollars for St. John's Hospital, and of the great opportunities within the diocese for missionary effort. He stated that there was a great need for an endowment of a million dollars, half for support of the bishops and the other half for missionary work. The Rev. Duncan M. Genns of Brooklyn presented a petition to General Convention against removing the 39 articles from the Prayer Book which was carried by the close vote of 86 to 78. Convention deputies: clerical: Revs.



BISHOP PARSONS
At Los Angeles Conference

J. C. Jones, Robert Rogers, R. F. Duffield and Charles A. Brown; laymen: Messrs. William J. Tully, R. F. Barnes, W. M. Baldwin and Frank Gulden.

* * *

Mr. G. Frank Shelby, vice-president of the Brotherhood of St. Andrew, and for many years on the employed staff, resigned at the last meeting of the board of that society. Appropriate resolutions were passed.

* * *

Bishop Murray ordained three men to the priesthood on May 20 at the Church of the Prince of Peace, Baltimore; Paul G. Linaweaver, John W. Hunter and Brnley R. Madge, all of whom have served the diocese as deacons.

* * *

Endowment of the Bishop Talbot memorial professorship at the Philadelphia Divinity School and a diocesan home for aged people were recommended in the address of Bishop Sterrett at the convention of the diocese of Bethlehem. He also urged the diocese to meet its quota to the National Council and the establishment of a fund for missionary work in the diocese. The following were elected deputies to General Convention: Revs. Robert P. Kreidler, H. W. Diller, E. G. N. Holmes and F. A. MacMillen; laymen, Messrs. H. P. Hutchinson, R. A. Mercur, L. B. Jones and W. R. Coyle. Resolutions were adopted by the convention asking the General Convention to appoint

a commission to determine the status, work and support of the clergy. A public meeting on social service was held in connection with the convention which was addressed by George R. Bedinger, director of the public charities of the state.

* * *

Miss Emma Meyerhoff of Oradell, New Jersey, has been saving for twenty years in order to place a memorial altar in the parish in her town. It was dedicated last Sunday, a beautiful small altar made by Geisslers. On the same day the mortgage which has been hanging over the parish for twenty-seven years was burned.

* * *

The diocese of Western North Carolina met at Kanuga Lake, near Hendersonville, a great property of four hundred acres which has been purchased for Church purposes by the two dioceses of the state. There is a well equipped hotel, four annexes, thirty-nine cottages and a nice little lake. All sorts of things are planned this year, naturally enough; young people's camps, clergy conferences, Auxiliary Conferences and summer schools. Bishop Horner in his address said there was increasing need for an endowment as the diocese was receiving less each year from the National Council. He spoke of the Lausanne conference as the "Most significant event in the Christian world of the past year." Mr. Robert S. Barrett, layman, urged the work of the whole Church and whole-hearted support of the National Council. Delegates to General Convention: Revs. J. W. C. Johnson, G. Floyd Rogers, S. R. Guignard and S. B. Stroup; laymen, W. L. Balthis, Haywood Parker, H. V. Smedberg and John H. Pearson.

* * *

A very fine opportunity is given the churchpeople of the diocese of Olympia to enjoy collegiate life in a modern scholastic building, with magnificent campus for outdoor activities, at the Annie Wright Seminary, Tacoma, from June 22 to July 2, under the presidency of the Right Rev. S. Arthur Huston, bishop of the diocese, and a faculty that includes such outstanding members as the Rev. Dr. Gowen, Professor of Oriental Languages and Literature at the University of Washington and author of many books; the Rev. F. B. Bartlett, general secretary of the National Council, and Miss Francis R. Edwards, Department of Religious Education of the National Council.

* * *

The Fifth Annual Conference of the Young People's Service League of the Province of Washington was held in Wheeling, West Virginia, May 18, 19 and 20. One hundred eighty-two young people were present, representing ten Dioceses. Mr. William G.

Barlow of the Diocese of Pittsburgh was elected President for the coming year and Mr. Harry Lee Doll of the Diocese of West Virginia was elected as a delegate to the Conference of the National Episcopal Young People's Federation to be held in Seawanee, Tennessee, August 31 to September 3, 1928.

* * *

Service for nurses was held on May 13 at Emmanuel Church, Baltimore, the rector, the Rev. Hugh Birkhead, preaching on the ministration by women. The first lesson was read by Dr. A. J. Lomas, head of the University of Maryland Hospital and the second lesson by Dr. Winford H. Smith, director of Johns Hopkins Hospital.

* * *

New York newspapers expressed surprise that Mr. Louis Behr, Jewish student of the University of Wisconsin, should be awarded a prize for "having the best essential Christian worth to the student body."

* * *

The annual meeting of the Church Service League of Maryland was held at the Pro-Cathedral on May 22. A large offering from the Woman's Auxiliary was presented which brings the total to \$20,000 to be presented by Maryland at General Convention. It is hoped that the sum will be \$30,000 by October.

* * *

The Knights Templar Commanderies of Utica and Little Falls, N. Y., attended an Ascension Day service in Calvary Church, Utica, N. Y., the Rev. D. Charles White, rector. The Ven. Charles E. S. Rasay, Rector of Emmanuel Church, Little Falls and Archdeacon of the Mohawk preached the sermon stressing the need of exemplifying the virtues of Christian knighthood in the life of America today. Bishop Fiske was in the Chancel and pronounced the Benediction.

* * *

Grace Church, Brunswick, Maryland, was consecrated by Bishop Helfenstein on May 21st.

* * *

The Rev. Henry Sherrill, rector of

Trinity, Boston, has declined his election to be Bishop Coadjutor of Pennsylvania.

* * *

"We must worship gold less and God more," was the stern warning with which Bishop Murray prefaced his message to the Diocese of Northern Indiana through which he has made a pilgrimage recently. His appointments included the annual diocesan mass meeting at Mishawaka, followed by the Diocesan Council as well as appointments in the following places: South Bend, the Calumet District with its center at Gary, Logansport, Kokomo, Marion, Huntington, Hartford City, Bristol, Howe, and Fort Wayne.

Continuing the Bishop declared: "In my judgment there is facing

us as members of our Church, a 'Stop! Look! and Listen!' sign which we should observe and heed if we would serve our own welfare and in everything be fit to contribute to the safety and security of others. We must evidence more brotherly

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love if we would win to our household any stranger on the plea that we are children of a Heavenly Father who is a God of Love.

"We, ourselves, need greater unification if among our brethren at large we would decrease diversification. We must not only sing but show, that 'We are not divided—All one Body we,—One in hope and doctrine—One in charity', if we would promote the glory of God, 'the morning light that is breaking,' upon the world in this day of new development in every sphere of human capacity.

"The tide of Christian service," Bishop Murray declared, "has its ebb and bow, but the supremacy of the standards of Christian precept and principles proclaimed from the throne of God are immutably and universally established in the hearts and minds and souls of all reasoning inhabitants of his footstool."

The Rev. C. C. J. Carpenter, rector of Grace Church, Waycross, Ga., has been appointed archdeacon. He will give part time to this service, remaining in his present parish.

The following were elected delegates to General Convention at the recent convention of the diocese of Northern Indiana: clerical: Revs. L. C. Rogers, A. L. Schrock, Charles Herbert Young, and J. E. Foster; laymen: Messrs. H. P. Conkey, M. V. Starr, W. G. Elliott and H. J. McSheery. Bishop Gray in his address called upon the diocese to advance all along the line—to broaden its horizon and expand the work of the diocese. In speaking of the thirty-nine articles Bishop Gray said:

"I certainly hope that little time will be spent on the Thirty-Nine Articles. I am frank to admit that my own judgment would be that it is

better no longer to print them within the same covers as the Book of Common Prayer, but I am really very little concerned. Could this matter be disposed of by an immediate vote, I would be willing to stand by the following proposition, namely, to vote in the affirmative and then, if the resolution were passed by a small majority, to move re-consideration and vote in the negative. Will their omission or their retention hinder or help the proclamation of the Gospel? That is the question.

"Each item of Prayer Book Revision should be judged upon the same basis, namely, will it stimulate our worship and deepen our sacramental life so that we may better be the instruments of imparting the life of Christ to others?

"We should stand for whatever divorce legislation will best conserve moral standards and strengthen the sanctity of the home since the family is both the germ and the foundation as well of the state as of the Church. On the other hand, a watering down of moral standards will undermine civilization and vitiate the Gospel message."

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Social Service were the dominant themes at the Twenty-fourth Annual Convention of the diocese of Harrisburg, held in St. Stephen's Church, Harrisburg.

Before the Convention opened a Laymen's Conference on Social Service was held under the leadership of Mr. Clinton Rogers Woodruff, of Philadelphia. He urged the endorsement of the \$50,000,000 Welfare Bond issue, which is now receiving the consideration of the legislature of the Commonwealth of Pennsylvania. If this bond issue is adopted, it will place state institutions for the insane, epileptic, and other unfortunate wards of the state on an efficient basis, and eliminate the overcrowding.

Deputies to the General Convention: Rev. A. M. Judd, Ven. Paul S. Atkins, Ven. Charles E. McCoy, Rev.

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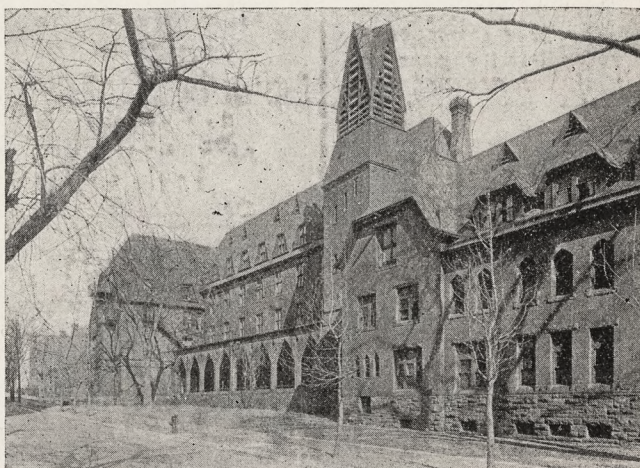
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The Annual Churchmen's Dinner was held in the Pythian Castle, the Rev. Oscar F. R. Treder, acting as toastmaster. The first speaker was the Hon. Chas. G. F. Wahle, a vestryman of St. Bartholomew's Church, Brooklyn, N. Y., who took for his subject, "Men and the Church." Judge Wahle urged that men of the country work for the Church, and for the country through the Church. He said that work for the flag was to be desired, rather than shouting for the flag; that he believed this country chosen by God to further the interests of peace on earth.

Commencement at St. Katharine's School, Davenport, Iowa, is to be held from June 8th through the 11th. The Baccalaureate sermon is to be preached by Bishop Longley.

The Greek Orthodox congregation in Winston-Salem, N. C., with their priest, were the guests on a recent Sunday night in St. Paul's Church, partly to welcome the new priest and partly to mark the 107th anniversary of the winning of the Greek independence. The hymns chosen were of Greek origin; there are several in the Hymnal. The rector, Rev. R. E. Gribbin, spoke in praise of the great contributions of Greeks, ancient and modern, to the life of the world.

In a busy manufacturing city, Torrington, Conn., Trinity Church ministers to people from many lands. A Czecho-slovakian congregation, from sixty to a hundred people, have their service every Sunday morning in the chapel, with instruction for their children afterward. The Greek

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Three Chinese deacons in the District of Anking were ordained to the priesthood by Bishop Huntington in March.

In Burlington, Vermont, three Greek Orthodox called on Bishop Hall to congratulate him on his thirty-fourth anniversary as bishop, and to thank him for the use of St. Paul's Church, where Greek services are held. Bishop Hall replied to them in Greek.

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Europe, the Rt. Rev. Robert Carter Jett, bishop of the diocese of Southwestern Virginia, has resumed his busy life in that large field. A good many changes occurred in his absence. The Rev. Churchill J. Gibson, who has ministered so happily

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to the students of the Virginia Military Institute and Washington and Lee Colleges at Lexington, Va. for the last eleven years, has accepted a call to Ardmore, Pennsylvania, leaving the R. E. Lee Memorial Church of that town vacant. The Rev. Wm. G. Pendleton, principal of the Episcopal School for Boys at Lynchburg, has resigned that office and accepted the rectorship of a new and growing church in Lynchburg. Bishop Jett himself founded this school, and was principal of it at the time of his election to the episcopate. Another of his parishes that will be found vacant is that of Christ Church at Pulaski, where the greatly beloved rector, Rev. John F. Coleman has been taken by death during the last few weeks. Another matter in which the Bishop is deeply interested, that has been in abeyance pending his return, is the establishment of a school in Wise County, Va., to be conducted along the lines of Berea College, Ky., where young men and women of the mountain section can secure a Christian education at a minimum expenditure, using their own efforts, in help around the institution to the utmost.

* * *

Tucked away in some of the rural districts in this country are to be found many faithful soldiers of the Church working in the most arduous, consecrated manner, unconscious of their heroism, and oblivious of the praise of men, only of winning souls for Christ. One of these is in the Diocese of Georgia, Deaconess A. E. B. Alexander, the only colored deaconess in the Church. Deaconess Alexander is in charge of the little colored mission of the Good Shepherd in Glynn County, twelve miles from Brunswick. The Bishop who has recently visited this mission and confirmed three candidates paid this tribute to her: "She teaches school, holds services and performs other parochial duties. She is ever watchful in the care of her people. She walks around the county ministering to them, and she not only prepares the candidates for confirmation, but follows up those who have become

communicants of the Church endeavoring to help them in their spiritual life. At present she is working for a new church building. Already she has had some trees cut down and from these she has obtained sixty feet of hard pine for the sills, and she hopes soon to raise money for the roof." The Rev. J. C. Perry, rector of St. Athanasius' parish, Brunswick, is the priest-in-charge of this mission.

* * *

Grace and St. Peter's Church, Baltimore, the Rev. H. P. Almon Abbott, Rector, has what is thought to be the only vested Chinese Choir in the country. The age of the singers, who are of both sexes, ranges from 5 to 25. Dressed in vestments of scarlet and white with big scarlet bow ties, the choir of 28 voices lustily sings English hymns and chants every Sunday afternoon.

* * *

A conference on religious education for rectors, supervisors and teachers was held last week at the Synod House, New York City, for the dioceses of New York, Long Island, Newark, New Jersey, Albany and Connecticut. The Rev. John W. Suter Jr., led a round table conference for the clergy, Miss Mabel Lee Cooper led a conference on story

telling, Miss Avis Harvey, director of education at St. James', talked on Vacation Bible Schools. On the second day the Rev. Shelton Bishop gave a demonstration on hymns and music for schools and the Rev. Theodore Ludlow led a conference on adult education, and Miss Louise

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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.

St. Mark's, Berkeley, California
Bancroft Way and Ellsworth Street
Near the University of California.
Sundays: 7:30, 11:00 a. m., 5:00 p. m.
Tuesdays: 10:00 a. m.

E. Rich of the diocese of New York one on teaching.

* * *

St. Michael and All Angels Church, Baltimore, the Rev. Wyatt Brown, Rector, which is spoken of as the largest Episcopal Church south of Philadelphia, keeps an accurate record of the number of communions made. Last year there were 10,660, the largest number since the records began in 1913. The average per week throughout the year was 205.

* * *

A unique drama was written by the Rev. C. S. Mook, rector of Trinity Parish Church, Seattle, and performed before fifteen hundred persons in the Masonic Temple in dramatic illustration of the exceptionally fine work of the Seattle Goodwill Industries. This organization for practical philanthropy is non-sectarian in character and ranks second amongst more than fifty similar organizations, even among cities much larger than itself, in the number of persons aided. The Rector of Trinity, is one of the trustees and, being well known for the original and successful pageants he has composed and directed in his own church, was requested to dramatize the work of the organization. This he did in most successful fashion, with the aid of Mrs. Mook, who is an accomplished writer, and who composed a prologue in which Everyman requested "A Place in the Sun," for all men unsuccessful as well as fortunate, and so gave the title to the drama. In a series of most effective scenes the work of the Goodwill Industries, both administrative and industrial, was brought before the audience, local talent, theatrical, artistic and musical, being most willingly placed at the disposal of the Rev. Mr. Mook and the Goodwill Industries. A love story based upon a marriage actually brought about between two workers in the industrial shops of the organization, most interestingly ran through the play and the attention of the large audience was held throughout.

* * *

Friends in Englewood, New Jersey and throughout the Metropolitan area, who are interested in inspecting a modern convalescent home for unaccompanied babies, were invited by the Board of Trustees and the Headworker, Miss Anna M. Young, to attend an inspection and tea at Edgewater Creche, Englewood, on the afternoon of May sixteenth.

Just prior to the tea, the Board held its regular monthly meeting, with its President, the Rev. Caleb R. Stetson, presiding. At this time the new Annual Report of the Creche for 1927 was formally issued.

The report, which is the forty-

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.

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 6:30.
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.
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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
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Daily, 7:30, 9, and 6.
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Trinity College, Hartford, Conn., has one of the best pre-medical courses in the country; its excellence is proved by one-third of this year's entrance class preparing to study medicine. Of the nine honor men of a late graduating class at Yale Medical School, four of the nine honor men were Trinity College men who took the Trinity pre-medical course.

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fourth to be issued by this unique institution, states that in the past fifteen months 9,897 days' care have been provided to little children three years old and under. Of these, according to the report, "There were almost the same number of children under six months of age as there were in the period between six months and one year, and in the period between one year and two years. After two years the number of children seems to run about two-fifths as high, seeming to substantiate the belief of the founders that the greatest health need yet to be met existed among the very little babies—a need which exists even more poignantly today."

Preacher, Pulpit and Pew

By E. P. Jots

The curiosity of the passenger was excited by the fact that his seatmate had his right arm in a sling. Efforts to lead him to volunteer information about the injury proving unavailing, the following dialogue ensued:

"You broke your arm, didn't you?"

"Well, yes, I did."

"Had an accident, I suppose?"

"Not exactly. I did it trying to pat myself on the back."

"My land! On the back! Now whatever did you want to pat yourself on the back for?"

"Just for minding my own business."

* * *

The magistrate bent stern brows on the defendant. "You are charged with exceeding the speed limit. Guilty or not guilty?"

"Well, you can decide for yourself, Judge," replied the prisoner, "I was in the car you passed just before they pinched me."

* * *

A Chicago woman played a mean trick on her husband a few days ago. She gave him a bunch of letters to mail and in the lot was one addressed to herself.

* * *

During the recent prohibition plebiscite in Ontario a prominent Ottawa man, who is an ardent prohibitionist, was surprised by a visit at his office from his bare-legged son. "Hullo, young man," the father said. "What brought you to town?" "I was in a parade," the little boy said proudly. "What parade?" "I don't know," he answered, "but I carried a big sign." "What was on the sign?" asked the man curiously, and almost collapsed as his son replied: "My father's a drunkard! I've got no shoes!"

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