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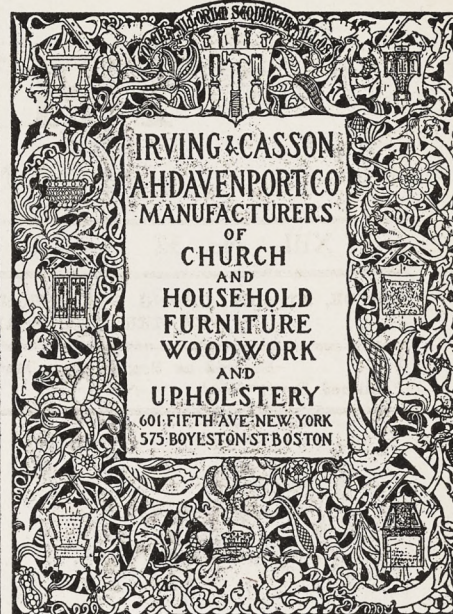
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## THE HOLY COMMUNION

By

IRWIN ST. JOHN TUCKER

WHEN Theodore Roosevelt, then President, came to New Orleans in 1905, I was assigned to cover his visit for the paper on which I was then working. Two rival politicians, after talking to him, issued statements as to what he had said, in sharp contrast. Each insisted that his own interpretation was correct.

The editor sent for me and said, "There is a conflict between these two versions. You'll have to find out the truth." "How will I do that?" I asked. I was only a lad at the time, and a trifle awed at the magnitude of the assignment.

"Why," said the editor, "Ask the President."

So I went to the President, and with as much bluff as I could muster put the facts before him. He laughed with all his teeth. "Neither of them is quite right," he said. "Here is what I told them." And he explained his statement, which to me seemed quite clear because I had no preconceived opinion, but which each of them had apparently misunderstood in the light of his own previous desires.

There are two views, sometimes felt to be in sharp opposition, as to what the Church means by the Holy Communion. Each party insists that its own view is exclusively correct. Whereupon the well-trained newspaperman will follow the editorial advice, and ask the Church.

### OFFICIAL SPOKESMAN

The Church's official spokesman is the Prayer Book. It has no other. Suppose then that after trying vainly to reconcile opposing views as to what the Church teaches on this vital point, we open the Prayer Book and, forgetting preconceived opinions, so far as we can, take the Church at its word.

As we study this document in its own right, the impression grows that we are in the presence of a startling thing. The Order for the Holy Communion is not merely a form of words to be read. It is a process to be gone through, an experiment to be performed, with certainty of success if the directions are followed. It is an operation to be accomplished. It is a series of directions for achieving a miracle. The object

sought is transubstantiation. That which is to be transubstantiated,—changed from one underlying nature into another and different nature—is the worshipper.

The means whereby this is to be accomplished is twofold; the outward and visible sign, namely the bread and the wine, blessed, broken and received. The inward spiritual grace is faith, a spiritual fusion whereby the warring, discordant, sinful, weak and helpless humanity of those who kneel in the pews becomes the body of Christ.

### WHAT HAPPENS?

What happens to the bread and wine? The Prayer Book clearly, emphatically and unmistakably regards this as secondary. What happens to you? That is the chief concern of the Church. The elements "gifts and creatures" are means to an end. They are not the focus of attention. You are. God Almighty was not incarnate, crucified, and buried and did not rise again in order to work a miracle upon bread and wine, but upon you.

Transubstantiation of food and drink occurs whenever we eat and drink it. My body today is made up of the bread, meat, vegetables, water and milk of which I have partaken within the last week or so. What is now my brain's substance not so long ago was growing in a garden, or walking on a farm. What is now my blood not long ago was dashing in the form of waves on Lake Michigan, or bubbling up in a spring, of filtering underground. I consume these things, and by the alchemy of the life processes they receive another "substance"—which is best translated "underlyingness." "Substance" is that which "stands underneath"—sub-standing. That which was wheat, now is muscle. It did express the life-form of wheat; now it expresses the life-form of that human individual known as Irwin St. John Tucker, or George Craig Stewart, or John G. Murray, or Herbert Hoover.

### FUNDAMENTAL PROCESS

This process of transubstantiation is the commonest things about the mystery of life. It is the fundamental process of life. Every cell performs it. Every living



animal or vegetable, down to the lowest slime, must effect it constantly in order to live at all.

But the change on which attention is centered in the Prayer Book is not the change that occurs to the passive and inert bread and wine. It is the change which occurs in the passionate and restless humanity, there kneeling to experience a change into the body of divinity.

Attention is centered on it in a very striking way. After the words of Christ in instituting the sacrament have been pronounced, there are three very well defined steps in the canon of consecration.

First is the statement of intention. "We do celebrate and make . . . the memorial thy Son hath commanded . . . having in remembrance his death . . . and ascension . . . rendering unto thee most hearty thanks . . ."

Then comes the invocation to the whole Trinity: Father—Word—Spirit—to "bless and sanctify . . . these thy gifts and the creatures of bread and wine"—they are still bread and wine—"that we, receiving them, may be partakers of his most blessed Body and Blood." But there is a third step. If the process stopped here, there might be some strength in the argument that the real presence is a purely subjective one, but it goes on.

"Here we offer and present unto thee . . . ourselves, our souls and bodies, to be a reasonable living and holy sacrifice unto thee . . . that we . . . may worthily receive the most precious body and blood . . . and made ONE BODY WITH HIM THAT HE MAY DWELL IN US AND WE IN HIM."

These are not my words. They are not of any party, division or movement. The Church is speaking, on her knees to her God. The sacrifice is shared by us. We must be in it, not merely receive of it. We and Christ meet there and become one.

A little while later the Church says, after the Holy Communion has been shared, these words:

"We most heartily thank thee . . . that we are very members incorporate in the mystical body of thy Son, which is the blessed company of all faithful people."

And immediately after, all join in singing the hymn of the angels at Bethlehem: "Glory be to God on high, and on earth, peace, good will toward men."

#### CHRIST IN US

Why is that song put here? To emphasize the same thing, to drive it home with all the force possible. It is a new Bethlehem, as often as Christ is born again in us. The Collect for Christmas Day says: "Grant that we being regenerate (born again) and made thy children by adoption and grace, may daily be renewed by thy Holy Spirit." The Communion is a new Bethlehem and the Christ is born anew in each of us; a new Calvary, and he is sacrificed again in us. We become his body; he becomes our substance. It is a new Easter; he is risen again in us.

The miracle to be achieved by the Holy Communion is tersely stated by St. Paul: "It is no longer I that live, but Christ that liveth in me."

Does the Prayer Book affirm or deny the Real Presence? It affirms it, strenuously and continuously. What it denies just as emphatically and as often is the UNREAL ABSENCE. God is really and truly present in the sacrament. But so is He really and truly present, whether the sacrament be there or not.

"Blessed be Jesus Christ in the sacrament of the altar" is a true and glorious ascription of praise. But so is "Blessed be Jesus Christ in the flowers upon the altar." He "upholdeth all things by the word of His power." These are means to an end. He is in the sacrament, but He is there, not so much to be heard as to find and reclaim us.

Is the Presence, then, subjective or objective? you ask. I will also ask you a question. This electricity that illumines our homes, is it in the dynamo, in the wire or in the globe? You answer—"Unless it makes a complete circuit it is not anywhere. It is everywhere or nowhere."

This sound that I hear of a bell ringing; is it in the bell that rings, or the air that carries, or the ear that receives? We know that there is no sound in a perfect vacuum, where there is no air to carry the vibrations. There is no sound in perfect repose, where there is nothing to start the vibrations. Neither is there sound unless some ear catches and interprets the vibrations.

These are figures of the Blessed Trinity. So we may visualize God the Father, who sends out vibrations of Love: God the Spirit who transmits them, God the Son who incarnates them.

#### MORE IN THE SACRAMENT?

Is Christ more in the sacrament than elsewhere? Whether he is consciously more there than elsewhere we can not know. But that He is more really present there to us we know, because we can apprehend Him better.

The radio gives us a clue here. We know that the ether waves are always pouring through us from every direction. We do not hear them unless we tune in. Let us say then that through the sacrament we tune in on the boundless energy of the love of God, which is always there, but which we do not always know how to appropriate. It is not merely sound that we hear, it is power that we receive; miraculous power, transforming power.

To prepare us for this miracle, the Book insists all the way through on preparation. It begins:

"Cleanse the thoughts of our hearts by the inbreathing of thy Holy Breath, that we may perfectly love thee and worthily magnify thy Holy Name." This sets the standard: perfect love: worthy magnifying of His Name—that is, His nature.

Then the Law is given, by which we are to judge ourselves. First, the imperfect Old Law, then the perfect New Law. And after them prayer; "Direct, sanctify and govern both our hearts (desires) and bodies (accomplishments) in the ways of thy laws, and the works of thy commandments."

Step by step, process by process, the emphasis is built



up. You are here to be transformed. Here is the body of Christ, present in the Church, here to be renewed, refreshed, glorified. We are taken up into Him, absorbed by His eternal spirit, cleansed, reinvigorated, that we may perfectly love Him and worthily magnify His holy Nature, showing forth His praise not only with our lips but in our lives.

This is the miracle: that plain, ordinary, simple, foolish, wayward, passionate, vicious, depraved and morally leperous human beings—you and I—are transubstantiated, transformed, changed into the glorious Body of the Risen Christ.

For this cause He made the world, for this cause He was incarnate, suffered, died and rose again; that we might be made members of Christ, children of God, and heirs of the eternal life which has already begun for us as often as we partake of Him.

## *The Holy Spirit*

By

REV. S. M. SHOEMAKER, JR.

ONE has to face the problem of giving God time to make an impression. The devotional life of the average man, and I am afraid of the average minister, is composed of regular periods, or irregular periods, of prayer and the study of the Bible. I seem to feel that most of them are terribly busy with their end of it, and do not give much heed to God's end. Unless a man's receiving station is so delicately attuned to "the music of the spheres" that he may listen-in at any time, I believe he needs some rather long periods when his mind is focussed on this matter, and exposed to God. Sundar Singh brought a benediction to my ordination by spending that Sunday in my home: he was to preach in Baltimore that evening, and in the afternoon he excused himself about three and disappeared until about six. This was his meditation period. Not many of us can pray for so long with any profit, and Mr. W. R. Moody has said that he never knew his father, D. L. Moody, to pray for more than three minutes at any one time. One is bound to find these extremes in varying types of Christians. Here again one has to speak from experience, and I tell you frankly that unless I have at least a clear half hour before me, my mind is not at rest enough to admit of God's making His mark upon it with any certainty. Sometimes very little guidance will come during that time: at other times it comes along rather rapidly. I happen personally to find it helps to keep these leadings in a note-book, to test them by trial, and to see an increase in my receptivity as time goes on. At any rate it helps a poor memory. Guidance will come at all times through the day. One of the greatest Christian laymen I have met tells me that it is not uncommon for him to start for a meeting and be deflected on his way, and turn aside to meet some case of need which has been brought to his attention by guidance. A cler-

ical friend of mine, when I told him that, said, "If I ran my life that way I'd be in a quandry at every street-corner." Well he needs to read the third chapter of St. John, and discover that those who are born of the Spirit don't always run on well established tracks, and that the Spirit of God may see fit to interrupt a good many human plans wherever He can find men with imagination and faith and common sense enough to lay themselves open to His direction. Personally I find the need for a stated and definite and reasonably extended length of time in the morning for listening. And then throughout the day I want to be turning my mind again and again Godwards, asking for further light.

### HOW TESTED.

At once the question arises, How can these leads be tested, and what is their authority? It seems to me that what we are led to do must ring true to the life and spirit of our Lord Jesus Christ. There are two centers of moral authority for us; one is in His life and principles and teachings; and the other is in that part of ourselves which is a vestige of God, our consciences. If a word slips into your mind which is plainly nonsense, then treat it as such: or if it is selfish, or dishonest, or unChristlike, deal with it accordingly—it is no wonder if now and then something ugly creeps up out of the cellar of our unconscious. An act ought to seem to us Christlike, and ought to strike fire in our own conscience. But I think these leads must be tested also by circumstances and by the advice of other God-led lives. Circumstances sometimes seem against us, and deflect our paths from our chosen direction. God may or may not have willed the interruption. But after the interruption, it seems to me, God has a new will which at once takes effect in view of a new situation. If a thing *can't* be done we have got to think that it isn't meant to be done. And one must be guided to some extent by the leads of other men who trust the guidance of God. It seems to me folly to seek direction in spiritual affairs from those who are worldly-wise but never open a crack of their minds to God. But wherever men listen, and believe in direction, those men's word is worth much for us if we are in earnest. Some of the most remarkable testimony as to the validity of guidance by the Holy Spirit has come to me from experience in a group of men, thinking and praying together in a common cause, when they come to share the guidance which has come through in a quiet time. Again and again a group of us has come to an unanimous conclusion as to how to proceed with the next meeting of a conference, or what steps to take concerning some project. The reason there is so much dissension and disagreement in the world is that so few of us are letting our minds converge in God, where alone we may really find agreement.

### THE EARLY CHRISTIANS.

When the old prophets say, "Thus saith the Lord," they would surely have felt themselves blasphemous unless they felt themselves honest. But their lives were God's—all they had was at His disposal. Their



passion was to find and do His will. Their minds were open to Him in prayer. The very center of their lives was in Him. And if by times of prayer, and by yielded lives as receiving stations, they received messages from beyond, what wonder they stood with holy courage and gave their message as being God's very own? Read the story of Philip and the Ethiopian in the Acts. Was it the intrusion of a meddlesome man into another man's business, or did the Spirit tell Philip to "join himself" to the Ethiopian? I should hesitate long before I said that was an illusion in Philip's mind. But I should also hesitate long before I said that the Holy Spirit was done with acting in that fashion, stopped it after the Apostles were gone and never resumed it again.

God is concerned with our work as fishers of men. We are still spiritual amoebas, with little hold upon the spiritual realm in which guidance falls. Yet even in our imperfect stage is the experience of "spiritual discernment." Where minds are open to Him, we must believe that He will make every effort to get into communication with us, and we trust in what comes to us as direction, making all allowances for faulty hearing.

"All Christianity," says Chesterton, "concentrates on man at the cross-roads. The vast and shallow philosophies, the huge syntheses of humbug, all talk about ages and evolution and ultimate development. The true philosophy is concerned with the instant. Will a man take this road or that is the only thing to think about if you enjoy thinking." And that is our problem, too, with individual men and women: what shall we do for them next? To which of them in a parish shall we go? How shall we begin? What shall we leave unsaid? Surely Chesterton is right, the true philosophy is concerned, in personal work, with the instant. And it is in the exigency and crisis of the instant that we shall find that "the Holy Ghost shall teach you in that hour what ye shall say."

## Mixed Motives

*An Editorial by*  
BISHOP JOHNSON

AS WE enter upon Holy Week we are apt to ask ourselves why the Son of God should put on the garb of poverty and walk in the paths of humiliation and end His ministry in the gloom of apparent failure. To give any adequate answer to these questions we must go back to the purpose of creation and redemption. Why did God give us an unfinished world?

In traveling across the waste places of Nevada, I asked myself that very question, for I fancy at one period in creation, the whole world had the same appearance of desolate incompleteness that Nevada possesses today. Why didn't God give His creatures a finished world in which we could all have the sense of proprietorship that millionaires give evidence of having? Then there would have been no struggle, no conflict, no misery. And the answer that I gave to

myself was that, if He had done so, man would have had no initiative, no invention, no industry.

He gave us the opportunity of co-operating with Him in creating a world that in a very real sense would be our own creation. For while God made the metals and the steam and the electrons, man has invented the locomotive and the automobile and the radio, and out of these inventions has come the sense of conquest and victory.

Man's creative genius is his most cherished possession but it could have become only at the price of effort and toil. It is a great privilege to have been partners with God in creation.

And then why is man himself an unfinished creation?

For the same reason, I think. Character building is like all other creative effort; it involves struggle and conflict but it has produced that which evidently God Himself may not create—a righteous man—for God includes us in producing this thing. God has created innocence, but we must participate in creating righteousness.

And why then did Christ become man?

Because He loved the natural man in his upward struggle and would supplement law with grace; not doing it all for us, but co-operating with us in our struggle to become like the ideal that He gave us.

And why did He choose to become poor and to suffer humiliation?

Well, just because God is too great and powerful to come in the plenitude of His power. You know how very difficult it is for men who are very powerful or very wealthy to have many friends; not I fancy because they do not want close personal friends, but just because the motive of friendship with the rich and powerful is so very mixed. Unconsciously almost we draw near to them in order to use them in our own designs, not merely selfish purposes but also altruistic schemes. A rich man is bombarded with supplications, not because he is good but because he is wealthy. If he is both wealthy and good he leads a hectic life. That is why it is so hard for the rich to enter the Kingdom of Heaven. It is hard for them to discriminate between becoming benevolent philanthropists and easy marks. Not that God would be bothered by our supplications or be dubious about his benefactions, but He came to make men good and it is not easy for those who use the rich to really love them.

Somehow Americans seem prone to use God rather than to love Him. The Hebrews localized God, the Greeks reduced Him to an abstraction; the Romans flouted Him, but the Americans use Him to make their investments more secure. So I fancy He became poor and suffered humiliation and was crucified so that his followers would be put to the acid test as to whether they really loved Christ or wanted to use Him. After all, He came for our sakes, and He knew what was in man and needed not that any man should tell Him, and He knew how hard it is for man really to love some one whom they are merely using.

So He told the rich young man whom He loved that



if he sought perfection he had better sell his goods and give to the poor, so that he might develop himself free from this hindrance. Of course, Christ did not tell him that he must give away his fortune to be saved, but that if he wanted to follow the counsels of perfection he had better rid himself of that which would probably be the source of many mixed motives, both on his part and that of his friends.

The whole scheme of creation and redemption seems to be based upon the maximum of effort, free from entangling motives, in loving Christ.

## Let's Know

By

REV. FRANK E. WILSON

MOLEK ET AL.

A LETTER comes asking for some information in this column about the gods Molek, Chiun, and Remphan. Let's take them in order.

Molek or Moloch (possibly also in the form Milcom) was originally a god of the Phoenicians and some kind of worship of him was current among many groups of people in and around Canaan. The Assyrians and Babylonians had a god named Malik which was probably derived from the same source. The name meant "king" and might well have been widely used to describe heathen deities. To the Israelites all local deities were an abomination, but Molek was particularly so because of the cruel rites which accompanied his worship. In 2 Kings 23:10 the good king Josiah is warmly commended because he defiled Topheth "that no man might make his son or his daughter to pass through the fire to Molech." Evidently this was a place where the forbidden worship of this god had been practiced in the form of human sacrifice. The idea seemed to be that the god would be pleased by the offering of the most cherished possession of the worshipper which would be the first-born son. In times of great peril this was sometimes done. Plutarch tells how "the Carthaginians used to sacrifice their own children, and those who had no offspring of their own used to buy children from the poor and slaughter them as if they were lambs or birds. The mother stood by without a groan; if she groaned or wept, she lost the price, but the child was sacrificed none the less." Sometimes, in order to save their own children, the Carthaginians would adopt slaves and bring them up for that special purpose. It is said that in 310 B. C., when Carthage was in danger of destruction, two hundred boys of the best families and three hundred volunteers were thus placed in the arms of a heated brazen image. It was all very horrible and quite contrary to the principles of the Hebrew religion.

The name Chiun appears only once in the Scriptures, in Amos 5:26—"but ye have borne the tabernacle of your Moloch and Chiun your images, the star of your god, which ye made for yourselves." There is some uncertainty whether this is the name of a foreign

deity or the word for pedestal, referring to articles carried in religious processions. If it is a god, then it represents the taking over of a star-god of the Assyrians who had received some honor from Hebrew worshippers. However, it may have been understood in the time of Amos, the prophet was sharply condemning some heathen custom.

Remphan is mentioned also in connection with Moloch in the speech of St. Stephen as recorded in Acts 7. There is a good deal of uncertainty about him too—if he is a "him" at all. Some scholars think that the name is merely a deliberate corruption of the name Chiun which, as we have already said, may or may not be meant for a god. It seems likely that the text quoted above from Amos was in St. Stephen's mind and he was belaboring the crowd for their periodic lapses into idolatry with which they were quite familiar from the reading of their own prophets.

The difficulty is that the Hebrews had a breezy way of changing the spelling of the names of foreign gods as a sign of contempt. For instance, they frequently wrote the name "Baal" (a Canaanite god) in the form "bosheth" which is the Hebrew word for shame. It is as though I were speaking of a Mr. Brough, of whom I had a very low opinion, and insisted on calling him Mr. Bluff.

## Comments and Observations

OF DISTINGUISHED PEOPLE

THE Rev. Harry F. Ward, professor at Union Theological Seminary: "The glory of the East is that its people seek God to be lost in Him, but the eager, active West seeks Him in order to use Him for personal gain. This is nothing more than the religion of prosperity, the seductions of which are the downfall of so many. If we are selfish in our quest for God there is no possibility of our petitions being answered."

\* \* \*

WILL ROGERS, ambassador without portfolio: "A diplomat is one that says something that is equally misunderstood by both sides, and never clear to either."

\* \* \*

THE Rev. Harry Emerson Fosdick, preacher and author: "No contemporary of Jesus was ever disturbed by anything that He thought about God. He was not thought of by the scribes and Pharisees as teaching anything new about God. The words that He used about God had been used before, and while He was putting new depths of meaning into them, they disturbed nobody."

"It was His faith in man, His attitude toward man, and His care about man that caused the trouble. His humanitarianism, breaking over accustomed and conventional barriers and caring for all sorts and conditions of people, regardless of the circumstances that so often determine popular attitudes toward them, caused the difficulty."



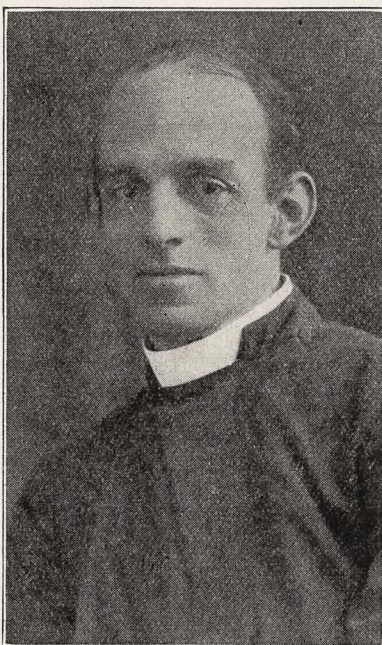
# NEWS OF THE EPISCOPAL CHURCH

Edited by  
WILLIAM B. SPOFFORD

IN THE passing of the Rev. G. A.

Studdert-Kennedy God has removed from earth His most outstanding prophet. Still in the prime of life he died on Thursday last after a brief illness of influenza. He was a man literally burning with a message, every ounce of his being going into it; utterly without regard for self. One of my cherished memories is of a few hours I had with him a number of years ago when he was in this country lecturing and preaching for the Berkeley Divinity School. Dean Ladd had asked me to look after him during the two days that he was in Chicago, where he was to speak under the auspices of the Church League for Industrial Democracy, an organization similar to the Industrial Christian Fellowship with which he was connected in England. I met him on Saturday night when he came in from Indianapolis, where he had been pouring himself out as a headliner at a great student conference, attended by several thousand. It was late when he arrived in Chicago, yet he insisted upon telling me of his impressions, of his hope that the youth of the world would rebel against the institution of war. He was fagged then, with a mean cold which would have kept most folks in their beds, yet he simply had to tell some one that the Kingdom of God was at hand.

The following morning he preached at St. Luke's, Evanston, a typical Studdert-Kennedy sermon, draping himself awkwardly over the pulpit as he pleaded with his listeners for a Christian world. A day's work there, yet that afternoon the performance was repeated at St. Paul's, on the south side, with that great church jammed to hear this man of God. Supper—but I do not remember seeing him eat—there were guests there who needed his attention. Then to the Sunday Evening Club where he preached for over an hour to the thousands who had gathered there. Certainly a day's work, three sermons of an hour each into which he put every ounce of energy he possessed, to say nothing of being the guest at a dinner and a supper. But that did not end his day. "Come on, let's find a place where I can get some tea." So the two of us went to a little restaurant at ten that Sunday evening, and there we stayed until two in the morning while he told me of his dreams, of the Kingdom that was to be, of the world which God was asking us to build—a world of love and peace and cooperation. We talked of everything; of the Church,



REV. G. A. STUDDERT-KENNEDY  
*Great English Prophet Dies*

the labor movement, of socialism, of democracy.

"How can you fellows who have such a passion for democracy put up with this king business?" I asked. He replied with a story, told simply, that I might know that the King of England was a decent sort; told without being the least aware that the hero of the tale was Studdert-Kennedy and not the King of England. "A year after the war ended I was asked to preach at a great mass meeting in Albert Hall, London. It was a patriotic meeting, attended by as many as that great hall would hold. I was asked to speak because I had been a chaplain of the forces and was supposed to be what you Americans call a hundred percenter. My address was a patriotic one but not the sort they had expected. I told them that wars were made in hell, that any war, for any cause, was wrong, and that it was jail for me in the next one. The papers headlined it the next morning rather sensationally. A few days later I received an official communication from the King's Chamberlain calling me to account; informing me that if I was correctly reported by the press then I was obviously guilty of disloyalty, and as one of the King's chaplains, would I give an account of myself. I replied that as far as I knew I had been correctly reported; that I had said that wars, all wars, were made in hell, that I would

never take part in another, but that I had done it all very badly and had not gone as far in the direction of complete pacifism as I had planned. As for the charge of disloyalty to the King there was but one thing to say; what I had said in Albert Hall I knew to be loyal to Jesus Christ. If it was not also loyal to the King of England then that was for the King of England to worry about and not Studdert-Kennedy." And then he chuckled, lit another cigarette, and added: "Do you know what happened? The King was shown my letter, read it, and then said to his chamberlain, 'My dear sir, if you had told me what sort of a letter you were writing to Studdert-Kennedy I would have told you what sort of an answer you would get.' That shows that the old boy is a pretty decent sort, doesn't it?"

It did, but it showed me much more about Studdert-Kennedy. Now he is gone. To talk of our loss would be petty; he was sending us an article each month, one appearing the week he died; another on Easter now being in type for next week. He cannot be replaced.

We write of the dead, "May he rest in peace." Somehow I cannot pray thus for the soul of Studdert-Kennedy. Rather may God use that unbounded energy in furthering that Kingdom to which his life here on earth was so completely dedicated.

\* \* \*

The secretary of a southern parish thought it would be a good idea to get folks to read a bit more so he asked the adult Bible class to give him \$10 to start a little parish book store. A lot of books are now kept on hand and bought. Here is a story of one of these books, the Rev. J. A. Schaad's "A Man's Religion". A member of the Bible class, a commission broker, bought a copy and took it to his office. One day a salesman entered, saw the book, and stated that his wife was an Episcopalian but that he "couldn't swallow that stuff." So the broker loaned him the book and urged him to read it. A year later the salesman returned and said: "You will never get that book back, for my wife prizes it too highly. It was responsible for my confirmation." It is a WITNESS BOOK incidentally, 35c a copy.

\* \* \*

Here is a new one: the Church of the Heavenly Rest, New York, has appointed a Sunday School physician, Dr. Edward C. Lyon, whose job it will be to observe the children and catch those who are ill. Treated



of course when necessary, always with the consent of the parents. Protects the other children too, of course.

\* \* \*

St. James', South Bend, Indiana, had a parish meeting in January; the rector said, "We must pay all past obligations to the diocese, especially assessments not paid in 1927 and 1928 (\$1300); then we are going to pay a debt at the bank of \$2000; after that we will purchase a rectory and build a parish house." Of course the folks said that it couldn't be done. Yet here it is only the first of March and all the debts have been paid, a beautiful new rectory has been purchased, and plans for the parish house have been drawn and construction is to start at once. Not long ago the Rev. F. G. Deis of the National Council visited the parish and made a survey of the actual situation. He is coming back for a week's mission in April. The Rev. Lawrence C. Ferguson is the rector.

\* \* \*

Russell Sage Foundation investigators state in the summary of their report just released that they discovered widely contrasting attitudes toward marriage celebration among groups of clergymen. "Some" they say "are fully aware of both the spiritual and social significance of this part of their ministry; some, devoutly sensitive to the spiritual aspects of marriage, seem to have little knowledge of the practical everyday aspects that have been emphasized in these pages; while still others can be accurately described as nothing better than 'marrying parsons' so little do they regard the wedding ceremony save as a source of revenue."

The report devotes two long chapters to the attitudes and standards of individual clergymen with reference to the marriage ceremony. It points out that many ministers content themselves with requiring a marriage license in legal form, whereas in most states the law permits and sometimes requires that they themselves ascertain whether the prospective bride and groom are duly qualified candidates. A number of glaring cases of laxity in this respect are cited. In one instance a clergyman, holding an important place in his community, officiated at the marriage of a girl of fourteen. He accepted her age as eighteen, although she was a member of his own Sunday School and lived with her parents just three doors from his parsonage. He did not consult her parents before the marriage, which was subsequently annulled.

"The minister's true part," says the report, "in making marriage a greater success than it now is, demands closer study than we are competent to give it, but it is evident that

#### ??DID YOU KNOW??

DEAN THORNBERRY of Laramie, Wyoming, was an outstanding football star when he was at Hobart—there are more Negro communicants in New York than in any southern diocese—Dean Robbins recently inherited a fortune—C. F. Andrews, intimate friend of Ghandi, now lecturing here, is a clergyman of the Church of England—he has about a foot of whiskers and a rather frail body and is said to know more of India and her problems than any man alive—Bishop Quin was a baseball star when in college—fifty per cent of the communicants of the Episcopal Church reside in four eastern states—Bishop Johnson is a golf enthusiast, his clubs being with him when he travels, winter and summer—we would like bits of personal and interesting information to run under this heading weekly.

the mere avoidance of commercial practices is not enough. In fact a minister's failure to recognize the conspicuous social disqualifications of candidates who present themselves for the marriage ceremony will come in time, we believe, to be regarded by the churches as unfitting a man for the ministry."

The investigators of the Foundation are warm in their praise of the high standards maintained by certain clergymen with whom they came into contact. They quote with approval the "Rule of Three" of a Protestant Episcopal minister, which follows:

1. "Proof that the candidates have known each other for at least three months."
2. "The presence of witnesses personally acquainted with the bride and bridegroom."
3. "A certificate from the family physician showing the bridegroom to be physically fit."

Some ministers endeavor to marry only members of their congregation, and if they officiate for two people not known to them they require that these persons be vouched for by some one whose judgment they can trust. Blank forms are suggested by the authors—one for the bridegroom and one for the bride—upon which the ministers may set down the facts they ought to find out about candidates. Many of these items may relate to baptism, confirmation, communion, and type of service desired, but others relate to matters which involve the legality or wisdom of the proposed marriage. Separate interviews with each of the candidates are recommended in which further facts may be discovered, and through which the

full meaning of the marriage ceremony may be duly impressed upon the prospective bride and groom.

\* \* \*

Springfield, Mass., has a city missionary who recently went over the whole list of city institutions and singled out those with which he thought the Church should be particularly concerned. There are twenty-six of them. Contacts have been made with each, and a schedule has been drawn up designating different clergy of the city for some of the institutions, asking them to be responsible, with the city missionary, to see that the Church functions as fully as possible in each place.

\* \* \*

Tennessee has a new diocesan officer in the person of Mrs. William Marsh, who is now dean of rural women. She has been practically that for some time. The office has been created to match the work. One of her objectives is to see that every family in her "jurisdiction" has The Spirit of Missions.

\* \* \*

Graduates of Berkeley Divinity School will be saddened to hear that the boys' choir at Holy Trinity, Middletown has been discontinued since boys with vocal ability could no longer be found. This choir for many years has been under the direction of Mr. "Billy" Davis, who also taught hymnology at the seminary, and was one of the finest boy choirs in the country.

\* \* \*

Bishop Slattery of Massachusetts was the preacher last Sunday at Holy Trinity, Philadelphia, when the thirtieth anniversary of the rectorship of the Rev. Floyd Tomkins was celebrated.

\* \* \*

Here is a new one: St. Paul's, Brockton, has two services every morning during Lent; one at 7:30 and the other at 8—services that the boys and girls may attend, among others, before going to school.

\* \* \*

At Trinity, Concord, Massachusetts, the rector has his special Lenten preachers in the pulpit on Sunday mornings; last week it was the Rev. William Wood of the Cambridge Seminary.

\* \* \*

A meeting of General Theological Seminary alumni in the Diocese of New York was held at the Seminary on February 28th. After luncheon in the Refectory, Dr. H. Percy Silver explained, as the purpose of the meeting, concrete assistance in raising the sum so badly needed for the increase of the Seminary's endowment. Dr. Batten described the effort, now under way, to organize the alumni in every diocese of the Church; each



group to undertake a definite project. After naming as the most pressing needs the increase of professors' salaries, the building of Seabury Hall and the installation of a central heating plant, he asked the New York alumni to assume responsibility for the last of these.

Dr. Caleb R. Stetson moved that the alumni of the diocese be constituted into a committee of the whole to secure \$150,000.00, the amount required. The motion was carried unanimously. Dr. Silver was then elected chairman of the committee, with power to appoint an executive sub-committee. This he did later, naming the Rev. Dr. Milo H. Gates and the Rev. Thomas A. Sparks as the other members of the sub-committee.

As an indication of the interest shown, two personal subscriptions, amounting to \$1,500.00, were made at the meeting.

Of the 40,000 Negro communicants of the Church, nearly one-third, 12,000, are in the Second Province, New York and New Jersey. Negro Church people last year contributed about \$500,000 for the work of the Church. Nearly one-third of this came from the Second Province. The Fourth Province, Sewanee, has about 8,000 Negro communicants.

Cimarron, Kansas, is well known to many readers as the place in the District of Salina where a small group of laymen were so eager for the services of the Church that they organized and kept at it until they succeeded in establishing a mission. The latest news tells of a resident vicar, who, with a new Ford, is doing good missionary work in a wide field, looking up scattered and isolated families, besides carrying on the work of the mission. Thanks to a layman, the Church school was kept going all last summer. The Guild completed the mission's quota for 1928 and is now paying by the month regularly.

Bishop Gilman writes in the Han-kow Newsletter: "We are desperately in need of American clergymen, teachers and women workers of all

## A SUGGESTION

YOUR rector has had an unusually busy time for the past few weeks; the season of Lent is a tremendous strain. He will want to let down for a bit after Easter. A good book will help, and coming as a gift from you will indicate to him that his efforts have been appreciated. An ideal gift book would be *The Warrior, the Woman and the Christ*, the last message of Studdert-Kennedy's, which is just from the press. It sells for \$2.50. Then there is *A Wanderer's Way* by Canon Raven (\$1.75); *Who Then Is This Man* by Melanie Marnas, a beautiful life of Christ; *The Master*, another life of Christ, by the Rev. Russell Bowie (both \$2.50 books); also *Victim and Victor*, a novel by Dr. John R. Oliver (\$2.50). These are all books with a serious purpose yet are not so heavy as to weary. If you care to have us send any one of these books to your rector simply send your card with the order for us to enclose and we will mail the book directly to him. Orders may be sent either to WITNESS BOOKS, 6140 Cottage Grove Avenue, Chicago, or 931 Tribune Building, New York City.

kinds. The workers from America must have a full measure of the spirit of Christ, especially long-suffering patience with things not done as they can best be done, a willingness to be railed at without railing in return, and a buoyant faith that knows that

God rules and that in Christ we shall conquer though the time be long."

\* \* \*

A rector writes from Kansas: "We have in our Church school a number of children of Greek and Syrian Orthodox parentage. Many of these parents look to the Church for baptisms and burials, and this year at the time of the every-member canvass a protest came in from certain Syrian leaders who attend the services, because they had not been visited for pledges! An apology was offered and quite a number signed pledge cards for generous amounts and are scrupulous in their payments."

\* \* \*

Four candidates or postulants for Holy Orders have come from Calvary Church, Syracuse, N. Y., in four years, and a fifth is in sight.

\* \* \*

A new triptych, the work of Irving & Casson, was unveiled last Sunday at Grace Church, Providence.

\* \* \*

Said the Rev. Frank Warfield Crowder, rector of St. James's, New York:

"You may be an ardent Episcopalian or Protestant or Roman Catholic, you may work indefatigably for the help and relief of your destitute fellow-men, your life may be correctness itself, but if you do not love God you are not a Christian in the sense in which from my study of our Lord's life and teachings I have come to understand the meaning of the word.

"In many ways and from many causes men have lost sight of this simple truth, and as a result have

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THE MIRACLES OF OUR SAVIOUR by *William Taylor*  
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THE TRAINING OF THE TWELVE by *A. B. Bruce*  
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lost their way in the bogs of bewilderment and despair. The modern world is indeed unhappy. But the principal cause of its unhappiness is not its sufferings great as they are, but its spiritual destitution."

\* \* \*

The new parish house of St. Luke's, Des Moines, Iowa, was dedicated the other day, the thirteenth anniversary of the founding of the parish being celebrated at the same time. Bishop Longley, Bishop McElwain, the Rev. LeRoy Burrough, student pastor at Ames, were the out-of-town guests.

The first activity in the new parish house was a spiritual effort in the form of an organized visitation evangelism in which the workers met on three consecutive nights for supper and called in teams of two, upon families not only to interest them in the Parish and its life, but also where opportunity afforded, to urge baptism, transfer and confirmation. As a result, fifty cards were signed for these three things during the intensive period, and others since that time. It was a revelation to note how graciously the teams were received when it was known that the purpose was not to ask for money.

\* \* \*

The entire debt on the property of St. Luke's, Worcester, Mass., was cleared at a recent parish meeting and plans for an enlarged church and parish house were shown and approved. Also the rector, the Rev. F. H. Danker was congratulated for his fifteen years of service as rector.

\* \* \*

There is to be a new faculty at the Racine School of Religion which is to meet at Taylor Hall, July 8th to the 25th. The Rev. W. H. DuBose of the Theological Seminary at Sewanee; Rev. Felix L. Ciriot of the General Seminary; Rev. MacKinley Helm of

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Nashotah; Mr. William Leidt of the National Council staff, and the Rev. Harwood Sturtevant of Racine. Courses are to be given on all sorts of serious subjects by these experts. In years past this school has been attended by priests, candidates for orders, public school teachers, deaconesses, diocesan secretaries, lawyers, missionaries. If you want more information about this year's school I am sure Mrs. George Biller who is in charge of Taylor Hall can give it to you. Just drop her a card at Racine.

\* \* \*

The Rev. James L. Ware, rector of Trinity, Warren, Pa., has accepted a

call to be the rector of the Good Shepherd, Scranton, Pa.

\* \* \*

The picture on the cover is the frontispiece of a most attractive book for children, *The Story Peter Told*, written by Elsie Ball and selling for \$1.75. I tried to persuade my son to write a review of it; after all he is eight and should be able to put to paper his impressions. But the best I could get out of him was, "Boy, that book is neat!" which seems to be the modern expression for thorough approval. I can testify that the evening he started the book we had a difficult time getting him to bed on time, and

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we discovered him breaking the rule of no reading in bed early the next morning. So the book apparently pleased one child. It is beautifully printed and is well illustrated; a book which I am sure your children will like.

\* \* \*

My goodness! The Rev. John A. Goodfellow the other day celebrated his fifty-seventh year as rector of the Good Shepherd, Philadelphia. The local paper stated that it was the longest settled rectorship in any one parish in the whole Episcopal Church. I am afraid I do not know just what that word "settled" means; in any case it is the record as far as I am concerned. The same week the Rev. Floyd W. Tomkins of Holy Trinity, Philadelphia, celebrated his thirtieth anniversary.

\* \* \*

And here is an interesting document from the Rev. Hiram R. Bennett, the rector of Christ Church, Williamsport, Pa.:

"In this week's WITNESS I note the cut you have on the cover of Bishop Gore. He looks wild-eyed and terrorized—much like I imagine Dante did. Then I open the paper and the first thing I come to is Fr. Studdert-Kennedy's article, 'Do You Believe in Hell?' The juxtaposition is too much; I fear Bishop Gore does. Then I turn over a few pages, and I come to Canon Prichard. He seems to say (or, at least the photographer does): 'Aw, there is no Hell!'

"All of which leads me to comment seriously on photographs. I do like THE WITNESS and your pictures. You are getting out the brightest of our Church papers, and here's more power to your elbow. I only thought you would appreciate some of the reactions which a busy priest got from

one of your issues. Really, I don't think Calvin Coolidge ever suffered more at the hands of a photographer than has Bishop Gore."

\* \* \*

A National Conference for the leaders and members of the Girls' Friendly Society will be held in Kansas City, Missouri, April 12th to 17th. Outstanding features of the program will be: a discussion led by Dr. Valeria Parker, of the American

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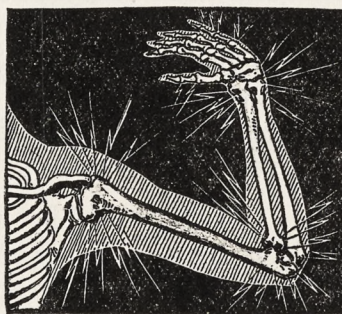
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sonal problems, and the problems of the Society; a symbolic service of lights; a banquet at which Bishop Partridge of Missouri will be one of the principal speakers; and daily morning devotions.

It is expected that through the sessions of this conference leaders and members will come to a better understanding of their mutual problems and of the problems which girls are facing today. It will also be an opportunity for those who are working nationally and locally to know each other.

This conference is especially significant because it indicates that The Girls' Friendly Society is keeping pace with modern trends in girls' work. The Girls' Friendly Society today reaches from Boston to Los Angeles, from Porto Rico to Alaska and from Mexico to Japan. Girls of every race, creed and background are included. They may be found in high schools, boarding schools and colleges; in industry, business and professions; and in the city and in country. One of the most stimulating aspects of this growth is the development of its program and activ-

ities, to keep in step with modern interests, needs and conditions.

\* \* \*

During Holy Week the churches of Topeka, Kansas (except Roman Catholic) will cooperate in a series of noon-day services in the First Baptist Church, culminating in the Three Hour Service in Grace Cathedral, on Good Friday. Six of the denominational clergy will take part in this service—each one preaching on one of the "Words Upon the Cross," the Dean's assistant preaching on one and the Dean taking the introductory and closing addresses. In this group the Methodist, Presbyterian, Baptist, Congregational, Lutheran and Disciples of Christ Churches will be represented. All of the ministers were delighted with the invitation to participate, and are inviting their congregations to the Cathedral.

\* \* \*

The Rev. W. M. V. Hoffman, S.S. J.E. is to hold a retreat at St. Paul's, Clinton Street, Brooklyn, on March

22nd for women and girls, and the following day for men.

\* \* \*

Error; said last week that the Rev. E. V. R. Stires, Bellrose, N. Y., had accepted a call to St. Martin's, Providence. He declined.

\* \* \*

Rev. Charles R. Tyner, rector of St.

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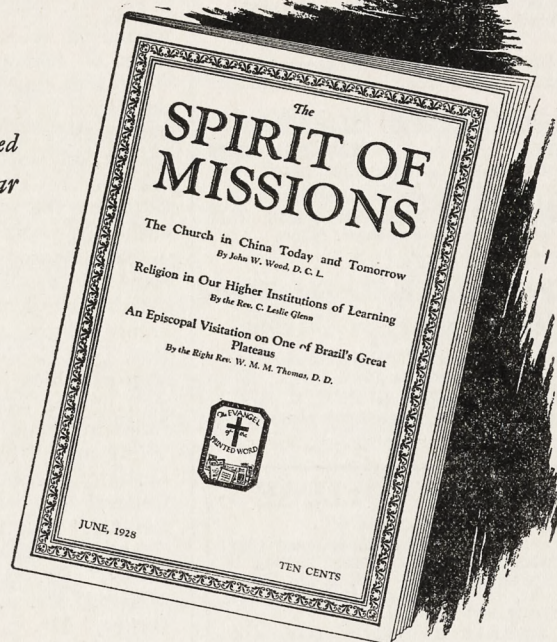
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George's Church, Kansas City, compiled a unique calendar for Lent. He made a calendar with the picture of his Church and put on it the dates and hours of all services and asked the members of his congregation to put a red mark on the services they attend. It has stimulated the attendance and people evidently enjoy marking the calendars. To date it has been very successful in bringing out a large mid-week attendance.

\* \* \*

The many friends of Archdeacon Russell, of Lawrenceville, Va., were pleased to hear of the award of the Harmon Gold Medal to him. Surely it was a well earned recognition. No accounts of the award, so far as I have seen, have mentioned that Mr. Wm. E. Harmon, the originator of the award and of other fine philanthropies, was himself a churchman. He was for years a vestryman of Grace Church, Brooklyn Heights, and a member of the Board of Managers of the Church Charity Foundation of Long Island. Few even of his friends were aware of the wide scope of the generous extent of his philanthropic gifts.

\* \* \*

One is struck by the variety of preaching subjects and the perigrinations of bishops and priests of the Church during the season of Lent, as published in our Church weeklies but one notices an almost total lack of the thing, most desired by our Commission on Evangelism, namely activity on the part of laymen in leadership in Lenten services.

One records with a news sense some of the Wednesday and Friday evening services and addresses in St. James Church, Wichita, Kansas, the Rev. Otis E. Gray, rector, the leadership of which is in the hands of laymen of the parish: for example the following subjects: "Cathedrals—What and Why," illustrated by Mr. Lorentz Schmidt; "Authority—the General Convention in the Nation's Capital," illustrated by Mr. J. H. La Grant; "Confidence and Quietness in Crisis," Dr. Harry W. Horn, M.D.; "Faith," Mr. J. F. Tilford; "Sincere Desire," Mr. L. F. Hammond. A bit more of this sort of thing in addition to the work of the professionals would be of great help.

\* \* \*

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ley Hall, Gambier. The chairman of the social service department of the diocese of Southern Ohio, Dr. William S. Keller, in cooperation with the same department for the diocese of Ohio, worked out a three-year program dealing with social welfare. Now each evening right after supper there is a lecture by a real honest to goodness expert, on some phase of social work. In addition to these courses field trips are taken in Cleveland where the social agencies are visited. It is a real program and Dr. Keller and the Rev. Donald Wonders, chairman of the social service department in Ohio, as well as the faculty of Bexley, are to be congratulated upon their vision and enterprise.

\* \* \*

Remember some weeks ago something was said here about the Church Army boys needing a radio? Anyhow they would like one—maybe it is going a little strong to say they need it. Anyhow Captain Mountford has in his sock the grand sum of \$53 which has been sent to him for this purpose. Probably he ought to have about as much more before a real nice one can be bought. These fellows work for so little of this world's goods that they couldn't buy a Jew's harp out of their combined savings, so if you really think it would be nice for them to have a radio you might send Captain Mountford, 416 Lafayette Street, New York City, the price of a couple of cigars or double chocolate ice cream nut sundaes.

\* \* \*

An interesting lot of special preachers have been holding forth at St. John's, Hartford, the Rev. William T. Hooper, rector; the Rev. Robert Johnston of Washington, Rev. F. S. Fleming of Providence, Rev. Allan T. Shatford of Montreal, Rev. Donald Aldrich of New York, Rev. Charles Clingman of Birmingham, Rev. Joseph Fort Newton of Philadelphia.

\* \* \*

A conference on Christian Life Work was held recently at State College, Pa., conducted by the Rev. A. C. Zabriskie of Alexandria, assisted by Mr. Frank Bancroft, a student at the seminary at Alexandria. There were conference groups on Sunday and on Monday both men were busy all day with personal interviews.

\* \* \*

Here is a parish that has just increased the rector's salary \$1200 at one clip, and gave him an allowance of \$25 a month to run his automobile in addition; St. Andrew's, Harrisburg, raised the Rev. H. W. Colwell from \$1800 to \$3000 at a recent parish meeting.

\* \* \*

The Very Rev. Howard C. Robbins, late of the Cathedral of St. John the Divine, isn't going to be without work

long apparently. First the Rev. York, announced that he had joined Percy Silver of the Incarnation, New the staff as a special preacher; then

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it was announced that he was to give a course in Pastoral Theology at the General Seminary, and now the Rev. Henry Darlington, rector of the Heavenly Rest announces that he is to be associate preacher on the staff of that church. Beginning next October he is to preach there the fourth Sunday of each month, morning and afternoon. And beginning next month he is to preach there every Sunday until the first of June, the rector being in Spain during that time. This work at the Heavenly Rest is not to interfere with his duties at the Incarnation and the General.

\* \* \*

The Rev. Alfred E. Bowles of the staff of Trinity Church, New York, conducted a retreat last Sunday afternoon in the mission house of the parish for young business women. Bishop Woodcock of Kentucky was the preacher at Trinity at the midday services last week.

\* \* \*

This from the Honorable Judge Buffington, judge of the U. S. Circuit Court of Appeals, and prominent Trinity College alumnus: "Meeting lately the editor of one of our leading Church papers, he thanked me cordially for giving him the information about the gifts to the new chapel at Trinity College, Hartford, which gifts consisted of:

"The frame and mullions of a window given by Cardinal Woolsey to Whitehall Palace.

"The Roman tile which formed part of an ancient British Church, thereafter a heathen temple, and finally the chapel of St. Pancras in the Abbey Church of St. Augustine, Canterbury.

"A piece of Caen stone from Normandy, formerly part of St. Ethelbert's Tower in the Abbey Church of St. Peter, St. Paul and St. Augustine at Canterbury, and had later been used in the screen behind the great Altar at Canterbury.

"As some subsequent gifts have been made, I send you a note of them. The Dean and Chapter of Canterbury Cathedral are sending a carved stone from the Cathedral itself. The authorities of Sulgrave Manor are sending a stone from the Church Yard wall, which will serve as a reminder that the original name of the College was Washington College. Trinity College, Cambridge, sends a carved corbel; and Trinity College, Oxford, has promised to send a stone which has not yet been determined. By request the President of the College visited Trinity College, Dublin, and the authorities there are sending a pillar from the Old Chapel of that venerable institution which was taken down about a hundred years ago. An interesting thing in connection with this gift is the fact that Increase Mather, after taking his B.A. at Har-

vard, pursued his studies at Trinity College, Dublin, and received his Master's degree from that institution. The name of Mather has been held in veneration by the College authorities as one of its notables ever since, and it was gratifying to them to know that the new Chapel at Trinity College, Hartford, was the gift of one of the Mather family.

"Since the word of these trans-Atlantic gifts for the new Chapel has been known, an interesting thing has been the offers that have been coming in. Lately the offer was made to the

President to send a stone that had been in the floor of the prison where Joan of Arc was confined. It was gladly accepted. Other interesting trans-Atlantic gifts in view bid fair to make this chapel one of international interest, as well as one of rare beauty."

\* \* \*

Family Relations was discussed at the recent meeting of the Brooklyn Clerical League, the Rev. Harold Holt, assistant secretary of the department of social service of the National Council being the leader.



Carved Panel, The Ascension, in Reredos,  
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