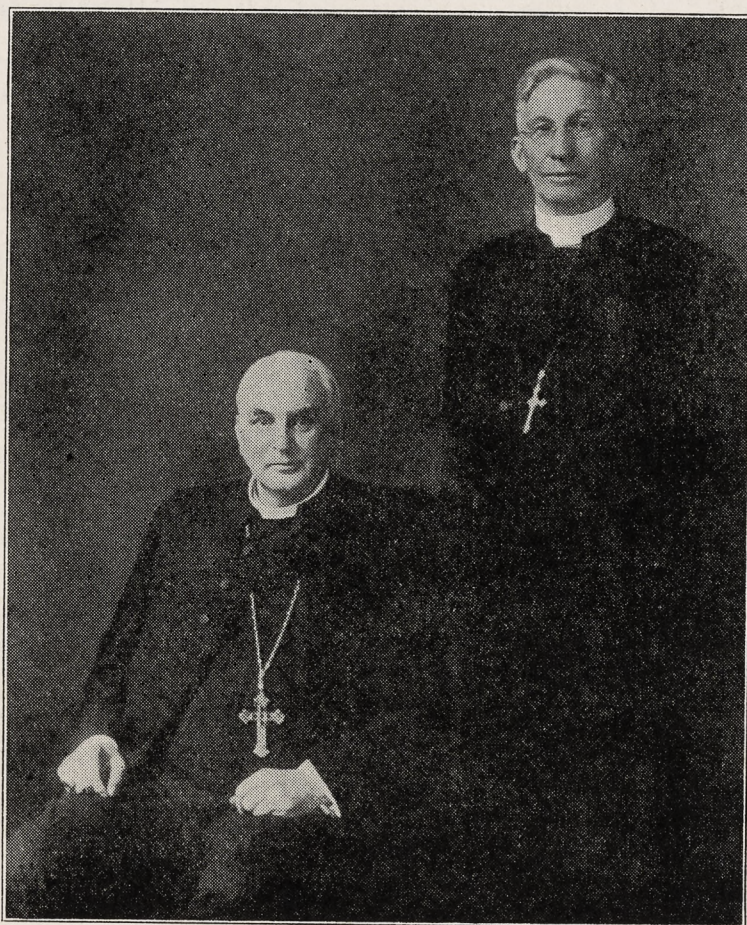


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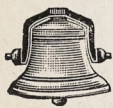
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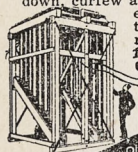
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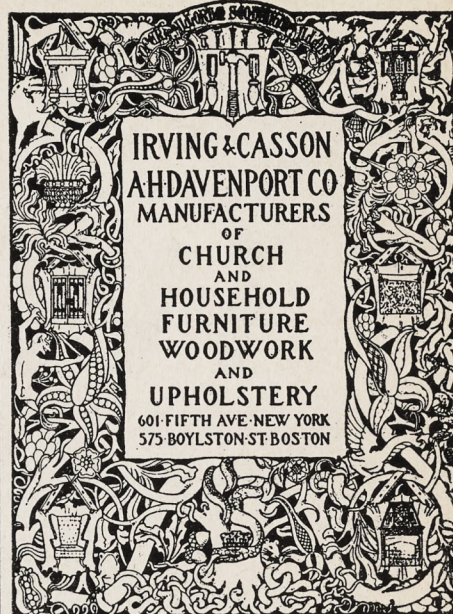
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CHRIST AND HIS DETRACTORS

By

BISHOP JOHNSON

IF ONE is going to explore the mysteries of nature he will proceed along the line of hypothesis, experiment, observation, analysis and demonstration. He must learn the symbols which science utilizes and he must have the technique which science rigorously demands.

If however one seeks to be a musical composer he pursues a somewhat different course. He uses different symbols and observes a different technique. He must cultivate an ear for music and catch the spirit that pervades its domain. It is not enough to observe, analyze and prove one's technique but one must cultivate the mysterious thing called genius without which the musician is merely a mechanic. You cannot evaluate music in a formula, and the greatest scientist may be baffled at the interpretation of a symphony.

There is still a different phase of human research, which is the essential element in religion. Jesus calls it love. He tells us that God is love and that the first and great commandment of religion is "Thou Shalt Love."

Now the lover does not attempt to reduce his sensations to a formula nor is he content to express them in a song. Love is a matter of personal relationship. There are elements in it which can be the basis of a science and other elements related to art, but neither science nor art can satisfy its requirements. There is in it a common property of the race which expresses itself in a sense of personal unworthiness, of a desire to serve, of a willingness to sacrifice, of a joy in pursuit which is quite different from the zeal of the scientist and of the artist.

Religion is a department of human relations. One might as well attempt to evaluate a mother's love in a chemical laboratory as to approach, understand or appreciate the love of God through the exercise of intellectual curiosity. Religion, like love, is the adventure of a human soul in exploring a Paradise that is constantly visualized but never quite attained. Its justifi-

cation is not a matter of proof but of experience. It can no more be judged by a mathematician or a musician than chemistry can be appraised by one because he is a saint.

The argument that love is unreasonable makes little impression on the lover because he never made any claim that it was one of the sciences. It is something toward which he is impelled, without which he is miserable, and yet in which pain and joy are inextricably mixed. The lover is engaged in a business in which he resents intrusion.

Why men love can be explained only on the theory that man, not having created himself, may not thoroughly understand himself. He persists in loving when his logic tells him that he would be gayer if he didn't.

Man loves because he is made that way.

By the same token, the barking of all detractors of religion makes no impression upon the ears of those who have tasted the experience of loving God and striving for righteousness.

If I am fond of golf and someone informs me that the game is foolish I am disposed to ask him if he has ever played the game; if not, I really do not think he is competent to pass judgment on my folly. Moreover, I do not see why he intrudes into my personal pleasures.

It is strange how much interest people who are non-religious manifest in the affairs of those who are enjoying their religion.

For instance the expedition of Commander Byrd to the south pole is an exploit beyond the wildest flights of my fancy. To me it is dangerous, futile and unprofitable. It would never occur to me however to enter upon a crusade to stop him. Reputable scientists tell me that he is doing it in the interests of science, so I keep quiet, although it would not interest me a particle to accompany him.

If I believe in the Kingdom of Heaven and desire to seek it, because I believe that God is my father and

has an ultimate purpose for me, I can understand why the non-religious should be uninterested in my experiment but it would seem that they were in no position to judge its value to me. And for them to go out of their way to attack me is rather an immodest claim that they are tremendously superior to me in intelligence.

Really there are no supermen except in certain specialties and their superiority ends within the limits of their special training. If I listen to their theories, as I frequently do, I am still impressed with the fact that Christ knew more of what was in man than the most modern of them have yet indicated. It is one thing to break windows and another thing to put them in again. The modern world does not impress me with its constructive ideas of life.

It still seems to me that Christ knew more about guiding the human race than all of them combined, in an age when self-satisfied culture has no apparent effect upon moral conduct.

Of course it is an easy way out to say that there are no morals, but I have never yet seen the man who would censure the thief who cheated him out of money regardless of his theories about morals.

If this is a moral world then I find in Christ that which I am seeking, even though through my own weakness I may fail to attain it. He has demonstrated a power which the intelligensia of today painfully lack. Indeed I am disposed to follow Christ more because of the futility of His detractors than because of the impressiveness of his followers. It is more wonderful to have leavened society for nineteen centuries than it is merely to have upset all moral standards in a decade.

Until modernism has something definite to say besides negations it has not yet risen from the intelligence of the rabble.

Immortality

By

SAMUEL M. SHOEMAKER, JR.

ON THE whole, we adopt one of two attitudes towards death, neither of which is adequate. We either fear it and feel a cold dread at the mention or thought of it; or else we deliberately ignore it, and say that it is a bridge which may be crossed when we come to it. Now one is glad that the Christian world has moved up out of the gloomy conception of death which held sway through the Victorian era, and came out in doleful hymns and the garments of heaviness. But we need to take care that we do not try to make death merely unimportant. Death is a problem, as life is a problem.

The craving for personal survival is one of the greatest cravings in our human make-up. Why we have it, and why we have it almost universally, I do not know; but I am bound to say that I am inclined to believe in immortality partly through the persistence and sharpness of our desire for it. Nowhere else in our life is there such an aching appetite without something out-

side to correspond to it and satisfy it. There are those today who have thrown overboard as superstitious everything that they cannot see and prove, and who boast that they have no use for immortality and are quite content with an existence which is bounded by birth and physical dissolution. One wants to remind them of Pascal's great words: "It is not a foreign or a petty interest which is in dispute; ourselves and our all are at stake. . . . The immortality of the soul is a thing which so deeply, so infinitely concerns us that we must have utterly lost all feeling to be cold and indifferent about it." The world has moved many a long mile in its thinking about this world since Pascal wrote those words; but we still stand in the presence of an inevitable mystery into which one day, in the solitude of utter loneliness, you and I will be plunged.

When we find ourselves not alone in our desire for immortality, but in the company of most ordinary human beings, we wonder why such a longing should be there if it has no basis whatever in the objective world. But chiefly, I suppose, we believe in immortality through the life and death and the continued activity after physical death, of Jesus of Nazareth. There is not space to go into all the arguments for belief in the Resurrection of Jesus; but there is the standing argument that when His followers had scattered, saying "We trusted that it had been he which should have redeemed Israel," and temporarily given up the cause because the Leader was dead, they came back again into the unity of a continuing experience of Him and they planted the church all over the known world because they believed that He was alive. We almost all feel that there is something beside sentiment and hope, that there is a kind of noble logic, in His words, "Because I live ye shall live also."

But in the long run, I, for one, am not so much convinced by any of these outward arguments for immortality. I think they enter into the question, but I do not think they tip the scales. They are more likely to be rationalizations for one of those deep, intuitive, inward convictions which we hold because we literally cannot help it. But this is not an intuition without a foundation. In this case it has a very good argument, which proceeds along this line: that in a conditioned religious experience, in the growing life of God within the soul, something forms within this mortal body which is indestructible, a life begins whose very existence would be denied by saying that mere physical death could destroy it, a soul-life, as it were, feeding for a time upon the natural body, becomes finally independent of it, and at its dissolution separates from it, and lives its own existence without physical hindrance. I find in the Christian religion a definition of it which seems to be good sense, and that is this, "This is eternal life, that they should believe on Thee, the only true God, and Jesus Christ Whom Thou hast sent." That means that immortality is not something which starts with death, but something that starts with faith; not something which begins when we die, but something which begins when we let the life of God into our souls. Faith in immortality seems to me to be an outgrowth of

religious experience; and therefore the place for you to begin if you find it difficult or impossible to believe in immortality is not with reasons for that faith, but with such religious experience as is open to us all, prayer, self-surrender to God, and the light which comes from obedience.

Any man or woman seems to me a fool who does not make their choice here and make it the right way. What some of them are doing, drifting down the lanes of time like children running towards a precipice, I cannot imagine. You tell me not to preach fear to people; my friends, there are some things that deserve our fear, and godless, atheistic, unrepentant death is one of them. I want you all to think about death, and I want you to ask yourselves the pointed question: "How much of my life could Almighty God possibly wish to preserve forever?"

If it is eternal life here to believe in God and Jesus Christ and to serve Him, then it will still be eternal life to believe in Him there and to serve Him. Heaven therefore is not a place, but a relationship. And eternity is the time which is necessary for our finite minds to approach nearer and nearer to the Infinite Mind, for our eyes to grow accustomed to the Beatific Vision of the Eternal, for our whole selves to realize the majesty and the glory of God! The deepest meaning that I know of our life here is relationships, with one another and with God. I can imagine, I can with enthusiasm believe in a heaven of ever-deepening and everlasting relationships, with one another and with the Father of our spirits.

Hearts and Spades

By

CAPTAIN B. F. MOUNTFORD

Head of the American Church Army

AMONG the many books available for use in the endeavor to go to the heart of the New Testament, is a recent one by Canon Deane of England, entitled "How to Understand the Gospels." I think Canon Deane would probably call himself a Traditionalist. Be that as it may, his devotional treatment of the subject certainly warmed my own spirit anew. It sort of pulls one up with a bump to be called to imagine ourselves *deprived of the Four Gospels*. The loss would indeed be great. From other parts of the New Testament we could learn that our Lord has been betrayed, and that on the night in which He was betrayed He instituted the Holy Communion, was crucified, rose from the dead and was seen of many witnesses. Only a few fragments would tell of the Ascension, but, deprived of the first four, we should *not* gather much of the work of Christ or His Words, or of His Character. This view alone ought to make us value more highly the Gospel Stories. The Church at Pentecost and later, had neither churches nor new literature. We need to remember that the first Christians were not separated from the Jewish Religion

and the Jewish Religious Community. Like other Jews they frequented the Temple, and the Old Testament for a long time continued to be their only devotional literature. The Temple Services were supplemented by private meetings. See, for instance, Acts 2.46. It was long after this that any document of the Church of Jesus Christ was in existence. Possibly St. Paul's first letter to Thessalonians is one of the earliest. Paul urges readiness for the Appearing, which he and others conceived to be imminent, and thus there was no immediate need for *written* Records of their Master's life on earth, as knowledge about It was passed on orally in the Christian Society. But as the Church grew, and the Lord did not return, and as Eye-Witnesses of His life and works died, there must have arisen the likelihood of the Great Facts being forgotten or lost. St. Luke tells of "many" writers attempting to supply this need.

St. Peter, who had had close contact with Jesus in the Days of His Flesh, had as his companion and friend John Mark, whom he refers to in his first Epistle as "Mark, my son." John Mark compiled a manuscript from what he often heard Peter tell, and this earliest Gospel is probably, more or less, Peter's reminiscences.

The Call of Simon Peter to discipleship is made almost the starting point. In this Gospel we learn of Peter's home, of his Mother-in-law, and in chapter one and verse thirty-six, the disciples are described as, "*Simon, and they that were with him.*"

Though Peter was forward and impulsive in his earlier days, yet his post-Pentecost character shows more humility, and this may account for the suppression of praise towards himself in this particular Gospel. Compare Christ's benediction in Matthew sixteen verse seventeen with Mark eight verse twenty-nine—and yet Mark includes Christ's scathing rebuke of Peter, in the thirty-third verse.

Though Mark has to record the *years* of the ministry of Christ, yet he assigns more than one-third of his total space to describing the events of one week, the week of the Passion. For this part of the Gospel, Mark may have been able to draw upon his own personal knowledge, for he may have been the young enthusiast who fled the Garden. Mark 14.51.

This earliest Gospel was intended for non-Jewish readers and Mark seems to have been anxious to record what Jesus *did*, rather than what He said.

There is no Sermon on the Mount here, and no such discourses as the Fourth Gospel gives. There are only eight parables in Mark as contrasted with something like twenty in Matthew and nearly thirty in Luke.

Mark's is a Gospel of action and one cannot help noticing the frequency with which he uses such words as "Forthwith," "Immediately," and "Straightway"—this last word more than forty times.

Won't you fold up your copy of THE WITNESS,—and put it away and reach for your New Testament, and quietly read the whole of Mark's Gospel, *at one sitting?*

Do—and something new will be born in your experience.

Let's Know

By

BISHOP WILSON

LANGUAGE

THE man who eats nothing but plum pudding could never really enjoy a Christmas dinner. In fact, the time would soon come when he would not be capable of enjoying any dinner by reason of dyspepsia. Too rich a diet, taken habitually, ruins one's relish for any kind of food.

That is why I am beginning to think that the movies are corrupting the English language. It is not so much the movies themselves as it is the advertisements of coming attractions. "This Mighty Picture," "Myriads of Magnificent Marvels," "Love in Its Most Glorious Setting," "Glittering Glimpses of Barbaric Beauty," "A Blood-stirring Romance of Fiery Passion," "The Greatest Galaxy of Stars Ever Seen in One Production," and so on and on. Whereupon you purchase a ticket and see a very ordinary picture. After a while the alluring alliteration of these periodic pronouncements leaves you with a coldness around the heart and a cynical smile upon the lips. You simply don't believe any of them. The power of language has been destroyed by the persistent use of superlatives.

Therein lies the practical value of the Christian Year with its feasts and its fasts, its high-lights and shadows, its praise and its penitence. You join the angelic host in its Glory to God for the gift of His Son at the Christmas season and you join with your next-door neighbor in confessing your sins on Ash Wednesday. The superlatives of worship are reserved for the great festivals so that once every year the major facts of the Christian faith stand out before you in bold relief and with compelling significance.

I once sat in a Ministers' meeting when we were discussing certain plans for the observance of Good Friday. A Baptist minister finally arose and proclaimed that he saw no necessity for making any special observance of Good Friday anyhow; the crucifixion of Christ ought to be remembered the whole year round and not merely on one selected day. It seemed to me very much like saying that you ought not to eat turkey on Thanksgiving Day because hamburger steak was very nourishing at any season of the year. No one would dispute the latter assertion but it still remains true that hamburger steak is much more appetizing after an occasional taste of the American bird.

So the Prayer Book provides us with a well-rounded expression of Christian experience, year in and year out as the seasons roll by. In Advent we pray for grace to "cast away the works of darkness" in preparation for the coming of Christ and at Christmas we "joyfully receive Him for our Redeemer." In Epiphany we ask God to help us "know Thee now by faith, that after this life we may have the fruition of Thy glorious Godhead." In Lent we offer to God our "contrite hearts" so that at Easter we may reasonably anticipate living with Him "in the joy of His resurrection." And so on.

Language is an expression of thought. Life is an experience of contrasts. If we always think the same thoughts the effect of the contrasts is lost and we lapse into monotony. Exaggerated language is both futile and tiresome. The movie announcements are endangering our plum pudding, our Good Friday, and the pleasing variety of life.

Cheerful Confidences

By

GEORGE PARKIN ATWATER

CAMPAIGNS

NO ALERT person can be unaware of the fact that many churches are facing financial difficulties. Furious appeals, or persistent solicitations do not seem to secure the desired results. There is a growing aversion to constant requests for money at the services of the church. The whole subject of the financial support of the churches challenges our attention.

The Episcopal Church has pressing financial problems. Yet our members have enormous wealth. Mr. George Foster Peabody, of New York, has made this statement in a published letter: "I assume that it would be within reason to say that the wealth entrusted to the congregations and membership of the Episcopal Church, is at least ten per cent of the entire wealth of the United States." Yet we have serious financial problems.

The struggle of our churches to secure funds has prompted me to a serious study of our financial methods. Because of my recent articles concerning Church endowments, I have had many letters requesting suggestions as to the best method of securing money to pay debts, or to erect buildings.

Consequently, I have given the question of campaigns considerable attention.

There are many parishes who are not prepared to undertake a campaign for a large amount. Yet they foresee the day when some considerable sum of money will be needed for a specific purpose.

Or there are other parishes burdened with a debt. It is difficult to create any particular interest in that debt. The Vestry struggles with interest payments, and possibly small installments on the principal.

I believe that for many a parish there is a sound way to increase the giving of the people toward definite objectives of this sort, without affecting their budgets.

We fail to secure all the resources open to a parish, because we do not open the proper channel, and because we do not take into account the method that will arouse most interest in a parish.

We fail because we neglect the cumulative results of many small gifts.

For parishes with limited resources, and with pressing needs, there is a method that will be effective, and will achieve the result in the most certain way. More of this next week.

QUESTIONS AND ANSWERS BY CLEMENT ROGERS

ARE not all our actions conditioned by what has gone before?

Conditioned, yes; but not determined. Influenced, certainly, but not fixed. When I speak in Hyde Park I have to speak in a particular way—in short sentences, in simple words, in a loud voice. In the pulpit I can vary my style and modulate my sentences. In the classroom, where men are students and must come to a course of lectures, and must sit out the hour, I can use technical words and deal with matters slowly and thoroughly. In all three cases I am limited and conditioned by circumstances, but no one will persuade me that I am not responsible for what I say.

Isn't man the creature of circumstances?

If by that you mean, isn't a man's calling in life, like his capacities, his character, largely the outcome of heredity and environment—yes. Our birth, our nationality, our education, our natural gifts and defects are largely due to matters over which we have no control. These form the conditions of our lives, and our wills work under limitations. But we can change our state of life. We can enlarge our capacities. We can develop our characters. And it is by our wills working under, and on, the limitations of our lives that we do this.

Do not circumstances often overcome our free will?

They may prevent success, or force to failure, but they need never overcome the will. Edith Cavell was shot, but her will was not overcome. "Tis not what man does which exalts him, but what man would do."

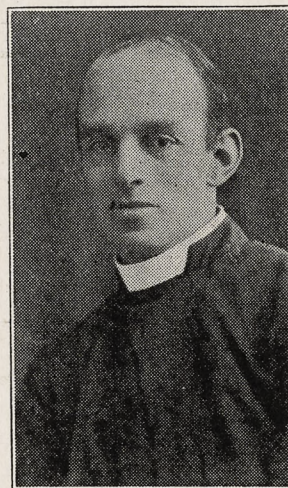
What is the difference, then, between Determinism and Predestination?

Predestination, as taught by popular Calvinism, is a form of determinism held by believers in God who hold that He has fixed all beforehand. In the ancient world the common form was that of belief in fate, and was especially bound up with astrology. Men believed that the stars fixed the fortunes of men. The more common form today teaches that our thoughts and actions are the results of purely mechanical movements of the brain, and that our sense of freedom is a delusion.

Doesn't Science teach Determinism?

By "Science" I expect you mean Natural Science. It is true that many students of Natural Science are determinists and that an exclusive study of physical Nature may make men inclined to deny free will. But Science means ordered knowledge. Economics, the science of the production of wealth; Politics, the science of Government; Psychology, the science of human nature; Ethics, the science of conduct; Theology, the science of God, all are sciences. These higher sciences not only do not teach determinism, but become meaningless if it is true.

THE WITNESS FEATURES FOR LENT



JESUS THE PROPHET

His Message for the World Today

By

REV. G. A. STUDDERT-KENNEDY

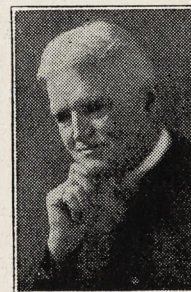
This series by this great writer starts in the issue of February 27th and will run continuously thru Lent. Ideal for Study Groups with questions for class discussion with each article.

John Rathbone Oliver

is contributing three articles during Lent on the subject of

SILENCE

An article by Bishop Francis McConnell on the significance of the Jerusalem Conference.



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NEWS OF THE EPISCOPAL CHURCH

Edited by

WILLIAM B. SPOFFORD

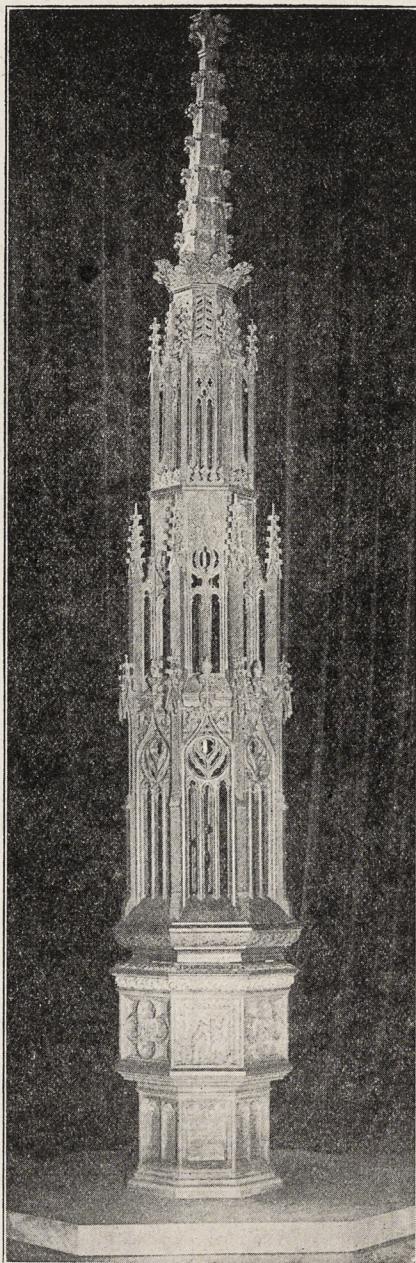
MISSIONARY Work of the Church at home and abroad in 1930 is threatened with reductions amounting to \$250,000 because estimated revenues, based on promises from the Dioceses, failed to meet actual maintenance needs by that amount. This is the situation which will confront the National Council when it convenes on February 12th next unless aggressive measures, now being directed by the Presiding Bishop, succeed in their purpose, secure additional pledges and thus prevent the sacrifice of vital work.

A formal statement, issued by the Presiding Bishop, in the name of the National Council, appeared as a full page advertisement in last week's issue of *THE WITNESS*. The statement suggests that this real crisis can be avoided only by generous gifts from individuals over and above their usual contributions to the parish quota and asks that these gifts be sent to the Bishops of the dioceses, and be reported by them to the Council before February 12th. The Council itself is helpless in the matter because of the action of the General Convention of 1925, ordering the National Council not to spend more money than its expected income in any one year. To prevent reductions amounting as indicated in the statement to a quarter of a million dollars, the dioceses must give definite assurance within the period named of payments in excess of their present estimates of missionary giving by them for work to be done in 1930.

In an official statement, Bishop Anderson says:

"The general missionary work of the Church is splendidly successful. The prayers and offerings of our people and the devoted labors of the missionary Bishops and all their workers have resulted in more candidates for the Ministry in the Mission fields, more children coming to our schools for Christian education, and more encouragement in every direction. But unless we can secure for 1930 about \$250,000 more than is at present in sight, we must reduce appropriations made necessary by the success of the work.

"I have just had a talk with Bishop Creighton of Mexico who is almost panic-stricken at the very thought of cutting and chilling the work. What it would mean to him, it would mean to thirty-four other missionary Bishops. I cannot believe that if the devoted, intelligent



NEW MEMORIAL FONT
At St. Luke's, Evanston

laymen of the Church knew the situation they would approve of the fatal policy of dealing such a blow to the work."

Dr. Lewis B. Franklin, Treasurer of the National Council in a statement, stresses the significant fact that the people of the Church are not giving less now than heretofore to the missionary cause, and finds an explanation of current difficulties in the penalty of increased expenditures imposed by our success.

Dr. Franklin says: "The income of our National Council for the last four years when compared with expected income for 1930 shows little variation. Some loss in payments on General Church quotas from the high record reached in 1926 is made up by increases in other income. The difficulty is that our work has succeeded and therefore has grown. The 1930 Budget as approved by General Convention is actually less than that approved for 1923, and yet during this interval there has been constant growth in almost every mission field. As an example the number of native clergy in China has increased from 84 to 114, and the native workers in Brazil, clergy and lay, from 21 to 34. During this period a Bishop has been consecrated for Haiti, and he now has the assistance of five American missionaries in addition to some twenty native workers. Seven years ago there was only one American missionary in Haiti, an increase which necessarily affects the missionary Budget.

"In school work, including the training of candidates for the Ministry the record shows the same steady growth here, that is to say success in this field of missionary activity has brought about an increase in the annual appropriations from \$19,360 to \$31,945. The work of the American Church Institute for Negroes in its nine schools has shown steady enlargement necessitating an increase in its appropriation from \$130,000 allowed by the National Council in 1923 to \$195,000 in 1930.

"These increased needs have been cared for by a reduction in appropriations for work outside the mission field but there is today no room for further reduction without sacrifice of vital work."

* * *

The picture on the opposite page is of St. Luke's Church, Evanston, Illinois, where a carved oak ceiling has recently been installed, the gift of Mr. and Mrs. E. J. White of that parish. It was designed by Thomas E. Tallmadge, architect for the church. The rich polychroming was done by the Linden Company of Chicago from designs made by Mrs. P. J. Myall, a parishioner. The Hanging Rood shown in the picture also was recently completed and is said to be one of the finest bits of wood carving in this country. The Great East Window, shown in the picture,



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OF
ST. LUKE'S, EVANSTON

is the work of James Powell and Sons of London, represented in this country by Mr. Adrian A. Buck of New York.

The beautiful font and cover of rich Gothic design, pictured in this number, is also in St. Luke's, Evanston, the gift of Mrs. Charles F. Marlow. It was likewise designed by Thomas E. Tallmadge, the carving having been done by Ossit Brothers of Milwaukee.

* * *

While I am at this job of calling your attention to advertisements, let me ask you to glance over the announcement of Lenten features found elsewhere. This series on the teachings of Jesus is the last of Studdert-Kennedy's writings—the work he had done on a book which was left incomplete when he was taken a year ago by death. Certainly it would be difficult to find better material for a Lenten Study Group. Add to this the three Lenten articles on "Silence" by Dr. Oliver, the article (or perhaps articles) by Bishop McConnell on the Jerusalem Conference, and the regular contributions by our editors, and I do not believe you are cheating your people in asking them for a nickel a copy for the paper. Try the Bundle Plan during Lent. And please get your order in as soon as possible. Thanks.

* * *

Sam Shoemaker, rector of Calvary Church, New York, and the leader of the First Century Christian Fellowship, was the leader at a clergy conference held at St. John's, Jacksonville, Florida last Wednesday. He was accompanied by some of those associated with him in the work of the Fellowship. There was a mass meeting in the evening. The Daughters of the King met the same day at the Good Shepherd. The following day the annual council of the diocese and the annual meeting of the Auxiliary was opened, continuing through the 24th. Mr. Shoemaker addressed both conventions and also spoke at a mass meeting again on the evening of the 23rd. One of

the most interesting addresses at the meeting of the Auxiliary was that delivered by Miss Florence Drinker, a missionary serving in the mountains of North Carolina.

* * *

Rev. Henry Sloan Coffin, president of the Union Seminary, about whom you have doubtless heard before, was the preacher last Sunday at Trinity Church, Boston.

* * *

At the time of going to press on Monday morning the diocesan headquarters in Chicago reported that Bishop Anderson is still in a critical condition. He was taken with a heart attack on Thursday last upon returning to Chicago from the Church Missions House, New York, and was ordered to bed at once by his physicians.

* * *

Bishop Slattery is to confirm a class of 110 on February 9th at Grace Church, Lawrence, Mass.

* * *

Rev. Endicott Peabody gave an address last Wednesday evening at Trinity Church, Boston, on his experiences as the first missionary to Arizona.

* * *

On Saturday last Bishop Manning consecrated the Church of the Holy Cross, Kingston, N. Y. and that afternoon laid the cornerstone of the new Community House of the parish of the Ascension, West Park.

* * *

In spite of all the pessimists here comes the diocese of Long Island with a report that 95 parishes paid their quotas in full last year and that the diocese sent \$110,000 to the National Council; which is \$10,000 more than was promised a year ago.

* * *

The Church Mission of Help of New York met on January 21st, with

a speech by Bishop Manning and a report by Mrs. John Glenn on the fine work the society has accomplished during the past year. The society in the diocese of Long Island had their meeting on the 27th, also with fine reports.

* * *

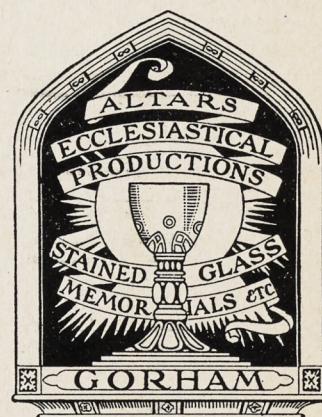
Reception the other evening for the Rev. Richard M. Trelease and Mrs. Trelease, the new rector and Mrs. Rector of St. Paul's, Kansas City, Missouri. Zero weather and yet three hundred folks were there. The Lord Bishop of Aberdeen and Oakney was one of the guests.

* * *

Bishop Babcock of Massachusetts was seriously injured on Jan. 13 when he was struck by an automobile.

* * *

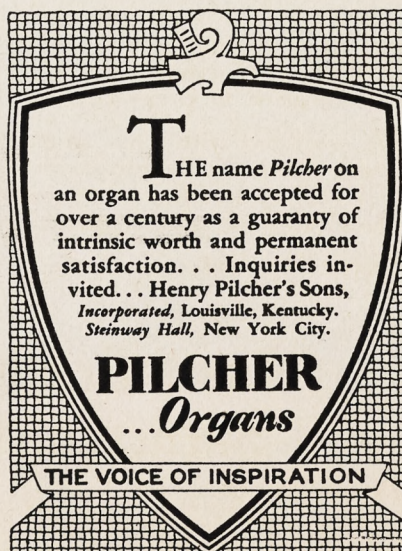
Returns on their quotas for the Church's Program from the parishes and missions of the diocese of West Missouri show a substantial increase over former pledges and give assurance of continued development of



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diocesan work. Thirteen of the diocese's forty congregations, including its largest, pledged one hundred per cent of their quotas.

* * *

The district of North Texas lost a distinguished Churchman recently in the death of James Bruce McClelland. For a number of years he had been the missionary treasurer of the district and represented the district at several Conventions.

* * *

The Paddock Lectures are being delivered this year at the General Seminary by the Rev. William Crosby Bell of the Virginia Seminary, his subject being, "The Making and Saving of Life."

* * *

There was a meeting of the committee on cooperation with clergymen of the American Eugenics Society the other day in New York. The speaker was the president, Dr. Clarence G. Campbell, who said that the leaders of society arose with the greatest frequency from the progeny of the clergy. He therefore suggested that it might be a good idea to pay the parsons a little more so that these potential leaders might be reared properly. A compliment to the parsons certainly,

and a suggestion which, I dare say, will meet with their approval.

* * *

Bishop Weller of Fond du Lac was the preacher on a recent Sunday at St. John's, Jacksonville, Florida. His father, the Rev. R. H. Weller, was rector of the parish from 1869 to 1888.

* * *

Sunday, February 9th, is Race Relations Sunday for all those who are willing to observe it. One of the favorite ways of observing it in an increasing number of localities is to exchange pulpits with a clergyman of some other race. If not that, then a sermon on the subject of race relations.

* * *

Convocation of the Archdeaconry of Troy met at the Ascension, Troy, N. Y., January 14 and 15. Preacher, the Rev. F. H. Chambers of Greenwich, N. Y.; conference on diocesan missions led by Archdeacon Purdy; paper on the South India Problem read by Rev. N. L. Ward of Troy. The Ven. J. Hugh Hooper of Hudson Falls was reelected Archdeacon.

* * *

An effort is to be made in the diocese of Albany to secure special gifts for the missionary work of the

diocese, irrespective of the quota. This action was taken at the meeting of the diocesan council held in Albany on January 14th.

* * *

A splendid recreation hall has been added to St. Luke's Church, Live Oak, Florida.

* * *

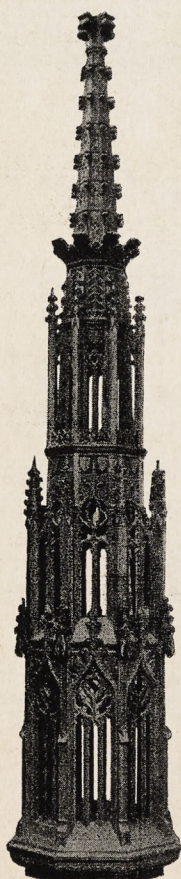
The Right Rev. Walter Henry Overs, retired Bishop of Liberia, has been elected rector of Grace Church, Hastings on Hudson, diocese of New York, has accepted and expects to start work there on February 1. For the past year or two he has been assisting Bishop Ferris in Western New York.

* * *

The dedication of the new organ at St. Paul's Chapel, Trinity Parish, New York, took place on Tuesday, Jan. 21. It is a Skinner organ, and considered one of the finest in the country, remarkable for its tonal qualities throughout. The splendid old mahogany case, with its fine carving, a reduced replica of the one in Gloucester Cathedral, installed in 1802, when St. Paul's was 36 years old, has been preserved.

* * *

Dean Washburn of the Episcopal Theological School in Cambridge was



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St. Luke's, Evanston

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the visiting lecturer during the week of January 12th at the Cathedral College of Preachers, Washington, D. C., where he delivered a series of addresses on the "Preacher and Church History."

Professor Nash, also of the School Faculty, will conduct, with Bishop Dallas, a Conference on Problems of the Family at the College of Preachers February 3rd to 8th.

* * *

Church work among college students has been helped forward by the completion of a new rectory for the Church of the Good Samaritan, Corvallis, Oregon, whose rector, the Rev. Vincent Gray, is chaplain to 160 Church students in Oregon State College. The new house replaces an old outworn frame building. It is hoped that the new church will follow, the chancel to be built in a year or so, and after that a parish house.

* * *

The Rev. Thomas J. Lacey, rector of the Redeemer, Brooklyn, was the guest of honor and speaker at a meeting of the Church Club of Long Island on January 27th. He has just returned from Florida where he attended the celebration of the Epiphany on the part of the Greek Orthodox Church, Dr. Lacey having worked for many years for a better understanding between our Church and the Greek Church. Here are just a few paragraphs about the celebration, taken from the daily paper of Tarpon Springs, where it was held:

"Thousands streamed through the little white, wooden St. Nicholas church here today and lined the green shores of Spring bayou for the annual celebration of Epiphany, or Greek cross day, by the Greek community with a picturesque old world festival.

"From dawn until noon the visitors worshiped with the Greek communicants beneath lighted tapers in the church, made a carnival along the flag bedecked streets and cheered as five lithe divers from the sponge

fleet went down into the bayou waters for the traditional gold cross.

"The diving for the cross was a symbol of the baptism of Christ by John the Baptist. As the golden emblem was tossed into the bayou, by Archbishop Radostolon Alexander, head of the Hellenic orthodox church in the two Americas, a white dove was released and went fluttering away over the crowd.

"Five eager divers went after the cross, but none retrieved it. It was lost in a spring in the deepest part of the bayou.

"Just before the ceremony, the arch-bishop chanted the Epiphany service in Greek, surrounded by other high churchmen in brilliant red and gold bejeweled vestments. Dr. Thomas J. Lacey, of the Episcopal Church of the Redeemer, at Brooklyn, read the service in English."

* * *

Miss Beecher, daughter of the bishop of Western Nebraska, is at work in the district of Nevada where she is to remain for three months, loaned by the field department of the Woman's Auxiliary.

* * *

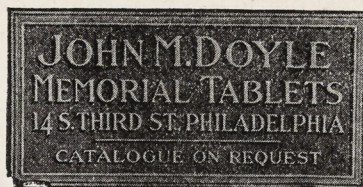
The Rev. Bayard H. Jones of Watsonville, California, has accepted a call to be the dean of the Cathedral at Reno, Nevada.

* * *

Dr. William S. Keller, the leader and founder of the social service summer school for theological students, which meets each year in Cincinnati, has just completed a tour of the seminaries, recruiting men for this coming summer.

* * *

Ray Humphrey has been the senior



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warden of Christ Church, West Haven, Connecticut, for a long time; been vestryman for 43 years. So they had a party and gave him a loving cup. A. L. Hall has completed 25 years as clerk of the parish. He was given a set of resolutions and reelected for another term.

* * *

The new home of the Seaman's Church Institute at Newport, R. I., was dedicated yesterday by Bishop Perry.

* * *

There is a class at St. Margaret's, New York, the Rev. Lyman P. Powell, rector, composed entirely of Chinese. There are about thirty in the class, the success of which is due largely to the efforts of Mrs. York Hon Chu, who was formerly the president of the Auxiliary of the Chinese Church of St. Peter in Honolulu.

* * *

Here is a new way of raising money that was recently tried out with great success at Trinity Church, Mt. Vernon, N. Y.

Instead of relying upon the annual fair, which usually netted about \$1,500, the parishioners were divided into thirty groups, each of which was asked to be responsible for securing \$100. The captains of these groups made their reports at a largely attended parish meeting—

result \$3,600. Grand idea. But how did they get the money?

* * *

The Rev. Henry Darlington welcomed the delegates for three or four score of Patriotic Societies to the Church of the Heavenly Rest last Sunday. It was the 12th annual service of the National Society of Colonial Dames, this society inviting the representatives of the many others. And the rector told them rather plainly, as is his habit, that "if your eyes are set on the past and your thoughts dwell only upon what has been done, patriotic societies may then prove to be one of the most pernicious evils that a forward-looking America may have to contend with." He pleaded for world-peace, and was rather severe in his criticism of the prohibition amendment.

* * *

Belief that all knowledge is demonstrable is a modern superstition fostered by some present-day opponents of religion, Dr. Bernard I. Bell, warden of St. Stephen's College, declared in a sermon at the Chapel of the Intercession, New York:

"Religion is preposterous nonsense if the only true knowledge is sensuous and scientific," he said. "But happily the belief that knowledge is so limited is undemonstrable, a mere assumption, a modern superstition.

Not even its most violent artisans dare even to try to prove it. A man, to be intelligent and modern, is not at all compelled to limit knowledge to the things of sense or to deny the validity of his loves, his aspirations and his prayers. The gentlemen who tell him that he must, should be reminded plainly that their assumption of infallibility is offensive."

* * *

Dr. L. W. Glazebrook, evangelist, is holding meeting in the diocese of Olympia from February 6th to the 14th.

* * *

At Saint James Church, New York, they place the hundreds of pledge cards on the altar and bless them, the rector, the Rev. Frank Warfield Crowder, offering a special prayer dedicating them to the work of the Church.

* * *

Certainly one of the best sermons preached in New York last Sunday was that delivered by Dr. Nathan L. Krass, rabbi of Temple Emanuel. "No one," he said, "has the right to say that morality and spirituality in human beings does not exist because he does not find it in a test tube.

"Freud calls religion a substitute satisfaction. But those are merely words. What does it matter what it is called? To millions religion is

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a reality. It is a human experience which they can feel, and therefore it is real.

"We undeniably have evils—evils of poverty, war and family strife. We have not the courage to be different or to be modest. We rush and bustle, but we know not what for. The more success we obtain, it seems the more failure we have. But all this failure is no reason for despair. Man must rise on the stepping stone of pain and disillusionment to higher and nobler things. Religion asks us simply to live the life which is resplendent in the outgrowth of our faith."

* * *

And the rector of St. Mary the Virgin preached in defense of cynicism, asserting that it called attention to "two things that greatly need emphasizing in American life today, reality and the development of the individual.

"No one could deny that the tone of our social life would be greatly improved by the substitution of reality for sentimentalism and sham," he said. "There is no better place to begin this work of substitution than in our religious life. There is too much vague and sloppy talk about conversion and about accepting Christ as our Saviour. Most of the lingo of evangelical Protestantism is simply mushy sentimentalism which never ruffles the gray matter of the brain. It never gets any further than the excitation of some glandular process which causes a thrill in the spinal column.

"Take, for instance, the ordinary subjective evangelical hymns which so many Christians love to sing—'Nearer, My God, to Thee,' 'Rock of Ages,' 'Jesus, Lover of My Soul,' 'I Need Thee Every Hour—it is all sickly sentimentalism. Ninety-nine out of a hundred do not mean anything by the words which they roar so lustily. Why say you need Jesus every hour when you never give Him a thought from morning to night?

"To take such words on one's lips is positively harmful to the soul. Could anything be more repulsive than to see healthy young people singing 'Jesus, lover of my soul, let me to Thy bosom fly,' when that is the last thing they have any intention of doing?"

* * *

The biennial award in recognition of constructive service for better race relations, offered by the Harmon Foundation has been accorded to Robert R. Moton, principal of Tuskegee Institute. Dr. Moton is the first colored man to receive this distinction. His latest contribution to the cause of better racial understanding is his book, "What the

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Negro Thinks." The award in race relations consists of a gold medal and one thousand dollars. The last award went to Rev. Will W. Alexander, of Atlanta, Executive Secretary of the Commission on Interracial Cooperation.

In the field of music, Harry T. Burleigh, the soloist at St. George's Church, New York, well known for his arrangements of Negro spirituals, and Harry Lawrence Freeman, the composer of the first Negro grand opera, were given the chief awards.

* * *

Over 30,000 college students in the United States are members of the Episcopal Church. This Lent, for the third time, they are raising a special student Lenten offering. In 1928, it was in charge of Princeton students and the total amount, \$300, was given for student work at Arizona State University. In 1929, led by Iowa students, it amounted to \$1,000 and was used for student work in South Dakota.

This year, with students of Hobart College, Geneva, N. Y., in charge, Martin Firth, chairman, and the Texas Student Council assuming special responsibility for the Southwest, the objective is some much needed assistance for St. John's Medical School, Shanghai. The students hope to secure \$5,000 which of course would not place a great burden on any one student if the whole 30,000 could be reached.

* * *

Church day schools in the diocese of Shanghai have been re-opened on an organized basis after a lapse of more than two years. There are now eleven aided by the diocese and a twelfth locally supported, where there were formerly thirty. The reduction in number is an advantage in several ways, permitting better inspection and better financial support. In the eleven schools there are 502 pupils. Of these, seventy-nine are Christians. All but one of the thirty teachers are Christians. Government school salaries are higher than those of the mission. In all the schools but one, religion is a subject in the curriculum. All the schools have chapel exercises at the

beginning of the day, with all children present.

* * *

The long awaited rest house for the missionary staff in Porto Rico is finished and in use, beautifully situated, high in the mountains with a

far view of mountain and sea. It is called Quinta Tranquila, quinta meaning country house. Occasional rest here in the quiet, away from the crowded towns, will contribute much to the health of the staff in that tropical island.

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Daily, 12:30, except Saturday.
Holy Days and Thursday, Holy Communion, 11:45.

St. John's, Waterbury

Rev. John N. Lewis, D.D.
Sundays: 8, and 10:30 A.M., 7:30 P.M.
Holy Communion: Wednesdays and Holy Days, 10 A. M.

Gethsemane, Minneapolis

Rev. Don Frank Fenn, B.D.
4th Ave. South at 9th St.
Sunday: 7, 8, 9:30, 11:00 and 7:45.
Wed., Thurs., Fri., and Holy Days.

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.
Welsh-Downer cars to Marshall St.

St. Mark's, Milwaukee

Rev. E. Reginald Williams
Hackett Ave. and Bellevue Place
Sundays: 8, 9:30 and 11.
Gamma Kappa Delta: 6 P. M.
Holy days: 10 A. M.

St. James, Philadelphia

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

Trinity Cathedral, Cleveland

Dean, Francis S. White, D. D.
Sunday, 8, 11 and 4. Daily, 8, 11 and 4.

Grace Church, Chicago

(St. Luke's Hospital Chapel)
Rev. Robert Holmes
1450 Indiana Avenue
Sundays: 6:45, 11:00 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. 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. Frank H. Nelson
Rev. Bernard W. Hummel
Sundays, 8:45, 11 A. M. and 7:45 P. M.
Holy Days, Holy Communion 10 A. M.

St. Matthew's Cathedral, Dallas

Very Rev. R. S. Chalmers, Dean
Rev. Edward C. Lewis
Sunday, 8, 9:30, 11:00 and 7:45
Week days, 7 A. M.

St. Mark's, Berkeley, California

Bancroft Way and Ellsworth Street
Near the University of California
Sundays: 7:30, 11:00 A. M., 7:45 P. M.
Tuesdays: 10:00 A. M.

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11:00 A. M., Christ Church, Millwood.
8:00 P. M., Emmanuel Chapel, Boyce.
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