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THE WAY OF LIFE

By

BISHOP JOHNSON

GOD'S tender love for mankind caused Christ to take our flesh in order that mankind, sharing His humility and patience, might participate with Him in the joys of resurrection. So many people seem to think that the future life is a sort of reward which God gives to those who have succeeded in leading decent lives on earth and so are entitled to still more respectable lives in Heaven. They seem to miss the whole flight of steps by which we are invited to renew those ties of fellowship and sonship which have their origin in love, their development in humility and patience and their consummation in the risen life. One need not be surprised at the contempt which the Christian life arouses in the natural man, if its chief asset is a superiority complex based on an exaggerated sense of our own rectitude. Quite contrary is the fact. The first impression that Christ made upon St. Peter was that of his unworthiness. "Depart from me for I am a sinful man, O Lord."

It is a sense of poverty that causes men to envy the rich and seek to join their ranks. It is sense of ignorance that induces men to seek an education. It is a sense of unworthiness that prompts men to seek the Kingdom of God and His righteousness. The self satisfied are not hungry and the bread that Christ gives is not the food that they seek.

In a very real sense Christ is not acceptable to polite society, so called. He was not received graciously

then, but rather as an object of curiosity. One wonders the effect that He would have in a group of those who are worldly minded if he were to advise them to sell what they have and give to the poor. Even though they were nominally Christians they would scarcely welcome such a guest.

The truth of the matter is that man is such a little creature that he is incapable of more than one absorbing passion. It is very hard to put Christ in as a second choice. He never was willing to occupy such a subordinate position. He chose rather to be the beloved of the humble and the meek than to be patronized by the ambitious and the proud.

It is only as we put the King first that we can make the sacrifices loyalty demands. And the King is so unwilling to use the pomp of circumstances as the means of securing courtiers. Knowing as He does what is in man, He realizes that those who follow for the loaves and fishes would make poor companions for eternity. In the end they

would disrupt the peace of the realm, sacrificing the general welfare for individual ends.

After all life opens up its values to those who seek them. If ostentation, social competition and self indulgence are the highest good to anyone, then he receives his reward, but it is not that of fellowship and worship. If on the other hand spiritual values appeal to you as the highest good, then the path thereto is open to you. It must be founded upon the love of God

Easter

By

G. A. STUDDERT-KENNEDY

WHEN Jesus rose on Easter Day,
I wonder could He see
The Golden dawn on Golgotha,
His empty Calvary?
I wonder, were there daffodils
That stood all around His feet,
And shouted their good morning out,
And did the air smell sweet?
And was the garden spotless green
As He passed shining by,
As tho' God's love had washed the world
And laid it out to dry?
And was Good Friday like a dream,
Its story far away,
With blessing for its bitterness
Like tears shed yesterday?
O Lord, if that is how it is
And how it is to be,
Then when Thy Kingdom comes, O Christ,
In love remember me.

who is the centre of that solar system in which the love of man is possible. It must proceed in a sense of your humble place in the scheme of things. It must be accompanied by great patience with God, with men and with yourself, and then, and then only, are you fitted to take your place in the fellowship of those who love one another because all love God. But there is no place for superiority in this scheme. A Christian is not one who is content merely to avoid breaking the law; he is one whose life is animated by the positive force of love which makes him adore Him who is the author of all his blessings and endure any one or anything which it is the Father's will to surround him with. It is the way that leadeth to eternal life. There are other ways but they lead to other things.

After all it is not the scenery or the pavement, or even the companions, which is the first importance in this quest. It is rather the end of the trail which is important. The great adventurers of life have been

content to follow trails that were hard, over obstacles that were seemingly unsurmountable, with companions who were difficult, intent only upon the goal which they sought.

When we find the way of life to be rough and unpleasant, we ought to remember that the Master told us that the journey would not necessarily be comfortable but through great tribulation.

Our solace is that we have such confidence in our leader that we accept the cross in order to enjoy the fellowship. Keep this in mind. The Christian life is largely the practice of human relations in order to create an abiding fellowship.

If a man die why should he live again unless it is that the ties of friendship should be renewed and the relations with God and man should be continued.

Eternal life would be an eternal bore if God were not there and love were dead, for love is the fulfilling of the law and governs us.

THE CHALLENGE OF EASTER

By

REV. G. A. STUDDERT-KENNEDY

IF CHRIST be not risen your faith is vain; ye are yet in your sins. That is a tremendous assertion. What does it mean? Is it true? It is the utterance of a Christian who finds himself standing defiant in the last ditch face to face with the final doubt. In that last ditch every man, be he Christian or not, must sooner or later stand, unless he is content to drift on the surface of life, and evade the challenge to heart and mind which the mystery of men and things shouts out aloud to all who are really alive. I know that last ditch well. I have stood in it many a time, and I know that before I die I shall stand there again—and again. Supposing Christ did not rise. Suppose He is dead. Then, of course, all His dreams die with Him. He was only a dreamer, another poor deluded human fool tricked into believing splendid lies. The light of His Life—the light that shone from another and a better world was only a mirage that lured Him to His death. He was like a traveller in the desert who is certain that he sees water ahead, and staggers on until he falls, still believing that had his strength held out he might have quenched his blistering thirst—whereas, in truth, he would never have come to anything but the cruel sun—the silent sand—and the desert's heartless mockery of man.

If Christ be not risen, then He was deceived, deluded, fooled. His last cry: "Father, into Thy hands I commend My spirit," went shivering on and on until it died away into the silence of the dead and loveless stars. There was no voice that answered—not any heart of the world to heed. And if it was so with

Him, then it must be so with every man and every woman that has or ever will look upon the sun. If death got Him, then assuredly death gets us all. If the enormous vital forces that made up that unique personality were disintegrated by death and drifted back into the meaningless flux and flow of things, then there is nothing permanent about personality at all. If that great burning light was put out by a flick of the finger of death, then what can become of the little candle that sputters to spasmodic life in souls like you and me? Surely, then, our faith is vain; we are yet in our sins—and the wages of sin is death.

As usual, the question of Christ brings us face to face with the question of life. "What think ye of Christ?" is but another way of asking, "What think ye of life and death?" It may be that life itself is eternal, but that the forms of life are purely temporary. We know that nothing is really destroyed. What we call destroying things merely means changing the forms in which they exist. There is perpetual cyclic flux of forms in the material world—ashes to ashes and dust to dust. Does that apply to living things? I stood one morning in the glory of early June and watched a lark go up and up until he passed out of sight, and only the faint sweet echo of his song remained to tell me that he was throned and triumphing at last. Presently he came down again, and I thought on his life. He was so much alive, quivering, bursting, throbbing with life. But the day will come when he will take his last flight. He will return to earth for the last time. In some quiet corner of the wood, maybe, he will lie down and die,

and there will not be even a trace of his little body that any man could see. Other larks will sing their songs on other days, in other Junes, but that lark and that song will be for ever still. Life will go on and on, but that particular form of life will perish. Is that how it is with men and women? Do they also perish? Are they merely temporary forms of the eternal life? Behold, I put before you Life or Death. That is the choice with which the Christian is faced when he takes his stand in the last ditch, and faces the final doubt. And in the ultimate issue it seems to me that it is a choice. There is not, and there can never be, any immediate certainty about it. Not even Christ can give us immediate certainty.

The historical evidence for His resurrection is good, as good, perhaps, as it could be for such an event, but it is not conclusive. It is not such evidence as could eliminate the possibility of doubt, honest doubt. Many noble and honest minds have had doubts about it. It comes back in the end to a challenge and a choice—and the challenge is the challenge of Christ Himself. Do you—can you believe that Christ Himself was deluded and mistaken? Do you—can you believe that He was deceived and, therefore, deceiving?

As to His sincerity there can be no doubt in the mind of any decent and reasonable person. But sincerity, alas! is no guarantee of truth. The wildest, maddest notions have been, by honest men, sincerely held and preached. Jesus of Nazareth was undoubtedly sincere, but was He deceived?

That question, argument, and the careful balancing of evidence can never finally decide. It is a challenge such as came to Matthew the publican when he looked up one morning from his figures and accounts, and found himself faced with two great pools of liquid fire—the eyes of Jesus Christ—and heard a voice saying “Follow Me!” Had he waited to be certain he would never have followed, and would never have been certain. But he arose and went after Him, and so came to know. So it must be with all of us. Immediate certainty about eternal life we cannot have in this world. We must make a venture, and follow Him, and following Him means living as though we were immortal and had eternity for our inheritance. Not grasping greedily the good things of this life, not clutching at every joy as a hungry beggar clutches food, because we feel that it is now or never; not rampant to have a good time now because it is the only time we shall ever have. How much of the vulgarity and ugliness of common life springs from that conscious or unconscious fear that this short span is all we have, and after that the dark! To follow Him is to live as He lived, taking with joyful gratitude the good things of this life as gifts of God, using them with reverence and restraint because they are His gifts, and valuing them as we value gifts more for the sake of the Giver than for the gift itself. So living and so following we shall come to know at last that He is not dead but alive for evermore, holding the keys of death in His two wounded hands. Certainty comes and only comes as He for ever dwells in us and we in Him.

Silence

By

JOHN RATHBONE OLIVER

HOLY WEEK is a period of many great and mysterious silences. In spite of the noise of the crowd in the streets of Jerusalem and in spite of the excitement and despair of Our Lord's Disciples there is an element of silence about all His suffering. After the triumphal entry into Jerusalem on Palm Sunday there is that period of quiet and rest in the familiar house of His friends at Bethany. A similar impression of silence seems to hang over the whole night of the Last Supper and especially of the agony in the garden. The hours of Our Lord's deepest mental suffering are hours of earthly silence. Even when he stands before Pilate or before the Chief Priest it is said of Him “That he answered never a word.” It was this silence, this restraint in the midst of suffering that impressed the Roman Governor more than anything. There is no form of greater bravery than a determination not to defend one's self in the face of unjust and malicious accusation. A man must, indeed, be sure of the righteousness of his own case who can keep silence under such circumstances. Even along the way of the Cross when the noisy crowd is jostling Our Lord, He seems to be surrounded by an atmosphere of restraint and quiet that makes him the center of every picture. On the Cross itself there are those long hours of silence during which there was darkness over the whole earth. Only seven sentences were spoken in six long hours. After the agony on the Cross real silence settles down until the morning of the resurrection.

Surely there is no more wonderful picture of silence that is filled with activity than the silence in the sealed tomb where Our Lord's body lay until Easter morning. It was surrounded by the unseen presence of Angels and surely the hopes of all mankind in the long conflict with death were unconsciously fixed upon that little, rocky chamber in which lay the lifeless body of Him Who was to arise again and to rid death of its terrors forever.

There is a very definite and useful lesson in all these silences of Holy Week. As a rule our own human periods of suffering are full of noise. We rebel against discomfort and against pain and we are more than willing to let other people know that we are suffering. Indeed, a man or a woman must have an unusual self control to be able to suffer in silence. There is always some alleviation to pain and discomfort when we can talk about it and enlist the sympathies of others. We become, as it were, the center of interest and we dramatize our sickness in a way that satisfies ourselves. The sick woman, for instance, who knows that she is perhaps losing her hold on her husband's affections because she is no longer physically attractive is so often tempted to capitalize her sickness and to get something out of it by exaggerating her suffering and thus making herself so definitely the central figure of her domestic life that all the rest of the family are forced to wait upon her. A woman, however, who has learned the silent

lesson of Holy Week will be willing and anxious to withdraw her own pain from the sight of others and to offer to God her sickness as the one thing that she has to give. In so doing, she identifies herself with the silent, suffering Christ of Holy Week. The sick man who has been a careless father, thoughtless of his children's future and interested only in his business is often tempted to fight against the fact that illness cuts him off from his dominating position as the head of the family and makes him dependent on other people. He is tempted, therefore, to secure a position of importance by inflicting upon those who surround him every detail of his discomfort, every pang of his pain. His suffering is noisy and unbeautiful. Worse still is the person who is really seriously ill and rebels against pain and clamors loudly and repeatedly for relief of some kind. The more noise he or she makes the more chance they have of securing some kind of relief. If they have one sleepless night they pester the nurse and the attending physician and they magnify their sufferings until the nurse or physician gives them an opiate or a sedative merely in order to keep them quiet. People like this need to learn more thoroughly the lesson of silent suffering.

The material world is full of pain. Schopenhauer said that the Universe is founded upon pain and that without pain there would be no progress and no development. There is a truth in this. Pain, however, is only a source of spiritual and physical development if it be accepted and born in patient silence. Here again the old rule holds good that an apparent handicap, if willingly accepted, may gradually be turned into an achievement. Pain, I suppose, belongs on the liability side of the Ledger of life. Those people, however, who have learned the silent lessons of Our Lord's suffering during Holy Week can gradually take the apparent liability of pain and by their acceptance of it can transfer it to the page of their spiritual assets. Our Lord's silent suffering ended in the triumph of Easter morning. Our own suffering, willingly accepted and silently born, will bring us also to the threshold of a new life not only in the next world but in this world also.

Let's Know

By

BISHOP WILSON

THE PROCURATOR

IN A. D. 26 the Roman emperor Tiberius appointed Pontius Pilate as Procurator of Judaea. The office was that of a local governor, personally appointed by the emperor and personally responsible to him. The chief duty of the Procurator was to keep order, see that the taxes were peaceably collected, and support the imperial policies. He could be removed at any time according to the emperor's whim. The province of Judaea included, roughly, what we would call Samaria and Judaea.

As Procurators went in those days, Pilate was probably not a bad sort. He was sufficiently acceptable to retain his office for a period of eleven years. Like any Roman official, he was somewhat despotic and arrogant and he did have trouble with the Jews on some occasions. Once, for instance, he ordered the Roman standards bearing images of the emperor to be carried in the streets of Jerusalem. The horrified Jews created a riot and Pilate ordered a slaughter but finally compromised. On another occasion he misappropriated money from the Temple treasury to build an aqueduct and another riot ensued. This time Pilate introduced disguised soldiers into the crowd—with sorry consequences for the crowd. He killed a lot of Galileans in connection with further trouble in the north; and that which finally proved his undoing was a slaughter of Samaritans for which he was reported to the emperor.

When our Lord was brought before him under accusations from the Chief Priests, Pilate saw more disturbances on the horizon. He appears to have been convinced of our Lord's innocence and rather feebly tried to dissuade the mob from demanding His death. Knowing the weakness of his position, the Chief Priests hinted at carrying the matter to Caesar and that was too much for the Procurator. The life of a single Jew was a small price to pay for the preservation of order and the security of his office.

Not much more is known of Pilate after the crucifixion. He was recalled to Rome to answer the charges made against him regarding the slaying of the Samaritans but Tiberius died before he reached the Imperial City. One tradition says that he was condemned to a horrible death but committed suicide as a means of escape.

Other traditions state that he became a Christian, together with his wife, and gained such a fine reputation that he was considered as a saint and a martyr by the Coptic Church. Still another tradition says that Tiberius fell ill of a fatal disease and having heard of the healing power of Jesus, ordered Pilate to send Him to Rome. Pilate had to confess to the crucifixion. The enraged Tiberius ordered Pilate to Rome but was unable to condemn him to death because he appeared wearing the seamless coat of Christ. Tiberius had the coat removed and ordered him to death but Pilate committed suicide. His body was sunk in the Tiber but the demons caused the water to boil and the body was sent to Vienne, in France, where the same thing occurred. As a last resort the remains were taken to Lucerne, in Switzerland, and walled up in a pit in the side of a mountain. That mountain is still called Pilatus today.

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THE WITNESS

NEWS OF THE EPISCOPAL CHURCH

Edited by

WILLIAM B. SPOFFORD

NINETEEN Church workers from the mountains of the South gathered at St. John's, Knoxville, Tennessee, the latter part of March, to consider the problems arising from the work being attempted in the remote regions. The situation received consideration on the one hand from the Rev. Franklin J. Clark in his report on the projected general economic and social study of the southern Appalachian highlands, and on the other in the plea of the Rev. J. Rufus Morgan for a closer organization of the widespread and diverse activities of the Church in the mountains. Mr. Clark urged a cooperative survey to be participated in by all interested agencies, including state and federal government, and it is now proposed to conduct this project, the government having expressed a willingness to foot the bills, in certain typical regions comprising about 15% of the entire highland district. In line with resolutions previously passed by the Southern Bishops the conference also urged that the work of the Church be coordinated and that an executive secretary be placed in charge.

The work in the mountains was described by Miss Lucy Morgan of the Appalachian School at Penland, N. C. and by the Rev. George Mayo of the Blue Ridge School in Virginia. The former work is described in the April *Spirit of Missions* for all to read who are interested in this vital work.

The conference was called by Rev. C. M. Davis, domestic secretary of the department of missions. All of the Church folks stayed over for the conference of Southern Mountain Workers, a largely attended affair, at which the mountaineer in industry was one of the matters considered.

* * *

One of the famous landmarks at the University of the South at Sewanee is the huge cross, overlooking the valley from its lofty mountain pedestal. Now another Church school has a similar shrine located on a mountain, for on the Rock, a place sacred to the traditions of Kent School, located on Skiff Mountain overlooking a wide winding valley, there has been placed a crucifix in memory of Charles Gunn, who died while a student at Kent. In dedicating the cross the headmaster, Father Sill, told of the place that the Rock has in the hearts of all Kent boys and then said, "we are



CHRIST AS KING
On Kent School Cross

giving it added sanctity in placing here this symbol of our salvation with the Christ as King holding his loving hand aloft in blessing." Pictured on this page is the figure, delicately carved by the firm of Irving & Casson-A. H. Davenport Company of Boston and New York.

* * *

Professor Easten of the General commences a series of lectures on Christ at the Western Seminary. They are at eight in the evening in the Anderson Memorial Chapel and are open to the public. The first is on the 22nd.

* * *

Somehow or other it is easier to get news of city churches and their activities with the result that Church papers must give the impression that, in their sight, what happens in the country is of no particular importance. The fact seems to be that the country parson is too busy doing his job to tell about it. Occasionally a bit of news sifts through. Over in Bucks County, Pennsylvania, for instance, there is the Country

Centre Mission, in charge of the Rev. Waldo D. Parker. He has charge of five or six missions, all ministering to people of very varied types, from dirt farmers to an artists colony, with two or three private schools also demanding attention. And the fine distinctions between "Protestant" and "Catholic" apparently cannot be allowed to interfere too much with the work. For instance Mr. Parker is joining with the Methodists, Presbyterians and Quakers in union services, with all of them coming to him on Good Friday for the Three Hour service. Then in May, just to prove possibly that he is really comprehensive, Father Huntington of the Order of Holy Cross is to conduct a quiet day.

* * *

Bishop Jenkins of Nevada says: "What strikes me as a serious lack in our Lenten observances is that little or no provision is made for the children. Children do not feel comfortable in grown-up's clothes." How about it? How did the children of your parish observe Lent? If you have a suggestion for a brother parson pass it on, please.

* * *

The question of the freedom of Christian Colleges in China being allowed to provide religious instruction is becoming more, rather than less, acute. According to present governmental rulings students in colleges shall not be compelled to participate in either instruction or worship, while in primary schools no religious exercises are allowed. Christians in China have framed a petition urging the government to be less drastic.

* * *

Word comes from a reliable source that Bishop Paul Jones has accepted a position as student chaplain at Antioch College, located in the diocese of Southern Ohio. He will also be educational director and will do some teaching.

* * *

Missionaries come in for frequent criticisms. Dr. Kenyon Butterfield, educator and rural expert, has returned from months in India where he went to study the rural problem. Speaking of missionaries he says, "If those who criticise the missionaries would give one-thousandth part of the time which missionaries give to solid thinking about the welfare of the people of India, would give one-hundredth of the time that missionaries give to work for the benefit of these people, and would give one-

tenth of the money which missionaries sacrifice for the country, then these critics would have some claim to speak and to be listened to with respect. I have the greatest admiration for the devotion, the earnestness and the intelligence of the missionaries."

* * *

To go before the Women's National Sabbath Alliance and tell them that it is silly to advocate legislation to compel observance of the Sabbath is not so easy. That is what Bishop Stires of Long Island did the other day.

"The world is getting tired of those who take the legislative short cut to bring others to their way of thought and action," Bishop Stires remarked. "Let all men go free to choose their own form of Sunday recreation of the mind, body and spirit, providing always that they do not disturb the worship of others."

Extremists who fail to observe the Sabbath at all or observe it too rigorously generally are wrong, he added, advising the assembly to keep in mind "the unfailing reasonableness of the Lord."

* * *

The Synod of the province of the Pacific is to meet at Grace Cathedral, San Francisco, May 7-9, and is to be preceded by a conference on religious education. A mass meeting is to be held at the Cathedral during the synod at which Bishop Littell of Honolulu will be the guest speaker.

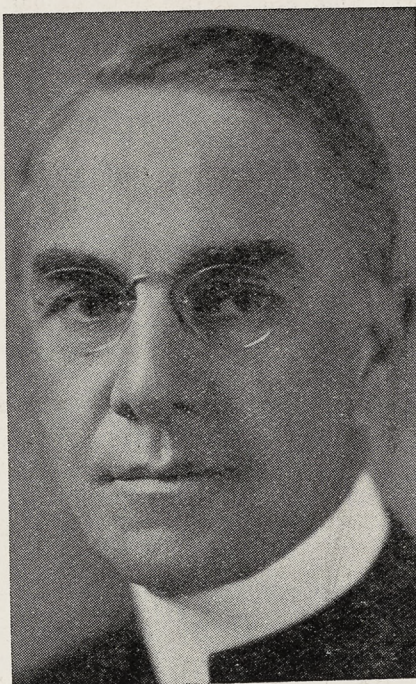
* * *

Miss Bertha Conde, who has written a number of fine books on the spiritual life, was in Topeka, Kansas, for a week recently under the auspices of the Y. W. C. A. She preached at Grace Cathedral on April 6 to a congregation of over 600 people and in the afternoon she addressed a n interdenominational gathering, brought together by Dean Day, that numbered close to 1200. Dean Day writes:

"When one stops to realize the spiritual gifts of women like Miss Bertha Conde and Miss Maude Royden, one cannot help feeling that the Church, with its traditional one-sex attitude toward its preachers, is utterly stupid. Miss Conde for example, a churchwoman, has spent most of her career working under the auspices of the Y. W. C. A. and kindred organizations, when she might have been using her talents in the Church."

* * *

The Rev. Lefferd M. A. Haughwout, rector of St. Anne's, Staten Island, N. Y. has succeeded, apparently, in having a high school textbook, *Modern History* thrown out of the public schools of the city of New



REV. JOHN M. MCGANN
Preaches Missions in Boston

York. The book is written by Professor Carlton J. Hayes and Professor Parker Thomas Moon, both of Columbia University. Both gentlemen are Romanists and Mr. Haughwout charged them with villifying the Church of England and the various Protestant denominations. He says also: "It is open to objection also from the standpoint of patriotism and good government. It decries patriotism, slurs democracy and digs viciously at the economic basis of the modern state. There should be no great difficulty in having it put out of the schools for the very good reason that it is so full of political dynamite."

All of which sounds to me very much as though Mr. Haughwout had been attending meetings of the Daughters of the American Revolution. Having lived in Chicago under the Honorable Bill Thompson and in New York under the Honorable Jimmie Walker I am less worried over political dynamite than I am over the lack of it.

* * *

The district of Nevada and the diocese of Sacramento are uniting for a summer school to be held at Lake Tahoe, Nevada, July 21 to August 2.

* * *

The Brotherhood of St. Andrew has arranged for the holding of a number of camp conferences, both for older boys and younger boys, during the months of June, July and August. In each of these conferences, in addition to the usual recreational features, there will be defi-

nite courses of training in church work for and with boys, as well as inspirational courses in personal character-building.

* * *

The fiftieth Catholic Congress is to be held in Buffalo, October 28-30, "The Church, the Body of Christ" being the subject for the deliberations.

* * *

Easter Sunday Morning promises to be an outstanding event in the long and illustrious history of Trinity Church at Michigan City, Indiana, of which Dr. Earl Ray Hart is rector.

On this particular morning, a set of Deagan Tower Chimes, presented to the church by Mrs. Harriet Van Pelt, will be played for the first time. As the voice of the church, the chimes will give audible expression to the joy that fills the hearts of all Christians on Easter Day.

The Tower Chimes installation includes the Deagan Electric Player by means of which any size or type of program may be rendered automatically, exactly as a Master Chimer would render it. The pastor may, by pressing a button, fill the air with golden music even though no musician is present at the time. Or he may set the selector of the Master Clock to start the Chimes automatically at any desired hour and to shut them off automatically when the program has been completed.

The Chimes, made by J. C. Deagan, Inc., Chicago, differ considerably from cast bells. The form and method of construction make possible extreme accuracy of tuning and even intonation. They give out rich, powerful and melodious tunes and are specially adaptable for sacred music.

They replace the bell which was installed on the Feast of St. Andrew in 1876 and which was last rung March 23 at 7 P. M. by H. Shaw, sexton.

Trinity Church was founded in 1836, nearly 100 years ago, when the first church was built. Twenty-two years later the second church was built on the present church site. The present church was built in 1889.

Trinity Church is also building a parish house—the gift of Mrs. Catherine Barker Spaulding in memory of her father John H. Barker—which when finished, will be one of the finest parish houses in the United States.

* * *

The young people of Massachusetts met at the Cathedral in Boston April 9-11 to discuss the important question, "Why the Episcopal Church?" The leaders were the Rev. Julian D. Hamlin, the Rev. William M. Dradner, the Rev. Elmore Mc-

Kee, the Rev. Arthur Peabody, the Rev. Victor Houghton, the Rev. Harry H. Hall and Mrs. Elliott B. Church.

* * *

The clericus of Paterson, N. J., composed of the clergy of a large part of the diocese of Newark, were the guests of the Rev. Foster Savidge at Norwood on April 7th. About thirty attended.

* * *

The Rev. John M. McGann conducted a preaching mission for St. Luke's and St. Paul's, Malden, Massachusetts, last week, the two parishes uniting for the services. The previous week he conducted a mission at the Epiphany, Winchester.

* * *

The Rev. Leslie Glenn was the preacher at the Cathedral, Boston, last Monday. Bishop Lawrence preached on Thursday and Friday, and his son, the Rev. W. A. Lawrence was the preacher on Tuesday and Wednesday. Dr. Richard C. Cabot of Harvard was the speaker at the last of the series of Saturday noonday services conducted by laymen.

* * *

A Brotherhood chapter composed entirely of American-born Japanese young men has been organized at St. Mary's, Los Angeles.

* * *

The Rev. C. F. Andrews, the intimate friend of Mahatma Gandhi, sailed on April 5 for England, and India, after having spent several months in this country during which time he has been giving special attention to problems of interracial cooperation. Another of his major interests while in the United States has been to make preliminary plans for an extended visit of Rabindranath Tagore to this country under the auspices of a national committee which is being formed under the leadership of the Quakers.

* * *

A National Committee on Rural Work has been appointed by the Brotherhood of St. Andrew, with John Q. Beckwith of Lumberton, North Carolina (Diocese of East Carolina) as Chairman. This Committee is to prepare special plans and methods for Brotherhood work in rural communities.

* * *

The rector of Christ Church, Norwich, Connecticut, discovered a treasure while prowling around in the organ loft; a Prayer Book published in the year 1728, with the words Christ's Church stamped in gold letters on the cover. He writes about it in his attractive little parish paper:

"It would be impossible to contain all the interesting facts connected

with this first service book of our parish. A whole volume might well be written about it. All sorts of intriguing questions arise. How did the parish get it? What early missionary from England first used it? Who was it that wrote the prayers for the President of the United States and for Congress on pieces of white paper and pasted them over the prayer for the King and for Parliament at the time of the Revolution? What rector of the parish wrote the names of sick persons and of families in distress for whom he had been asked to offer prayers—names written on slips of paper found in the leaves of this venerable old book? Suffice it to say there are probably not a half dozen copies of this prayer book, published in the first year of the reign of King George the First, in our country.

"But the most interesting and most outstanding fact is, I believe, the original name of our parish that

we learn from the tarnished gold letters on its cover. The name of our parish is Christ's Church—not Christ Church."

* * *

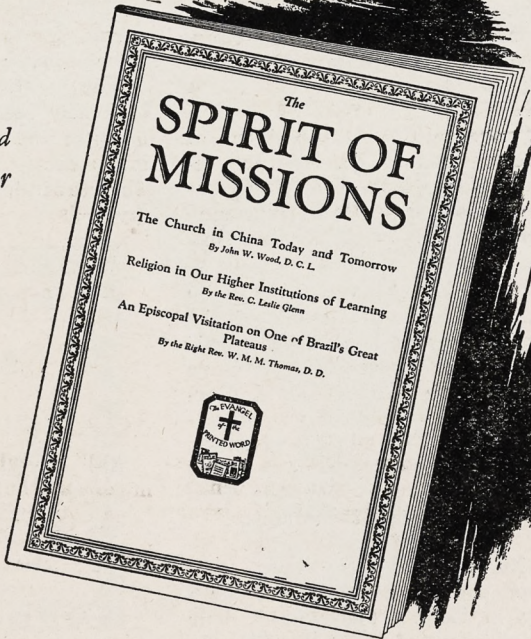
The Federal Council of Churches has suggested that April 27 be set aside as "Unemployment Sunday". Sermons on that subject, with prayers for those in want, offerings for the agencies caring for the families of the unemployed, and efforts to secure part-time jobs, are the suggestions made.

* * *

The diocesan convention of the diocese of Springfield is always a lively and interesting event, for besides the usual business, there are conferences galore and a Church Club dinner which is an event of importance. This year the speakers are to be Charles D. Dallas, president of the National Federation of Church Clubs, Rev. Herbert W. Prince of Lake Forest, Illinois, Rev.

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* * *

The Rev. Carleton D. Lathrop, Christ Church, Cape Girardeau, Missouri, has accepted a call to be the rector of St. John's, Fort Smith, Arkansas.

* * *

Bishop Darst of East Carolina was the preacher the first week at the noon-day services held in a theatre in Jacksonville, Florida, for two weeks during Lent. The services the second week were taken by the bishop of Florida and the clergy of Jacksonville.

* * *

Bishop Darst has also just closed a most successful preaching mission at the Good Shepherd, Jacksonville.

* * *

Under the heading "The Sap is Rising", which lends itself to various interpretations, the treasurer of the National Council, Dr. Franklin, sends out a communication to the effect that ten dioceses and districts have remitted their full proportion of the budget quota due to April 1. This is six more than last year and one less than in 1928. Thirty dioceses however have sent in hardly anything, and Dr. Franklin asks, "How come?"

* * *

H. Laurence Choate, president of the Brotherhood of St. Andrew, recently addressed the students at the Episcopal Seminary, Cambridge, and at Berkeley Divinity School, New Haven.

* * *

The Young People's camp of the diocese of Georgia is to be held this year at Tybee Island from June 16-24, with the Rev. C. C. J. Carpenter, rector of St. John's Savannah, director. The adult conference, also meeting at Tybee, has June 16-28 for its dates, with the Rev. David C. Wright as the director.

* * *

Trinity Church, Petersburg, Illinois, had a great day on the Fourth Sunday in Lent. The vested choir of men and boys of St. Paul's Church,

Springfield, of which Archdeacon Haughton is Rector, drove over to Petersburg and united with the congregation in putting on a most helpful and attractive service to which the people of Petersburg generally had been previously invited.

* * *

Bishop Juhan of Florida recently conducted a preaching mission, lasting a week, at Marianna, Florida. The little church was filled for every service. There were meetings also with the various organizations of the mission.

* * *

Grace Cathedral, Topeka, Kansas, has just finished a "Family Relations Institute" on four Friday evenings during Lent. Mrs. Harriet K. Allard, of "The Household Searchlight" staff, gave the first address and discussion on "Family Finances"; Professor Glen A. Bakkum, Professor of Sociology in Wichita University, presented the second subject: "The Biology of the Family"; The Reverend John A. McAfee, Pastor of the Westminster Presbyterian Church, gave the third on the "Father, Mother and Child Relationship"; and The Right Reverend James Wise the fourth on "The Family as a Spiritual Unit."

The members of the Church were evidently suspicious of this institute because the first two very interesting sessions were poorly attended. Their confidence, however, was deep-

ened and by the closing of the institute a comparatively large group came. Several of those who attended all the discussions felt the institute to be of tremendous value and that the Church should "go-in" for more of this sort of thing.

* * *

What is to become of the boy whose father dies or whose home is broken and for whom there is no provision adequate for entrance into the usual private or boarding school? The diocese of Michigan, keenly alive to the opportunities and responsibilities of seeing boys safely into wholesome, capable manhood, is meeting that problem by the establishment of the Sarah

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* * *

Writes Bishop Carson from Haiti and the Dominican Republic:

"Notwithstanding very general economic distress and widespread political unrest throughout Haiti, our work has made marked progress during the past year. The number of clergy is substantially the same as when I assumed charge of the district, seven years ago, but their work is more extensive and I believe the quality of the work has sensibly improved. Cords have been

lengthened and stakes strengthened in a spiritual and material way."

* * *

The young people's service league camp and training conference, diocese of Florida, is again to be held at the newly acquired property on St. Andrew's Bay, known as Beacon Beach. Bishop Juhan, assisted by the student pastor at the University of Florida, Rev. M. E. Johnson, direct the camp. At the close of this camp another for boys of scout age is to be held under the direction of the Rev. W. S. Stoney of Gainesville. Following this there is to be a teachers training institute, under the leadership of the Rev. A. M. Blackford.

* * *

Work on the new church for the parish of the Mediator, Morgan Park, Chicago, is nearly complete.

* * *

A class of thirty were confirmed recently at the Advent, Chicago, by Bishop Griswold.

* * *

Miss Grace Lindley, returning from the Pacific Coast where she has spent several weeks visiting parish auxiliary groups, was the speaker

at the meeting of the Auxiliary of Chicago on April 3rd. Miss F. C. Woo, founder and principal of St. Paul's School for Girls, Hong Kong, also spoke.

* * *

The Rev. John Henry Hopkins, who has a weakness for statistics, presents these facts: the diocese of New York has the largest number of postulants with 28, closely followed by Chicago with 27. Growth, as indicated by the number of communicants in 1929 as compared with 1928; in this order, Long Island, Washington, Michigan, Pennsylvania, Newark. Candidates for orders: Massachusetts, 31; New York, 22; Pennsylvania, 20; Connecticut, 10. Communicants: New York, 94,216 (diocese, not state); diocese of Pennsylvania, 70,528; Massachusetts, 64,874; Connecticut, 54,756; Newark, 52,719; Long Island, 44,843. The seventh place goes to Chicago with 35,428, indicating rather graphically the fact that the strength of the Church is centered in a comparatively small area in the east. In regard to the number of parishes and missions, New York diocese has 276; Connecticut, 226; Virginia,

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220; Pennsylvania diocese, 219; Massachusetts, 214; New Jersey, 188; Albany, 181; Long Island, 180; Newark, 157; Western New York, 167; Central New York, 156; Southern Virginia, 154; Maryland, 144; South Dakota, 143; Ohio, 136; Michigan, 131; Minnesota, 124; North Carolina, 124; Los Angeles, 115, and Chicago, 113.

* * *

The convention of the diocese of Newark is to meet at Grace Church, Orange, on May 20th. There is to be a dinner in the evening, given by the Church Club of the diocese, when the development of Church work in Northern New Jersey will be considered.

* * *

Miss Grace Lindley and Rev. Fred B. Bartlett, field secretary of the National Council, were the guest speakers at the convention of the district of Spokane. Bishop Cross, recently ill, was back on the job and in fine form.

* * *

The Auxiliary of Pennsylvania is feeding 150 undernourished children daily at St. Barnabas' Church, Philadelphia.

* * *

Rev. W. D. McLean of Delafield, Wisconsin, has accepted the rectorship of St. Mark's, Chicago.

* * *

Between the death of Bishop Murray in October and the election of Bishop Perry as presiding bishop, on March 26th, twenty dioceses had some change in their bishops, through election, consecration, resignation or death.

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Chicago, Bishop Anderson's death and Bishop Griswold's election to succeed him. Fond du Lac, Bishop Sturtevant's consecration, as coadjutor. Honolulu, Bishop Littell's consecration. Iowa, Bishop Morrison's death, Bishop Longley, coadjutor, succeeding him. Los Angeles, Dr. Gooden's election as suffragan. He has accepted. Louisiana, Bishop Sessums' death. Election in May. Marquette, Bishop Ablewhite's election and consecration, Bishop Harris having resigned. Maryland, Bishop Helfenstein, coadjutor, succeeding Bishop Murray. Massachusetts, Bishop Slaterry's death. Bishop Babcock was just recovering from severe injuries received in a motor accident. Election soon. Missouri, Dean Scarlett's election as coadjutor.

A Living Faith

By Albert M. Farr

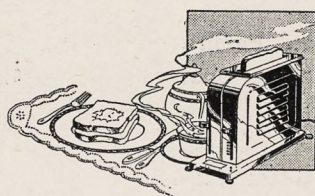
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tor. New York, Bishop Shipman's death. Probably a suffragan will be elected in May. Pennsylvania, Bishop Taft's consecration as coadjutor. Rhode Island, Bishop Perry's election as presiding bishop. Southern Brazil, Bishop Kinsolving's death. After his resignation a year ago, Bishop Thomas was elected to succeed him. South Dakota, Bishop Burleson, as Bishop Anderson's and Bishop Leonard's assessor, has been out of the diocese much of the time, the work being carried on by Bishop Roberts. Southern Ohio, Dr. Hobson's election as coadjutor. Southern Virginia, Bishop Beverley Tucker's death, his coadjutor, Bishop Thomson, succeeding him. Vermont, Bishop Hall's death, his coadjutor, Bishop Booth succeeding him. Western New York, Bishop Davis's consecration as coadjutor. Wyoming, Bishop Schmuck's consecration. Western Massachusetts, Bishop Davies soon to request a coadjutor.

* * *

Apropos of Bishop Jenkins' remark that children are not kept in mind in planning our Lent, word comes that the very first week of Lent was devoted largely to a children's mission at the Atonement, Chicago, the Rev. Alfred Newbery, rector.

* * *

If I am not mistaken one of the charges made by *The Churchman* in its courageous crusade against rotteness in the moving picture indus-

try was that the Federal Council of Churches was too closely allied with Mr. Will Hayes, president of the motion picture producers association. This statement on the part of *The Churchman* brought forth rather warm denials from officers of the Federal Council. But it now seems that there was something to it, and it is greatly to the credit of the Federal Council that it releases to the public press this information which has come to light since their denials were made. It seems that the Rev. Charles S. Macfarland, general secretary of the Federal Council, acted in an advisory capacity for the Will Hays organization, and received pay

for so doing. He volunteered this information to Bishop McConnell, president of the Federal Council, who in turn took the matter up with officers of the Council. These gentlemen have stated that in their opinion "Dr. Macfarland has committed a very great error in taking pay for services rendered the motion picture producers while acting as a salaried officer of the Federal Council, especially in view of the nature of the questions which have been aroused in the public mind about the motion picture industry at this time." Dr. Macfarland has now resigned from the Council, his resignation being in the hands of a committee for consid-

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eration. Meanwhile the research department of the Federal Council is conducting an investigation of the motion picture industry. Which possibly raises the question as to whether or not this body is quite the one to undertake the job. Incidentally, whether we are enthusiastic about it or not, I think we must all give *The Churchman* credit for doing an effective bit of work.

* * *

With 1115 volunteer leaders and a national professional staff of only thirteen, The Girls' Friendly Society is placing increasing emphasis on leadership training conferences. The first of these national conferences for the year 1930 will be held April 27-29 in New York City at 18 Gramercy Park, South. This conference for leaders (associates) and older members will center its sessions around the problems of the girl of today and her needs. Dr. Adelaide Teague Case, Mrs. Harrison Elliott, Dr. Adele Streetsman, and members of the G. F. S. staff will be the discussion leaders.

The second national leadership conference will be for girls of high school age and their advisers, June 26-July 3, at the G. F. S. holiday house, Delaware, New Jersey. The first of these national younger members conferences was held last year, with the girls themselves planning and carrying out the program. This year a selected group of advisers is to have the opportunity of observing the girls "in action." The possibilities of volunteer work in The Girls' Friendly Society will also be demonstrated to the college girls who are invited to act as counselors.

At the Bishop's School, La Jolla, California, and at the G. F. S. holiday house, Buffalo, Colorado, there will be similar conferences for girls of high school age. At many of the Church summer conferences, also, members of The Girls' Friendly Society national staff are teaching courses, either for girls or for advisers and are available for consultation. In addition, the diocesan and provincial meetings of the society are becoming more and more a means of training the leaders of the organization.

The national convention of The Girls' Friendly Society, to be held in Chicago, October 14-19 will present the greatest opportunity for leadership training on the 1930 program. One thousand members and associates from all parts of the country are expected to come to Chicago, not only to transact business, but also to discuss the problems of girls' work and the ways by which the society may contribute to their solution.

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training conferences, the second sustaining membership drive begun in March is especially significant. It means that, at the same time that the society is appealing for financial support to men and women interested in girls and their needs, it is increasing the effectiveness of its work through the best modern methods of training volunteers.

* * *

The season is on at the National Centre at Racine. On March 27-29 there was a meeting of the executive committee of the Oriental Students Conference; April 2-3, the diocesan board of the Woman's Auxiliary, Milwaukee. Then sometime during the month the Racine conference committee is to meet. During May there are conferences of the educational secretaries of the Woman's Auxiliary, followed by another for diocesan officers of the Auxiliary. In addition there are several shorter conferences, including the meeting of the council of the province of the mid-west. A retreat for laymen meets June 20-22 and the Racine Conference from June 30 to July 11. Earlier in June there is a young people's conference for the province. The Oriental Students meet the second week in September, while the School of Religion comes this year on July 15 and lasts until August 5th. The faculty this year consists of Dr. W. H. DuBose of the University of the South (Sewanee); Rev. Felix L. Cirlot, General Seminary; Rev. W. H. Dunphy, Nashotah House; Rev. P. W. MacDonald, Chi-

cago; Rev. H. W. Roth, Racine, and Rabbi Aaron Cohen of Racine, who is to give a course on the Old Testament from the Jewish point of view.

* * *

Here is a new method of raising money. At St. Mary's Cathedral, Memphis, they recently opened a

"Reredos Book Store." They are raising money for a reredos for their cathedral. So they collected a lot of books, some new and some old, borrowed a store, and sold their possessions, many of them of considerable value, in order to put cash into the bank for it.

Services of Leading Churches

Cathedral of St. John the Divine New York

Amsterdam Ave. and 111th St.
Sunday Services: 8, 9, 11 A. M. and 4 P. M.
Daily: 7:30 and 10 A. M. and 5:00 P. M.

The Incarnation

Madison Avenue and 35th Street
Rev. H. Percy Silver, S.T.D., LL.D.
Sundays: 8, 10, and 11 A. M., 4 P. M.
Daily: 12:20.

Trinity Church, New York

Rev. Caleb R. Stetson, S.T.D.
Broadway and Wall St.
Sundays: 8, 9, 11, and 3:30.
Daily: 7:15, 12 and 3.

The Heavenly Rest and Beloved Disciple, New York

Rev. Henry Darlington, D.D.
Fifth Ave. and Ninetieth St.
Sundays: 8 and 11 A. M.

Grace Church, Brooklyn Heights

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

Grace Church, New York

Rev. W. Russell Bowie, D.D.
Broadway at 10th St.
Sundays: 8, 11, 4 and 8.
Daily: 12:30, except Saturday.
Holy Days and Thursday. Holy Communion, 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.
Sundays: 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.
Wells-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 Ave.
Sundays: 6:45, 11:00 and 7:45.

St. Paul's, Chicago

Rev. George H. Thomas
Dorchester Ave. at Fifth 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.
Sundays: 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
Sundays: 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.

Clarke County, Virginia

Sunday Services
11:00 A. M., Christ Church, Millwood.
8:00 P. M., Emmanuel Chapel, Boyce.
Rural Churches on the Highway
between North and South



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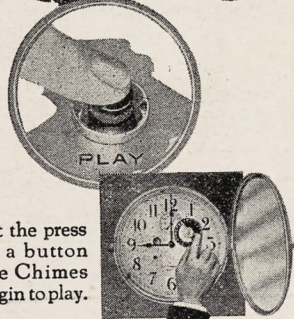
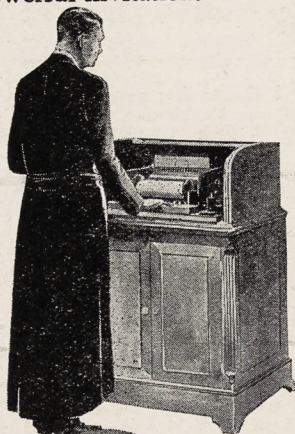
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13 Trumbull St.,
New Haven, Conn.
219 E. Chestnut St.,
Louisville, Ky.
1422 West Third St.,
Los Angeles, Cal.

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At the press of a button the Chimes begin to play.

Set the selector of the Master Clock for any desired hour; at the appointed time the Chimes automatically start themselves, and automatically shut themselves off when the program has been completed.

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