

The **WITNESS**

CHICAGO, MARCH 24, 1927



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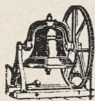


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AUTHORITY IN CHURCH AND STATE

We Are Sons, Not Subjects

BY BISHOP JOHNSON

IN ORDER to visualize the problem, one must ask the question: "What is the ultimate purpose of these institutions?"

Church and state are like the Sabbath Day. They are divine institutions and therefore to be respected, but they are not ends in themselves, but means to an end. One does not belittle their divine origin when one respects the limitations which God places upon them. They were made for man; man was not made to become parts in the machine.

Governors and ministers do not exist to be ministered unto but they hold office to minister to the lowliest person in the institution. The divine right of kings and bishops is scarcely anything more than a divine right to be instruments of divine love. To claim divine privileges when one is side stepping divine responsibilities is to play the fool. Rulers are elevated not to exercise lordship but to render service.

SONS, NOT SUBJECTS

God calls all men to be sons, not subjects. His service is perfect freedom, not parole on good behavior. The Lord Jesus did not come into the world to found a penitentiary, but to found a household of faith. To run state or Church as though one were the warden of a prison is to misrepresent the divine commission. As with the parent, so with the ruler. He is there to lead the children of men into the freedom of sonship; not to keep him in subjection and use him to exalt one's own dignity.

If there is one text in Holy Scripture that has been abused frightfully, it is that unfortunate remark of St. Paul's when he spoke about magnifying his office.

So many men being in honor have no understanding of this text and confuse their office with their own little persons. A parent or a bishop magnifies his office only when he treats the people under him as those

who have been called to sonship and to priesthood, and who are being trained as princes to rule as kings. This is where high office in Church and state differs from the headship in a penitentiary. In the latter case he is making no conscious effort to train his trustees to be wardens. Christ drew a very sharp distinction between His ministers and the lords of the Gentiles. His ministers had a difficult and peculiar duty. They were to become distinguished only as they served the least of their brethren; not as they were magnified by the greatest of their constituents. Christ's apostles were to avoid that oriental isolation which makes for efficient domination but lacks in constructive development.

OFFICIAL RELIGION

So long as the Church was persecuted by the state, its prelates were humble. As soon as Constantine admitted bishops into the councils of state, they began to assume the titles and habits of Gentile lords. Their elevation went to their heads and their hearts suffered in consequence. The whole union of Church and state has been a tragic misuse of opportunity. The state gained much in so far as it could use the innate loyalty of Christian people to bolster up its authority; but the Church lost that gracious quality of being concerned with the least of these, their brethren. It resulted in ecclesiastics aiming at temporal power and losing their spiritual leadership.

There was a time when priests and bishops ruled in the courts of Europe and they ruled so badly that the name of Borgia became hateful. There was a time when bishops looked to kings for preferment and the regime of the Georgian bishops nearly finished the spiritual power of the Church.

IDEAL RULER

Men forgot the injunction of their Master that He who would be the

ruler of all must like Him become the servant of all; not merely in a piece of perfunctory ritual but in the spirit of paternal kindness. There is no fundamental difference in relationship between a bishop and his flock; a rector and his people; and a father and his children. The terms prelate, rector and warden are not happy words to describe little man in an exalted office. They emphasize the wrong thing and call attention to that which ought to exist but ought not to be advertised. The very fact that the incumbents dote on them makes them as dangerous as academic degrees, in the control and bestowal of which a little learning becomes a very dangerous thing, which frequently sets forth a conventional standard of great unreality.

That is why one who is unduly anxious to become a bishop or possess a degree is apt to lose rather than gain by the distinction. One is so apt to be anxious in the inverse ratio of his fitness thereto, and in the end deceive his own self, and nobody else. There is nothing more dangerous than power. Gunpowder has been a great blessing to the cause of human liberty, but only when handled carefully. If allowed to follow its own tendencies, it is liable to blow up those who use it. In the same way, ecclesiastical dignity is dangerous when it merely inflates.

It is so hard to be humble and to remain humble when you think you deserve recognition and above all to remain humble when you fancy that you have achieved distinction. Far better that you be the last one to acknowledge it instead of being the only one who recognizes it. Cardinals are hinges (that is what the word means); but if the hinge fancies it exists chiefly for admiration, and adulation, it has lost sight of the real purpose of a hinge. Of course a hinge may have some slight ornamentation, but if it has too

much, then the door exists for the hinge and not the hinge for the door. "I am the door!" and we can be nothing at best but humble hinges.

Authority is not an end in itself but merely a means to an end, and ecclesiastical authority, like parently authority, which aims to keep the children in a perpetual condition of hopeless dependency has missed the mark. It is this note which has marred the work of the Greek Church in Russia; the Roman Church in Mexico and strangely enough which marred the work of the Congregational Church in the Hawaiian Islands.

GLORY OF ANGLO-SAXONS

It is this conception of a minimum of authority consistent with a maximum of personal liberty which has been the glory of the Anglo-Saxon Church in China, in Japan, in the West Indies and in Liberia and which by virtue of its alliance with the state has marred it in India. As children grow older it is best that authority should change from absolute to limited; from commands to requests; from dictation to felicita-

Our Cover

WE ARE picturing on the cover this week a Memorial Window which is now being placed in the Lady Chapel of Christ Church, Bronxville, New York, the Rev. C. W. Robinson, rector. The window pictures the Annunciation and the Madonna and Child. It is a Memorial to Lydia Anne Hayward, and was designed and executed in the studios of the firm of ecclesiastical artists, Calvert, Herrick and Riedinger.

tion. Authority is something that should always exist but seldom be exercised in a growing family; for the purpose of the family is to develop personal initiative along with respectful consideration for the wishes of the one in Moses' seat. Surely those who sit in Moses' seat have the right to command and as the Master says should be obeyed, but in saying this He condemned the rulers whose authority he acknowledged.

There is a type of ecclesiastic, whether Evangelical, Liberal or Catholic, it matters not, who demands that all under him shall be like him.

I feel sorry for those under him, but I feel sorrier for that state of mind which localizes the claims of the papacy in a dome which is not St. Peter's; and in the end this kind of arbitrary rule breaks down in the household of faith. In the period before the civil war, the difference between high and low Church was so strong and the conception of authority was so rigid that a division was made whereby the high Churchmen took the domestic field and the low Churchmen took the foreign field with the result that after the war, the domestic field became Evangelical and the foreign field, Catholic. Truly, man being in power has very little understanding. It might be well for Catholics and Liberals today to realize that no one has ever yet been able to regimentate the Anglo-Saxon to stay put in any program of ecclesiastical things which he must do to be saved.

THE BIG STORY

The Gospel According to a Newspaper Man

BY IRWIN ST. JOHN TUCKER

WHEN a murder occurs, or a big fire breaks, or anything sensational happens, the first step is to send a man to look over the ground. Whether it happened a long time ago or only yesterday, any event can best be understood by seeing where it happened and what was going on around it at the time.

SURVEYING THE SCENE

Palestine is a small patch of land on the southeastern corner of the Mediterranean. It is peculiarly cut off from the world, and yet peculiarly linked with it. To the east runs a deep river, called the "Go-Down," or Jordan, emptying into the Dead Sea far below the level of the Mediterranean. To the south is the desert. To the west is the Great Sea, and to the north the mountain ranges of Lebanon. It is a dry, rocky plateau, not very fertile, with practically no water except the rain.

BUFFER STATE

But it lies between two huge empires, Egypt and Babylonia for thousands of years, immensely rich and powerful. Trade between them flowed in continuous streams by caravans which were compelled to cross the little land of Palestine, or else to strike straight across the shifting, dangerous desert.

It is with something of a shock that we discover, from contemporary

records, that Egypt and Babylon had alternately controlled Palestine for centuries before Moses. They had to. Whoever controlled Palestine, controlled the caravan trade. First one and then the other held it. In the private correspondence of Pharaoh Akhenaton, uncle of the recently disinterred Tutankhamon, we read desperate messages from the Governor of Jerusalem, begging Egyptian troops to beat back the marauding Hebrews who are sweeping savagely out of the desert and capturing the towns of his province.

Babylon and Egypt both had huge temples, elaborate civilizations, schools of tremendous antiquity and learning, traditions and epic poems of immemorial age, when the Hebrews were a wild mob of ragged, starving tramps.

In between the glittering splendors of Egypt and Babylon lay the Great Desert, peopled by shifting tribes who drifted across its waste like storms of sand. Civilization held that narrow bridge between sea and desert as a link which bound together two treasure houses which without each other could not exist, and yet were mortal foes.

DRAMA OF REDEMPTION

Upon this narrow bridge between two huge civilizations the drama of

redemption was played out. It is as though Palestine were the visible stage, while on either side stretched two hidden huge expanses of wings, from which actors rushed with maddening cries and exultant songs and bursts of wild lamentation across the little space of vision in a play incomprehensible to those out in front who see only the stage, and have no knowledge of heart-shaking events transpiring behind the curtains to right and left.

Abraham comes out of Babylon and goes into Egypt, then back to Palestine. Jacob goes into Chaldaea for his bride. His sons go down to Egypt for corn. Joseph becomes food administrator for Egypt, and his brothers and children take root there. On the events of their exodus from Egypt the whole subsequent mythology of the Paschal supper and consequently of the Easter feast is built. They are imprisoned in Babylon; and with their return from Babylon, their history suddenly ends.

BETWEEN OLD AND NEW

A long gulf stretched between the close of the Old Testament and the opening of the New, a gulf entirely unbridged in the Authorized Version. When the Old Testament ends, Persia is supreme, Israel governed by a priest and a judge under the man-

date of the Persian Shah, and the Holy Land is peopled with a straggling little handful of miserable pioneers, with a hut for a temple.

When the New Testament begins, Persia has passed away like a storm in the night. Alexander has risen, flamed across the East, and gone like a meteor. Rome has appeared to the west, has spread and engulfed the world. Carthage and Egypt have been subdued, the empire of Alexander has become the empire of Augustus.

Evidently there is an installment missing out of the middle of the story. It does not make sense. It is as unintelligible as a continued story would be if we had only chapters one to five and ten to fifteen, with chapters six, seven, eight, and nine left out.

Even with the glorious Books of the Maccabees included—which explain the Feast of the Dedication, without which many incidents of the New Testament mean nothing—there are gaps. The writers thought everybody would be able to fill in the gaps, out of common knowledge. It is for all the world as if we had the manuscript of a play, with stage directions and instructions for scenery left out. The book does not stand alone. It requires this body of common knowledge, both history and tradition, to fill it in.

But this body of common knowledge we are beginning to piece together from outside sources. Hosts of investigators are busy in Egypt, in Babylon, in Palestine itself, digging in old mounds and unearthing fragments of vanished cities, with a bit of writing here and a scrap of a statute there throwing floods of light upon what we have forgotten.

DISCOVERIES

It is a story in itself, this record of the explorations and discoveries; Flinders Petrie and the buried store-cities of Pithom and Ramses; the buried city of Tel El Amarna, and the rediscovered correspondence of Pharaoh Akhenaton, with all his wonderful romance; the Tables of Commandments of Hammurabi, written on stone; the potsherds of Oxyrhynchus, with their key to the "common Greek" in which the New Testament is written; fragments of statues in Beth-Shan and Nipper, Jerusalem and Jericho, each adding a bit of corroborating evidence to the narratives of Scripture.

Reconstructing them, and piercing them together, we vision this tiny stage set for action as it appeared when the curtain of ages unrolled upon it. Egypt and its pharaohs lay to south and west, Babylon and its priest-kings to north and east, and in the great Arabian Desert which sundered them a wandering mob of savages who once had lived in Baby-



BISHOP LAWRENCE
President of Pension Fund

lon, and then had gone to Egypt, and now were roving around among the oases, fighting desperate battles with other roving mobs, waiting their chance to pounce in upon the settled land which lay between.

Their chance came. There was a revolution in Egypt, brought on by the attempt of splendid young Akhenaton to abolish old beast gods and substitute worship of the Sun. At the same time there was a revolution in Babylon, when Assyria rose against the Lady of Kingdoms and conquered the Golden Tower.

THE ISRAELITES

In that brief pause, when two giants, forever striving for Palestine, were deadlocked, and their attention distracted by events at home, the desert tribes swopped out of their lairs amid the oases and gained foothold in Palestine. They were a savage, anarchic lot. Morals they had none, at least none recognizable to us by that name. Murderous, treacherous and brutal they certainly were, as described by their own records, which set down as cold fact monstrosities of horror no newspaper in the world today would print.

Why was such a ragamuffin horde chosen as the mouthpiece of the Almighty? Now you are asking me to go behind the record and express my own opinion. But if I may make a rough comparison, I should say it was necessary to take a new sheet to write on. The Hebrews as they swept into Canaan were as near nothing, in the sense of moral and religious attainments, as we can find in history. They had but one idea, and they held

that with a bulldog grip. It was that while they were yet slaves in Egypt they had been chosen, by the God who ruled the thunder, as his own, and that he had promised them they should rule the world.

It appears, from the account in Exodus, that the original Ten Commandments had nothing of morality, nothing of what we know as religion. They were instructions as to how sacrifice should be offered whereby the Covenant should be renewed. It would have been useless to deliver to such a mob high ethical preachings. They had been drawn from the lowest scum of Egypt's great welter of oppression. They had been scoured by desert sands, winnowed by desert winds, and bleached in the glaring desert sun, for so many years the original generation of the exodus had all died. Whatever high knowledge they might have had when they left Egypt had been blown away in that fierce heat. They knew but one thing: they had made a vow, and that vow must be kept; and the vow, with its fulfillment, make up the whole story of the history of Israel, for that vow was THE OLD COVENANT.

(Continued next week)

Cheerful Confidences

TRIBUTE TO GEO. M. DARROW

By Rev. Geo. Parkin Atwater

SOME twenty years ago I spent a week in Paris. I was doing the usual things that American visitors do. Now please don't smile and look wise. I will be very glad to print the whole catalogue here, but you are quite familiar with it—the Louvre, the Boulevards, etc.

One morning I started on the top of a sight-seeing bus, under the direction of our ubiquitous friend, Thomas Cook, to visit some distant points. As always happens, I fell into conversation with a very genial American gentleman, who was accompanied by his wife. I did not have my clerical vest, and consequently he had no clue to my profession. We indulged in the usual preliminary comments that lead up to closer acquaintanceship. For nearly an hour we sparred in this friendly fashion. Finally, in a church which we visited, I discovered that he had a general knowledge of names of church furnishings that led me to believe he might not be unfamiliar with the Episcopal Church. So I ventured to make a reference which immediately brought forth the fact that he was quite familiar with the Episcopal Church.

Our acquaintanceship rapidly de-

veloped, and during the lunch hour, which the party all took together, we sat at the same table, and I casually mentioned a bishop.

Now, to mention a bishop in general conversation is at once to invite attention. In Europe, if one makes a prolonged reference to his general acquaintance with the clergy, and especially with bishops, it is a prelude to one of two things—either he is getting ready to ask for the loan of a little money or he is preparing to disclose the fact that he is a clergyman. Not being willing to create the suspicions that the former plan was in my mind, I felt it would be wise to reveal to my friend the fact that I was rector of an Episcopal Church.

This was a strategic move, with

most delightful consequences. I discovered that my friend was Mr. George M. Darrow, of Murfreesboro, Tennessee. He was treasurer of the diocese, and deputy to the General Convention from Tennessee, and a most esteemed and warm friend of the Bishop and clergy, and an exceedingly loyal and earnest churchman. We had many a delightful hour together. Two years later we met again in Paris, and renewed our friendship. From time to time we have exchanged letters, and have met at General Conventions.

Now I am in receipt of a letter from Mr. Darrow, which says that he has just resigned the office of treasurer of the diocese after thirty-three years' continuous service.

We can hardly do too much honor to a man who has been so faithful in the discharge of an arduous duty. Not only the Diocese of Tennessee, but the whole Church must express its gratitude to a faithful servant in a difficult field. His letter reveals the fact that he has been actuated by the very highest motives of service, and with the feeling of consecration and of devotion to the cause of Christ.

This is but a feeble way for us to express our appreciation of the strength that comes to the Church through such a loyal layman. But let us all, bishops, priests, and laymen, unite in an earnest prayer that God may bless George M. Darrow of Tennessee.

WHAT USE CLERGYMEN?

Their Place in Society

BY CANON JAMES ADDERLEY

I AM not describing how I found a use for religion in the exact order of my discoveries. I put the clergy second, not because I found out their use at an early stage of my existence, but because I think if we are to know their usefulness we should at the very beginning understand what it is. The clergy are everywhere, all over the place, and the man in the street has a sort of right to be told what they are for. There are some foolish fellows in my factory who say they do not see the use of a foreman; others who talk of "soft jobs" that some of the leading men in the firm have. They make just the same sort of mistake as those who see no use in the clergy. Of course, I am supposing that we have a general sense that religion has some use in itself. If it has not, then, of course, the clergy are useless too. I am writing as one who has found a use for religion, and that is why I want at the beginning to say what is the use of the clergy, who are the leaders in religion. When I was a boy the parson used to come into our school and teach us twice a week during the "scripture hour." I did not think much of it at the time, but I see now that there were a whole lot of useful things he taught us to learn by rote which otherwise I should never have known. I may say here that unfortunately my parents did not tell me these things. I wish they had. Then in Sunday School I picked up a good deal, though the state of disorder there as compared with the order in day school made it very difficult to get as much information as one ought to have done. I call it "information," because it was nothing more. I do not pretend to

say that these early lessons made me really religious. They just made me aware that a large number of people believed in God and Jesus Christ, and that they thought it very important that I should believe also. It was at a later stage that I began to imagine things about the Church and Christianity as useful to myself. The parson just laid some sort of foundation for me, and I am glad he did. Then again it was the parson who made a friend of us boys, and arranged for us Scouts and Clubs and Games. In fact, I suppose at that time I thought this was his chief work, and perhaps in a certain sense it was. Jesus Christ went about doing good, and this was the way our parson did the same with us boys.

Besides that, he visited the sick and helped people in all sorts of ways. There were a whole lot of things our parson did which, so far as I can see, nobody else would have done if he had not. A parson seems to me rather like a mother who has a lot of household duties to perform, keeping the house going, preparing meals, and cleaning, etc., ready for father and family when they come home from school and work. There is a jolly prayer which calls the Church God's "Household." The parson is the head of the household. He does a great deal which it is difficult exactly to describe, but which has got to be done if the Household is to go on, and to be what the family wants it to be.

A Church, if it is to be any good, must have Worship, public worship as well as private prayer. (Of this we shall have more to say later.) Now the clergy must lead the worship. There are a number of duties

which the clergy must perform in order to provide the whole Church with opportunities of worship. They have got to get it all ready for us as a mother gets the meals and keeps the house clean.

Again, there is a great deal of study continually required so that humanity may learn about God, and understand the difficulties which religion always has had and will have. Religion deals with great mysteries which men in all ages have sought to fathom. The clergy must study and be ready to help men to understand and think for themselves. To go back to my illustration from the factory, how would the work of a factory go on if there were not scientific students providing the knowledge by which inventions and machines are made? Theology, which is the science of religion, requires students to keep abreast of other learning in every department of thought. Clergy are also rather like doctors, for they have to deal with spiritual disease and accidents, and for this, too, learning is required and something more. They must be very careful of their own spiritual health and strength if they are to be of any use to sinners and unhappy people. But that they can be of use and of more use than any others I have no doubt whatever.

Perhaps the life that a clergyman leads openly before all men is the most important way by which he can be of use.

St. Francis of Assisi (who, by the way, was not a priest himself) told his followers that it was by their lives that they could preach the best sermons. But we must not think that it is therefore only the clergy who are to have a high standard of

life, and that we, the rank and file, can adopt a lower one. Christianity is to be carried into ordinary life by all. If you once grant that the Church is to be an organized body, and of that we shall write next month, it is certainly good, if not absolutely necessary, to have regular officers. Looking back on the history of Christianity we find that the failure of the Church to keep together with its regular Orders of clergy at the head has led to a great deal of confusion, and the spread of Christianity has suffered accordingly. It does seem best to have Bishops (the name, of course, doesn't matter) who preside as the chief officers, governing the institution; Priests or Elders who carry on the official work of the Christian Church, baptising the babies, wedding the couples, helping the troubled souls, leading the worship, and generally keeping the great business going from day to day, and the Deacons to help the Priests. Do you know a "better 'ole" than that which has been carved out of the Rock of Ages, riddled by the bullets and shells of the world, the flesh, and the devil, but still affording shelter for the soldiers of Christ with their padres too?

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Let's Know

FORGIVENESS AND THANKSGIVING

By Rev. Frank E. Wilson

"WHEN we have committed a sin and afterwards asked God in penitence to forgive us that sin, shall we then forget all about it, or shall we always ask God to forgive us that sin? For God's gift of His Blessed Son, and for other gifts, it is not enough to thank Him only once for these blessings, is it? Then does it not consistently follow that we must continually ask for forgiveness for our transgressions?"

So writes a correspondent. I would put it a little bit differently. When we have once brought our sins before God for forgiveness, we would hardly expect to forget all about them because they are part of our life experience and can scarcely be scratched out of our memory as tho they had never occurred. But we can think of them in quite a different way. I do not think we need to keep asking forgiveness for the same offenses but we do need to profit by the experience we have been thru. We can remember what we have learned but our penitence for the sins can be converted into thanksgiving for God's forgiveness of them. To keep on considering them as sins

Opinions

THE management of THE WITNESS will appreciate very much having your opinion as to the merit of the series of articles now appearing, THE BIG STORY, by Irwin St. John Tucker. We seek this information in order that we may be aided in a decision as to future articles by the same author. A note to the managing editor, 416 Lafayette Street, New York City, will be a real favor. And to rectors: appoint a representative to secure subscriptions in the parish. We allow a commission of 50c on each yearly subscription, thus enabling the representative to earn and at the same time perform a service by getting a Church paper into the homes of the parish.

requiring forgiveness would probably create a morbid state of mind in which we would live under heavy burdens of conscience. It is neither necessary to forget them nor to brood over them.

Of course we are never done with being thankful for God's gift of His Blessed Son. That is a continuous, daily blessing of which we can never afford to be forgetful. It does not follow that a sin needs to be a continuous, daily burden. To be sure there are likely to be daily faults from which we need to be cleansed. But "sufficient unto the day is the evil thereof." We do need the habit of laying our sins before God just as we need the habit of regularly washing our face and hands. If at some time we have been badly plastered with mud, we do not need to keep digging forever at the same old dirt. Once we have got it off, we are clean, but we remember the experience with wholesome horror of the mud and corresponding gratitude for its removal.

There is always something for which we ought to be thankful. I think it would be a fine thing if we would use our prayer-time frequently for nothing but thanksgiving. More often we use it only for askings. It is not that we are ungrateful; we are merely careless. I have been seventeen years in Holy Orders and I could not tell you the number of times I have been asked to offer prayer in Church for those who are sick. But I could count on my fingers the number of times I have been asked to return thanks for recovery from sickness. Now, I do not wait. When I see a person in Church for whom we have prayed in time of sickness, I go to the altar, open my Prayer Book and read the prayer of thanksgiving for recovery from sick-

ness. Usually the person in question, shaking hands with me on the way out, will say—"Thank you for saying that prayer; I should have asked for it."

Thanksgiving and confession are always in order. But the latter merges into the former.

About Books

Reviewed by Rev. C. L. Street
The Catholic Church and Philosophy; Father Vincent McNabb, O. P. *The Catholic Church and Its Reactions with Science*; Sir. Bertram C. A. Windle. Macmillan. Each \$1.00.

Other volumes in the *Calvert Series* have been reviewed in this column. Father McNabb begins by defining philosophy as "organized and supreme common sense."

"On plain simple matters of fact any twelve men or women, and especially any twelve fathers and mothers of large families, are more likely to see straight and talk straight than any twelve professors, especially professors of psychology, for whom the word 'intelligence' has ceased to have any definite meaning."

This is a gorgeous start, and the rest of the book lives up to it. He gives, in 122 pages, a fascinating summary of the church's philosophy in ancient, mediaeval, and modern times. It is, of course, a defence of scholastic philosophy, but it is a defence which leaves one with a new respect for scholastic philosophy, and for a church which can produce thinkers like Father McNabb. It is to be regretted that there was not space for a discussion of the relation of scholastic philosophy to some of our present philosophical tendencies.

Dr. Windle's book on the *Catholic Church and Science* is more definitely apologetic and less exciting. It is mainly a defence on behalf of the church against the accusation, or rather the current prejudices, that it is opposed to science. Within this field it is a fine piece of work. Those who are oppressed by the claims of science will thank Dr. Windle for this quotation from Whitehead, "Faith in the possibility of science is an unconscious derivative from mediaeval theology. Science has never shaken off the impress of its origin in the historical revolt of the later Renaissance. It has remained predominantly an anti-rationalistic movement based upon a naive faith. What reasoning it has wanted, has been borrowed from mathematics which is a surviving relic of Greek rationalism, following the deductive method. Science repudiates philosophy. In other words, it has never cared to justify its faith or to explain its meanings."

Protestant Reunion Suggested in England

Nonconformist Divine Comes to the
English Church Union to Talk
Over Reunion

SHEPPARD BETTER

By Rev. A. Manby Lloyd

I can tell you a little story which you are not likely to see in print. The other day a leading Nonconformist divine visited the headquarters of the E. C. U. and intimated that within the next three years it was hoped to effect a reunion between three Nonconformist bodies, involving a membership of seventeen million people (an exaggeration, but let it pass). Their ultimate desire was to achieve reunion with the Church of England, and holding that the Anglo-Catholics would constitute the Anglican Church in the next generation—they being the only body which definitely knew what they wanted—preliminary inquiries were being made. "Most of our people" said the eminent divine, "feel that you are getting on too quickly with the Eastern Church and with Rome, and I have come to ask you to stop at once any further conversations at Malines, and the *rapprochement* with the Easterns. Put them on one side and have an accession of strength of 17,000,000. We could then exercise a moderate Low Church influence on the Church of Rome." The reply was that they could not commit the Church of England one way or the other.

* * *

A winter at Broadstairs has done Dick Sheppard so much good that he hopes later for a "full and active life" if he is allowed to go easy. At the end of February he moved into his new house in Holland Road. Meanwhile Canon Pat McCormick has been induced as the vicar of St. Martin's-in-the-Fields. He drops the "canon" and becomes plain "Mr."

* * *

All up and down the country a few nonentities, who remind one forcibly of the curate in Charley's Aunt, are posing as early Christian martyrs because the new Prayer Book is brought in line with the Scotch and American models. They may stir up the ignorant mob, and they will certainly unloose the purse-strings of a lot of old women, but the days of Low Churchism are numbered. The future lies with the Broad (Modernist) and High Church Schools of thought. The attempt to prove that the new P. B. is all in favor of the Anglo-Catholics is disingenuous. The legality of "vestments" was fought and won long ago. What the new book does is to legalize the surplice.



BISHOP SUMNER
Proposes a Cathedral

Again, the "Anglos" do not reserve for "the purpose of Adoration" . . . never did and never will. They reserve for purpose of communion. Adoration follows the line of faith. If you don't believe you don't adore. Our Lord, Jesus Christ, did not become incarnate for "purposes of Adoration." But being found Incarnate He was adored by those who walked by faith and not by sight. These things are matters of elementary knowledge to the rank and file. In fifty years' time they may penetrate to the craniums of the high and mighty.

* * *

I have been reading a fine biography, "Stewart Headlam," by Brittany. It tells you a lot of good things about this fine priest who couldn't get a license from his bishops (London) for eleven years and was at eternal loggerheads with them when he did. For a time Headlam was a prison chaplain and sent for Stanton to preach to the prisoners. After the sermon a prisoner sent for Headlam and said, "Lord, sir, what sort of a madman did you send to preach for us. Why he's balmy, that man. He waived his hands and flung about his arms and said, 'The best bread, the best fish!'" Headlam was accused of being "ungentlemanly," the greatest insult that you can hurl at an Englishman's head. He replied, "You see Our Lord and Isaiah were so ungentlemanly that I prefer to be so also." It is good reading about this brave man who tackled Bradlaugh on the platform and sent a telegram of condolence to him when he was jailed; who founded the Church Socialist League which rose, phoenix-like, from the ashes of the Guild of St. Matthew.

Church Pension Fund Has an Anniversary

Church Pension Fund Has Now Been
in Operation in the Church for
Ten Years

GRATIFYING RESULTS

On March 1, 1917, a group of workers assembled in an office at 14 Wall Street in New York City. As the clock struck the hour for the opening of business the pension system of the Episcopal Church went into operation. This had been preceded by years of effort. A commission of both houses of the General Convention had studied the problem of how an organization like a Church should provide for the old age of clergymen, and for the family that a dying clergyman may leave behind him. After a painstaking investigation, and after their findings had been approved by the General Convention and by each diocese, a committee, headed by Bishop Lawrence of Massachusetts, organized a campaign which produced the great sum of \$8,750,000 to be the initial capital.

Ten years have elapsed since that March morning. What has happened to the pension system? The first great problem was to persuade the parishes and missions to pay over to the fund the 7½ per cent of a rector's salary. To vote a thing was one thing; to raise salaries of all the clergy 7½ per cent was quite another matter. There were those who stated that it was sure to fail. Yet here is the fact on March 1, 1927, the Church Pension Fund has received 98½ per cent of all possible pension assessments.

The Church Pension Fund has carried out all of their promises with punctilious exactitude, and at the same time they have maintained a solvency which the utmost partisanship has never doubted.

The fund necessarily only covered those clergymen who were in active service when it started. Yet the trustees have paid out over a million and a half dollars to clergymen who retired before the system started. Also the payment of \$1,000 immediately to the widow upon the death of a clergyman, which has been done for the past five years, was unpromised when the fund was proposed.

Perhaps the greatest testimony to the effectiveness of our pension fund is that the services of the officers are being constantly sought by other churches, all desiring to install a system like our own.

The president of the Church Pension Fund is Bishop Lawrence; executive vice president, Mr. Monell Sayre; executive secretary, Mr. Bradford Locke.

News Paragraphs of the Pacific Dioceses

Not So Easy to Have a Big Synod Out in the Province of the Pacific

RELIGIOUS EDUCATION

By Bishop Stevens

The Council of the Province of the Pacific met in the Diocesan House, San Francisco, on Thursday, February 24th. The business meeting was preceded by a celebration of the Holy Communion, Bishop Sanford of San Joaquin being the celebrant.

Reports of various commissions were presented and plans discussed for the meeting of the Synod which is to be held at Trinity Church, Seattle, Washington, beginning Tuesday evening, May 17th. The corporate consciousness of the province of the Pacific is unusually strong, remarkably so, considering the long distances. Some one has said that the Church laid out seven provinces and then included everything that was left in the eighth. It is a longer trip from one end of the province to the other than from Maine to Chicago, which territory includes four provinces,—the First, Second, Third and Fifth.

* * *

There is at the present time before the legislature of California a new bill to permit week-day religious education. Its provisions are as follows:

"The Board of Education in the country, city, and city and country, or the trustees of the public school shall provide for the release and shall release any pupil in the public schools of this state, in all grades up to and including the eight grade, or its equivalent, from daily attendance at any public school in this state for a period of one hundred and twenty minutes each week during the school year, on such days and during such school hours as such board may designate, for the purpose of receiving religious instruction by some religious organization, when such release is requested in writing by the parent or guardian, or other person having custody or control of such pupil.

"Actual attendance at the place designated for such religious instruction shall count as attendance at the public schools of this state for all purposes where daily attendance forms the basis of computation.

"Such release shall only be effective in case the pupil released for that purpose actually attends the place designated for such religious instruction.

"No teacher of the public schools shall participate in such religious instruction during the hours for which he, or she, is employed to teach in

the public schools, and no public funds shall be used directly or indirectly for such instruction, nor shall any school house or public school property be used for that purpose."

The bill is receiving very general support from all church groups although a newspaper report of recent date states that a committee of representatives of various religions has been formed to work for its defeat. This committee includes Archbishop Hanna of the Roman Catholic diocese of San Francisco, and a prominent Rabbi. Many other Roman Catholics and Jews, however, have been distinctly favorable to it.

* * *

Confirmations in the Diocese of Oregon for the year 1926 number 469, an increase of 162 over 1925 and the record in the history of the diocese. In his recent Convention address Bishop Sumner called attention to the need of a Cathedral for the Diocese of Oregon. "We must not be contented with the present situation," he says, "and at the proper time we must unite to build a Cathedral, from which will radiate the life of the diocese and which will stand as a living witness to God and His Church."

* * *

Noon day speakers at St. Paul's Cathedral, Los Angeles, include the Dean, the Bishops of Sacramento and San Joaquin, Archbishop de Pencier of British Columbia, Father Bull of Mirfield, Canon Learned of Pasadena, Dr. Deems of Trinity Church, San Francisco and Dr. Gardner, Chaplain of Stanford University. "Student Services" are being conducted on Sunday evenings in Lent with College deans, professors and students as speakers. Sir Henry Lunn and Father Bull will also speak at these services.

Ask Me Another

Each question counts ten. Let the whole family try it and see who can make the best grade. The answers are on another page.

1. Name the first five Books of the Bible.
2. Name the last book of the Old Testament.
3. Who had a dream of a ladder reaching to heaven?
4. Who had a coat of many colors?
5. Who smote the rock that the people might drink?
6. Recite any five of the Ten Commandments.
7. Name the Gospels.
8. Who was the First Christian Martyr?
9. What Biblical character was noted for his strength?
10. How was Christ betrayed? By whom?

News Paragraphs of the Episcopal Church

What in Your Opinion Is the Great Problem Now Waiting to Be Solved?

TWO OPINIONS

By Rev. W. B. Spofford

A professor in one of our theological seminaries recently asked his class: "What is the greatest question before the world waiting to be solved?" One of the young men, gifted beyond his fellows, expounded at length on the industrial problem. The professor listened patiently and then in a characteristically quiet way said: "Mr. Blank, you are wrong. The great question is whether or not there is a God."

* * *

I have had a couple of hours with a gifted man; a worldly religious man. I mean a religious man who has retained a deep religion in spite of a worldly career. He knows politics intimately, he has been a teacher, a labor leader, has had charge of great

God and Evolution

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work for the Church, has been on a newspaper, has spent nights in jail, not voluntarily either. I asked him this question. His immediate answer was: "The greatest question before the world is whether there is a God or not." Rather strange that these two men should have the same answer.

* * *

I haven't the space to set down here just what he said; wish that I did have for I am sure it was most worthwhile. The gist of it is this: in his opinion people who believe in God have got to fight for their right to believe. Mechanistic philosophy is destroying the conception of God in the minds of people today, and without God there is no moral life and our industrial problems and our international problems are unimportant. On the other hand give people a real conception of God and these other problems are sure to be solved. Believers should line up against the real enemy, and not devote their time and waste their energies in warring on each other; "High" against "Low," Protestant against Catholic, Christian against Jew. All believers, of whatever creed should stand together in the fight on unbelief, especially as we find it in mechanistic philosophy.

He had things to say about the Church, comparing it to a fine automobile, beautifully equipped, with good tires all around, spares on the rear, and a high powered engine under the hood. *But it is out of gas.* "As a result people are leaving it stalled beside the road and are wandering aimlessly across the fields. The Church has everything but God. And without Him it is as useful as an automobile without gas." This fellow is the second person that I am going to invite to the conference that I suggested last week.

* * *

Editor H. P. Almon Abbott, rector of Grace and St. Peter's, Baltimore, called to St. George's, Montreal, has declined as a result of the urging of the bishops, clergy and citizens of Maryland.

* * *

A mission was recently held in

Washington Cathedral

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Trinity Church, Tyrone, Pa., Rev. Frank T. Cady, rector, under the auspices of the American Guild of Health.

* * *

Grace Church, Jamaica, Long Island, is to celebrate its 225th anniversary this year. The Rev. Samuel Seabury, Jr., afterwards bishop of Connecticut, was rector from 1757 to 1766.

* * *

Rev. W. H. Tomlins, who recently resigned as the rector of St. Bartholomew's, Granite City, Illinois, retires after over fifty years in the ministry. *Notable service.*

* * *

Diocese of Western Michigan is to have a summer conference of their own this year, to be held in Kalamazoo, July 2nd to July 9th. The Rev. L. B. Whittemore of Grand Rapids is chairman of the committee, assisted by Miss Helen R. Stevens of St. Mark's Cathedral, and the Rev. James H. Bishop of Kalamazoo.

* * *

If a person played the organ for a large city church for forty years, hardly missing a service, a big dinner would be held at the Ritz-Ritz, the boys would all dress up in their funny clothes, speeches would be made, and probably the organist would be presented with a purse, though I am not bold enough to say how much there would be in it. Just because a fellow had the good sense to live in a small town and play the organ there is no reason for not slapping him on the back a bit in these paragraphs. Mr. George W. Heber



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has been playing the organ in Holy Trinity, Brookville, Pa., for forty years. During that time the diocese has had four bishops, and the parish has had nineteen rectors, about all it can stand, I should judge. Mr. Heber is still at the organ every Sunday, and according to the papers he is there for the glory of God and not for a monthly check. Folks over there cut cake for him the other night in the parish house. They didn't give him any purse, but fourteen of them made speeches so it will have to go down in the records as an occasion. They are going to put a bronze tablet in the church about him pretty soon.

* * *

The evening service at St. Paul's, Burlington, Vt., on the first Sunday in Lent was in charge of the Young People's Fellowship of the parish who furnished a crucifer, a choir of eighteen voices, two young men to

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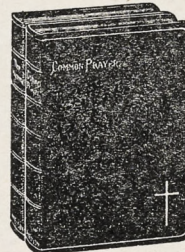
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read the lessons, and four to usher, while addresses were made by Mr. Irwin Gould, president of the Fellowship, and Mr. Harvey D. Butterfield. The service was dignified and impressive and the addresses were particularly apt and forcible.

The Fellowship will present a Mystery Play at Easter. Six of its members teach in the Church School, four are servers, four regularly act as ushers in the church. The members are helpful in many other ways in the parish. A large proportion of its members are students at the University of Vermont.

* * *

Bishop Stires of Long Island addressed the members of the Crescent Athletic Club, Brooklyn, on March 5th. His subject was "Playing the Game."

* * *

Rev. Robert B. Kimber, rector of St. Peter's, Detroit, recently conducted a mission at St. Stephen's, McKeesport, Pa., as a part of the Bishops' Crusade. The mission was closed with a service at which the preacher was Bishop Strider of West Virginia. Fine week all the way around, with well attended services, and a banquet the first night given to the men by the ladies—more men than women at the service that night.

* * *

Noon-day Lenten services in Keith's Theatre, Cincinnati, as usual, with the following preachers: Archbishop Reinheimer, Rev. Samuel H. Bowyer, Baptist; Bishop Rogers, Dr. Marquis of Detroit, Rev. J. Howard Melish of Brooklyn, Rev. Jesse Halsey, Presbyterian; Bishop Strider of West Virginia; Bishop Reese of Southern Ohio.

* * *

St. Luke's, Granville, Ohio, is planning its centennial celebration, the parish having been organized under Bishop Chase, May 9th, 1827. The original church, consecrated in 1838, is being redecorated and the chancel altered, and it is hoped that some gifts and memorials will be presented.

* * *

When the synod of the Southwestern province meets in the fall, prob-

ably at Roanoke, there will assemble the headmasters and headmistresses of the twenty or more church schools that are located in the province. They will spend a day or two swapping ideas and discussing just what the schools have a right to expect from the Church, and what the Church has a right to expect from them. Mr. William H. Church, headmaster of St. Alban's, Washington, the president of the Association of Schools under Church influence, is co-operating with the provincial committee.

* * *

Bishop Darst of East Carolina was the preacher last week at Trinity Church, New York.

* * *

Mission was held last week at St.

James' Church, Roxbury, Mass.; conducted by the Rev. George Rodgers Wood. It is the feeling of the parish as a whole, that it was one of the greatest things ever done by the historic parish, where no mission has been held for a hundred years.

* * *

It must delight the hearts of those who are interested in religious education to realize the great emphasis which is being put on this department of religious activity in the construction of new parish buildings in the Church.

The latest building to be dedicated is the new parish house of the Church of the Advent, Walnut Hills, Cincinnati, Rev. George C. Dunlap, rector. It combines utility, efficiency and

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beauty and is certain to be of the greatest help in the educational, social and devotional work of this great parish.

An interesting historical fact is that the parish had its beginning in the parlor of an Irish lady, Mrs. Charlotte Moffett, in 1855, whose grandson is the Right Rev. Thos. F. Gailor, Bishop of Tennessee, former Presiding Bishop of the Church. A beautiful chapel in the new parish house, seating nearly one hundred, is a memorial to this event. The Perkins Memorial Club room has been enlarged to an auditorium, seating 250. Though increased in size it retains the social intimacy it has always suggested.

* * *

Dr. Almon Abbott's comments of a few weeks ago on the subject of a shortage of men for the ministry, and especially on the undermanned parishes in the west, got a "rise" out of several of the brethren. Dean Bonell, of St. John's College Greeley, has written a fine three page letter setting forth the claim that the real trouble lies in the fact that parishes raising \$50,000 budgets, buying \$10,000 windows, and \$1,000 copes, give not a penny to theological education. He knows of rafts of men who are keen to go into the ministry but they can't find the \$200 to pay their board. Hence Dean Bonell's solution: give your money to theological seminaries. Another letter comes from the Rev. Angus Clephan, recently called to Sandusky, Ohio, in which he objects to fellows on "cushy" jobs telling the other fellow what he ought to do. Enclosed is a story of his own days on the front, most of it away from civilization in the far north with the thermometer down around fifty below a good bit of the time.

* * *

Funny isn't it how we all know that the solution is wrapped up in our own job. Talk with a dean and he tells you that the Church can get nowhere until it spends money on seminaries, his own at the moment being in the need of one million dol-

lars, and do you know anyone who wants to give it. The president of the college says: "The Episcopal Church might as well shut up shop. They are not doing a thing for my college, and are thereby missing the greatest opportunity the Church ever had. Where is the missionary spirit?" Then you come to the head of a prep school and he says: "What is the use of educating them after they are twenty if you neglect them entirely



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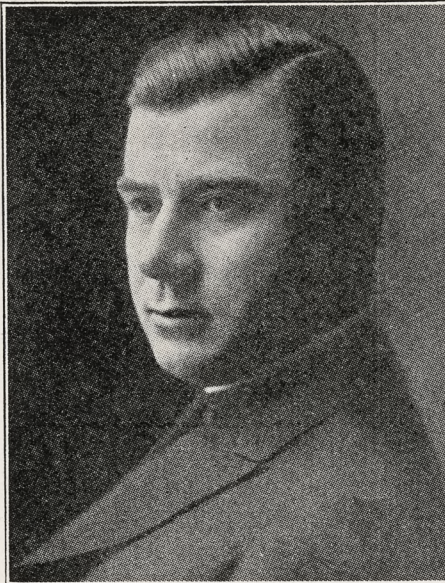
before that. Now at St. ———, etc., etc." Why I have even run into rectors of parishes, strangely enough who felt that they could use more money to good advantage. And did you ever talk to any of the inmates of 281 Fourth Avenue, New York City? Why I could tell a tale myself. "Now if rectors only had the good sense to get a Church paper into the home of every single one of their parishioners it would revolutionize the Church. And why is it that the readers of Church papers do not buy from advertisers. It is the advertiser who keeps the paper going, yet how he is neglected. Oh, such a dumb lot; here am I ready to be of great service if the Church will only have the good sense to dump a lot of cash into my lap. Maybe sometime they will wake up and realize that the Episcopal Church cannot possibly exist without THE WITNESS."

* * *

St. Paul's, Wilmington, North Carolina, recently received a gift of \$30,000 from an unknown donor toward the erection of a \$60,000 parish house, a memorial to Bishop Robert Strong.

* * *

St. Thomas', Oriental, North Carolina, has just been repaired and reopened after being struck by lightning some years ago. An altar was presented by Grace Church, Trenton,



BISHOP STRIDER
Preaches at a Mission

and a Bible was given by Bishop Stearly of New Jersey.

* * *

Preachers at the Episcopal Theological Seminary, Cambridge, during Lent, are Dean Robbins of New York, Rev. Percy Kemmerer of Pittsburgh, Rev. James Gilkey, Rev. Jos-

eph F. Newton, Rev. Douglas Horton. Dean Washburn is giving a series of lectures on Friday afternoons in the chapel on characters in Church history.

* * *

Hooker School, Mexico City, opened a new term in February with 205 students; fifty of them boarders. Ought to be a larger boarding department, and will be when they have the new building provided by the Birthday Thank Offering.

* * *

March 14th telegram from Bishop Huntington of Anking, China: "All are safe. Unsuccessful attempts being made to borrow property. There is no cause for anxiety at present." There is diplomacy for you; notice that word "Borrow."

* * *

Japanese earthquake: only one Japanese Church member lost life. Fifteen families entirely burned out. A thousand dollars is needed to meet personal needs of Japanese fellow Churchmen. Our churches at Kaya and Miyaza completely wrecked, with \$9,000 needed to replace them.

* * *

Bishop Paul Jones has just returned from Northeast Harbor and Seal Harbor, Maine, where he conducted mission as a part of the Bishops' Crusade program. The rector,

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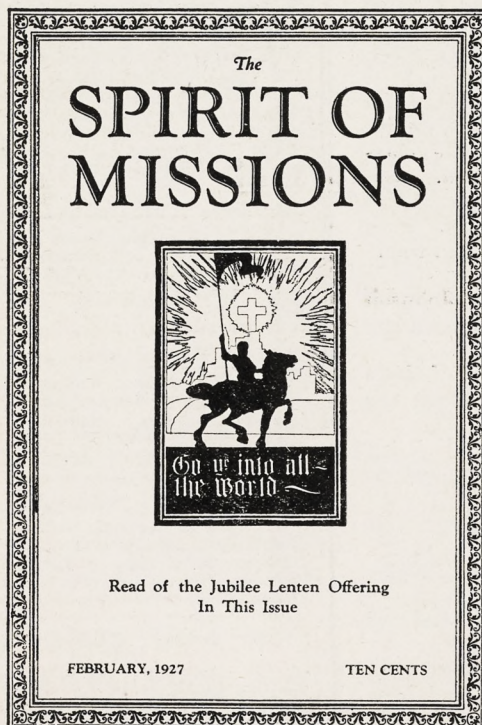
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Trinity Cathedral, Cleveland.

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

Grace and St. Peter's, Baltimore.

Rev. H. P. Almon Abbott, D.D.
Sunday, 8, 11, 3 (Baptisms) and 8.
Holy Communion, 1st Sunday of month.

Grace Church, Chicago.

Rev. Robert Holmes
St. Luke's Hospital Chapel until new church is built.
Sundays: 7, 10:30 and 7:45.

St. Paul's, Chicago.

Rev. George H. Thomas
Dorchester Ave. at Fiftieth St.
Sundays: 8, 9:30, 11 and 7:45.
Holy Days at 10 A. M.

The Atonement, Chicago.

Rev. Frederic C. Fleming
5749 Kenmore Avenue
Sundays: 7:30, 9:30, 11 and 5.
Daily: 7:30, 9 and 5:30. Also Friday, 10:30.

St. Chrysostom's, Chicago.

Rev. Norman Hutton, S.T.D.
1424 N. Dearborn Parkway
Sunday, 8, 9:30; 11 and 4:30.
Tuesday, 10; Thursday, 8 P. M.

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.

Trinity Church, Boston.

Rev. Henry K. Sherrill
Sunday, 8, 9:30, 11, 4, and 5:30.
Young People's Fellowship, 7:30.
Wednesdays and Holy Days, Holy Communion, 12:10.

The Ascension, Atlantic City.

Rev. H. Eugene A. Durell, M.A.
Pacific and Kentucky Aves.
Sundays, 7:30, 10:30, 12, 8.
Daily, 7:30 and 10:30.

Christ Church, Cincinnati.

Rev. F. H. Nelson and Rev. W. C. Herrick
Sundays, 8:45, 11, and 7:45. Daily, 12:10.
Holy Days, Holy Communion, 10.

St. Matthew's Cathedral, Dallas.

Dean Chalmers and Rev. R. F. Murphy
Sunday, 8, 9:45, 10:45, and 7:45.
Daily, 7, 9:30, and 5:30.

Trinity, Waterbury.

Rev. Henry Baldwin Todd
Prospect, just off the Green
Sundays, 7:30, 11, and 5.
Wednesdays and Holy Days, 10.

St. John's Cathedral, Denver.

Very Rev. B. D. Dagwell
Rev. H. Watts
Sundays 7:30, 11, and 5.
Church School, 9:30.

St. Luke's, Atlanta.

Rev. N. R. High Moor
Sundays, 8, 11 and 7:30.
Church School, 9:30.

the Rev. Albert Whittaker, writes: "The Crusade has been just what it should have been, a deepening of consecration. It was more than this; it was an intelligent discussion of the implications of Christian discipleship. There was a searching analysis of conventional conduct and a logical drawing out of the applications of Jesus' teachings to present day life."

* * *

Lenten preachers at St. Stephen's, Providence: Rev. Bernard Iddings Bell; Dean Washburn of Cambridge; Bishop Touret; Bishop Perry.

* * *

Fine series of interdenominational Lenten services have been held in Brooklyn under the auspices of the ministers of the Bedford section, which includes three of our clergy. Among the preachers have been Bishop Stires and Dr. Parkes Cadman.

* * *

A Florence Nightingale Memorial Service, held for the past two years at St. John's Cathedral, New York, on the Sunday nearest her birthday, (May 12), has drawn such crowds that folks could not get in. This year Brooklyn is for that reason to have a service of their own at St. Ann's, with Bishop Stires preaching

* * *

This office receives enough public matter each week from the organizations that are working for the Volstead Act and the enforcement of the 18th Amendment to fill about two papers the size of this one. And I read it too—most of it. Lots of it

Questions

AUTHORITY IN CHURCH AND STATE

1. What happened when Constantine made Christianity the state religion? Let each one in the class state one thing that happened.
2. Ask the rector to briefly outline that period in Church history.
3. What does the word "cardinal" mean?
4. What does Bishop Johnson claim is the glory of the Anglo-Saxon Church?
5. What should be the aim of those in authority, both in the home, the state and the Church?

THE BIG STORY

1. What does a newspaper first do when a big story breaks?
2. Where is Palestine? How is it bounded?
3. What is a buffer state? Name one of recent times.
4. Describe the civilization of Egypt and Babylon.
5. How are we discovering what happened between the Old and New Testaments?
6. What sort of people were the Hebrews of Old Testament times?

Services

Cathedral of St. John the Divine, New York.

Amsterdam Ave. and 111th St.
Sunday Services: 8, 8:45 (French) 9:30, 11 A. M. and 4 P. M.
Daily Services: 7:30 and 10:00 A. M.
5 P. M., Choral, except on Mondays and Saturdays.

The Incarnation, New York.

Rev. H. Percy Silver, S.T.D.
Madison Ave. at 35th St.
Sundays, 8, 10, 11, and 4.
Daily, 12:20 to 12:40.

Trinity Church, New York.

Rev. Caleb R. Stetson, S.T.D.
Broadway and Wall St.
Sunday, 7:30, 9, 11, and 3:30.
Daily, 7:15, 12, and 4:45.

The Heavenly Rest and Beloved Disciple, New York.

Rev. Henry Darlington, D.D.
Sunday, 8, 11, and 8. Church School, 9:30.
Holy Days and Thursdays, 7:30 and 11.

St. James, New York.

Rev. Frank Warfield Crowder, D.D.
Madison Ave. at 71st St.
Sundays, 8, 11, and 4.

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 Thursdays, Holy Communion, 12.

St. Paul's Cathedral, Buffalo.

Rev. Charles A. Jessup, D.D.
Sunday, 8, 9:30, 11, and 8.
Daily, 8 and Noon. Holy Days and Thursdays, 11.

Gethsemane, Minneapolis.

Rev. Don Frank Fenn, B.D.
4th Ave. South at 9th St.
Sundays, 8, 11, and 7:45.
Wednesdays, Thursdays, and Holy Days.

All Saints' Cathedral, Albany.

Dean C. C. W. Carver, B.D.
Swan and Elk Streets
Sundays, 7:30, 9:45; Church School, 11;
Song Eucharist; 4 P. M., Evensong.
Daily, 7:30, 9, and 5:30. Thursdays and Holy Days, Eucharist, 11.

All Saints' Cathedral, Milwaukee.

Dean Hutchinson
Juneau Ave. and Marshall St.
Sundays, 7:30, 11, and 7:30.
Daily 7 and 5.
Holy Days, 9:30.

St. Paul's, Milwaukee.

Rev. Holmes Whitmore
Knapp & Marshall Streets
Sundays, 8, 9:30, 11, and 4:30.
Holy Days and Tuesdays, 9:30.
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St. Mark's, Milwaukee.

Rev. E. Reginald Williams
Sundays, 8, 9:30 and 11.
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consists of statements from speeches by eminent men in which all who disagree with their particular point of view are called hard names. For instance it is not convincing to hear a congressman from Georgia say that everyone who fails to live up to the 18th Amendment in letter and spirit is undermining the Constitution. There is a negro gentleman who cleans up my office who tells an entertaining story of how he attempted to vote once down in Chattanooga. He took a constitutional amendment seriously and was lucky to get off with only a busted head. It seems to me, things being as they are today, that he shows rather good judgment in now preferring to chance a night in jail for breaking the 18th Amendment than to chance being lynched for insisting upon his rights under the Fourteenth.

* * *

Much building in Long Island. At St. Stephen's, Port Washington, a \$55,000 parish house is to be dedicated on April 3rd; at St. Gabriel's, Hollis, a new parish house is under construction that is costing \$69,000, exclusive of furnishings; at the Resurrection, Richmond Hill, buildings totalling \$130,000 in cost have just been completed; Jackson Heights, new \$300,000 church is being con-

Clerical Changes

CLEPHAN, Rev. Angus E., rector of Trinity, New Philadelphia, Ohio, has accepted a call to be the rector of St. Paul's, Put-in-Bay, Michigan.

COLE, Rev. Jackson L., formerly rector of St. Matthew's, Enosbury Falls, Vermont, appointed vicar of Trinity Diocesan Church, Washington, D. C.

KNIGHT, Mr. Hugh W., theological student, unordained as yet, has been placed in charge of Grace Church, Plymouth and St. Luke's, Roper, North Carolina.

LANGHORNE, Rev. J. L., formerly rector at Martin's Ferry, Ohio, has become the rector of St. Philip's, Cincinnati.

PARKER, Rev. Thomas Leroy, formerly rector of St. John's Church, Ionia, Michigan, has accepted the rectorship of Trinity Church, Waupun, Wis.

PARLOUR, Rev. Clarence H., assistant at St. Martin's, Radnor, Montana, has accepted the rectorship of St. James', Dillon, Montana.

Answers

TO ASK ME ANOTHER

1. Genesis, Exodus, Leviticus, Numbers, Deuteronomy.
2. Malachi.
3. Jacob.
4. Joseph.
5. Moses.
6. See Exodus, chapter 20; or the Communion Office in the Prayer Book.
7. St. Matthew's; St. Mark's; St. Luke's and St. John's.
8. St. Stephen.
9. Samson.
10. With a kiss; by Judas.

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The tramp and the capitalist were seen to talk earnestly together for some time. Then their hands met, a piece of money passed between them and the tramp stepped jauntily away.

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