

AN EASTER MESSAGE — Bishop Johnson

The **WITNESS**

CHICAGO, APRIL 14, 1927



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THE CREDIBILITY OF THE RESURRECTION

The Message of Easter

BY BISHOP JOHNSON

"WHY should it be thought a thing incredible with you that God should raise the dead?"

This question was asked by the idealist, St. Paul, of the materialist, King Agrippa. It is still asked by those who believe in God as the Father of mankind, of those who assume that God exhausted His capacity for further development when He had created man.

To King Agrippa man was an end in himself. He had struggled hard by intrigue and flattery to attain his high place. He had attained wealth and position and power, not as a means to serve his fellow men, but as an end to exact service from other men. His amused answer, "Persuadest thou me to be a Christian?" indicates his entire satisfaction with the heights to which he had already attained.

To St. Paul life was just commencing; to Agrippa it was drawing to a close. When death came it was the end. There was nothing in Agrippa to suggest further progress. He had exhausted the possibilities of life and looked forward to a mausoleum which would mark the close of his career.

St. Paul was ahead of his time. He was a true evolutionist. He believed that the God who had begun creation would carry it on to a conclusion more satisfactory than the cemetery in which all man's hopes and aspirations would lie buried. Of course both men proceeded on an assumption. All business, all expectations, all hopes which men have are based on assumptions. Faith is merely a working hypothesis of life, based on the assumption that He who hath begun a good work will carry it to its legitimate conclusion. The denial of faith is also an assumption that man's hope of immortality is an error and not an intuition of man's nature. "If a man die shall he live again?" asked Job some three thou-

sand years ago and men have been asking the question ever since. Those who answer "No" are assuming that this hope is not an integral part of man's nature, but a false hope based on insufficient evidence. Those who answer "Yes" are assuming that God made us within and without and that a universal expectation of immortality is a guarantee of its possibility.

St. Paul, as a Pharisee, believed in the future life; he did not at first believe in the fact of Christ's resurrection but was confronted with evidence which convinced him of its reality. To St. Paul Christ became the answer to Job's question. "I am the resurrection and the life" was the sufficient answer.

Agrippa could not have believed in Christ without changing his whole nature, his motives, his purposes, his methods. He was committed to a life whose end was in itself.

St. Paul found it difficult to believe in Christ because such faith involved a reversal of his whole conduct, but he was willing to pay the price. It was not so radical a change as would have been the case if Agrippa had become a Christian, for St. Paul inherited a faith in future life which Agrippa lacked.

Let us reduce creation to the proportions of a broadcasting outfit. Inside my brain there is a thought, which by a certain impulse and the use of certain muscles and nerves is carried from my brain and through my mouth is transferred into a word. I utter this word and it travels regularly through the atmosphere at a fixed rate of speed and strikes the receiving station in somebody's ear. Then by a process unknown to man, after passing through certain muscular reactions, becomes a thought in the receiving brain. It is a complete broadcasting outfit.

To be told that it was set up by chance and as the result of molecular

action is to be told something too marvellous for my credulity.

To be told that God made it is credible even though I have never heard or seen God.

If I believe that God made it, I also believe He created the thought, the word and the impression made in the brain of the other man. He made it within and without. I find within certain aspirations for the receiving and imparting of truth. I assume that He is the truth who first planted in me the love of it. I cannot believe that the love of truth is the result of molecular activity. I believe it has its source in intelligence.

If this same broadcasting station has an almost universal tendency to receive and to send out impressions of immortality, I again assume that He who made the instrument controls the messages that it conveys; at least the originating of an idea.

It is not merely a logical process; it is far more one of intuition, which causes men to receive and to broadcast the fundamental ideas which are the basis of science, art and religion.

Whatever latitude we may allow man in the combination of various elements into chemical compounds we fully realize that man did not create the elements.

So the psalmist expressed this truth when he said: "Like as the hart desireth the waterbrook so longeth my soul after thee, O God!" It is a primitive and well-nigh universal instinct which is responsible for the well-nigh universal concept of religious hope.

If God made us without he made us within. If He made the vista He also made the capacity to seek the beauty concealed therein.

"Why should it be thought a thing incredible that God should raise the dead?" since man, being made as he has been made, experiences an impulse toward that end. It is not the

next world that is incredible. It is this one that is unbelievable. If we assume that this one is God's handiwork, and if we assume that from the earliest dawn to our present noon-day there has been a steady progress or evolution of life, why assume that little man is the final and ultimate end of such progress? Such an assumption is absurd enough to be funny—to think that a universal intelligence made the world so that Agrippa was right in assuming that it ended in him, and St. Paul was wrong in assuming that man as he lives here is but one more link in the chain of progress.

It is a tremendous difference in spiritual values which makes St. Paul a more creditable reflex of divine purpose than Agrippa. To make Agrippa right in his assumption and St. Paul wrong in his contention is to subvert development and to assert that life which has been ascending for cycles of time should come to rest in Agrippa, or rather in his mausoleum. This would be to end creation in a blind alley and make the Creator a prodigious imp who played pranks with truth and found satisfaction in deluding the righteous. It is St. Paul and not Agrippa who justifies God for having created man.

The resurrection is credible because it fits in with the development of life which precedes man, and gives an intelligent purpose in the struggle for righteousness in which he is engaged.

To believe that the vain and egotistical Agrippa is the last word in God's creative genius is unthinkable.

Let's Know

OLD CATHOLICS

By Rev. Frank E. Wilson

A LETTER comes in asking for information about the Old Catholics.

This body dates from the Vatican Council of 1870. Considerable opposition developed at that Council over the new dogma of papal infallibility, one of the chief opponents being the noted historian, Dollinger. In that same year a meeting of protest was held in Germany attended by more than thirteen hundred Roman Catholics. The upshot of it was the formation of what is now called the Old Catholic Church the following year. Joseph Hubert Reinkens was chosen as their first bishop and he was consecrated by the Dutch archbishop of Utrecht, whose Orders came through Bishop Varlet of Jansenist fame in the eighteenth century.

Similar movements followed in Switzerland, Austria, Italy, England, and finally followed immigrants into the United States. Some thirty years



JUDAS BETRAYS
Going to Give the Kiss

ago a strong movement in this direction appeared among the Poles in this country, led by Bishop Koslowski. It still persists under the name of the Polish National Catholic Church, which, I believe, operates independently of the Old Catholic Church proper, though they both represent the same kind of thing and stand on the same fundamental principles.

Doctrinally the Old Catholics base their position on the tenets of catholic theology. They recognize the Pope as the Primate of the West and pray for him accordingly but they manage their affairs without him. The historical creeds are the basis of their teaching. They are in communion with the Eastern Orthodox Church and welcome to their altars communicants of the Episcopal Church also. Some of their services are said in Latin, others in the respective languages of the people to whom they minister. The administration of ecclesiastical affairs is in the hands of the Episcopal Synod, consisting of an archbishop and a couple of auxiliary bishops. In case of a vacancy in the episcopate, a new bishop is chosen by the clergy who is approved and consecrated by the bishops. The ceremonies and liturgical vestments are those of the Latin Church.

They report 22 churches, 17 clergy and about 24,000 communicants. The Polish National Church reports an

additional 34 churches, 45 clergy, and some 28,000 communicants. The Most Rev. W. H. Francis, 1035 Loyola Ave., Chicago, is the archbishop of the Old Catholic branch, while the leader of the Polish branch is the Rt. Rev. Francis Hodur, who makes his headquarters at Scranton, Pa. Doubtless further particulars could be had by addressing either of these two gentlemen.

In 1902 the Polish Church made overtures to the Episcopal Church for recognition and intercommunion on the basis of the Lambeth "Quadrilateral." At that time they stated their desire to minister to those who cannot intelligently take part in worship conducted in the English language. The matter was referred to a committee from which, so far as I know, it has never emerged, and the whole question still hangs in the air. It seems a pity that something might not have been done to heal up one at least of the breaches of modern Christendom. Perhaps it is not too late to hope that the opportunity is still open and that our two branches of the historic Church may yet find a way to get together before many more years go by.

Current Comment

By Rev. H. P. Almon Abbott

I LIKE Henry Ward Beecher's conception of Heaven as an expansive place. There will be lots of room there, and people will not be packed together too closely. Uncongenial souls may wish one another a happy time in happy surroundings, and proceed to frisk themselves away to the extent of the Milky Way. Surely, without that thought Heaven would be less than Heaven in anticipation!

* * *

A LONG that line, Bishop McConnell has recently said that we cannot expect everyone to love us, and that we cannot be expected to love everybody. It would be rather desperate, would it not, if everybody were to love us—decidedly mushy and unpleasant. Personally, I should much prefer respect from other people. Dr. Charles Elliott had that in mind when he said that it is better, much better that children should respect their parents than that they should simply love their parents. Respect means appreciation of true worth. Love may mean nothing of the kind.

* * *

A S I read the news of the churches and of the nations today I am driven to the foregoing observations and inferential conclusions. To put ourselves in the other man's place is what is needed to cure the present sores of this poor world and to preclude all unnecessary woundings in the future.

THE BIG STORY

The Gospel According to a Newspaper Man

BY IRWIN ST. JOHN TUCKER

THERE is no question about what the cross meant to those who wore it first. It represents the crossed beams on which a criminal was put to death; that and nothing else.

There is no sense in this, until we get the background so deeply imbedded in the consciousness of the people who wrote these books that they could not conceive of any one not knowing it. Among them, no covenant was considered binding until it had been ratified in blood. Back of this lay the primeval conception that there can be no bond between men, involving the keeping of promises, rescue in distress, sharing of prosperity, and general good faith, except between members of the same family. A word to an enemy was given only to be broken, in those primitive days which lay so close to the consciousness of men who surrounded the Great Desert, that reservoir of primeval days kept unchanged. One did not, in fact, have dealings with an enemy except to kill him. Therefore before there could be any agreement made, either to be kept or broken, kinship must be established. The same blood must flow in the veins of the contractors, or they could not enter into a contract either in good faith or bad. One's enemies, outside the blood-circle, were perpetual minors in the eyes of the law, unable to testify or to make a contract.

Thus originally, in the far off days, men making such agreements let their blood flow into a common goblet, and drank of it, thereby becoming blood brothers. To make an agreement with God, it was necessary that human blood be spread upon his altar, or shrine, or abiding place. Therefore the oldest son of the king, or his nearest and dearest, was slain, and blood poured upon the sacred stone, or sacred tree, to establish a direct, blood kinship with God.

It was in obedience to this ancient law, which prevailed for countless milleniums, that Abraham undertook to offer Isaac upon the altar of sacrifice. He was doing nothing unusual. The unusual thing came when he unbound his son and offered a ram instead.

When the "horror of great darkness" descended upon him, and he divided in sunder the five victims, and at night a smoking furnace, a brazen lamp—namely a great sacrificial fire from heaven—passed between the pieces, it was proof that this substitute was acceptable. Noah's covenant was sealed with blood. So were those

of David, of Moses, of Solomon, of Elijah.

NEW TESTAMENT

Every time this old covenant was reaffirmed, it was done with the shedding of blood, whose smoking message to the skies above was "We are kinsmen, you and I." And every time the New Testament writers refer to the death of Christ, they speak of it in a strange fashion as having "justified us by his blood." We are "dead to sin"; "... We preach Christ crucified," says St. Paul. Peter, the rugged fisherman whose wranglings with St. Paul form quite a part of the record of the Acts, and who confessed his inability to understand the logic of his great opponent, starts off with a reference to the "sprinkling of the blood of Jesus Christ." John, the beloved disciple, who leaned on the breast of Jesus at the Last Supper, and whose epistles breathe the doctrine "Love one another" as their single note, might be expected, if any one might, to repudiate the tangled sophistries of St. Paul in favor of a plain gospel of benevolence and uplift. But he begins his epistle with the proposition that "The blood of Jesus Christ his Son cleanseth us from all sin."

Even the Epistle to the Hebrews, written supposedly by a woman, and which certainly displays a mastery of the pomp of language St. Paul could never touch, spends most of its

magnificent eloquence comparing the death of Christ to the sacrifice on the Day of Atonement. St. James, the hard-headed apostle of common sense, believed to have been the Lord's brother, refers to him casually as "Jesus Christ, the Lord of Glory." Jude, whose wild vehemence packs into a very brief epistle more terrific curses than any similar body of literature, refers as a matter of course to the "mercy of our Lord Jesus Christ" as necessary to eternal life.

On the basis of this record, any man who has read the Book with any degree of fair intelligence will dismiss as idiocy such pompous asinities as have become quite the fashion, referring all the mystical doctrines of the New Testament to the Apostle Paul. The idea that Christ taught a simple doctrine and Paul an obscure one simply cannot be held by a sane mind which has perused the whole Bible without any particular bias to begin with.

Christ lived and died in the same tradition that the prophets held before him and the apostles who came after. Paul, and John and James all held the same idea. They expressed it differently—of course—but that testifies to the fact that they did believe it, and were not merely mouthing misunderstood words copied one from the other.

The Fathers of the Christian Church held the same views. The



JUDAS SELLING OUT FOR THE THIRTY PIECES OF SILVER



MADONNA AND JOHN
Watching at Calvary

Apostles' Creed and the Nicene Creed were headlines written over the story to bring out its main points. The "tangled theology" of the early Christian centuries is no more than a diagram of a certain locality in a sensational crime story, with a cross to mark the point where the murder was committed.

What made it so sensational? Once men offered men in sacrifice to God to reestablish a broken kinship and claim protection. Then they offered their choicest animals, first consecrating them into the family, so that the Lamb of God, when its blood was shed, might be accepted as blood of the tribe.

THE POINT

But the point of this story—the wild, mad, incredible assertion that set men aflame with its splendor when they first heard it—the news which has astounded all generations since it was first flashed across the tingling nerves of a world bored and blase with tangles of cult and philosophies—is that all this is completely and utterly reversed. Instead of man sacrificing man to win the favor of God, what happened on that hilltop outside Jerusalem was that God sacrificed himself to win the favor of man.

You, that were sometime alienated and enemies . . . yet now hath he reconciled. . . . Be ye reconciled to God . . . God was in Christ, reconciling the world unto Himself. . . . Last of all he sent unto them his Son, saying "they will reverence my son. . . ."

Was this the fancy of Paul, you say, that epileptic little scribe who had never seen Christ in the flesh?

Why, when Christ began teaching, he said, "It was said to you of old time 'Thou shalt not kill, thou shalt not commit adultery'; but I say unto you. . . ."

Immediately those who heard him would naturally ask "YOU say unto us? Who do you think you are?" And his answer is unmistakable, "Before Abraham was, I am. This is My blood, of the New Covenant."

You may believe it or not. But that is what the story says. That is what the story IS. A new nation was created of souls bought by the blood of God, who, because his teachings had been misunderstood, came down to be his own Sacrifice: God, sacrificed to win the love of man.

"We will make a new wedding compact, you and I, God and man, divinity and humanity; only this time God will be his own lamb, and his own blood will sprinkle the altar, which is the earth, and his people, which is all mankind."

This is the plain, open, unmistakable meaning of the life and death of Jesus. It cannot be attributed to Paul any more than to Peter and John. It is as much the teaching of Luke as of James and Jude and Revelation. If you believe any part of the Bible you must believe this, because it is the whole Bible.

You may condense the story, trim it, cut it down to a bulletin; you may play it up or play it down. But cut this out of it, and you kill the story.

The Bible, and specifically the New Testament, is not a collection of wise sayings by an unfortunate and misunderstood young man. It is not a feature story nor an entertainment, nor a picture page intended to lighten a dull news day. It is the world's biggest story, the story of the romance and wooing and murder of God. Leave that out, and, as any reporter will tell you, you kill the story.

Cheerful Confidences

PEWS

By Rev. George Parkin Atwater

AFTER having been rector for many years of a church with no rented pews, I find myself now rector of a church with a few rented pews.

This has brought to me an entirely new problem. At first it did not seem to be a very serious one. It really seemed absurd that in a church seating nearly seven hundred persons, with five hundred unassigned pews, and with a congregation, as I found it, averaging less than one hundred at the eleven o'clock service on Sunday, it seemed absurd, I say, that there should be any problem about seating the few people who did not have rented pews.

But there was a problem. And it can best be illustrated by combining



MAGDELENA, MARY AND MARTHA
At the Foot of the Cross

all the possible predicaments of a mythical Mr. and Mrs. Blank, who had moved into the neighborhood and who had determined to try the church.

On the first Sunday Mr. and Mrs. Blank were met at the door by a polite usher who showed them to a good pew. They were quite well satisfied.

On the following Sunday another usher, seeing that Mr. and Mrs. Blank were quite nice looking people, and realizing that his own family was not to be present on that day, took them to his own pew. They did not know that they were the pew guests of the usher.

On the third Sunday they came while the ushers happened to be occupied for a moment, and feeling more at home they wandered up into the pew that they had occupied on the previous Sunday. Soon the usher's family arrived, and entered with the air of belonging there. Private Prayer Books were in the rack. The family was hospitable, but Mr. and Mrs. Blank were uncomfortable. They realized they were guests.

On the fourth Sunday Mr. and Mrs. Blank sought out an usher at once and were shown into a pew at the rear of the church.

On the fifth Sunday they were ushered down the side aisle and had an entirely new perspective.

On the sixth Sunday they sat in the rear and on the seventh they found themselves in the front pew, where they had the responsibility of starting the collection with either a bill or silver.

On the eighth Sunday they were guests again, as the usher had mistakenly thought a regular pew holder to be out of town.

Mr. and Mrs. Blank discussed the

question of renting a regular pew. But they were not accustomed to the practice, and so delayed this act of complete affiliation.

In the next two months they wandered all over the church, never feeling settled. The church was a labyrinth into which they never dared to venture without a guide—one of the several very courteous ushers who apparently wanted them to try out every pew in the building.

The predicament of Mr. and Mrs. Blank came to my attention. I learned that children likewise hesitated to come to church because they did not like to be ushered, and because they feared they might get into a rented pew.

After consulting with the vestry we did a very simple thing. We placed a small metal Maltese Cross on the pew end of every unassigned pew, and printed a little announcement which we gave to every attendant, stating that the Maltese Cross said "Welcome to this pew."

Today any person entering the church may easily, and without an usher, find an unassigned pew in any section of the church in which he prefers to sit. He need not wander about or be uncertain as to his welcome. One hundred little crosses fairly shout to him "Welcome to our midst."

If you have rented pews in your church, mark plainly the unassigned pews, and verify my statement that the stranger, visitor or new comer, will be more apt to come again, if he is informed as to this custom.

Caution. Do not mark the rented pews. It is much more pleasant to inform a stranger that a Maltese Cross means "welcome" than to inform him that it means "stay out."

About Books

HIS MOTHER. By Alice W. Darton. Macmillan \$2.25.

This book by a devout Roman Catholic is a story of the life of Mary, the Mother of Christ. It is based on the gospel narrative, filled in with material dealing with the history and customs of the Jewish people in our Lord's time, and not too much colored by Roman doctrines about the Blessed Virgin and pious imagination. It presents the story of our Lord's life on earth from a fresh and suggestive angle. C. L. Street.

DAWN. A Lost Romance of the Time of Christ. By Irving Bacheller. The Macmillan Co., N. Y. Price \$2.50.

The novelist who chooses to make the New Testament the setting for a historical romance has set himself a difficult task, and one in which he



IRVING BACHELLER
Author of "Dawn"

must expect his work to meet comparison with the two or three masterpieces in that field. Judged by the

standard of such books as Ben Hur or Quo Vadis *Dawn*, although it is a pleasingly written and interesting story, does not quite make the grade. Ostensibly the book is based upon the original writing on a palimpsest manuscript discovered late in the last century in a convent on Mt. Athos and only recently deciphered. The story, which is told in the first person, is the life history of Doris, The Woman Taken in Adultery of St. John VIII, from the time when, at the age of fifteen, she alone is saved out of a caravan destroyed by a desert sand-storm, through her intimacy with Vespasian, then a young Roman officer in Palestine, her conversion to Christianity, the obstacles which beset her love for that Apollos who became the successor of St. Paul at Corinth, until in her old age her martyrdom is imminent. Thrilling adventures and hairbreadth escapes abound; the long arm of coincidence is always in the picture. The tone is perhaps too "sweet," and pious, but young people will enjoy the book and others will find it a pleasant evening's pastime.

F. R. Myers.

IF DEATH BE DEATH

BY REV. G. A. STUDDERT-KENNEDY

*IF IT be all for naught, for nothingness
At last, why does God make the world so fair?
Why spill this golden splendor
The western hills, and light the silver lamps
Of eve? Why give me eyes to see, and soul
To love so poignantly that, like a pain,
This beauty stabs me through, and wakes within
Rebellious voices crying against death?
Why set this hunger for eternity
To gnaw my heart strings through, if death ends all?
If death be death, then evil must be good,
Wrong must be right, and beauty ugliness.
God is a Judas who betrays His friend,
And with a kiss damns all the world to hell
If Christ came not again; for was not Christ
God's kiss upon man's lips? A traitor's kiss,
Luring him on to vanity, vain faith,
Vain hope, and vanity of vanities,
Vain love, if death be death indeed, and life
Rots in the grave? Truth is not love but hate,
Malicious cruelty, foul fiendish spite,
Without the empty tomb. Curse God and die.
But I go laughing in my heart, I know
There is no death, 'tis but a phantom fear
That haunts the soul apart from God. Christ rose,
The stone was rolled away and echoing
His voice startled death's sentry guards, "Behold!
I live for ever and have cast the keys
Of hell into the bottomless abyss."
Lift up your heads, ye golden gates, for all
To enter in who will to walk the way
Christ lives and round the living Christ, new worlds
Burn to their birth in light, new triumph songs
Make music 'mid the silent stars, and swell
Like ocean's thunder on a sounding shore,
Life! Life! More Life! Christ Lives for Evermore!*

IS DEMOCRACY POSSIBLE TODAY?

English Writer Raises the Question

Correspondence from

A. MANBY LLOYD

WHAT is Old England coming to? That question exercised the minds of Carlyle and Ruskin and is still unsolved. Wells, Shaw, Orange, Belloc, Chesterton, Hammond, Henry James, Kipling, all have their way "back to Eden." Gilbert Murray and Zimmern look to Greek ideals, others are fascinated by mediaevalism.

Bernard Gilbert has of late years entered the lists and has qualified himself by long residence in rural communities. As an artist—a literary artist—his fame slowly increases, and his last book should specially interest Americans. In his "Letters to America" there is enough material for Social Study Circles and Rectory Armchairs to last for several years, and six dollars will not be a wasted outlay, if you have the six dollars. I am lucky to have the loan of a copy.

The scene is laid in the Fen country and his characters are drawn from life. But it is the philosophy that matters. He has some things to say about democracy that are complimentary neither to the old country nor the new; for example: "What Carlyle and Tolstoi failed to see (because it was impossible then that they should see) was just this, tribal man, living in his tiny community, knowing everyone, is the foundation of democracy. Plato's perfect state would correspond with the District of Bly (Fen Country). Aristotle said that for the proper distribution of justice and of authority it was necessary that the citizens be acquainted with each other's character, else mischief would ensue."

This is the key, says Gilbert. This is democracy. It isn't to be transplanted. The moment men live in communities where they are unable to know their fellows, the moment they get into industrial cities, they are lost. Democracy presupposes the communal unit. There is no democracy possible in the modern industrial world.

There are some typical parsons in this book and no hasty judgments. But Gilbert has no hesitation about the professors and high-brows. "I have long thought that professors and authors are entirely divorced from practical life. I'm divorced, and know it. I've concluded that no man should be admitted to a professorship or a priesthood until he has worked on a farm for a year and down in a mine for a year, and kept a little shop for a year; living on his earn-

ings during the whole period. These professors spin words and there's never any reality. As for our novelists there isn't a living one who knows the first thing about life, except perhaps Arnold Bennett. He did, but he left it for London. The rest of them are ridiculously ignorant of reality."

* * *

Here's another chunk: "Modern civilization exploits its hinterland; a process which cannot continue forever. You, in America, have lately awoke to this peril. Roosevelt made some fuss about your wasting resources, your senseless slaughter and destruction, by which, in half a century you have ravaged the storehouse of a thousand centuries. But all modern civilizations do just that. We've done it. We all live on our capital, like spendthrift sons. You have gutted your forests, your virgin prairies, your coal and oil. And soon too you will turn as we have done to foreign resources and exploit the outer world as long as you can. Only there is less scope than in the last century. There may be enough in South America to last a few generations, but the end must come, and that's the end of Industrial Capitalism. You have only to turn to China to see the truth. China, however, won't be absorbed. China persists precisely because she does not waste her resources."

* * *

Speaking on the matter of a proper observance of Sunday Mr. Ramsay McDonald has this to say: "I agree that Labour is more interested in this than is any other section of the community. We are getting altogether too superficial and too thoughtless, and unless we can pull ourselves up and accustom ourselves to getting inspiration from the deeper silences that lie within us, neither as individuals nor as a nation shall we be able to face the great problems that modern civilization places before us."

* * *

The Rev. C. E. Spencer, the former Sub-Dean of Shanghai, contributes to "St Martin's Review" an article in which he points out that, "because the world is rapidly becoming a unit, and an unhealthy East reacts upon the West, and vice versa, the sense of race-consciousness has come to China." In summing up his views, he writes: "One would say that China's aspirations, political and religious, are legitimate. China must

take her place in the comity of nations; but she cannot be allowed by the rest of the world family to blow up all her bulwarks, props, and supports, to tear up treaties, to use uncontrolled banditry, to swallow wholesale indigestible revolutionary propaganda, and to claim independence of the world, until she has stabilized her government, effected domestic understanding, and emerged from her dream-staggering and shown herself conscious of the responsible part to be played in this unit of a world."

* * *

Protestantism is taking to ceremonial, and Protestants are crowding into Anglo-Catholic churches. The Puritan bigot survives but no longer dominates. When the Cross rallies the emotions, reason hides itself ashamed. "Intellect," says Bergson, "is characterized by nothing so much as the inability to understand life." Symbolism is not dead. The ring in marriage, flowers at funerals, palms in processions, banners and flags; this is how the religious idea best expresses itself.

* * *

Bernard Shaw has been taking Rotary to task; too many lunches and funny stories. Not enough ideal. The secretary of one of the Rotary Clubs asked Mr. Shaw to address them. He thanked them for the invitation, but stated that "he had shot his bolt" and had nothing more to say to such a crowd.

* * *

Dr. Guy Warman, the Bishop of Chelmsford, told the following amusing story of an experience at a small town in his diocese to the members of the Springfield (Chelmsford) Bible Class.

"I was coming out of a shop," he said, "when a small boy ran his head into the place where I wear my belt and bolted, leaving my episcopal dignity desperately upset."

"After I had recovered my breath I noticed that the boy had dropped half-a-crown. Now what was to be the attitude of a Christian bishop? Should I leave it where it was and so maintain what little episcopal dignity remained to me?

"I could pick the half-crown up and put it into my pocket as some small compensation for the loss of my episcopal dignity, or I could run after the boy in spite of my episcopal dignity."

"But wild horses shall not drag from me what I did!"



NEWS OF THE EPISCOPAL CHURCH

In Brief Paragraphs

Edited by

WILLIAM B. SPOFFORD

THE picture on this page, and other pictures in this issue, including the cover picture, are from the moving picture, *The King of Kings*, mentioned in these paragraphs last week. Those who have followed the making of the film state that a spirit of reverence and devotion was manifest throughout, evident in the stage hands and workers about the studios quite as much as with the large cast. A prayer service was held when the first crank was turned and the spirit of prayer, according to the Rev. Dr. Andrews of the Federal Council of Churches, who has been in close touch with the picture from the beginning, has found its way into the production. He says: "It is a picture which I believe will prove of vast significance to the Christian as well as to the non-Christian and should have the united backing of all lovers of Christ."

* * *

Over one thousand attended the services and meetings during the

parish crusade week recently held at the Epiphany, Chicago. Among the speakers during the week were Bishop Partridge of West Missouri, Mr. Edward Carter of Northwestern University, Mr. L. H. Allen of Glen Ellyn, Illinois, Rev. H. W. Prince of Chicago, and Rev. Harold Hoag of Berwin. The crusade closed with a great service at which the preacher was the Bishop of Chicago.

* * *

Hundreds of people attended a healing mission held last week at Christ Church, Canon City, Colorado, under the direction of the Rev. Robert B. H. Bell, rector of St. Thomas's, Denver. The rector of the parish, the Rev. L. A. Crittenton, reports that a splendid work was accomplished.

* * *

Bishop Rhinelander, canon of Washington Cathedral, has announced plans for the third annual summer conference of the College of Preachers, to commence June 13th. He also announces two gifts, of \$10,000 each;

one for the College of Preachers from Mrs. Gibson Fahnestock of Washington, and the other from Miss Olivia Phelps Stokes of Redlands, California, the income to be used for the people's evensong services, which have been held at the Peace Cross for more than twenty-five years.

* * *

Bishop Rhinelander announces that the two general topics of the summer conference will be "The Evolution and the Incarnation" by the Rev. William C. Woods of Kent, Connecticut, and "Preaching the Atonement" by the Rev. Leonard Hodgson of the General Theological Seminary. Last year 45 men, representing 20 dioceses, attended.

* * *

A conference on lay evangelism was held the first part of this month in Providence under the direction of the Church Army of the English Church. Bishop Perry of Rhode Island first addressed the fifteen men present on the Spirit of Service on

Friday evening. On Saturday lectures on preaching, the use of the hymnal and the Prayer Book, and the use of the Stereopticon were given by officers of the Church Army. On Sunday the men took part in church services, and also, as one of the captains of the Army said, "were taken out on the street, placed on a tub, and told to go ahead and witness for the Lord." That looks like the real sort of stuff.

* * *

A conference on church work for dependent and neglected children is to be held in New York City on April 21st, sponsored by the Federal Council of Churches and the Child Welfare League of America. Among those on the program are Mrs. Martha Falconer of the Federation of Agencies caring for Protestants; Dr. Hastings Hart of the Russell Sage Foundation; Mr. Charles H. Johnson of the State Board of Charities; Dean Lathrop of the social service department of the National Council and Dr. Worth M. Tippy of the Federal Council. The meetings are to be held at the Russell Sage Foundation Building.

* * *

Church Army men are holding missions in the upper part of the diocese of New York this week and next.

* * *

The Church of the Holy Communion in New York is at 6th Avenue and 20th Street, which means something familiar with that particular part of the United States. Dr. Mottet, the rector, decided to keep the church open nights as well as days during Lent to see if anyone would possibly use it. At twenty minutes after one in the morning on a day last week forty-seven people were on their knees in that church saying their prayers.

* * *

Dr. Wood and Bishop Tucker, who were to go to China at once, as an-

Ask Me Another

1. When does Easter Day always occur?
2. How long does the Easter season last?
3. What does the White used in the Church indicate?
4. What do the lights or candles mean which are usually placed on the altar?
5. What do the letters I. H. S. mean?
6. Why do clergymen wear vestments?
7. What are the orders of the ministry?
8. What figures are used as emblems of the four Evangelists?
9. What does each signify?
10. Of what is the "dove" the emblem?

Announcement

THE series of articles by the Rev. G. A. Studdert-Kennedy, previously announced, will start with the issue for next week; as will also a number of important articles written by the Rev. Irwin St. John Tucker. The BUNDLE expires in many parishes with this issue unless renewed by the rector. May we take this means of urging rectors to either renew their Bundle order or else to have a member of the congregation take subscriptions from those who have been taking the paper regularly during Lent. The price for a year is \$2, and 50c is to be deducted from this amount as a commission. We will appreciate your cooperation.

nounced last week, have postponed the trip at least until June.

* * *

Some time ago a committee was appointed by the council of churches in Toledo, Ohio, to promote a more reverent observance of Good Friday. This year most of the stores and theatres are to be closed from noon until 3 o'clock.

* * *

Bishop Darst of East Carolina is conducting the mid-day services in a theater of Philadelphia this week.

* * *

The author of this letter is a prominent physician and layman of the diocese of Southern Ohio—Dr. William S. Keller. I rather have an idea a dean or two will be heard from next:

"The notice that appears in the News Paragraphs of a recent WITNESS, relative to the proposed intelligence tests, is most amusing. While of course the practical application of such a test is unfortunately, at present, not possible, it carries with it a very subtle inference that has been running through many minds. I, for one, have never been an enthusiast about our Bishops' Crusade. At the present time, I could work up a tremendous enthusiasm for a Crusade that might be directed toward the efficiency of our seminaries and the

"up-to-dateness" and scientific approach of all our institutions, that they might inspire the high-minded, intelligent young people for tomorrow's leadership. I fail to see that we have made much progress in this direction and I despair for the future. It is one thing to evangelize and get persons into the Church, and it is quite another thing to hold them, after you have gotten them in. I am more concerned about the losses we have sustained in the past ten years, in the loss of forward looking, intelligent young laymen who have been born and brought up in the Church, than in the acquisition of new timber. Is it not vastly important to develop a program and a type of leadership that will hold our present constituency? Under Current Comment in the same issue, there is an appeal for 'men and more men—more men of the right sort.' May I say that I know of four fine young men in the past year who entered

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college four years ago with the idea of entering the ministry that have changed their plans and are going into Y. M. C. A., Social Service and Medicine. When asked why, they said, 'they could not find a seminary with a program they could accept.' After passing through the Sociological Department of the average state and secular university, it is, as it were, taking a step backward to enter one of our seminaries."

Rev. Cranston Branton, now a canon at the Cathedral of St. John the Divine, was presented the other evening with a diamond pin by the Young People's society of St. Martha's parish, New York, his former parish.

A Brooklyn newspaper states that a merger of the Church of the Redeemer and of St. Michael's Church has been decided upon. They will use the buildings of the former, and both rectors, the Rev. T. J. Lacey and the Rev. J. H. S. Putnam will continue to serve the joined parishes.

New parish house for St. Peter's Church, Bay Shore, Long Island, is under construction. The cost is to be \$50,000.

At the Church of the Messiah, Detroit, Bishop Page received six men and boys in the Guild of St. Vincent,

a national organization of acolytes which has made considerable progress lately in Detroit.

The annual report for the year 1926, of the Cathedral Parish of St. Mary and St. John, Manila, P. I., shows that 435 services were held during the year, that the Church School is the largest in its history, and that one thousand more communions have been made than in any previous year—the number for 1926 being over three thousand. For the first time the parish met its apportionment, in fact overpaid it by one hundred pesos—whatever that is.

Summer schools for rural clergy are to be held at Madison, Wisconsin; Manhattan, Kansas; Cornell, Itaca,

N. Y.; and Chestertown, Maryland. New venture at Madison in connection with the school there, a school for women workers.

Lenten preachers at St. James', New York: Rev. H. P. Almon Abbott, Baltimore; Rev. Henry K. Sherrill, Boston; Bishop Darst, East Carolina; Canon Shatford, Montreal; Bishop Richardson, Fredericton, Canada; Bishop Oldham, Albany; Bishop Fiske, Central New York.

Albee's Theatre, largest in Brooklyn, was about two-thirds filled on Tuesday last at noon when Bishop Stires was preacher at the first of the Lenten services of the Brooklyn Federation of Churches. The assembly seemed to be made up largely of

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people who had leisure at mid-day rather than business people; for though the service lasted fifty minutes, which is a long time to take out of one's "lunch hour", few left during the service. The proportion of men was not remarkable. The "Gloria Trumpeters" led the hymns, and also rendered two instrumental numbers. Bishop Stires placed the responsibility on lay members of the churches for the fact that there are sixty million of people in the United States without church affiliation of any kind. Religious services, he said, are dangerous when they leave the worshippers with a sense of satisfaction over duty done; and successful only when they inspire the worshippers to act. The attendance of thousands of people at Lenten services ought to show its effect in the community through increased zeal for God.

* * *

Two European conferences have been arranged by the International Missionary Council, on the relation of the Christian Church to Judaism and the Jews. They are to be held in April, one at Budapest, April 7-13; the other at Warsaw, April 19-25. Delegates are limited to 100, of whom fifteen are from the United States and Canada.

The conferences are the result of the realization of great changes that are taking place in Jewish life and thought, a recognition of a revolt against traditional Judaism, and of a widespread anti-Semitic feeling. It is felt that the time has come for a study of the whole Jewish situation and for the Christian Church to recognize its responsibility in the matter.

* * *

Religious agencies report growing employment of the radio to serve the business of missions, charities, medi-



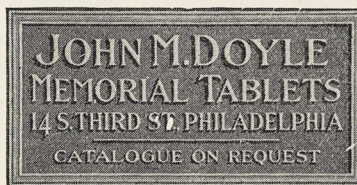
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cal service and religion, as distinct from the earlier use of the air to entertain and to give information. The Seamen's Church Institute, New York, regularly employs the radio to give directions for the treatment of sick or injured sailors in many parts of the world. Bible societies are getting orders for supplies from distant fields. A Presbyterian missionary in West Africa ordered by radio an additional broadcasting set from his board in New York. The order was not picked up by the board, but by an amateur in Minnesota, who transmitted it to New York, and saved a couple of months' time. Methodist and Catholic organizations report similar practical employment of the air.

Complaints against the radio are being made by churches, which say that only such persons as might otherwise go to church "listen in." Others finding jazz fading into Bible study, search for another station, and continue the jazz. Anyhow, say Church leaders, radio is only another form of preaching, and the great need of churches is not more preaching, but more working. The great pulpiteers are overshadowing and driving out the smaller ones. Most people who "listen in" to sermons do not come in contact with collection plates, these church people complain, and appeals to send in checks avail

little. Mission boards trying the radio to raise money report the plan a failure. Baptists have tried it in largest ways, but they say to small purposes.

* * *

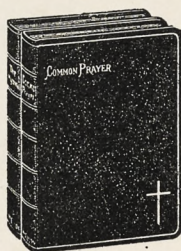
When Bishop Stearly of Newark reached Chicago for his part of the Crusade, he found that the dollar watch that he had carried for years had given up the ghost, and quite unconscious of the fact that he was close to the place where watches are made by the thousand, he mentioned that fact in Elgin. So while in the city he was taken to see the factory and shown many fashions in watches by Mr. Ed. Herbster, the General

Manager, an ardent Churchman. Mr. Herbster urged him to accept the watch which pleased him most as a memento of his visit to the city, and from the Company. The Bishop demurred somewhat, but Mr. Herbster ultimately induced him to make an even trade of his defunct dollar

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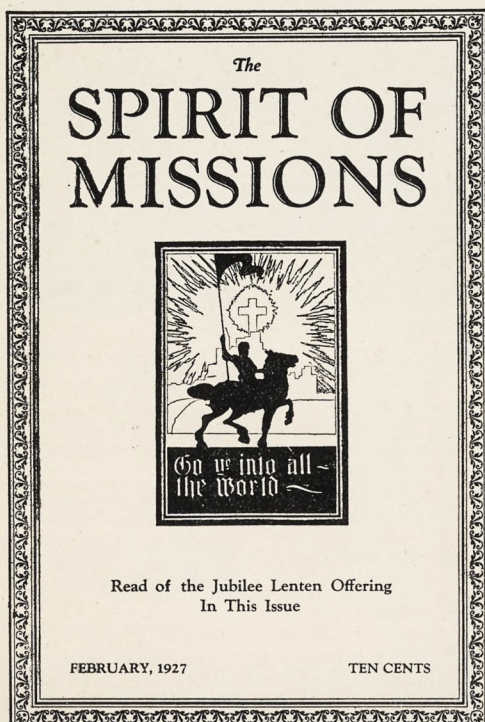
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model for the one watch in the factory which pleased him most.

* * *

Corner-stone for a new parish house for St. Gabriel's, Hollis, Long Island, was laid last Sunday. The Rev. Clifford W. French is rector.

* * *

They are out for 100 per cent morality in Italy. The Italian Chamber of Deputies are considering a bill which provides for the censorship of the stage, motion pictures, paintings, books, newspapers, phonograph records and advertisements. The measure was drawn up by a Catholic Deputy which means, according to the papers, that it has the backing of the Roman ecclesiastical authorities.

* * *

Three hundred and sixty-two citizens have signed a petition expressing opposition to any change in the Government's policy regarding the embargo against the shipment of arms to Mexico. Point is this: some folks are anxious to have arms shipped to Mexico to aid revolutionists overthrow the Calles Government. Among those signing, representatives of 41 states, were professors, college presidents, clergymen, politicians, labor leaders and a large number of distinguished business men.

* * *

Bishop Creighton of Mexico has made arrangements with the Mexican Government, which will enable candidates for confirmation to be brought to Christ Church Cathedral, Mexico City, for the rite. There are classes now prepared in several places, but they are unable to make the trip for lack of cash. The Bishop, therefore, writes: "I am wondering if some of our friends in the States would not be willing to assume this expense as an expression of good will toward the Mexican people? Are there not

some parishes whose confirmation classes would assume the expense of bringing their Mexican friends into the city for confirmation? It will entail an expense of \$150." If so, it can be done through the department of missions, 281 Fourth Avenue, New York or by writing Bishop Creighton, Calle Zacatscas, 229 Mexico City, D. F., Mexico.

* * *

Bishop Bennett of Duluth has so improved in health as to permit his keeping his engagements as a Lenten preacher at noon-day services in

Philadelphia, Pittsburgh and Chicago. He returned to his diocese (Duluth) last Sunday to take up a crowded schedule, which will keep him busy until July.

* * *

St. Bartholomew's, New York, reported to be one of the wealthiest churches in the country, is completing a Community House to take the place of the old parish house on 42nd Street. The rector, the Rev. Robert Norwood, plans to establish a training school for unsalaried church workers.

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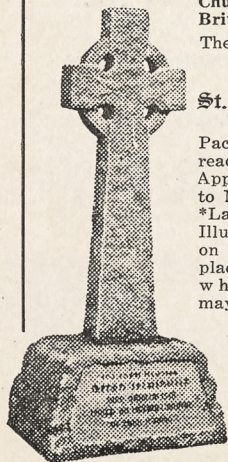
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Answers

1. On the first Sunday after the full moon which happens on or after March 21st; and if the full moon happens on a Sunday, Easter is the Sunday following.
2. Forty days; until the festival of the Ascension.
3. Emblem of purity and joy.
4. They symbolize the Divine presence and the spiritual enlightenment which the Gospel brings.
5. They are the first letters of the Greek word for Jesus; also the initial letters of three Latin words meaning, "Jesus the Saviour of Men."
6. To show that he who wears them is acting as an officer; also for dignity and uniformity.
7. Deacons, priests and bishops.
8. The man, the lion, the ox, the eagle.
9. Man—St. Matthew; his Gospel sets forth most clearly the humanity of Jesus.
Lion—St. Mark; his Gospel sets forth the royal dignity of Jesus.
Ox—St. Luke; his Gospel dwells upon the priesthood and the ox is the emblem of priestly sacrifice.
Eagle—St. John; because he rose to heights of inspiration.
10. The Holy Spirit. See St. Luke III, verse 22.

Clerical Changes

CRAWFORD, Rev. Oliver F., resigns as vicar of the Holy Cross, North East, and St. Mary's, Lawrence Park, Penna., to become priest-in-charge of Christ Church, Oil City, Pa.

CURTIS, Rev. G. G., rector of Christ Church, Crookston, Minnesota, has accepted the rectorship of St. Paul's, Virginia, Minnesota.

ELLIOTT, Rev. William, rector of St. Paul's, Virginia, Minnesota, has accepted appointment as priest-in-charge of St. Mark's, Durango, Colorado, with charge of associated missions.

DANIELS, Rev. Henry H., rector of Trinity, Thermopolis, Wyoming, has accepted the rectorship of St. Peter's, Helena, Montana.

HOLT, Rev. Harold, rector of All Saints', Portsmouth, Ohio, has accepted the position of assistant secretary of the department of Christian social service of the National Council.

KELLER, Rev. Christoph, has resigned as rector of the Incarnation, Great Falls, Montana, to accept the rectorship of Trinity, Highland Park, Illinois, where he succeeds his brother, the Rev. George S. Keller, who recently died suddenly after a rectorship of but one year.

LOFLIN, Rev. Walter L., of Waco, Texas, taken charge of St. Stephen's, Sherman, Texas.

SMITH, Rev. George W., rector of St. John's, Kewanee, Illinois, has accepted the rectorship of St. John's, Bedford, Indiana.

SMITH, Rev. Mart G., rector of Holy Cross, Paris, has accepted appointment as priest-in-charge of Trinity, Fredonia, New York.

SWINDLEHURST, Rev. Frederick, resigns as rector of St. Andrew's, Scotia, New York, to become the chaplain of Immigration Service at Toronto, Canada

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