

The **WITNESS**

CHICAGO, ILL., MARCH 17, 1932

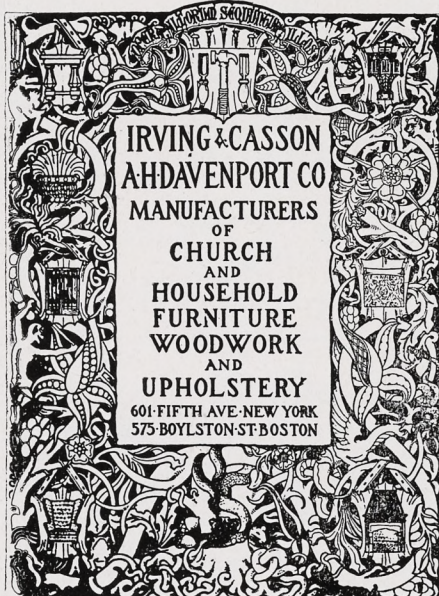
GOD'S OPPORTUNITY

By

BISHOP MORELAND

NEVER was a grander opportunity than now to fulfill the promises of Christ. People are disillusioned. The world offers fewer glittering and delusive prizes while the real values of life remain solid and unbroken. Men have been passing through a thrilling spiritual adventure. Deprived of profits, dividends, even of employment, they are rediscovering God. If we were really alive unto God we could win hundreds of our neighbors this year. The Church depends too much on money and machinery, too little on the persuasive power of love. Let us offer to our neighbors in need the unsearchable riches of Christ. Because the United States has suffered financially it has grown spiritually. Man's extremity is God's opportunity.

MESSAGE OF THE WEEK




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THE GOAL OF CHRISTIANS

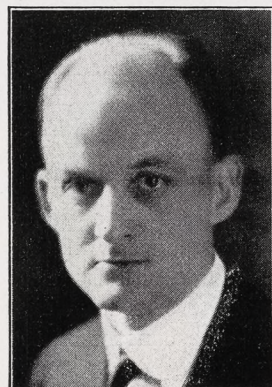
By

REINHOLD NIEBUHR

Professor at Union Theological Seminary

AN ABSOLUTELY Christian way out of the present dilemma of civilization would be for the rich and the powerful to divest themselves voluntarily of their special rights and privileges. Modern society has centralized power and privilege to such a degree that

not only human and ethical values are imperiled but our social system has become economically unfeasible. There is too much wealth in production and too little for consumption. The workers can not buy the products which their hands produce. Thus we have poverty and want while our granaries are filled and our factories are glutted with unsold products. We will probably come out of this depression in time but the sorry cycle will



DR. NIEBUHR

begin again. Too much goods will be produced not for the needs of men but for their pocketbooks. We will again try to export more than we import but that game won't work very much longer because the world is becoming industrialized.

Clearly the Christian way out of this difficulty is to develop toward an equalitarian society by voluntary sacrifice of those inordinate gains and those special privileges which now produce inequality in our society. Everyone knows however that it is impossible to secure such a voluntary sacrifice of rights on a large enough scale to build a new society. Even the philanthropy of Christian wealth, which the church frequently identifies rather uncritically with the love spirit of Christianity, usually falls short of what an adequate taxation program would produce. Only rarely is the religious spirit so pure and social imagination so perfect that men really sacrifice their rights for the sake of

the needs of others. If this is not possible on a large scale there is no Christian way out. But there is a way out which may be mitigated and qualified by the Christian gospel and the Christian ethic.

THE way out is for the weak members of our society, the workers, to organize and use the economic and political strength of their combined efforts to create an equalitarian society. That method can hardly be called Christian. It is the method of social struggle. Unfortunately human beings, particularly in their group and collective activities, show no signs of developing a sufficient degree of ethical sensitivity to obviate the necessity of social coercion. The best we can do in terms of the Christian spirit is to prevent the social struggle from issuing into violence.

If the Christian church could analyse human nature more realistically than it does and thus reduce the moral conceit which obscures most selfish conduct the social struggle in society could be prevented from issuing into violence. Strong men would yield power and privileges, not without pressure; but they would at least not invite violence by an uncompromising insistence upon their rights and by the use of violence to maintain their rights. Unfortunately the dominant groups in society today, whether they call themselves Christian or not, use the police power of the state and even avail themselves of extra-legal violence and coercion whenever their special privileges are threatened.

A nation which does not have the social intelligence to adopt an adequate social insurance program in the third winter of depression, is far from a Christian solution of the social program. It is so far from that goal that realistic Christian leaders will have to begin at the very beginning in creating a Christian spirit which expresses itself in ethical terms relevant to the needs of an industrial civilization. Every bit of social repentance and social imagination which the church can create is valuable. But we ought not to delude our-

selves into believing that we can make men sufficiently unselfish to obviate the necessity of social coercion. If we can produce more ethical self-restraint and self-criticism we can prevent society from sinking into chaos but we can not overcome the need of using social

force to level down privilege and power. Society is still "the world" in the old Christian sense of that term and can be only partially Christianized if we mean by "Christian" anything faintly approaching the gospel ethic.

THE CHRISTIAN WAY OUT

By

MARY K. SIMKHOVITCH

Head Resident of Greenwich House, New York

IT IS impossible for anyone to be wholly Christian in an unChristian world. We do not live in a vacuum, but we are beset by forces and patterns of life which largely determine our actions. It is impossible for the world to become Christian without the existence of individual Christians, but it is equally impossible for individual Christians to be anything but "sinners" in an unChristian society. We thus live in a continual clash and tension, and no sooner does one conflict resolve than another appears. In fact, our life consists in the passage through one conflict to another. The Christian way out, is, therefore, an ever evolving process. It does not consist of an absolute set of regulations, but it is the ever closer approach to that society dominated by love which alone can be called Christian.



MRS. SIMKHOVITCH

This vital connection between the individual and society is very irksome to the individual. In his desperate search for perfection he is tempted to set himself apart, to use his margin of freedom in acquiring for himself the life he desires. But this is an abandonment of the problem. A piety that turns its back on the world is a subtle denial of the Incarnation. The monk and the conscientious objector alike, can and do justify their isolation and exemption from the common life and fate only by the service their special function renders society.

For the individual must obey God first, and society only secondarily. No society has a right to the unlimited obedience of its members. But this primary duty of man to obey his conscience, rather than the state, also calls upon man to express their convictions within the structure of the state. For the state has a claim to loyalty which cannot be set aside, except in the interest of a higher loyalty. An age long contest exists between church and state, between conscience and government, for supremacy. There is a certain irony in the fact that the 100% Americans who oppose

anyone who places God higher than the state, are the very people who are so horrified by the Russian doctrine of the supremacy of the state. We can hardly, therefore, refuse to allow a man the title, "Christian", if he is one of this conforming number. For the light of the Christian ideal is bound to be deflected by the material of human life and history.

BUT society changes when new factors appear within the social structure, and when new activities are developed by individual members of society. There is a permanent inter-relationship of the individual and the social structure. The impact of each on the other effects a constant change, and the "believer", the convinced man, the conscientious objector of any kind, plays a great role in this change. Christians-in-the-making are egged on by those of loftier standard, but they cannot be forced to standards beyond them.

In social life, also, force, "putting over" a policy on those whose choice is not in agreement with that policy, is not the way out. The prohibition law is an example of the attempt to force a conduct which is unacceptable to a large group. The consent of the governed has to be more than a majority vote to be effective.

Thus, too, divorce, which may well be refused by the Church as a way out of family difficulties, must be allowed by the state in order not to force a standard wholly unacceptable to the great mass of the state's citizens. Forcing people to stay together doesn't work, and is wrong. Voluntary acceptance of a law above the state's is the Christian way.

WE MAY not know the way out of this economic crisis in detail, but certain basic facts are clear to us. To the Christian, the motive of private profit is unworthy and to put it bluntly, sinful. To the Christian, everything is God's. All that we earn or make is not for ourselves. It is the motive of private profit that stains our civilization, and that must be replaced by a social motive. How to effect this change, is the question. But force is not allowed us. There must either be a change of motive or a breakdown of our present system that will lead to a different order, or both. We see indications of both these changes.

The Christian holds that primary human needs must be met by society. In one way or another, society must look after its feeblest, and incompetent or most unfortunate members. Even the poorhouse is a primary, if crude, witness of this conviction. The fact that millions of unemployed must resort to relief for lack of opportunity to work, is the gravest criticism of our social economic order.

Pending more fundamental social and economic changes, a system by which those of the greatest wealth pay proportionately heavier income taxes than those in the lower income groups, would seem equitable. It would indeed be a satisfaction if people would voluntarily choose to make this sacrifice. We ought to expect this of wealthy Christians. But the story of the camel and the eye of the needle confronts us with its tragic truth.

Another obligation for Christians as employers is to render to wage earners services such as old age and unemployment insurance. Such insurance ought to be a normal charge on industry. The public conscience is being aroused in regard to this obligation, and legislation recognizing this claim is pending in many states.

To the Christian, forgiveness is not a sentimental attitude, but rather a plain duty. I cannot believe the Christian way out can indicate anything less in our foreign relations, than a cancellation of all foreign war debts to us. The misery of the world demands it, common sense demands it.

As war is unChristian, every Christian should work for disarmament. The money used for national arma-

ments, released for domestic expenditure, would also doubtless assist in economic recovery.

The Christian way out, means, then, the substitution of the motive of common welfare for the motive of private profit, and the securing of steps for bringing about such a change, both in industry and in the social structure as a whole. It means a greater sense of communal responsibility, a greater attitude of friendliness toward other nations, including as the first practical step a cancellation of war debts. The transformation of society until it becomes synonymous with the Kingdom of God, is the Christian's aim. But the fact that this is an infinite process does not excuse us from meeting the obvious and primary opportunities of today.

These primary steps are accepted by many who do not claim the Christian name, or know the way as such. What about us who claim the Christian name, but who fail to walk in the Way?

QUESTIONS FOR DISCUSSION

1. Have members illustrate the "clashes" between Christian ethics and accepted standards.
2. Is the first obligation of the Christian to the will of God as he understands it or to the state?
3. Do you agree that the motive of private profit is sinful?
4. Make up a list of practical steps that might be taken in the next few years that would make for a more Christian social order.
5. Do you agree that voluntary sacrifice to right injustices and inequalities is too much to expect?
6. Do you feel that the method of social struggle, as indicated by Dr. Niebuhr, falls short of the Christian ideal?
7. Is the use of violence unChristian?
8. If so do you consider a boycott, such as Nationalists in India use against England, and China uses against Japan, to be wrong?
9. Dr. Niebuhr says that dominant groups in society today use violence when their privileges are threatened. Have members of the class give instances if possible.

THE STORY OF THE CHURCH

VI. *An Early Christian*

By

BISHOP JOHNSON

IF YOU had lived in Rome about 100 A. D. what would have been the religious opportunities which would have presented themselves to you? In the first place as a loyal citizen of Rome you would have taken part in the Emperor worship which was the national religion. Nobody believed in it but everyone found it to their advantage to practice it. At the public games, at the theatre, at a banquet, at a civic gathering you would have participated in the rites which proclaimed the divinity of emperors, past and present.

In addition to that you would have had a choice of attendance upon the rather questionable practices of oriental religions; or the secret rites of Mithra; or the philosophical theories of the Stoics or the Epicureans. It was a jumble of curious theories, of ritualistic practices and of sensual indulgences. None of these religions had much to do with the morals of the individual. Philosophers, like Seneca, propounded high sounding phrases which had little or nothing to do

with their private practices.

Like the Centurion of the Gospels you might have turned to Judaism and have become a proselyte of the gate, but the Jews were exceedingly unpopular throughout the Empire.

In such a quandary you might have heard of the Christians. You would have been told that they were haters of mankind, joykillers who absented themselves from all those social functions which were so essential to the welfare of the Empire, but so impossible for Christians.

Perhaps eventually you would be approached by some cautious friend who would tell you about this new faith. But there were stories about the awful rites in which a child was sacrificed and where they fed on human flesh. Rome was full of credulous people who would believe anything about those whom they hated.

Finally some friend would offer to take you to one

of their meetings under pledge of secrecy. Possibly you would be taken to the cemetery and conducted to an underground room in the catacombs, dimly lighted by candles and oil lamps. There you would hear expounded the life of Jesus and the obligations which that life had placed upon His disciples. You would learn that in order to belong to the Church you must for a period of months receive instruction, after which you would be baptized and then confirmed. Up to this time you would not be permitted to remain for a celebration of the Holy Communion, but would be required to leave at a certain part of the service. But finally having received the laying on of hands you would be admitted to the sacrament of the altar, and would then understand the basis of those stories that Christians ate human flesh.

All of this time you would be liable to become the victim of a malicious neighbor who might inform the Roman officials that you were participating in the rites that had been forbidden by the Roman state. If you were thus suspected you would be arrested and required to offer incense to a statue of the emperor and to repudiate your allegiance to Christ. From time to time you would hear that some of your companions had been arrested and had been sacrificed to the lust of the Roman mob for human victims.

It wasn't exactly easy to be a Christian in those days and the Church was not much bothered with social climbers. Nor was it divided as yet into many sects, each demanding that its own particular dogmas be accepted.

What then was the Church at this period? It was essentially a secret society with its officers whom we learn from St. Ignatius were called bishops and presbyters and deacons. There was no Sunday holiday but these Christians used to meet in the early morning, since that was the safest time, to celebrate the Lord's supper, and particularly did they assemble for this purpose on the first day of the week. The Christians had ceased to observe Saturday in order that they might not be looked upon as a Jewish sect. They selected Sunday, the day of the Resurrection, when God had finished the creation of a new heaven and a new earth, in which all things were to become new. Of course there was no Lord's Day observed by the Roman people. Sunday was like any other day, and until the edict of Milan in the days of Constantine there was no day of public worship in the Roman Empire.

There was no New Testament in the year 100 although the various books which composed it were in existence. However the teaching was oral. It was not safe to have written documents and while the churches in Rome might have a gospel or two and a few epistles they would be jealously guarded and deposited in secret archives.

The thing that would have impressed you however would have been the solidarity of the Church and the solemn obligations which it required of those who had been received into its communion. Like the early Christians they continued in the Apostles doctrine and fellowship, although all the Apostles had gone to their

reward. They faithfully observed the Breaking of Bread and, as Justin Martyr tells us a little later, they had a liturgy which they devoutly observed.

There were no church buildings, no conventions, no public demonstrations. There were bishops but they wore no insignia of office and performed their rites in secret. Yet it was this secret organization scattered throughout the empire, meeting in all sorts of curious places, composed of artisans, women, children and slaves which kept the faith and passed it on to succeeding generations.

For three hundred years the Church had to exist sub rosa. While there were periods during those three centuries in which the Church dared to come out in the open, yet the time inevitably came when persecution was renewed.

The persecutions of these centuries may be divided into three groups. During the first century it was the contemptuous anger of a great beast at the little insects who were annoying its comfort. There was no studied persecution during this period but rather an occasional outburst of hate and cruelty. But as time went on the anger of the empire increased and under such emperors as Marcus Aurelius the Christians were regarded as inimical to the welfare of Rome and they were systematically persecuted as obstinate fanatics. But it was in the third period that the empire viewed with rage the growth of Christianity and attempted a systematic destruction of its leaders and its literature.

It was not until Constantine won his imperial laurels, largely with the aid of Christians, that the state recognized the Church and the imperial family interested itself in its welfare. In many ways this last condition was worse than the first, for the Church under imperial favor attracted a type of disciples who lacked the sincerity and courage of the early martyrs.

The beast had failed to destroy the Church; it now proceeded to corrupt its personnel, and the evils attendant upon a union of Church and state began to be manifest. But from the days of the Apostles down to the year 310 the Church had overcome the world by virtue of the courage and zeal of a long line of martyrs, who patiently bore witness to Christ. Whatever happened during these three centuries the Church was not corrupted by the time serving mercenaries of the succeeding period.

(To be continued)

Choir Offices

By

IRWIN ST. JOHN TUCKER

A YOUNG priest was bewailing the architecture of his church — complete in every detail — because there was no room for a prayer desk in the choir. The stalls came close to the wall that separated the chancel from the nave.

"What do you want it for?" I asked. He seemed surprised. "Why, so that I can say Morning and Eve-

ning prayer" he replied. "Those are the ancient choir offices."

To this I dissented. Morning and evening prayer are not "ancient choir offices"; they are not "a rehash of ancient monastic forms of prayer". They are the method whereby the congregation of the average church today offers prayer and thanksgiving. Where the compilers of the various books got their ideas from is of no consequence whatever. "The living, the living shall praise thee" says the psalm. The people in your church today are doing the worshiping.

So I suggested that he try the modern idea of considering that the normal place of a priest is at the altar, and that if the absolution is declared from the steps of the altar—as it should be—both choir and congregation will be before him as he delivers it. The sentences and the exhortation may well be delivered by a lay-reader from the choir stalls, while the priest stands facing the altar. He should kneel on the altar steps to say the confession, with the people; and then rise, turn to the people and the choir, if there is one, and declare God's pardon.

I have often wanted to insert the words "of you" in this Declaration; thus: "He pardoneth and absolveth those *of you* who truly repent, and unfeignedly believe his holy Gospel;" with the sign of the cross. Some time I shall. I wish the Church would authorize it; it adds so much power to the declaration.

Let's Know

By

BISHOP WILSON

WASHINGTON A DEIST?

THE Washington Bicentennial is on—commencing with his birthday on Feb. 22 and continuing until next Thanksgiving Day. No doubt most Episcopal congregations heard him extolled as a Christian and a Churchman on some Sunday last month. His Christianity has been called in question by a certain stripe of writers lately. He has been called a Deist.

Now, Deism was a vague sort of thing which cropped up in England toward the close of the seventeenth century beginning with the writings of a man named Lord Herbert of Cherbury. It ran through many variations, claiming such men as John Locke, Matthew Tindal, Shaftesbury, Bolingbroke. Its best known advocates in England were Hume and Gibbon. It travelled over to France where it went to still further extremes in Voltaire and the Encyclopedists, finally running off into a materialistic Positivism.

Puritanism was in its most violent mood at the time Deism came in the field. Many intelligent people were disturbed, disquieted, or disgusted with the perpetual squabbling. Deism was an attempt to rise above the bickering by an appeal to religion interpreted in the terms of natural science. Lord Herbert laid down "Five Articles" as the basis of his system—(1) there is one supreme God, (2) who is to be worshipped, (3)

the principal part of worship is piety and virtue, (4) repentance for sins and pardon, (5) future rewards and punishments. Most of these early Deists considered that God had created the world and then let it alone to go on its own way. There was quite a difference among them about Providence—that is, whether or not God exercised any influence on the course of human events. The term "Providence" representing God in His relation to human affairs was constantly discussed. As time went on the Deists went in for a study of other great religions and developed a critical examination of the Holy Scriptures. Some of them opposed the Church, some supported it. Some declared their adherence to Christianity, others became very antagonistic toward it. They came to be called Free-thinkers. In France they went in for an increasingly materialistic, non-religious way of thinking. Of course the influence of it all came over to the American colonies, at first in its more gentle English form and, after the French Revolution, in its more radical and aggressive French development. Tom Paine was its most noted exponent in this country. Jefferson and Franklin were much under its spell.

No doubt this is the reason for Washington's repeated references to Divine Providence in his public utterances. Perhaps it also had something to do with the formal restraint which characterized his religious attitude—tho that was also a natural part of the man. But to draw a line marking him off as a Deist and not a Christian is absurd. For twenty years a vestryman, actively sharing in the Church's work, remarkably regular in public worship, a personal friend of rectors and bishops—these are the marks of a Churchman.

One might draw a parallel with Humanism today. It is a formless thing, differing greatly with different Humanist writers. But it is much discussed and read about. You can find many an intelligent man who discusses it, uses its phrases, recognizes what virtues it has but who lives the life of an honest, sincere Churchman at the same time. He would laugh at you if you were to denominate him a Humanist and not a Christian. George Washington was not a pious saint but he was an honest Churchman.

THIS UNEMPLOYMENT

By

V. AUGUSTE DEMANT

*Director of the Christian Social Council
of England*

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FINE EDUCATIONAL WORK OF CHURCH IN THE HOLY LAND

By G. W. BROWNING

From the Rev. Charles T. Bridgeman, the Episcopal Church's educational chaplain in Jerusalem, comes a copy of *Falastin*, Palestine newspaper and Arab national organ, English edition. It contains an article about St. George's School for Boys, in Jerusalem, a Church of England missionary institution founded in 1899.

In spite of the fact that the article is a frank appeal for funds for building and repairs, the newspaper editor gave it nearly a full page, and he said in introduction to it:

"We cannot at this stage pronounce any verdict on schools which are based on religious principles but at the same time it would be foolish to deny that Palestine has got most of its education from such schools. And among these institutions St. George's School certainly comes first.

"The headmaster out of modesty has not given us the list of prominent old boys. If he had, one would have found that most of those who lead today the political, educational and social movements of non-Christian Palestine have had their lesson from this Christian school."

In the article the Headmaster says: "St. George's is emphatically a Christian school, but with equal emphasis it must be stated that no attempt is made to proselytise from other Christian bodies, and no undue pressure is ever brought to bear on any non-Christian to change his religion."

Most of the Palestine schools are either wholly Arab or wholly Jewish or Christian or Moslem. St. George's welcomes all alike, discountenancing religious or political controversy.

Last year, of the 234 boys, 63 were boarders. One household included 2 Church of England, 4 Jews (2 Palestinian, 1 English, 1 Russian), 1 Armenian Christian, 34 Arab Christians (25 Orthodox, 1 Uniat, 8 Protestant), 20 Arab Moslems, and 2 Persian Bahais. In the whole school there were over 80 Greek Orthodox, 78 Moslems, 9 Assyrians, 5 Roman Catholics.

The linguistic problem is complicated, as may be imagined. All the boys must know Arabic and English. The first four primary classes are taught in Arabic, and English is used for the rest. They learn it. Last year there was a little Jewish boy who knew only Hebrew and French, and another who knew only Hebrew and Russian. Now they both know English and Arabic as well. And the two little English boys chatter colloquial Arabic like natives. Not a dull institution, one would say. This bringing together into one

harmonious household the jarring racial and religious discords of Palestine is symbolic of the Church's mission there.

* * *

Is it worth while to leave a small legacy to the Church's missionary work if one cannot leave a large amount? A note from the English diocese of Borneo tells what was accomplished in an S. P. G. mission there with a legacy of less than \$2,000. It added a much needed extension to the church and rebuilt the ant-eaten belfry, provided a water supply for the girls' school where every bit of water had been carried by hand, paid a debt that remained from enlarging the school and a debt on the priest's house.

* * *

A little naked boy was picked up less than twenty years ago by the S. P. G. missionary in North Borneo. The child's father, a Chinese pepper planter, and his mother, a Dyak woman, had both died of smallpox. Neighbors were feeding the child but no one felt the slightest responsibility for him beyond this. The mission clothed and educated him, he graduated from the Divinity College, and about a year ago was ordained and became the missionary's curate, able to minister acceptably to the European congregation, and to preach in English.

* * *

We have an immediate contact with the English Church's work in Borneo and reason to be thankful for it, because our American mission in Zamboanga finds several Chinese Church people who have come from Borneo and other neighboring Church of England fields. The mission in Zamboanga is making a beginning at work for the Chinese in addition to its long continued work for foreigners and Filipinos.

* * *

From a student hostel in Tokyo an English missionary writes: "We feel more than ever the witness of Christian worship to be the greatest power in leading enquirers to our Lord. Numbers of college students come to our Bible classes, but because they live at a distance we cannot persuade them to come to the church here, and it is difficult to get them to go to churches near their homes where they have no Christian friends. The result is that after a certain point they advance no further.

"On the other hand, students who live with us and can attend the services go on steadily advancing towards a real faith in our Lord as God and Saviour. They feel Him to be present and they come to Him simply, without being kept back by the intellectual doubts which hinder others."

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

By W. B. SPOFFORD

The clergy this summer are to be given a chance to get in on the summer school in Cincinnati, hitherto conducted by Dr. William S. Keller only for qualified seminarians. The course, running from July 11th to the 29th, has been arranged in response to frequent requests from many parsons. Three days each week will be devoted to lectures and to inspections of social service agencies and institutions. The remaining days will be devoted to rest, relaxation and study, depending I take it, on the man. The cost is \$9.50 for board and room, plus carfare and laundry and incidentals, which Dr. Keller announces will be fully \$10 more, indicating possibly that incidentals come high in Cincinnati. If you want to go you must have a college and a seminary degree, and you must be "young spiritually and intellectually and able to assimilate new ideas readily" which all seems fair enough. Application blanks may be secured from the social service executive of the diocese of Southern Ohio, the Ven. Joseph T. Ware, 223 West 7th Street, Cincinnati.

* * *

Several hundred men and boys participated in the leadership training conferences held recently in Los Angeles under the auspices of the Brotherhood of St. Andrew. They opened up with a dinner at which there were speeches by Bishop Gooden and Dean Harry Beal. Also one by the star of the conference, the Rev. Irwin C. Johnson, director of boy's and young people's activities in the diocese of Michigan, imported for the occasion. One of the features of the affair was the gathering of forty clergymen to discuss the work with youth.

* * *

The Church Congress is to meet in Hartford from April 26 to the 29th and there will probably be flocks of bishops there, at least the last day, since it comes about the same time as the meeting of the House of Bishops in Garden City, bringing over a hundred of them to this part of the country. Here is the program: "Should the Church Sanction the remarriage of the divorced?" with papers by Bishop McDowell, Bishop Page and the Rev. John Mockridge of Philadelphia. "What should be the relation of the Church to economic change?" with papers by Mr. Spencer Miller, Jr., Mary Van Kleeck of the Russell Sage Foundation and the Rev. J. Howard Melish. "Did Christ Teach Pacifism?", Bishop Hobson and the Rev. A. L. Kinsolving. "Should the Church allow the election of bishops from one diocese to another?"

with papers by Professor J. H. Beale of Harvard and the Rev. J. R. Crosby of Seaford, Delaware. "What figure of Christ emerges from New Testament criticism?", Professor Easton of the General, Professor Hatch of Cambridge and Dean Nes of New Orleans? "Should there be a final court of appeals in doctrinal matters?", Dean Washburn of Cambridge, Mr. Origen Seymour of New York and Professor Foley of Philadelphia. "Is religion necessary for a high morality?", Bishop Booth of Vermont and the Rev. Floyd W. Tomkins of Philadelphia.

* * *

The social service commission of the diocese of Pittsburgh has arranged for a representative of the commission to help in each of the districts of the city of Pittsburgh with the work of the federation of social agencies and the emergency association.

* * *

The Rev. Thomas H. Clough of the diocese of Western New York died in Buffalo on March 2nd. Mr. Clough, in spite of the "Rev." was a Buffalo business man. For many years he served the Indians on the reservation at Irving, N. Y. as a layreader. As a recognition of this service he was ordained a deacon in 1922 by Bishop Brent. He continued to serve them up to the time of his death, in his 84th year.

* * *

The Woman's Auxiliary of Chicago, through their president, Mrs. Charles Spencer Williamson, is getting steamed up over a course of study that is being given at Columbia University, New York. It seems that Mrs. Williamson read about it in the papers. So she wrote Dr. Nicholas Murray Butler to find out if Columbia was allowing "free love" to be taught. She received the answer that only two days out of two years' work are given over to a discussion of the problems of the family and marriage, and that there is no course on "free love" and that no such doctrine is taught. Not satisfied, Mrs. Williamson, with the approval of the Chicago Auxiliary, is seeking further information.

If it is true that but two days out of a two years' course is given to a discussion of marriage and its problems, one would think that the young people were allowed to graduate sufficiently ignorant on the subject to satisfy anybody. I am writing these notes in a stuffy hotel room in a far distant city and therefore away from my files, but as I recall it the Auxiliary in Denver after considerable study on the part of a distinguished committee, reported that what is needed, to make for better homes and more permanent marriages, is more information rather than less. I know as little about the Chicago Auxiliary

NOTICE

MAY we again call the attention of all those who are receiving this paper at their parish churches to the business reply card enclosed in all bundle orders this week. Many bundles are ordered merely for the Lenten season, to be discontinued after the Easter Number of next week. Inquire if this is so at your parish. Use the postal only if it is to be no longer possible for you to secure THE WITNESS at your church. We want you to have the paper each week throughout the year. Buy it at the church if possible. However, if it is not to be on sale there after Easter use the card so that the paper may be mailed directly to your home. The series of articles on "The Story of the Church" is to be continued for some weeks, together with other features to be announced presently.

as they do about Columbia University, but it does seem rather silly for them to break into the newspaper headlines with a denunciation of a great University when they are a thousand miles away from the scene.

* * *

"The Girl and the Machine Age" is to be the subject discussed at a conference of the Girls' Friendly Society to be held in Philadelphia May 15 to 19 at the time of the National Council of Social Work. The leader is to be Mary Van Kleeck, director of the department of industrial studies of the Russell Sage Foundation.

* * *

The Church has lost one of her true saints in the death in St. Louis of Carroll M. Davis. Dean Davis, for many years the dean of Christ Church Cathedral, St. Louis, until recently was in charge of domestic missions of the National Council. With the reorganization that took place a year or so ago in the affairs of the National Council Dean Davis stepped out to make room for the new department of domestic missions, headed by Bishop Creighton. He then returned to St. Louis to be a canon of the Cathedral where he served so many years as dean. He was the secretary of the House of Deputies and was known throughout the Church for his saintliness and for his genial and encouraging word to all those laboring for the Kingdom of God.

* * *

Two fine churches in suburban Philadelphia were opened for services recently on the same day; Trinity, Swarthmore and St. Michael's, Yeadon. The new church at Swarthmore is the first of a group of three buildings which will eventually be erected on this property. St. Michael's

was erected as a gift of Mrs. John A. Brown, communicant. It is a chapel of St. Mark's, Philadelphia.

* * *

The Hon. Clinton Rogers Woodruff, social service expert who was recently appointed director of public welfare for the city of Philadelphia, shared the program with the Rev. Rankin Barnes at a meeting of the clerical brotherhood held in the Church House, Philadelphia, on February 29th.

* * *

Are there any of you who would like to place yourselves unarmed between the Chinese and Japanese combatants? Maude Royden, popular English preacher, Canon Sheppard, formerly of St. Martins-in-the-Field, and Herbert Gray, British lecturer who is well-known in America, have issued a statement that this is the only effective way of stopping the fighting in Shanghai. "We have written the League of Nations," reads a statement from them, "offering ourselves for service in such a peace army." They say that they will gladly keep the names and addresses of any volunteering for this service and will keep them informed of further developments. They say that they are convinced that advocates of peace should act and not leave the matter entirely to experts. Might be a lot of fun but how are we to get there? Of course there is always Mr. Ford.

* * *

The Rev. W. Russell Bowie, rector of Grace Church, New York, delivered the noonday Lenten Services last week in Washington, under the auspices of the Federation of Churches.

* * *

St. Paul's, the oldest church in New York, dating back to pre-Revolutionary times, still maintains many of the ancient British church customs. Last Sunday, for example, was "Mothering Sunday," when each child received flowers and cakes to take home to their mothers.

* * *

The Rev. John Rathbone Oliver, Baltimore, was the preacher last week at the Transfiguration, New York.

* * *

The Rev. Charles H. Boynton, retired professor of the General Seminary, is to be the director of the Wellesley Conference this year. The chaplain is to be the Rev. Benjamin M. Washburn, rector of Emmanuel Church, Boston.

* * *

The Hon. Samuel B. Coffin of Hudson, N. Y., has been appointed chancellor of the diocese of Albany by Bishop Oldham. Judge Coffin is a vestryman and a member of the standing committee.

* * *

The Rev. W. J. Gardner, rector of

St. Paul's, Flatbush, Long Island, and his assistant, the Rev. H. S. Olafson, have voluntarily surrendered ten per cent of their salaries for this year to help the effort being made by the Council to raise \$400,000.

* * *

One hundred and two were recently presented to Bishop Stires for confirmation at the Cathedral, Garden City, Long Island.

* * *

A cable from Bishop Graves of Shanghai reports that St. John's University and St. Mary's Hall, both in Shanghai, are not operating at present because of disturbed conditions. He reports that they may open on April first—if not, then in September.

* * *

The fifth province has launched their drive for \$78,000 which they hope to raise toward the \$400,000 deficit fund for the work of the National Church. This amount represents the difference between the payments to the Council in 1931 and the pledges of 1932. This decision was arrived at the other day at a conference held in Chicago at which the crisis in Council affairs was presented by the Rev. B. H. Reinheimer executive secretary of the field department of the Council. There were all sorts of suggestions offered. Here are some of them: that a percentage of the open offering in each church be sent to the National Council throughout the year; that a tenth of the Easter offering be sent; that specific items in the budget be assigned to different parishes thus humanizing the appeal; release the children's Lenten offering as a part of the parish quota and designate it for the deficit; get the vestrymen into a huddle and impress them with the seriousness of the situation; cash in on Washington's Bicentennial by special services, with offerings (to some apparently George has a stronger appeal than Jesus Christ); let the women do it through the Auxiliary; and a special Whitsunday offering. Well there is choice enough certainly. A province-wide day of intercession on Maundy Thursday will be observed if plans discussed at the conference are carried out.

* * *

Dean W. H. Nes of New Orleans, speaking at the Lenten Services at the Garrick Theatre, Chicago, stated that great obligations face the Church. These include the development of a better relationship between men and women; better relations in industry; amalgamation of varied nationalities in the nation and the injection of Christian principles into international relations.

* * *

The Rev. William Norman Guthrie said in his sermon last Sunday at St. Mark's, New York, that many of

the misunderstandings of Scripture came from the fact that people do not appreciate the wit of Jesus. "He said some wonderfully witty things. He made jokes to make his enemies unhappy and to silence them. That is the best way."

* * *

The Chicago clergy honored two veterans at their Round Table Meeting held last Monday at Grace

Church, Oak Park. They were the Rev. H. L. Cawthorne, who is retiring as the rector of St. Luke's, and the Rev. S. R. S. Gray, the retired rector of St. James', Dundee. Mr. Cawthorne has been in the ministry fifty-one years and Mr. Gray forty-seven.

* * *

Churches in Brooklyn have been active for peace. The Federation of

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Churches of the city has a committee on the disarmament conference with which 138 churches have expressed their desire to cooperate. Thirteen activities have been suggested—petitions, sermons, writing congressmen, posters, outside speakers, study groups, peace pageant, united peace service, distribute literature, peace lessons in Sunday school—and there are three Episcopal Churches on the honor roll for having pushed many of these enterprises. Holy Trinity has done twelve of them; Grace Church, Jamaica, and St. Philips have carried on nine of the activities.

* * *

The Rev. James B. Gibson, rector of Trinity Church, Covington, Kentucky, died on March 6th. He was 48 years old.

* * *

The commission on Church drama and pageantry and the Morehouse Publishing Co. are jointly offering prizes of \$50, \$25 and \$10 for plays and dramatic services suitable for presentation in churches or parish houses. If you are interested you may secure the rules of the competition from the department of religious education, 281 Fourth Avenue, New York City.

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An interparochial normal school has been held at St. Paul's, Augusta, Ga., lead by Mrs. J. W. Griffith, executive secretary of religious education in the diocese.

* * *

Trinity, Boonville, N. Y., has received a gift from the estate of a man outside the parish. This is the fourth received in recent years from persons entirely outside its membership.

* * *

The Rev. MacVeigh Harrison, Order of the Holy Cross, conducted a preaching mission at Christ Church Cathedral, New Orleans, February 14th to 28th. A feature of the affair was a young people's mission which was attended by large numbers.

* * *

The men's club of St. Paul's, Wattertown, N. Y., each Sunday evening, is presenting a dramatization of some religious topic. The scene is the rector's study where a lawyer, a business man, an insurance man and several other churchmen talk over matters. They are packing them in. Whether they are using Dr. Atwater's "Episcopal Church" as a basis for their little sketches is not stated in the news item, but I do know that chapters in this popular book have been so treated in many parishes.

* * *

Here is some more information from that disarmament committee of the Brooklyn Federation of Churches. They sent out a questionnaire recent-

ly in regard to the Chinese-Japanese situation. Of the 1179 answers they received 1059 stated that "the United States should absolutely refuse to be drawn into a war with Japan." Almost as many, 1039, voted that "American citizens should immediately leave the danger zone or remain strictly at their own risk." Ninety-two per cent, or 1093, voted that "the president should declare that to supply American loans to fighting nations is against public policy" while 1032 voted against the exportation of war supplies to either combatant.

* * *

The Bishop of Kansas, James Wise,

was the preacher last week at the Lenten Services in New Orleans, held under the auspices of the Church Club.

* * *


The Rev. Harry Price, assistant at St. James the Less, Scarsdale, N. Y., since 1928 has been elected associate rector of the parish.

* * *

Bishop Freeman of Washington confirmed a class of forty last Sunday at St. Margaret's, Washington.

* * *

A Lenten Clinic was held from March 6th through the 13th at Emmanuel Church, Great River, N. Y., conducted by the Rev. John Gayner




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Banks. The purpose of the clinic was to stress the positive side of Lent, and particularly the healing power of Jesus Christ.

* * *

The Rev. Richard W. Trapnell, general secretary of the field department of the National Council, completed a week's mission on the 13th at St. John's, Bethesda, Maryland.

* * *

About two-thirds of the clergy of Rhode Island have responded to the appeal made recently that they follow the example of the clergy of Massachusetts and take cuts in their salaries, the money to be sent to the National Council to help with the \$400,000 that must be raised in order to carry on the work of the Council. The total amount pledged is \$4,253.

* * *

Bishop Stires of Long Island, in a recent sermon at the Messiah, Brooklyn, N. Y., supported Bishop Manning's recent statement that the clergy have the right and the duty to speak from the pulpit on public questions of high morals important to the community. He also strongly denounced the political conditions that have been revealed by the Seabury investigation. "I plead," he said, "for such a demonstration of faith for that champion of honesty and justice, such a pledge of support for the crusade waged in our behalf, as will give him the encouragement he has earned and will inform all holders of public office that we shall insist upon the continuance, and, if necessary, the enlargement of this investigation until we can be sure that we know the truth concerning public servants and their methods."

* * *

Work has been started on the construction of a new \$160,000 fireproof dormitory and dining hall for Williams Smith College, Geneva, New York.

* * *

Close to three and a half million dollars has been raised for the Program of the Church in the diocese of New York during the past six years. Two million of this has gone to the National Council, the remainder being spent upon missionary projects within the diocese. Over one-half of the three and a half million was given by just ten New York City parishes.

* * *

Here is a new sort of subject for a parson—"Tropical Fishes and Their Scales." It was the subject of an address given recently by the Rev. W. F. Bumsted of New York before the Aquarium Society. Versatile lot, us clergy, what?


* * *

The diocese of Pittsburgh hopes to raise \$7,000 for the deficit of the National Council. There was a conference of the clergy on March 7th, called by Bishop Mann, when plans

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were made for a campaign to end with an offering Whitsunday.
* * *

Captain Mountford of the American Church Army is planning to attend the jubilee conference of the Church Army in London in May. It will be his first trip back to his native land in eight years.
* * *

The Rev. Francis W. G. Parker of the Order of Holy Cross conducted a preaching mission at St. Simon's, Brooklyn, from February 28th thru the 4th of March. One of the features was the children's mission, when the method used at the Church of St. Sulpice, Paris, was used. I am not sure just what this method is beyond the statement in the news story that it is a blending of the old monastic ideal with modern psychology. Sounds interesting.
* * *

The Transfiguration, Buffalo, recently completed, dedicated their new church on March 13, with Bishop Ward of Erie officiating.
* * *

With this drive on for \$400,000 for the deficit there is real danger that the one non-quota offering of the Church—the Good Friday Offering—will suffer. If it does it will mean the withdrawal from important work being done in the Holy Land under the direction of Canon Bridgeman and Rev. John Panfil who has been in charge of the Assyrian Mission in Mosul.
* * *

A chapter of the Brotherhood of St. Andrew has been organized among the lepers on the island of Kusatsu, Japan.
* * *

The social service commission of the diocese of New York is issuing from time to time most valuable multigraphed bulletins, dealing with questions of social importance. The latest one deals fully with unemployment insurance, telling you briefly what has been done, what some of the difficulties are and what legislation has been proposed.
* * *

Signs of Spring — the first announcements of the Church summer schools and conferences. The dates of the Wellesley Conference have been announced as June 27th to July 8th, with the Blue Mountain conference being held at the same time. Here are some of the leaders at Blue Mountain this year; the Rev. Thomas A. Conover of Bernardville, N. J.,

who is to be the chaplain; Rev. James T. Addison of Cambridge Seminary; Dr. J. R. Brackett of Boston, a social service authority; Miss Mary Brisley of the Church Mission of Help; Miss A. H. Brown, member of the child study commission of the National Council; Bishop Creighton, secretary of the department of domestic missions; Miss Elizabeth Frazier, member of the child study commission; Rev. Frank Gavin of the General Seminary; Miss Mildred Hewitt, secretary for Church schools of the department of religious education; Miss Joy Higgins, member of the commission of religious drama of the department of religious education; Rev. L. C. Lewis of Philadelphia; Rev. W. Brooke Stabler, secretary of college work of the department of religious education; Rev. C. L. Taylor of the Cambridge Seminary; and Rev. F. Walter Williams, rector of St. Dustan's College of Music.
* * *

We are coming to a truer sense of values, so Bishop Fiske told a congregation at the Transfiguration. He preached at the noonday services at this New York parish.

"Religion, as it is constituted in America, is an afterthought," he said. "After material comforts have been provided and social desires

satisfied, after men have lived their lives and fought their battles, taken their pleasures and heaped up their possessions, then they think to propitiate their deities. What they do is hardly more than an apology for giving God 'the go-by.' A rich man

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"May we not hope," he said, "that out of this long period of depression will come a truer sense of values? We are discovering that 'a man's life consisteth not in the abundance of things he possesseth.' We find ourselves driven to think of the things which abide.

"Men who never thought very much about religion are thinking about it now. Business men have told me that without religion there is no hope of an improvement in conditions. Industry and business are earnestly seeking to rebuild on firmer foundations. All the commissions in the land cannot induce people to stop hoarding money if they have lost faith in investment bankers and in political blowhards. What religion can do is to bring faith and hope and good will. It can bring confidence and trust. The only hope for our future lies in the return to spiritual values."

* * *

This may be old to you. It is an ancient prayer that was found in Chester Cathedral:

Give me a good digestion, Lord,
And also something to digest.
Give me a healthy body, Lord,
With sense to keep it at its best.
Give me a healthy mind, good Lord,
To keep the good, and pure in sight:
Which seeing sin is not appalled,
But finds a way to set it right:

Give me a mind that is not bored,
That does not whimper, whine or sigh,

Don't let me worry over much
About the fussy thing called I.
Give me sense of humor, Lord;
Give me the grace to see a joke;
To get some happiness from life
And pass it on to other folk.

* * *

Religious leaders of the country, Catholic, Protestant and Jewish, met in Washington last week for a three day conference on religious prejudices and ways to allay them. Prejudices in text books, religious discrimination against job-seekers, harmful missionary tactics and other matters of a like nature were frankly discussed. The opening session, broadcast, was addressed by Bishop Freeman, the Rev. F. J. Haas, Roman Catholic, and Rabbi Abram Simon of Washington. On Wednesday evening Newton D. Baker gave an address over a nationwide hook-up.

* * *

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SCHOOLS

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THE WITNESS

931 Tribune Bldg. New York City

Greenville, S. C., was elected director of evangelism on the national commission on evangelism, at a meeting of the commission held recently in New York. His job will be to keep in touch with "The Seventy" (a group holding missions from time to time under the auspices of the commission), to correlate and unify all existing agencies in the Church dealing with evangelism, to cooperate with the National Council in their evangelistic programs, to serve on the faculty of the College of Preachers. He starts on his job May first.

* * *

The Young People's Fellowship of Buffalo held an institute during Lent, meeting each Tuesday—supper, chapel and then group meetings to discuss "The Church Through the Ages."

* * *

They have a new church at Fort Thompson, South Dakota, replacing one that is nearly sixty years old, damaged by tornadoes and in bad repair. The consecration services of the new building began with a memorial service in the old building, followed by a solemn procession into the new church. In the line of march, besides parish organizations, there were about twenty people who had been baptised in the older church before 1883. There have been 315 baptisms and 661 confirmations in the mission since the days of its builder, the Rev. Hakeliah Burt. The late Archdeacon Ashley began his ministry here in 1874 as Mr. Burt's assistant.

The mission is the headquarters of the Dean of the Niobrara, the Rev. David W. Clark, now completing his thirteenth year of work in this field.

* * *

A Pastoral Letter on Disarmament and World Peace has been issued by the Archbishops and Bishops of the Church of England in Australia. They say: "We can no longer believe that if you want peace you must prepare for war: rather it is true that if you prepare for war long enough and diligently enough, you must certainly get it."

* * *

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RUPTURES

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Trade Mark

BROOKS APPLIANCE CO., 343 State St., Marshall, Mich

A parish in Baltimore, which is an American city, recently sent a box of toys to Manila, which is also an American city. The toys were marked "Made in Germany." The mission in Manila had to pay duty on them, regardless of the fact that duty must already have been paid when the toys first came to the United States from Germany.

* * *

A kind of dragon, very huge, lives under the mountains in China, and on rare occasions bestirs himself or turns over in his sleep, caus-

ing floods of water to rush down onto the plains. This accounts for last summer's floods. So the uneducated country people tell you in one part of China. The Rev. John Magee met an elderly man who had actually seen part of this august animal.

* * *

Bishop Davis of Western New York, upon the advice of his physician, is spending the month of March some place where it is warmer than it is in Buffalo. He had pneumonia last winter and has not as yet fully recovered his strength.

Services of Leading Churches

Cathedral of St. John the Divine

New York City
Amsterdam Avenue and 112th St.
Sundays: Holy Communion, 8, 9, 9 (French); Children's Service, 9:30 A. M.; Morning Prayer or Litany, 10 A. M.; Morning Prayer, Holy Communion and Sermon, 11 A. M.; Evening Prayer, 4 P. M.
Weekdays: Holy Communion, 7:30 A. M. (Saints' Days, 10:15); Morning Prayer, 10 A. M.; Evening Prayer, 5 P. M. (Choral).

The Incarnation

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

Trinity Church, New York

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

The Heavenly Rest and Beloved Disciple, New York

Rev. Henry Darlington, D.D.
Fifth Ave. and Ninetieth St.
Sundays: Holy Communion, 8:00 a. m., Church School 9:30 a. m., Morning Service and Sermon 11:00 a. m., Vespers 4:00 p. m., Evening Prayer 8:00 p. m.
Saints' Days and Holy Days: Holy Communion 10:00 a. m.

Little Church Around the Corner

Transfiguration

1 East 29th Street
Rev. Randolph Ray, D.D., Rector
Communions, 8 and 9 (Daily 7:30).
11—Missa Cantata—Sermon: 4—Vespers.

Grace Church, Brooklyn Heights

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

Grace Church, New York

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

Grace and St. Peter's Church

Baltimore, Md.
(Park Avenue and Monument Street)
The Rev. Robert S. Chalmers
The Rev. Harold F. Hohly
Sundays: 8, 9:30 and 11 A. M.; 8 P. M.
Week Days: 8 A. M.

Gethsemane, Minneapolis

Rev. Austin Pardue
4th Ave. South at 9th St.
Sundays: 8, 9:30, 11 and 7:45.
Wed., Thurs., and Holy Days.

Trinity Cathedral, Cleveland

Sundays: 8, 11 and 4.
Daily: 10:30.

Grace Church, Chicago

(St. Luke's Hospital Chapel)
Rev. Wm. Turton Travis
1450 Indiana Ave.
Sundays: 8, 11 A. M. and 7:30 P. M.
Week Days: 6:40 A. M. except Monday.
Holy Days: 10:30.

ST. PETER'S CHURCH

3rd and Pine Sts., Philadelphia
Rev. Edward M. Jefferys, E.T.D., Rector.
Sundays: 7:30 A. M. Holy Communion.
11 A. M. Morning Service, Sermon and Holy Communion.
8 P. M. Evening Service and Address.

Christ Church Cathedral

HARTFORD, CONN.
Cor. Main and Church Streets.
The Very Rev. S. R. Colladay, D.D.
Sundays: 8:00, 10:05, 11:00 a. m.; 7:30 p. m.
Daily: 7:00, 12:10; 5:00.
Holy Days and Wednesdays, 11:00 a. m.
Holy Communion.

Christ Church, Cincinnati

Rev. Frank H. Nelson
Rev. Bernard W. Hummel
Sundays: 8:45, 11 A. M. and 5 P. M.
Holy Days: Holy Communion, 10 A. M.

Church of the Advent, Boston

Mt. Vernon and Brimmer Sts.
Rev. Julian D. Hamlin
Sundays: Holy Communion, 7:30 and 8:15 A. M.; Young People's Mass, 9 A. M.; Church School, 9:30 A. M.; Matins, 10 A. M.; Solemn High Mass and Sermon, 10:30 A. M.; Solemn Evensong and Sermon, 7:30 P. M.
Week Days: Matins 7:15 A. M.; Mass 7:30. Evensong 5 P. M.; additional Mass Thursdays and Holy Days, 9:30 A. M.

St. Mark's, Berkeley, California

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

St. James, Philadelphia

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

St. Mark's, Milwaukee

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

THE GOOD FRIDAY OFFERING

Sanctioned by General Convention

Assists the Jerusalem and the East Mission maintained by all churches within the Anglican Communion centering around the Cathedral of Saint George the Martyr



THE RT. REV.
RENNIE MACINNES, D.D.
Anglican Bishop in Jerusalem
Who Died Christmas Eve, 1931

In Jerusalem
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serves as
American Chaplain
and as instructor
of Armenian
and Syrian Students.



FACULTY AND DEACON STUDENTS OF ST. JAMES' THEOLOGICAL SEMINARY

GENERAL Convention, by sanctioning this Good Friday Offering, has afforded an opportunity for the Episcopal Church to express itself as a unit. It is a free-will offering. The action of General Convention is based upon recognition of a challenging opportunity for willing sacrifice that puts aside every conflicting interest on the day sacred to our Lord's Passion.

Unless other arrangements have been made by the Bishop of the Diocese, checks should be made to the order of Lewis B. Franklin, Treasurer, and marked for Good Friday Offering. This Offering does not apply on the quota.

Commission on Ecclesiastical Relations, Church Missions House, 281 Fourth Ave., New York