

# *The* **WITNESS**

CHICAGO, ILL., APRIL 21, 1932

## The Christian Message

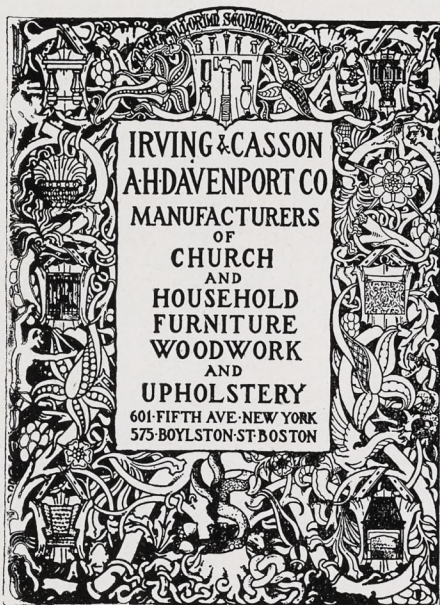
*by*

TOYOHICO KAGAWA

THE Christian Message must mean the reconstruction of society, nothing less! A notable characteristic of Jesus Christ was His eagerness to reach the least of men. By reaching the least we reach the masses, and by changing the masses we change society. The redemption of Jesus is a hundred per cent redemption—spiritual, physical, economic, political and social. We have been inclined to interpret Christianity as concerned with spiritual and individual redemption only. It is an interpretation that is entirely too comfortable.

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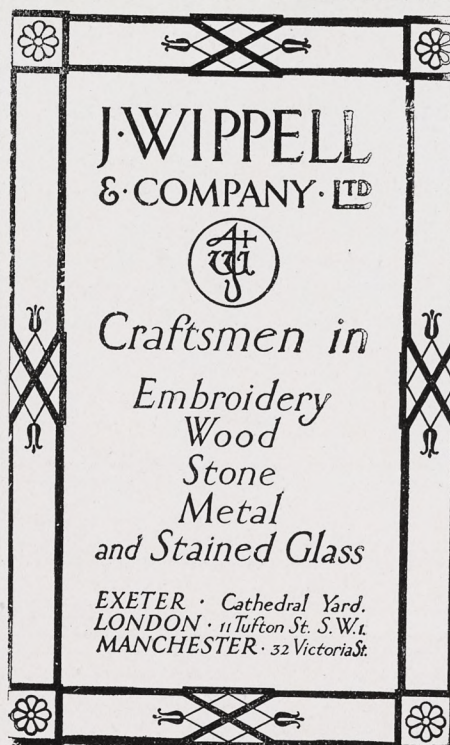
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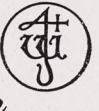
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# THE WITNESS

*A National Weekly of the Episcopal Church*

Associate Editors  
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IRWIN ST. J. TUCKER

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THE WITNESS is published weekly by the Episcopal Church Publishing Company, 6140 Cottage Grove Avenue, Chicago, Illinois. The subscription price is \$2.00 a year; in bundles of ten or more for sale at the church, the paper selling at five cents, we bill quarterly at three cents a copy. Entered as Second Class Matter April 3, 1919, at the postoffice at Chicago, Illinois, under act of March 3, 1879.

FOLLOWING THE MEETING of the National Council in February there appeared in this paper an editorial dealing with National Church affairs. On the eve of the meetings of the House of Bishops and of the National Council next week in Garden City we repeat the suggestions made in that editorial. First we believe that the present situation calls for a committee of trained investigators to thoroughly study every work of the National Council in order to discover whether it is producing commensurate with the costs. Second, we believe that the whole matter of cuts in the budget should be reopened in order that the work in the field may be the last to suffer. The responsibility for the recent budget cuts was placed on executive officers who were themselves, with their departments, involved. We believe that the cuts should have been made by an impartial and disinterested group. The entire work of the National organization is important. But when funds are not available to carry on the entire work of the Council, we believe the people of the Church want the first cuts made, where the General Convention said they should be made, by administrative and departmental economies.

THE PLIGHT OF our Church Weeklies is most adequately set forth in a brochure by the Church Literature Foundation, a corporation which is attempting to raise an endowment of a quarter of a million dollars for the support of *The Living Church*. If the value of a Church newspaper is questioned by anyone we believe the reading of this brief thesis, "Building for the Future," will do much to change his attitude. However, there is little question, we believe, about the need. Some possibly believe our Church could get along with fewer weeklies, but as the brochure points out, our Church is at once Catholic and Protestant, Liberal and Conservative, Modernist and Traditional and "the synthesis of these varying viewpoints demands a press that provides adequate expression for each of them." The author then generously gives it as his opinion that the four present weeklies "satisfactorily accomplish the purpose of providing expression to these varying viewpoints while each of them is thoroughly loyal to the Church as a whole." Under just which classification he would place THE WITNESS he does not

say. Bishop Johnson, our editor, was once asked by an irritated subscriber: "Just what is the policy of THE WITNESS anyway?" His reply was briefly but adequately as follows: "Dear Madam; Replying to your recent inquiry as to the policy of THE WITNESS, I beg to inform you that our policy is exactly the same as that of the Episcopal Church. We haven't any." However we do hope that we are correctly described as being thoroughly loyal to the Church, and we mean to be sufficiently comprehensive in our point of view to be acceptable to all schools of Churchmanship.

THE INTERESTING QUESTION of course is why our four weeklies cannot be self-supporting. The answer to this question is given as follows: "In this era of high-pressure salesmanship and mass advertising, scarcely any religious periodical is self-supporting. It is well known that it is not the money received from subscriptions but that from advertising that supports any periodical. But the whole trend of modern advertising has been to mass circulation so that the religious and other class periodicals of comparatively small circulation have been entirely eliminated from the advertising budgets of large national advertisers. Therefore practically all religious periodicals today incur an annual deficit which must be met either by the gifts of those who are interested in having them continued, by grants from a Church board, or by the income from an endowment." The officers and trustees of the Foundation conclude by proposing an endowment for the maintenance of *The Living Church* and state most emphatically "that unless this endowment is raised, within a short time, *The Living Church* will have to be discontinued." We cannot believe that the Church will allow a periodical which has served so long and so well to pass, and we are convinced that some method will be found to prevent such a catastrophe. In saying this we are not unmindful of similar situations that exist on the other weeklies. The matter was the subject of considerable discussion at the last General Convention, though it was finally decided that it was impossible to give them any aid. Faced with the fact that the Church is about to lose its press, with its great integrating and unifying force, possibly some of our Church leaders will be prompted to reopen the question.



# THE STORY OF THE CHURCH

## *XI. Before the Reformation*

By

BISHOP JOHNSON

IT IS quite the fashion for those who are critical of the Anglican Church to point to Henry VIII as its founder, thus raising two questions and blending them into one indictment. Henry's morals were one thing and his relation to the English Church quite another. There is little or nothing gained by throwing mud at the characters of the fifteenth century. Perhaps it is enough to say, "like Pope, like King." If Henry was a licentious king he differed in no way from Pope Sixtus IV (1471-1484) who was accused of advancing his illegitimate children to profitable positions; or Innocent VIII (1484-1492) of whom it was facetiously said, that "God willeth not the death of a sinner, but rather that he should pay and live" and then Alexander Borgia (1492-1503) who was accused of murder and lust. When someone said that Alexander sold the keys, it was replied that he bought them, so he had the right to sell them.

Henry was no better and no worse than the Popes from whom he received his inspiration. If his character reveals anything, it reveals the low standard of morals and justice as administered by the Church in his day and before him. Whether he founded another Church or not is a question which we will consider later, but that he was what he was cannot be attributed to any other causes than those that surrounded him in the Church in which he was reared. The conditions preceding the reformation were certainly terrible and if revolt is ever justifiable it was when Martin Luther nailed up his theses for public consideration. Outside of the general immorality which characterized those in high places, there were three abuses which cried to Heaven. First, there was the abuse of clerical privilege. The papacy was a law unto itself. It could repudiate its own contracts and claimed to be answerable to no man. All clerics were exempt from secular courts, and by the word "cleric" was meant nearly any one who could read and therefore held a minor office in the Church. "Touch not mine anointed" was the theory upon which this condition was based. But laymen were not exempt from clerical courts and the inquisition. If one looks at Italy, Spain, and Mexico as having been priest ridden, the situation was mild compared with the heavy hand of the ecclesiastic in the Middle Ages. Annas and Caiaphas would have felt perfectly at home in the hierarchy of those days.

Second, there were the appeals to Rome which were made easy by the Pope and very expensive by his satellites. Papal law courts claimed the right to most any sort of appeal and the briefs cost from twenty to forty times their legitimate fee. The papal curia was filled with ecclesiastical lawyers. The papacy reaped a large revenue from its taxing of the scribes who in turn made large money from charging the litigants. It was es-

timated that more money went into the Papal treasury during the reign of Henry IV than went into the royal coffers, and this exportation of coin created a serious economic situation in England.

Third, the sale of indulgences. Sellers of pardons travelled over Europe and sold the remission of sins for a few shillings per capita. "Everywhere" says Erasmus, "the remission of purgatorial torment is sold: nor is it sold only but forced upon those who refuse it." The performance of Tetzels—who sold indulgences in order to collect money for rebuilding St. Peter's Church in Rome became the immediate cause of Luther's revolt. In Luther's theses (No. 48) he said, "Christians should be taught that the Pope in granting pardons has both more need and more desire that devout prayer should be made for him, than that the money should be readily paid"—and again (No. 82) "Why does not the Pope empty purgatory for the sake of most holy charity and of the supreme necessity of souls, if he redeems an infinite number of souls for the sake of that most fatal thing, money, to be spent on building a basilica." It is no wonder that Luther was disliked by the hierarchy. The truth is that the Papacy had become the open sore of Europe and from it the whole body was becoming sick. The Papacy had in 1500 A. D. become its own *reductio ad absurdum*.

But here again one must raise several questions. One has no right to deny the great benefits which the Church had received from the See of Rome in the past because the power of the Keys had fallen into evil hands. It is difficult to reconcile that Papacy with infallibility, if that word has any definite meaning. It is not difficult to reconcile it with a primacy which it had enjoyed and might enjoy again in spite of evil men. And then again, while one sympathizes with Luther in that which he opposed, it does not necessarily follow that he provided the right remedy. It is rather difficult to discriminate between the powers exercised by the Pope from those subsequently exercised by Luther, when power was given unto him, excepting that Luther's power was not of so mercenary a character. The Papacy had no doubt fallen upon evil days and into evil hands, but that fact does not establish the need of changing everything in the Catholic Church in order to correct the evil.

Erasmus, who agreed with neither Pope nor Luther, caustically commented upon the folly of the latter who in his desire to cleanse a vase must first smash it into pieces. Luther did not settle the question of how to amend, by stressing the necessity of amending. That a reformation was necessary is evident. What kind of reformation was advisable is a different question and the divided state of Christendom today is a sign of the difficulty in answering it.



There were three different kinds of reformation attempted. First, the movement of Luther, Calvin and Zwingli, which substituted for the Catholic Church several individualistic systems in which they changed the nature of the faith, the sacraments and the ministry as well as the worship of the Church, and in which none of them agreed together. It was folly to attribute the wickedness of the hierarchy to their form of worship. It was rather due to the invasion of the Church by the secularly minded.

Second, the movement in England which proceeded from political and economic causes rather than from theological differences; which owed a temporary success to the personal problems of Henry VIII; but which became a settled policy under Elizabeth after Mary's ill-fated return to Papal control.

Third, the Counter Reformation of the Roman Church itself which removed many of the old abuses and gave an impetus to great missionary and philanthropic movements.

One ought to study these various reformations without passion and determine for himself which reformation conserved those elements of the faith most essential to the Church's life and mission. In the fifteenth century judgment gave way to passion and no judicial decisions made under the influence of violent passions can be held as valid.

It is interesting to note how the three most interesting characters of this period took the Reformation. Erasmus refused to go with the reformers and found himself out of joint with the Papacy. Sir Thomas More refused to accept Henry's claim to be the head of the Church in the same cool-headed way that he would have repudiated the claim of the Pope to be the head of the State. Henry cut off More's head and ended the argument of the best mind in England. John Colet was the third of this remarkable trio. He was the founder of St. Paul's School. He remained in the communion of the Church but disapproved of many of her practices. He died before Henry's separation from the Pope. These three men were the outstanding scholars of the time and their reaction to the Reformation illustrates the difficulties of the situation. None of them approved of Luther. None of them approved of the abuses in the Roman Church. None of them cared to exchange the Pope for the King as head of the Church. They preferred however the status quo with all of its difficulties to the substitutes then offered.

No one can say what they would have done if they had had the opportunity to conform to an historic Church in which neither King nor Pope was supreme, but from a reference to More's Utopia, it would seem that such was their ideal.

(To be continued)

## KEEPING THE CHANNELS CLEAR

By

OLIVER J. HART

*Rector of St. Paul's, Chattanooga*

THE National Council is appealing for an Emergency Offering of \$400,000 on or before May 15th. This sum is needed so that the Budget, already cut to a point that threatens disaster, may be balanced for the final six months of 1932. We must do our part in responding to this appeal but little permanent good will be accomplished if the whole work of the Church is not established upon foundations of greater security. Two things are necessary—direct information to our people and a direct method of response. The first of these means giving our people the facts. This is important and necessary but it is only half of the job. The other half is equally important. It deals with the channels of expression. Let us tell our people the story of the Program and at the same time let us do everything in our power to see to it that they have a simple and direct way in which to respond.

This involves three steps: First, the National Council must see to it that every nickel possible gets to the field. They can not be too careful about keeping the cost of administration down to a minimum. Constructive criticism of the Council's actions will always prove beneficial because they should be kept informed about what the people want them to do. But it is obvious that

we must leave it to them to work out the details if we are to function as a National Church and not as a loosely-federated group of individual dioceses.

Second, the relationship between a Diocese and the National Church must be a real partnership. The diocese must forward to national headquarters each month a designated percentage of all receipts. Some dioceses now take care of their own needs first and send on to National Headquarters only what, if any, is left over. This gives the diocese a monopoly and destroys the partnership. It erects a very difficult barrier between the individual communicant and the General Program of the whole Church. It would be ideal if the diocese could guarantee to the National Church a fixed sum for each year. Then the National Council would be able to plan its work efficiently, but where a diocese is not in a position to guarantee all or a greater part of its quota, then it can at least let its people know what percentage of receipts will be forwarded to National Headquarters.

Third, the channel must also be kept clear through the parish to the diocese. The simplest way of doing this is to use the duplex pledge. What the individual communicant gives is his own concern but everyone who wants to give to the work of the Church outside



his own parish should have a direct method of so doing. Some parishes may have outgrown the need of such a method. They may have become so missionary-minded that a tin can would do. But will these parishes be willing to stick to a simple method until the whole Church catches up with them and is ready to take a higher step? Certain parishes have evinced a fine spirit of corporate responsibility by assuming their full quotas and paying one-twelfth each month, even before the rector's salary. This is, of course, done on the basis of the single pledge. The tragedy is that certain other parishes have adopted the single pledge before they were ready to place the full quota as the first item on their budgets. The results can be seen all around us. The vestry becomes the final arbiter of the disposal of the offerings of the people. Not infrequently a contributor has to hurdle an elaborate parish budget to get anything outside to the Diocese and National Church. There is a steady decrease in the giving to the quota. Some parishes adopt the single pledge on the theory that they will force all contributors to give to missions whether they want to or not. In such cases the directors of such a plan are the only ones being fooled. The individual contributor is not being educated. His interest in the Church's work is not being aroused. No progress is being made as far as he is concerned.

You simply cannot get away from the necessity of missionary education. In the last analysis, the scope and purpose of the Church's work will be determined by the individual contributor. Give our people the facts and then give them a simple and direct channel through which they can express themselves and we will be continually building up a more stable support of not only the parish program but of the diocesan program and the National Church program as well.

## *Missionaries' Salaries*

By

GEORGE PARKIN ATWATER

THE salaries of all missionaries under the care of the National Council have been cut ten per cent. The National Council has issued a bulletin in which it states that about \$200,000 will be saved by this cut.

The first concern of the Church should be to restore these salaries. I believe that many people think that if the Church raises \$400,000 on or before Whitsunday, that the salaries will be restored. But in this the people are mistaken. That sum will only enable the National Council to carry on during the last six months of 1932 under the reduced budget. The restoration of the salaries should be the first charge against the \$400,000, even if there must be further curtailment in other directions. For example, we can save probably \$40,000 by discontinuing the "Church at Work."

The reasons for restoring the missionaries' salaries are these: (1) Every missionary has gone to his work with an understanding that his support would come

from the Church. We are not keeping faith with them if we reduce salaries. (2) Constant appeals are made to congregations, to organizations, and to individuals to support the quota, because thereby they support missions. That is the big plea. Many people are unaware that only a portion of each gift to the quota goes to missions. The people give enough to maintain the salaries of missionaries, and they give with the understanding that the money goes to missions. (3) Missionaries are often far from home and isolated. They are often in an environment which provides no extra support of any kind. A ten per cent cut will inevitably produce a mental state not for the good of the work. (4) No person can cut each item of expense uniformly 10%. He often cannot reduce rent by that amount. Nor can he reduce insurance premiums. The burden of the cut falls on items in which most people of small salaries already feel pinched, that is, in food and clothing. (5) The most powerful and vital factor in our missionary work is the missionary. Give a real teacher a tent and he can have a school. We do, of course, need buildings and equipment, but most of all we need men and women. To underpay persons is a destructive policy. Nor do we want missionaries who are meek and resigned when subject to injustice. Whatever may be the pious acquiescence of an occasional person (as printed with complacent approval in our papers) the missionaries as a whole are right in feeling that some one has "let them down." And it is not the people in the parishes. They have given enough money to pay the missionaries. (6) Missionaries necessarily become experts in special work. Many of them have had to learn foreign languages. Their fields are quite different from home parishes. Consequently they become more and more valuable to the Church. To make a sudden cut of salary sets a precedent that might well cause men and women to pause before undertaking the labor, hardship and sacrifice incident to the missions. (7) No sane man wants to put his life's work, his family, his future into the hands of irresponsible employers. It is not courage, or hardihood, or consecration to jump off a cliff for the sake of the Church. We have an implied, if not an explicit, contract with missionaries. A ten per cent cut in salaries is a breach of that implied contract which will be disastrous to our future.

The appeal for Whitsunday will have far more "punch" if there is hope that the missionary salaries be restored. And there is a very strong conviction that economies can be effected and certain projects postponed that will in no wise affect the general future of our work.

A few of the missionaries may be able to make a donation of ten per cent of their salaries, but it should be entirely voluntary, not compulsory. We do not "save" an institution by "wrecking" its producing agents, any more than Congress can save the financial standing of the government by wrecking the business enterprises of the nation by improper taxation.

The Bishops of the Church and the National Council will meet next week at Garden City, Long Island. The Church eagerly awaits some cheering news from their deliberations, and the most cheerful news would



be economies in non-essentials had been made, that the salaries of missionaries had been restored, and that the financial system has been made sure by assuring the National Council a stable income.

## Let's Know

By

BISHOP WILSON

CAIN'S WIFE

THE other night I was coming home by train from a Confirmation appointment. In the smoking compartment I fell into conversation with a group of men, one of whom soon became highly vocal on the subject of religion. Much to my surprise he finally burst forth with the question as to where Cain got his wife when Adam's family were the only created humans on the earth. I had thought that particular gag had been dead and buried these many years.

"Come now," I said. "You are not seriously asking that exploded riddle?"

"Your Bible says so," the man persisted, "and I would like to hear you explain it."

"Did you ever hear of a picture in words?" I asked. "That's what the Genesis story is. It pictures creation in the personal terms of one man and one woman and their family, representing human life itself."

"But it says Adam and Eve and Cain and Abel," the man declared.

"Certainly," I answered. "The word 'adam' means 'man', the word 'eve' means 'living', and in the same way 'cain' means 'possession' and 'abel' means 'vanity'. The story tells of the beginning of human existence when Man married Life and sought for Possession which proved to be Vanity. That's common experience, isn't it and it must have had a beginning. Suppose I tell you that Columbus discovered America. Does that mean that this one man got into a rowboat by himself and came across the Atlantic?"

"It means he was the leader of the crew," my questioner admitted.

"Certainly," I went on. "Columbus represents the expedition just as Adam and Eve represent primitive life. Let me tell you another story. Many years ago Pioneer married Companion and they came out to settle the wilderness of Wisconsin. They had two sons, Greedy and Tragic. The two boys learned to fish and trap. When they grew up, they divided the neighboring stretch of river between them so that each had his own fishing and trapping grounds. It seems that Tragic's catch was always larger and better than Greedy's probably because he was a better hunter. But Greedy became insanely jealous and one day slew his brother and stole his bag of game. Failing to explain his brother's absence to their father, Pioneer, and pursued by his own conscience, Greedy ran away to wander thru the woods alone. Eventually he settled down, married, and made a new home but all his life long he lived under the depressing shadow of his early crime. Ever since that time people have been

fighting over the water rights of the lakes and rivers of Wisconsin, with frequent alternations of greed and tragedy.

"That's a true story of how civilization came to Wisconsin. It is much more true and much more interesting than all the government statistics about land grants, power concessions, and agricultural progress. Would you deny the truth of it until I could produce Greedy's wife? Now read the Creation story again with the same degree of common sense. The important thing is that God created human life and man abused his privileges. That's what the old story tells. It is absolutely true and I mean it when I assure you that I believe the book of Genesis."

"I never heard it explained like that," the man murmured. "But—" and then he was off on another one.

## Lay Evangelism

By

WILLARD WARNER

AT THE first meeting of the National Commission on Evangelism held in the Mission House, New York, February 23rd, 1926, this statement was made: "Tomorrow the uppermost question before the National Council will be how to meet the budget without retrenchment. There are just two ways that this could have been done heretofore and can be done in the future. 1. By increasing the membership of the Church. 2. By increasing the spiritual perception of her members. Concerted and sustained evangelism will accomplish both of these objects and nothing else will. Evangelize or die. But the object of evangelism is not money, though it will spontaneously produce giving by making converted and consecrated Christians out of those who undertake it."

This statement is true and applicable today. The Episcopal Church in her domestic and foreign missionary districts is practicing evangelism for there that is of necessity the principal religious work. But in the domestic dioceses the saving of men's souls by means of evangelism is not noticeable on the part of even the clergy. How can the Church fulfill her divine mission or how can she justify her existence except by evangelism? Can she be longer content to make Christians in her domestic dioceses only of those belonging to her own constituency? Here very few outside the Church altogether are brought to Christ and the Church is being sustained largely by Christians from other communions.

Our Lord said, "Ye shall be witnesses unto Me," and again "Go ye therefore and make disciples of all nations." These commands were addressed not to His apostles alone but to all His disciples and the descent of the Holy Ghost at Pentecost was upon the whole number of disciples to consecrate them for evangelizing the world. So these commands apply to the laity as well as to the ministry. They are individual and per-



sonal, can not be obeyed by proxy and can only be satisfied by every Christian bearing his testimony wherever he is, at home or abroad, in his own family and his own neighborhood. Why is the Church not teaching the laity this supreme fact that they, each of them, have a responsibility to God not only to nourish their own souls but also to care for the souls of others. Is it not as if the Church was making silent Christians of its members or like the servant receiving the one talent who was afraid and went and hid his talent in the earth? Every baptised person is under sacred and avowed obligation to obey Christ's commands to make disciples. We are baptised with this declaration and "signed with the sign of the Cross in token that hereafter we shall not be ashamed to confess the faith of Christ crucified. . . ."

Engaging in corporate worship, social service and Christian education will not suffice to discharge the inherent obligation of every Christian to do personal work for Christ. The Church fails to teach and enjoin evangelism—individual witness and testimony—upon the laity and therefore fails to utilize their great potentiality in a work that is more effective in spreading the Gospel than all teaching. This is the only way to employ large numbers of the laity in spiritual service that will effectively multiply the number of Christian disciples and also the only service that will at the same time perfect the Christian and produce in him a real and lasting spiritual growth. The laity must have other than temporal duties to perform if they are to become interested in and attached to missionary endeavor. We can not become active, useful and obedient Christians except by publicly witnessing to our loyalty and love for Jesus Christ as our Savior to the end that we may win others to Him.

This requires of the Christian definite preparation by prayer, by study of God's Word, by the right use of His sacraments and by means which the Church can provide. We need to be taught and to embrace, each one of us, the four requisites of becoming a Christian, that of personal trust in Christ as our Savior; personal surrender to Him as our Lord; personal experience of the Holy Spirit; personal service for Christ as our Master. Thus the Church can teach and train her members and have in every parish groups of evangelistic workers, who, with simple organization, without by-laws except the commission and commandments of their Lord and without dues, money or conventions, would perform a greater missionary work in the domestic dioceses than is done outside them by paid missionaries.

The Church can not expect her members to be enthusiastic about giving for, or engaging in missionary work until they have that personal experience of sins forgiven, grace conferred and the indwelling presence of Christ that finds an outlet in evangelism. We have one inlet of power, the Holy Spirit, promised to all who ask and are worthy, but just five outlets of power or means of witnessing: our lives, our lips, our money, our service and our prayers. Except the Spirit of Christ constraineth us we will not live right, testify

freely, give adequately, work faithfully and pray earnestly. But if we live right and pray, can we not speak (witness) and work and give for that which we pray? How else can our prayers be sincere and effectual?

Love for Christ and loyalty to His cause determines the spiritual service of every Church member and upon that service depends the support of the Church. Personal witness for Christ is Christian evangelism and the greatest possible human means towards conversion. This can, among other ways, be attained, first, by a ministry trained in their seminaries to Personal Work and to leadership of the laity therein; second, by laying proper emphasis at confirmation time on the obligation to win others by evangelism; third, by definite assignment and responsibility to carry out this service; fourth, by making the real objective and goal of religious education and social service the development of such a Christian experience as will produce Christian witness for conversion of others; fifth, by prayer for evangelism and by proclaiming from the pulpit its definite injunctions in the Word of God.

## On Preaching

THE MINISTER, THE METHOD, AND THE MESSAGE. "Suggestions on Preaching." Rev. Harold Adye Prichard. Charles Scribner's Sons. 1932. \$2.50.

This book is the outgrowth of the author's presentation of the subject of preaching at clergy conferences and in seminary class-rooms. As the title suggests, the work is divided into three parts. The first deals with the wider disciplines of a clergyman's life, the second discusses the problem of the preparation and delivery of sermons, and the third is concerned with doctrinal content of the sermon. One cannot read this book without becoming indebted to the author not only for specific guidance on many a concrete problem but also for the openness with which he shares his own experience with his readers. Some may take exception to certain statements here and there, and some may wish that the writer had not included so much in one volume, but none can lay down the book after finishing it without remembering what he has read for the modesty, honesty, and helpfulness which characterizes Canon Prichard's spirit throughout.

Of special interest and value is the author's incorporation of the detailed statements of nine prominent contemporary preachers as to how they prepare their sermons. These nine men are Dr. Bell, Dr. Robbins, Dr. Coffin, Dr. Cadman, Bishop Stewart, Dr. Bowie, Dr. Fosdick, Dr. Norwood, and Dr. Newton. Canon Prichard permits himself no word of criticism as to the technique of any of these men, but he points out in the case of each of them the special contribution that a particular method makes to the fulfillment of the preacher's task.

J. Foster Savidge.

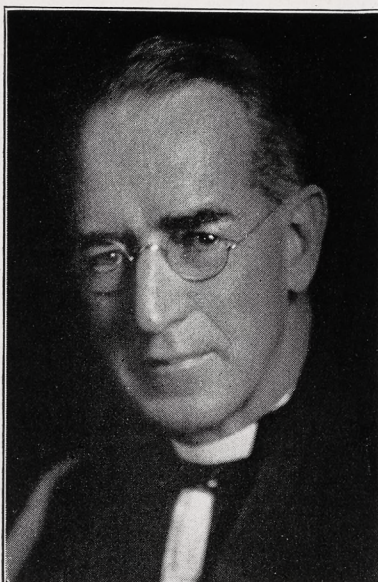


## CHURCH SOCIAL WORKERS TO MEET IN PHILADELPHIA

Church social workers of every description will be challenged by the forthcoming gatherings of the social workers of the nation at Philadelphia, May 15-21. As many as 7,000 are expected at this great annual week of the National Conference of Social Work and its constituent national agencies of which the Church Conference of Social Work is one. The primary purpose of the Church Conference is "to make religion a greater redemptive force in all social work." The Church Conference, which is an important promotion of the Federal Council of Churches, will have its headquarters at the Twelfth Street Friends Meeting House. The Chairman is Bishop Charles K. Gilbert of New York. The Conference will supply pulpits of the city with speakers on Sunday, May 15, and will hold Vespers every afternoon except Wednesday at 4:45 o'clock beginning Sunday.

Mornings will be kept free so that all church delegates may attend Division meetings of the National Conference. In these morning meetings church social workers will get the latest experience and thinking in the special fields of social work. A conference of ministers from Philadelphia and adjacent cities will be held on Monday, May 16. Bishop Francis J. McConnell will address the luncheon at one o'clock on "Changes in the Social Order Demanded by the Christian Ethic." The morning session, under the auspices of the Philadelphia Council of Churches, will discuss "Outline of a Church Program on Young People's Relationships, Marriage and Family Life." The speakers will be Professors L. Foster Wood of Colgate-Rochester Divinity School, James P. Lichtenberger of the University of Pennsylvania, and Hornell Hart of Bryn Mawr College.

During the week the Church Conference will have a series of timely discussions and a Fellowship Dinner on Tuesday night, the latter to be addressed by Dr. Edward T. Devine on "Social Ideals of the Churches." There will be group meetings of theological seminaries, church child-caring agencies, social workers on the staffs of councils of churches, rural social workers, and councils of federated church women. The themes for the various sessions include The Church and Industry, Denominational Responsibility in Social Work, Development of Local Churches as Centers of Social Work, The Church in the Field of Recreation, Staffing of Institutions for Dependent Chil-



BISHOP GILBERT  
*To Lead Social Workers*

dren, and Extension of Social Service to Rural Communities.

The Church Conference of Social Work has five major aims: "To contribute to the development of scientific methods in the social work of the Protestant churches and councils of churches of the United States. To bring church social workers together for acquaintance and discussion of common problems. To bring to church social workers the value of the discussions and associations of the National Conference of Social Work. To develop understanding and cooperation between churches and social agencies in communities. To make religion a greater redemptive force in all social work."

The Bethlehem Summer Conference is from June 26th to July 1st. The faculty: Rev. John Hart, student chaplain at the University of Pennsylvania, is to be the chaplain, and courses are to be given by Rev. H. A. Woolfall of Washington on the Life of Christ; Rev. T. B. Smythe of Reading, Pa., on Church history; Rev. Richard R. Trapnell, general secretary of the National Council on the Program of the Church; Rev. Albert W. Eastburn of Philadelphia on personal religion; Rev. A. K. Fenton of Winton, Pa., on the Young People's Fellowship; Miss Anne Vernon, social service secretary of Rhode Island, on social service; Miss Victoria Lyles of York, Pa., on principles of teaching; Mrs. T. B. Smythe is to give a course on work with girls, and Mrs. E. L. Herndon is to give a course for the Auxiliary. The Rev. Charles J. Harriman is to be the dean of the young people's counselors and the Rev. A. M. Holloway of Minersville, Pa., is to be the leader of recreation.

## NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

By W. B. SPOFFORD

I have a little problem for the class this morning. The other evening I went into a huddle with four men with whom I went to college. We first of all cleared away the inhibitions we had built up since college days, after which we got down to serious discussion. Religion and the Church came in for more than its share. Now it just happens that all four of these men had close connections at one time with the Church, in addition to all being graduates of a Church college. Three of them are sons of prominent clergymen, the other is the son of a leading layman, with an uncle who is a parson and a grandfather who was a bishop. So by tradition as well as training they are ours. Yet there is not one of them who is a member of any parish; none of them go near a church unless they happen to be visiting the old homestead when they go in order not to hurt father, mother, Uncle Jack or Aunt Minnie. To all of them the Church is an outworn, ineffective institution. They couldn't see that the Church has any important objective, while the services that the Church performs today, at tremendous cost to the public, are done more effectively and certainly more economically by other organizations such as clubs, settlements, charity organizations, and schools.

It was possible for me to point my finger at each one of them in turn and accuse him of neglecting his duty as a citizen and as a child of God. But I am inclined to believe they would have united in giving me the raspberry had I done so. For all of them are eminent citizens, serving the community well. One is a leading banker, another is a lawyer of more than average ability, the third is a college professor and the fourth is a surgeon who stands high in New York where it is no easy task to get your head above your fellows. They take their jobs and their responsibilities seriously. But they simply are not sold any longer on the Church. Now the question for the class is this: if we cannot hold these fellows in line, all brought up under a strong Church-family tradition, what is the matter with us? I think it might be worth discussing for an hour or so in our seminary classes. And in discussing it I am sure it will prove more profitable if we begin by discussing what is wrong with us, rather than following the customary procedure of denouncing our critics as being unworthy of serious consideration. Of course it is possible to say that I



might have handled this charming but difficult group more effectively had I been less eager to cast off my clerical inhibitions. But I really think that is too easy an answer. I am at my best as well as my worst when I am in a low cut vest and a red necktie.

\* \* \*

Well let's get at the news. A conference for college women to consider Christian service was held at Ruge Hall, student center at Florida State College, on April 8-10. There were representatives present from a half dozen southern colleges. Bishop Juhan was the chaplain, and the speakers were the Rev. Rankin Barnes, social service secretary of the National Council; Deaconess Maria Williams, who works in the mountains of Virginia; Mrs. Edmund Lee, former missionary in China who now helps her husband run a fine Church school at Chatham, Virginia; Miss Annie M. Stout, field secretary of religious education in the province, and Miss Hope Baskette, who does student work in the province.

\* \* \*

The Rev. Eugene Pearce, rector of St. Mark's, Toledo, Ohio, died recently after an illness of several months. He was on his way home from the south where he had been since last fall. He was the rector of Zion Church, Rome, N. Y., for a dozen years before going to Toledo.

\* \* \*

Bishop Green of Mississippi has gone in for higher education. The other day he was appointed president of the higher education board of the state by the governor. And just to show what the governor thinks of the bishop he appointed him for a twelve year term. The action was taken in order to remove the half-dozen state colleges from political control.

\* \* \*

The Great Choir of Washington Cathedral is to be formally opened at the Festival service on Ascension Day, May the fifth. Bishop Freeman is to preach in the morning and Bishop Manning of New York in the afternoon.

\* \* \*

Ninety per cent of all divorces are obtained on silly grounds according to the Rev. Harold Holt, the rector of Grace Church, Oak Park, Illinois.

"Religion has witnessed and sanctioned almost every variety of relation of man and woman in marriage," says Fr. Holt. "It has tried and discarded polygamy, polyandry, buying of wives, selling of wives, easy divorce and no divorce. Every conceivable variation from free love to companionate marriage has been approved at one time or another.



BISHOP GREEN  
*Honored by the Governor*

Out of all this has been evolved a certain concept which we call Christian.

"Both man and woman are independent individuals, free in the sight of God and morally responsible. No buying, no selling, no idea of chattels or tyranny. Two children of God standing before Him, they promise an unswerving loyalty both of body and mind within this new union into which they enter. No true relation can exist without this faith and concentration on one object of love. Wandering affections are the sign of wavering characters. We rightly suspect the person who is always changing his mind. Adultery is not of the body first, but of the mind. Few divorces are secured unless the mind has lusted after another. Some person promises more sexual satisfaction, more romance or financial support or other dominant interest. Discontent and lack of loyalty follow. Love dies. Ninety per cent of all divorces are secured on silly grounds."

\* \* \*

A diocesan acolytes service was held at the Cathedral in Albany on April 9th. There were about three hundred boys and young men there, attended of course by their rectors. The sermon was preached by the Rev. James L. Whitcomb, rector of Hoosac School. Bishop Oldham gave a short address of welcome. There was a luncheon at which the Rev. A. Vincent Bennett of Fitchburg, Mass., gave the address.

\* \* \*

The largest annual convention ever held by the Woman's Auxiliary

of the diocese of North Carolina met April 5-7 at Henderson. The occasion was the golden jubilee of the Auxiliary so about four hundred women turned up. Bishop Penick preached, Bishop Cheshire celebrated, and there was an offering of \$1500 for St. Augustine's College, Raleigh. On Tuesday and Wednesday evenings there were missionary addresses by Bishop Creighton, the Rev. Francis Cox and Miss Grace Lindley.

\* \* \*

Bishop Perry sailed from England on the 13th and arrived in New York on Tuesday of this week. He left the following day for Providence to assume diocesan duties.

\* \* \*

Bishop Bartlett of North Dakota has been stepping around since his consecration. He has already visited every parish and mission in his district. On April 5th he had all the clergy of the district together for a discussion of plans and policies. Now they are planning for a summer school out there, to be held at Pelican Lake, Minnesota, with Bishop Bartlett heading up the faculty.

\* \* \*

The associates of the Girls' Friendly Society met in New York on the 17th, 18th and 19th. There was a discussion of vocational guidance, led by Miss Helen H. Ringe, recreation was presented by Miss Ethel Bowers and Miss Helen Becht and Dr. Adele Streeseaman, authorities on unemployment and medicine also presented their ideas.

\* \* \*

The diocese of New Hampshire is to receive \$20,000 by the will of the late Mrs. Georgia B. Carpenter, and Grace Church, Manchester, receives \$15,000. The diocese, Holderness School and St. Mary's School are the residuary legatees.

\* \* \*

Leaders of the Auxiliary in the mid-west met at Brent House from April 12 to 15th. Miss Elizabeth Matthews of Glendale, Ohio, was the chairman and Miss Lindley, executive secretary, was there also. Speeches were made by Dean Frederick Grant of the Western, the Rev. Daniel A. McGregor, professor at the Western, and Professor Kingsbury of the University of Chicago.

\* \* \*

The Diocese of Central New York is carrying on a unique campaign, under the direction of Bishop Fiske, in order to pay its full share of the deficit now facing the National Council. While Bishop Fiske has been insisting upon a thorough study of the headquarters work, with suggested economies in departmental and administration service, with possibly a reorganization of the entire



work, he has also insisted that this ought not to influence Churchmen in the primary responsibility of raising funds to prevent the abandonment of missionary work in large fields. The plan in Central New York, as adopted after consultation with some of the diocesan leaders, is to send some 10,000 letters to communicants throughout the diocese, each letter signed by the Bishop himself, asking individual pledges towards meeting the deficit. An earnest effort is also in progress to help parishes which have fallen behind in their pledge payment towards raising the amounts promised.

The Rev. John Rathbone Oliver, in the Hale lectures at the Western Seminary, told the young men training for the ministry all about the various types of mental maladjustments. He talked about schizophrenia, paranoia, paresis, alcoholism, mental deficiency, phobias, inhibitions and obsessions. One always feels a little bit crazy after listening to Dr. Oliver lecture for a while, but there is value I presume even in that. In any case such information should be of the greatest help to men in parish work...and I am not taking a crack at the congregation in saying that either. Well, maybe I am but we'll let it stand.

If you are of the opinion that all is chaos in China you should have dropped in at the conference held at Wuchang recently. There were seventy-eight delegates there, representing twenty-one schools that are maintained by nine mission boards in four Central China provinces. There were services, with Bishop Roots taking the leading part; addresses, followed by lively discussions, on all sorts of subjects, such as religious education, college admission standards, and every subject taught in these schools. The purpose of the conference was to promote closer relations between the schools and to raise the standards.

Bishop Stewart of Chicago is sending a letter to every communicant in his diocese asking that he give to the fund of \$34,000 being sought to make up the national and diocesan deficit. So far the diocese has raised \$10,000.

There is a quarantine in La-Grange, Illinois, so that the missionary mass meeting of the Girls' Friendly Society of the diocese of Chicago, scheduled for a week ago, was postponed to April 24th.

Bishop Moulton of Utah was the speaker at a missionary meeting at St. Paul's, Brooklyn, last Tuesday,

under the auspices of the Woman's Auxiliary.

St. George's Day is being celebrated today at St. George's Church, New York City. A social affair is being held in the evening.

Mr. H. C. Beers, the Churchman who is the proprietor of the Art Craft Press, has a notice on page 12 of this number to which I call your attention. Having seen samples of his work I do this thinking that I am doing you a favor as well as him.

The conference of the diocese of Central New York is to be held at Skaneateles, July 6th to 11th.

Some of the leaders will be: Dr. Richard Trapnell of the Church Missions House; The Venerable A. A. Jaynes, Archdeacon of C. N. Y.; The Rev. James E. Clark, Christ Church, Oswego, N. Y.; Mr. Tom Greenwood, formerly of Church Army, now studying for the ministry doing missionary work at West Manchester, New Hampshire; Miss Mildred Fish, Trinity Church, Syracuse, N. Y.; Miss Gertrude Harris, Zion Church, Rome, N. Y.

News of a garden project in which unemployed men participated comes from Madison, Wisconsin. Last year, twenty acres of land were divided into gardens for 78 families. The Madison Garden Club was assisted by the public welfare association, a community organization, in raising money for seeds and paying for plowing. One family raised all the vegetables it needed during the summer, produced 28 bushels of potatoes, and canned 268 quarts of vegetables. It is suggested by the Madison group that local committees on organized self-help be set up on a nation-wide scale to arrange for the gardens, secure the necessary tools, and give direction to the enterprise.

Bishop Dallas of New Hampshire ordained William T. Reeves Jr. and Moorhouse L. Johnson deacons on Easter Monday in the chapel of St. Paul's School, Concord. Mr. Reeves was presented by the Rev. Frank Gavin of the General Seminary, who also preached. The rector of St. Paul's, Dr. Drury, acting for the Rev. Spence Burton, head of the Society of St. John the Evangelist, presented Mr. Johnson.

Men have been supplied with work and a church has been greatly improved as a result of a little plan worked out at Emmanuel Church, Pittsburgh. The emergency committee of the city raised cash for wages. The rector of the parish, the Rev.

A. W. S. Gardner, secured the necessary materials. Then the two were brought together—wages were paid out of the emergency fund, forty men have been kept at work and a fine auditorium, which would have cost at least \$15,000 has been constructed under the church. Money for wages ran out before the job was completed, but a flock of the men volunteered to finish the job providing they didn't receive jobs meanwhile. All they got for their labors was a nice dinner cooked and served by the women of the parish. Sounds a bit as though the church was taking advantage of a rotten situation to get an auditorium built for nothing, but as a matter of fact Emmanuel is a very poor parish and never could have had its auditorium otherwise. The church is being constantly appealed to for aid, and supplies it to the best of her ability. Dr. Gardner as a matter of fact is the chairman of the relief committee of the north side and the parish is known now, not as the "Church of Nine Millionaires" as it was 25 years ago when it was in the heart

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THE MACMILLAN COMPANY of New York issues a Biblical tale from the pen of Louis Wallis, "By the Waters of Babylon, a Story of Ancient Israel." It is the first novel which has the modern "higher criticism" as its background, and is warmly commended for historical and scientific accuracy by theological scholars. The plot is cast in a very dramatic period of Israel's history, when ethical monotheism was evolving out of paganism through a great struggle for social justice. In *The Living Church*, Dr. John H. Hopkins writes: "This brilliant book is a most helpful addition to our libraries." Bishop Francis J. McConnell says: "The author's expert knowledge of the Old Testament is manifest on every page. I found the movement easy and the narrative vivid and refreshing."

The author, whose earlier volume "Sociological Study of the Bible" is a standard work, says: "The Bible should be re-examined as a literature produced in hard times, which raises the problem of social justice and world peace. The Scriptural conception of one true God entered the human mind as a revelation taking form through the pressure of economic and sociological forces identical in nature with the forces which are now influencing religious thought."

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Art-Craft Press, Box 131A, Lanesboro, Mass.

of the fashionable district, but as the Church of God's poor.

\* \* \*

A professor from the University of Chicago recently travelled about to 152 colleges giving intelligence tests. She now reports that Hobart and William Smith Colleges, both Church institutions as you know, rank in the first twenty. The median score for the 152 was 147 points. The median score for Hobart and William Smith was 177.

\* \* \*

Page House for women, a new development in the work of the Detroit City Mission, has been opened, with the Rev. R. E. Randall in charge. St. John's parish turned over a house that they owned. It has all been fixed up, the work having been done largely by men from Mariners' Ill, a place for homeless men, and is now spick and span for homeless women and girls.

\* \* \*

Changes in the diocese of Bethlehem; Rev. Kenneth E. Heim, special student last year at the General, has begun his work as associate minister at the Pro-Cathedral, Bethlehem; Rev. John H. Dickinson, rector at Hazelton, Pa., becomes the rector of Trinity, West Pittston on May first; Rev. A. E. Koch, rector of Trinity, West Pittston, goes to Hazelton. Just an exchange, that's all.

\* \* \*

The Rev. Sheafe Walker has become priest-in-charge of All Saints, Littleton, New Hampshire.

\* \* \*

The Council of the diocese of Louisiana has passed a resolution approving the effort of the National Council to raise \$400,000 to make up the deficit. They also resolved that "it is the sense of this Council that if further reductions are required, these reductions should be made in such ways as will not require further reductions or curtailments in our domestic and foreign missionary work."

\* \* \*

Construction has been started on the permanent camp for the diocese of Georgia, on St. Simons Island. The first building will be an administration building. It is hoped that another building will follow soon. In the meanwhile a house has been rented so that the camp for young people will get under way on the Fourth of July.

\* \* \*

Three regional conferences have been held in Western New York to discuss plans for raising funds for the deficit of the National Council. They were held at Buffalo, Batavia and Jamestown. Addresses were made by Mr. A. F. Freeman, finan-


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#### DEVOTIONAL

The Confraternity of the Mystical Life (see page 218 of the *Living Church Annual* for 1932) offers monthly studies in Personal Religion, sent by post, without obligation other than voluntary donations. The work of the C. M. L. is commended by many bishops and priests of the American Church. First study sent on request. Address, Box 144, Wall Street Station, New York City.

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cial secretary of the diocese and the Rev. Henry deWolf deMauriac, a priest of the diocese. The diocese plans to have offerings taken on Whitsunday.

\* \* \*

Judge A. N. Hand of the United States Circuit Court and Mr. John M. Glenn, former head of the Russell Sage Foundation, have been addressing congregations in New York City in behalf of the effort being made to raise funds for the relief of unemployed Church families. Other prominent laymen will also join this group of Four Minute Men, reminiscent of war days, to bring the message of relief to every congregation in the diocese. Judge Hand, in his address at St. Thomas', apparently tried to frighten money out of the pockets of his listeners. He said: "We can get over our difficulties only when the individual gives all he can to his brother. We must remember what they are trying to do in Russia, something which I do not believe would work here, and we must regard ourselves as trustees of our property and guard our civilization by giving of our utmost."

Mr. Glenn in his address at the Holy Communion presented cold facts which revealed the great need among Church people. "Most of the families," he said, "have children in our Church schools; many of the parents have been faithful workers in our parishes and contributors; most of them have never before had to appeal for help." Bishop Charles K. Gilbert is in charge of the campaign in which it is hoped that \$250,000 will be raised. So far there has been raised but \$50,000.

\* \* \*

A New York newspaper the other day ran an interesting account of a swanky wedding held in St. Paul's Cathedral, London, in which members of the House of Lords, including Lord Bishops, played a unique part. The Lord Mayor's coach was used, and the account states that the Lord Mayor, aldermen and sheriffs all occupied their own stalls in the great cathedral. But apparently there was not room enough for the story then states that "members of the House of Lords and of the House of Commons were seated upon the main dome." Rather uncomfortable I should think but it might have been all right at that if the weather was good.

\* \* \*

Bishop Freeman of Washington left on April 15th for California where he is to speak at the synod of the province of the Pacific which is meeting at Sacramento. He is also to preach at Leland Stanford University. On his way out he



All Saints' Chapel, St. John's Church, Sharon, Pa., Rev. F. B. Atkinson, Rector

## TRANSEPT or CHAPEL?

Where is the Rector of a parish church who has not felt the profound need for a chapel seating a small group of people? ... The original layout for St. John's Church, Sharon, provided no space within its limited confines for just such a chapel. However, it did have in the Transept one large bank of pews facing into the church. Without structural changes Rambusch solved this chapel problem by partially screening the Transept, cutting an aisle through the center, and reversing the pews, which remain unfastened to permit their being turned in the opposite direction whenever the maximum seating capacity is desired. A beautiful oak Altar, polychromed, with a lovely Reredos, stands between two richly colored stained glass windows. Rambusch also executed the Celtic Cross and Candlesticks, as well as the decoration of the Chapel. Intimate small detail has been retained thruout in order that the Memorial Chapel might not compete with the Church proper. Have you a difficult problem in the broad field of interior decoration? Rambusch will help you solve it successfully and economically.

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stopped at Minneapolis where he confirmed two of his grandchildren last Sunday.

\* \* \*

Western New York is to hold a diocesan meeting this month to present the Lenten offering of the Church Schools. Each district is to have a gathering as well, with social times planned as well as services.

\* \* \*

New memorial organ, given by the former students of St. Mary's School, Faribault, Minnesota, in memory of the former principal, Miss Sarah P. Darlington, was dedicated on April 3rd.

\* \* \*

The new Nevil Memorial Church of St. George in Haverford, Philadelphia, was consecrated by Bishop Taitt on April 4. This beautiful church is a gift to the diocese by the late George Washington Nevil as a memorial to his parents. Bishop Taitt has now announced the appointment of the Rev. Frederick E. Seymour, director of religious education of the diocese, as vicar of this church, and he began his duties on April 10.

\* \* \*

Bishop Davis is returning to the diocese of Western New York next week after being in California for some weeks recovering from his recent illness.

\* \* \*

Much anxiety is felt throughout the diocese of Pittsburgh concerning the serious illness of Mrs. Mann, wife of the bishop. She has been seriously ill for six weeks.

\* \* \*

The men's clubs of the diocese of Pittsburgh held a special service at Trinity Cathedral on April 17th. The preacher was the Rev. Frederick Kempster of St. Mark's.

\* \* \*

Here is a bit from Liberia which may give you some idea of what people over there think of the rest of us.

"Foreign aid is shrivelling up," says *The Liberian Churchman* to its own readers in Liberia, apropos of reduced appropriations from the United States. "So far from disheartening us, this should offer a fresh challenge to redouble our efforts to do something constructive for ourselves. In return for the former \$98,000 appropriation, does anyone know how much we are expected to pay back to our mother Church? We are asked to send only \$1,000, a tiny sum indeed.

"Liberia is a rich country. It belongs to none but Negroes. Yet poverty, both real and feigned, shouts from nearly every housetop. The lack of technical skill, the difficulties of the climate, the relatively low prices of African produce, may

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### THE WITNESS

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each have its part in prevailing conditions. Yet, until we shall have grown economically independent, we stand but little chance for any real independence as a people in any other way.

"With propriety we may here echo sentiments expressed by President Barclay in his inaugural address. Beggars and philanthropists must cease. Liberian products and industry must be fostered. Agriculture must progress.

"All honor to the African Christian who possesses sufficient character to wear African cloth and eat African food! He at least has the true philosophy of living within his income, and of trying to build up Liberia for the African people."

\* \* \*

The Rev. W. Russell Bowie, Grace Church, New York, has been elected president of the Churchman's Association, to fill the unexpired term of the Rev. Dudley Stark, now the rector of St. Chrysostom's, Chicago.

\* \* \*

The annual council of the Guild of St. Barnabas is to be held in Philadelphia, May 19 and 20.

\* \* \*

The Rev. Irwin C. Johnson, director of boys' and young men's work in the diocese of Michigan, presided over a conference on Leadership training held in St. Mark's parish house Portland, Oregon. A large number of boys and young men were registered for the various sessions and meetings. Other conferences were held at Eugene and at Corvallis, the two large educational centers of the State, and where active chapters of the Brotherhood are doing a good work among the students.

The conferences were part of a series of such gatherings being held along the Coast, from San Diego to Seattle, and including Pendleton, Oregon, and Spokane, Washington, in the inland. Mr. Walter Macpherson, Western representative of the

Brotherhood of St. Andrew, arranged for the conferences. Bishops Sumner and Barnwell, the Rev. I. C. Johnson, the Rev. C. H. Collett, of the National Council, and the

Hon. J. Hunt Hendrickson, of the Superior Court and a member of Trinity Church, Portland, were the principle speakers at the opening meeting.

## 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.

### Church of St. Mary the Virgin

New York  
46th St., between 6th and 7th Aves.  
Rev. Granville M. Williams, S.S.J.E.  
Sunday Masses: 7, 8, 9, 10 and 11.  
Vespers and Benediction: 8 P. M.  
Week-day Masses: 7, 8 and 9:30.

### St. Paul's Cathedral

Buffalo, New York  
Sundays: 8, 11, 8.  
Weekdays: 8, 12:05.  
Thursday: 11 (additional).

### Calvary Church, New York

Rev. Samuel M. Shoemaker, Jr., Rector  
Rev. J. Herbert Smith, Associate Rector  
21st Street and Fourth Ave.  
Sundays: 8, 9:30, 11 and 6.  
Thursdays at 8 P. M. Meeting for Personal Witness in Calvary Hall.

### 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.

### Church of St. John the

### Evangelist

Boston  
Bowdoin Street, Beacon Hill  
The Cowley Fathers  
Sundays: Masses, 7:30, 9:30 and 11 A. M. Benediction, 7:30 P. M.  
Weekdays: Masses, 7 and 8 A. M.  
Thursdays and Holy Days, 9:30 A. M., also.  
Confessions: Saturdays, 3-5 and 7-9 P. 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.

### 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.

### 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.

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AT THE meeting of the General Convention in Denver a resolution was adopted stating that "The Church Boarding Preparatory Schools are among the most valuable agencies the Church possesses for executing the teaching mission of the Church and for the development of character." The resolution further states that "because of the failure of our Church people generally to appreciate this fact these schools have received such scant support that almost every year one or more of them either has to be closed or is lost to the Church."

The Convention instructed the department of religious education of the National Council to begin "a sustained campaign of education of our people to the end that proper support may be secured, both in students and in gifts."

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