

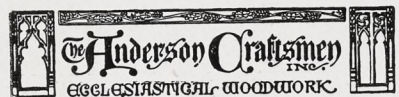
The **WITNESS**

CHICAGO, ILL., OCTOBER 6, 1932



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THE WITNESS

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AN EXAMINATION of the amounts paid to the National Council by the dioceses will soon convince one that the comparatively few dioceses along the eastern seaboard are the most generous in their support of the National work of the Church. That an overwhelming percentage of the money paid to the Council should come from the few dioceses making up the First, Second and Third Provinces is as it should be, since the communicant strength of the Church is largely there. It is not so clear why these eastern dioceses should so far outstrip the rest of the Church in the percentage of payments of assigned quotas. These quotas, so we are repeatedly informed, are based upon current parish expenses; that is, each parish is asked to give to the National work of the Church a percentage of what they spend upon themselves. So while it is true that the quota system has largely broken down under the Pay-As-You-Go Plan, nevertheless the percentage of payments on quotas do serve as a measure of parochial generosity. Look at the figures for 1931, the last available, and you will find that the percentage of payments on quotas of the three eastern provinces far outstripped the other provinces of the Church. New England paid 85%; New York and New Jersey paid 71% and Washington paid 82%. There is then a sharp drop, with Sewanee paying 51%; the Mid-west 65%; the Northwest 57%; the Southwest 48% and the Pacific 62%. Assuming that quotas have been properly assigned there is but one conclusion. Eastern dioceses, more critical of the work of the National Council judging by statements of their diocesans at the last meeting of the House of Bishops, are nevertheless the most generous in their support of the Council's work. Why this should be so is a question which might well concern the leaders at the Church Missions House.

CHURCH PEOPLE will be glad to learn that a comprehensive study of the relation of Church and State, including an inquiry into controversial questions as to the part the Church should or should not play in "politics," is now being carried on by a representative group of Church people, under the auspices of the Federal Council of Churches. Speaking of the study Dr. F. Ernest Johnson, research director, says:

"There is a very wide range of opinion among members of the Protestant churches as to the propriety of participation on the part of the Church in political processes, such as the election of public officials when moral issues are believed to be at stake and the enactment of legislation which is held to be in the interest of public welfare. There is also confusion as to the limits of the authority of the State in matters of conscience. This issue was brought forcibly to public attention in the Macintosh case when the Supreme Court decided that a man who could not agree without reservation to bear arms in defense of the country was not eligible to citizenship. The dissenting opinion of Mr. Justice Hughes is supported by large groups of church people and yet there is apparently no consensus within the churches on this question. The current study is surveying the historical background of the present situation, analyzing and comparing positions taken on the subject by different religious bodies in America and gathering opinions from church leaders concerning the extent to which any type of political action on the part of the churches is proper and desirable."

THOSE WHO ARE WORRYING about modern youth can stop if we can take as authoritative the findings of the Welfare Council of New York, based upon a survey of the social life and recreational desires of Brooklyn boys. The study upsets a number of common notions about boys. It shows, for one thing, that reading is a more popular pastime than baseball, or even swimming in the month of June or July. Films had no particular appeal to the hundreds of boys questioned. Hiking was put down as their favorite pastime by a large number, with fishing—just sitting on the end of a dock with a line tied to the end of a pole—came in for a high average. Only 13 boys out of a total of over 1400 had any desire to play golf. But fifty-nine stated that they preferred to spend their spare time "going out with girls," with only fourteen expressing any desire to attend parties and dances. The conclusion drawn by those making the survey was that "an overwhelming majority voiced desires that, judged by strict social standards, were entirely sane, wholesome and reasonable. Few gave answers that would cause even the most conservative parents any alarm."

REFLECTIONS OF A LIBERAL CATHOLIC

By

JOHN RAYMOND CROSBY

Rector of Saint Luke's, Seaford, Delaware

DURING the last few weeks when the admirable bass fishing reminds both Catholic and Liberal that, as successors of the Apostles, angling is an appropriate ecclesiastical recreation for tired fishers of men, I have had the pleasure of entertaining in my hitherto peaceful rectory an extreme member of the Anglo-Catholic party, and following him a brilliant young liberal, whose acquaintance I made between papers at the recent Church Congress in Hartford.

As a consequence, I am in a condition of mental and moral collapse. To say that I am "stunned" only tends to show the limitations of the English language. To quote Doctor Guthrie's Buddhist friends, "the boat of my soul has been rocked." I am in a condition of mental and moral confusion that can be better imagined than described. One young gentleman left me with the feeling that I was a dangerous heretic of anarchistic leanings, a puller down of the temple and a menace to the peace of the Church. The other left me strongly of the opinion that I was a hidebound mediaevalist, a blind follower of obsolete tradition, that I had missed my day and age, and that I ought to have lived in Spain a few centuries ago, as assistant to the late lamented Father Torquemada.

They were both kindly young fellows about twenty-seven years of age, and I believe knew very nearly as much as I thought I did at about the same period, if that was possible. I was interested to compare the difference in their minds. The Catholic youth's outlook seemed to be that of a locked iron chest containing valuable but mouldy papers and only to be opened by the application of a high explosive. My liberal friend's mind seemed to resemble a large bag in which my wife deposits fragments of variegated rags, which ultimately emerge into, what I am told, is termed a "crazy quilt." To quote the Vivar of Wakefield, who I believe to have been a mild Liberal Catholic, with a taste for the Stuart divines and fishing, "There is doubtless much to be said on both sides." I can understand the contempt, and perhaps the scorn, with which the convinced and zealous members of both extremist parties regard us who walk the middle of the way; who regard the "via media" as the ideal state; and who are, perhaps, liable to be overtaken, and occasionally run over by the automobiles and carriages of our better equipped neighbors, whether the Catholic Juggernaut, or the Liberal limousine.

WHY should the term Liberal-Catholic be sneered at by the rest of the members of this Universal Church of ours? I was listening to a conversation respecting a professor in one of our seminaries who is tainted by this heresy (at the time I was untouched) and I gathered from one party that he had profaned the Ark of the Covenant and was beyond the pale of

Catholic sympathy, and from the other, that he was a weak minded individual who was afraid to come out boldly and join the revolutionary army that was in a few weeks to revolutionize the American Church. Personally, I think that we have a much stronger case than either of them. I believe that we do represent the "ethos" of this Church, and the historical outlook which prevailed at the time of the Reformation. If we are not a "via media," what are we, and what justification is there for our existence? If we are Roman in theology, and tradition, why do we not go to Rome? If we are Protestant in the meaning of our fellow non-Roman, non-sacramental and non-Episcopal brethren why have we bishops, sacraments, and a Book of Common Prayer? If we are going to let all do precisely what we please from interdenominational Communion to Egyptian dances, why have constitutions and canons, ordination vows and other bars to progress? If we are going to exist as a Church and not either go over to Rome—which is logical; become Universalists—which seems probable; or go down in a welter of internecine warfare—which seems inevitable, we must adopt a middle way upon which we must all walk in unity. As a body we must have laws; as a denomination we must have dogma; if we would exist as a religious force we must have peace. Two cannot walk together unless they are agreed. In this lies the strength of the Liberal-Catholic.

I CAME into this Church late in life. Before I arrived I had formulated certain definite ideas concerning the Episcopal Church, which I still hold, and which if I did not hold I should leave again tomorrow. And I am firmly convinced that among the main reasons for this Church failing to function as a living branch of the Church Universal is because so many of our brethren have on the one hand gone back to the hidebound tradition of the dark ages, and that many more—in pure intellectual revolt—are substituting ecclesiastical anarchy for the liberty in Christ promised in the New Testament.

I hope that please God, I am a liberal. I believe that all branches of the Christian religion are climbing up the same hill, and by different paths approaching the same goal. Naturally, I also firmly believe that we Episcopalians will get to the top of the hill first—if I did not I should not be an Episcopalian. Certainly I believe—here comes the mediaeval spirit—that the Protestant bodies have fallen away from the Catholic, primitive Faith in doctrine, tradition and practice, and I hope and pray that in God's good time we shall be united in one fold under One Shepherd. I do not think that I am illiberal in not believing in Union Communion services of the St. Louis type. I believe, and am bound to believe, that only an episcopally ordained

priest can consecrate what is to me the body and blood of our Lord. I have never refused, and have always invited all baptized Christians to participate in the sacrament of love at the altar of my Church. That is one thing—indiscriminate love feasts are another.

I am firmly of the opinion that much good is being and can be done by encouraging fraternal intercourse between all Christian bodies, but I am also of the opinion that Episcopal churches are primarily for members of our own Church to be instructed in the Word of God and to receive the Holy Sacraments. I believe even more firmly that our loyalty to our Church requires us to stick to every iota of the authorized Prayer Book provided for our use in the regular services of our Church. Pageants, dances, and faith healing have their own place for those who require them. But I do not feel that Rabbis, Mahatmas, Mullahs and Vegetarians have a place in a Christian pulpit. What are parish houses for?

I do not see an iota of difference between the American Missal and the ecclesiastical vaudeville practiced in some of our churches. There was not a word written in *The Living Church* regarding St. Marks-in-the-Bouwerie that could not be applied to the American Missal, and not a word in *The Churchman* regarding the American Missal that could not be applied to the St. Louis celebration.

I do believe that the episcopacy is a divine institution, that the bishops are the successors of the Apostles, that they are by divine authority the rulers of the Church of God, and that we owe them respect and obedience in all matters over which they exercise legitimate authority.

I do believe that at ordination one receives special gifts indelibly imprinted on the soul, that are not given to laity and that distinguish the priest of the Church of God from the minister of religion. Can any one tell me why both Liberals and Catholic priests regard deacons with such an air of conscious superiority?

I AM also hidebound enough to believe that the priest ought to insist on receiving the outward signs of respect from the people, and speak with authority and not as the scribes. I remember some young people from one of our universities coming to the parish and holding what I understand is called a "House Party," and inviting me to attend. On entering a seventeen year old girl of the parish came forward and addressed me as John. I also remember taking her across my knee "coram publico" and administering a sound spanking—it may have been mediaeval but it did a lot of good. It also caused a lot of talk, but appeared to be generally approved.

I believe emphatically that the Holy Eucharist is Christ's own service, and ought to be the central service in every Church on the Lord's own day. I believe that every member of the congregation has the right to make their communion at any celebration. While I teach and hold to the doctrine of fasting communion, I feel that until it becomes part of the constitutions and canons of this Church I have no right to enforce my peculiar ideas upon my people.

While I am a strong believer in Reservation, and while the Benediction of the Blessed Sacrament is—next to the Mass—my favorite devotion, I refuse to allow either of these devotions in any church of which I am rector, until such practices are authorized and sanctioned by the General Convention as part of the doctrine of this Church.

While I believe in using to the fullest extent the vestments and ritual allowed and hallowed by the tradition of the Anglican Church, I abhor from the bottom of my heart the travesty of Roman devotions, theology and practice indulged in by the extreme section of the Anglo-Catholic party.

There is rather a lot of "I" in this article, but I believe that I am expressing the views of a very large number, if not a majority of the priests of this Church, and I believe of the generality of the laity. They dislike equally the extremes of both sides. We are an Anglo-Saxon Church, with an Anglo-Saxon temperament. I notice too, that the aggressive element of both parties is confined to a few who make the noise. I plead guilty myself. The great majority of both clergy and laity are, I am convinced, lovers of the middle way.

I notice that when I was feeling my feet in this Church, and was a more or less rabid member of the Anglo-Catholic party, that outside the Greeks and my foreigners, the congregation was mainly composed of equally rabid members of the same party. Now I notice that the Catholics come to confession and communion; the evangelicals come and say their prayers; and that the few liberals "coo as gently as any sucking dove;" while curiously enough the Presbyterians, Baptists and other denominations who have no church in this community all come to our church. The rectory seems to be always full of children, the church school is crowded. We get more young people than old at church, and the members of the Auxiliary keep on fighting as usual. Everybody seems normal.

And all of them, Catholics, Evangelicals, Liberals, and the strangers within our gates call me Father as matter of course. I think that there is something in Liberal-Catholicism.

Let's Know

By

BISHOP WILSON

THE LION

THE Jordan River is a tumultuous stream that rushes down between two sets of banks—a channel within a channel. During most of the year the water is confined to the lower set of banks but in times of high water it rises and spreads over the wider area. In the Scriptures you read about the "swellings of Jordan." These upper banks, subject to occasional floods, are scarcely habitable and remain in a wild state of jungle-like character. They made a fine place of hiding for wild beasts and in the old days many of them roamed about, including the lion. The Palestinian lion was not as large as the African species and probably

not as ferocious, tho he was capable of killing and devouring a man. He was noted for his power, strength and courage.

In the book of Genesis the tribe of Judah is likened to a lion. St. John, in the Revelation, evidently refers to this when he pictures our Lord as the "Lion of the Tribe of Judah." We are not surprised, therefore, to find the Christians in quite early times taking the lion as a symbol of our Lord in some of their religious pictures and carvings. The lion was easily representative of the spiritual strength, power, and courage which they found residing in Him.

But, of course, that was not enough. Several other reasons, explanations, and interpretations were gathered about this symbol. The ancients used to think that the lion slept with one eye open. This fitted in with the text in Psalm 121—"He that keepeth Israel shall neither slumber nor sleep"—and was considered very suitable when applied to our Lord. When the cubs were born they had their eyes closed and the people of the olden days thought they were born dead, being brought to life on the third day by the voice of the male lion. Out of this they drew the analogy that the Crucified Savior was brought to life again on the third day by the voice of the Heavenly Father. Another ancient legend said that the lion was able to obliterate his tracks by sweeping his tail across them as a means

of evading the hunter. A parallel was found for this in the fact that our Lord was able to conceal His glory from His enemies and accomplish the Divine Will in spite of their efforts to obstruct Him.

In the Book of the Revelation no one was able to open the book bound with the seven seals except the Lion of the Tribe of Judah who was possessed of supreme power. He is so pictured in many of the old churches. In such picturing He is always surrounded with the nimbus containing the three bars which indicate the Holy Trinity and show His divine nature. This is to distinguish the Lion of the Tribe of Judah from the other lion which was often used to indicate the second Evangelist, St. Mark, and also from the "roaring lion" which was symbolic of Satan seeking whom he might devour.

There is a real language of Christian symbolism, containing many shades of meaning. Therefore one needs to be careful about the embellishment of a Church building or one is likely to say just the opposite of what is intended. The lion with the plain nimbus means St. Mark. The lion with no nimbus about his head means Satan. It is only the lion adorned with the nimbus containing the three upper bars of the Greek cross which means the Lion of the Tribe of Judah and is properly symbolical of our Lord.

WHAT I BELIEVE AND WHY

What Is Love?

By

BISHOP JOHNSON

SAINT PAUL was a scholar but back of his scholarship was the love of Christ which constrained him to do that which he did. As a philosopher he might have believed but there would have been no engine forcing him to do the self sacrificing things which he did if his belief had been merely in his head. And in preaching to his disciples he emphasized this when he bids the Ephesians to be "rooted and grounded in love." Thank God he didn't say logic. The ecclesiastic puts it a little differently when he puts first being rooted and grounded in the faith. That naturally comes first to the teacher. But the fact is there must be love in the heart before the faith can be an effective agency.

When we speak of love what is it?

"We love Him because He first loved us." This must be true. There are very few atheists who believe that the forces of nature originated in matter. They believe in some sort of deity who started the purposeful creation which man analyzes but does not create. If this is true of natural forces it is also true of those spiritual qualities in man which exist because they first existed in the mind of the creator. There is every reason to believe that all the good in life comes from God. Whence comes the evil we may not know. It is

the puzzle of the ages. But of this I am persuaded that "Every good gift and every perfect gift is from above, and cometh down from the Father of light." That seems to be my major premise. What is yours?

It is the only hypothesis that can ever bring order out of chaos. Any other source of goodness, any other end of goodness than God, would destroy all moral order and all spiritual endeavor. What then is love?

FORTUNATELY St. Paul gives us a clear picture of its essential character. In his Epistle to the Corinthians he is speaking of the gifts of the spirit. He writes how the early Christians were attracted to the miraculous gifts which came from Pentecost. They were intrigued by the gifts of healing, of prophecy and of tongues. St. Paul does not minimize the value of these extraordinary powers but he cautions his readers that there is a more excellent way. He then gives them his wonderful chapter on Charity.

In order that his readers may not be deceived he begins the XIII Corinthians by pointing out what love is not. It is not magnetic oratory. "Though I speak with the tongues of men and of angels and have not Charity I am become as sounding brass or a tinkling

cymbal." One is more or less familiar with the brazen affrontery of a certain type of evangelist who leaves behind him, not charity, but bitter prejudice and religious hatred. Power these prophets possess but ye shall know them by their fruits. Do men gather grapes from thorns? They do not.

Next he addresses himself to those prophets who claim to understand all mysteries, who revel in the occult. Again we are reminded of certain types of leaders whose cults are not distinguished for loving those who are not of the elect. The world has had many cults who claimed to know occult mysteries; many groups who claim superior knowledge; many teachers who claim to heal by faith. But St. Paul says that unless these prophets are animated by love they are nothing in God's sight.

It is quite the fashion to contend that philanthropy is the essential element in religion. "No," says St. Paul, "though I bestow all my goods to feed the poor and have not charity it profiteth me nothing."

Another type believe that zeal is the essential thing. But again St. Paul says: "Though I give my body to be burned and have not charity" the result is still zero.

In short St. Paul makes a difference between the root principles of religion and the various fruits which may be the result of spiritual effort. Unless you are rooted and grounded in love you cannot produce the fruits of the spirit.

WHAT then is charity? St. Paul defines it by analyzing it. If you analyze water it is composed of hydrogen and oxygen. Neither of these elements is water but water is the combination of them both. You do not destroy water because you are able to analyze it. So there are certain basic elements in love, all of which combined in proper proportions produce the waters of life.

These are the elements. First, a soul that loves men rather than condemns them. One of the most potent arguments against the Church is the censorious nature of Christians. "Judge not that ye be not judged" is a principle that they accept in the abstract but reject in the concrete. They sincerely hope that they themselves will not be severely judged but surely God could not expect them to be merciful to A and B who have injured them. Note this first element in charity. It is something within us that induces us to suffer long and yet to be kind toward those who cause the suffering. It is something within us that prevents us from being easily provoked and refuses to behave itself unseemly under great provocation. It is a rare quality in human nature because it is so difficult to acquire, but it is an essential element in the production of love.

Second, a soul that can accept defeat with equanimity and take losses without bitterness. How do we react when we fail in our endeavor; when someone less able than ourselves passes us in the race of social distinction or self expression. Are we good losers? "Charity envieth not, seeketh not her own." It is just that. Love puts God's will first and one's own prominence entirely submissive to that will.

Third, are we good winners? Or when we gain

some advance in wealth or reputation do we become snobs and look down on those who lack our good fortune. "Charity vaunteth not itself, is not puffed up." "In all times of our adversity, in all times of our prosperity, Good Lord deliver us," for it is in these two circumstances that our love is tested.

Finally what is our reaction to the ordinary events of the day? Do we enjoy scandal? Are we fond of dwelling upon the faults of others? Are we sympathetic with the illustrious company of muck rakers? "Charity thinketh no evil; rejoiceth not in iniquity." It is the attribute of love that it believeth all things, hopeth all things, endureth all things and beareth its full share of all things.

After all the lovers of mankind have first been lovers of God and they are those who realize that if we do not love our brethren whom we have seen we deceive ourselves in thinking that we can love God whom we have not seen. I believe that love, joy and peace are the fruits of those who are rooted and grounded in love.

(Next week: The Approach to Christ)

Witness Bible Class

Conducted by

IRWIN ST. JOHN TUCKER

THE BRIDE OF GOD

LET us get a picture of the grand sweep of the story of the Bible. Turn to the first chapter and read the first five verses. This is a picture of the creation of the world. "Genesis" means "Beginning."

"In the beginning God created the heavens and the earth." Now turn to the last book of the Bible, Revelation, chapters 21 and 22. Read the first verse of 21. "I saw a new heaven and a new earth, for the first heaven and the first earth were passed away, and there was no more sea." This is a picture of the "Re-Creation." Read verse 5: "Behold I make all things new."

The Old Creation is full of sorrow. Turn back to Genesis and read chapter 3, verses 16, 17 and 18.

The Re-Creation shall be full of happiness. Read Revelation 21:4.

The words "And there was no more sea" in Rev. 21:1, refer back to Genesis 1:3; "The Spirit of God moved upon the face of the deep"—or "The waters"—the disorderly chaos of primeval matter. "There shall be no more disorder before God."

All that lies between these two books is a picture of the effort of the Divine Energy to accomplish the goal and purpose of evolution. But the Bible pictures it, not as a dry mechanical evolution, but as a love-story—a romance; the story of the Bride of God. Read Revelations, chapter 22, verses 16-17. "The Spirit and the Bride say, 'Come.'"

In the first chapter of Genesis, the Spirit is moving to bring order out of chaos, light out of darkness, form and meaning out of formlessness and void.

In the last chapter of Revelation, the work has been done; the Holy City is ready for all who will enter.

Thus the whole Bible is pictured as a heavenly romance; as the wooing by the Spirit of God of the fickle and stubborn Spirit of Humanity. The Church is constantly depicted both in the Old and New Testaments as the Bride of God.

Old Testament prophets dwell continually on this idea of the marriage of God to Israel, and the unfaithfulness of the nation to the Old Covenant is described as the unfaithfulness of a wife to her husband.

It is a magnificent sweep of action which meets our vision as we survey the Bible in this way. The whole course of human destiny is shown as a steady drive toward the establishment of the Holy City, in which God and Humanity dwell together in perfect happiness.

HOME WORK

Follow up this story of the wedding of God and his bride by reading Isaiah 54:5: "For thy Maker is thy Husband"; Jeremiah 3: 20: "As a wife departeth from her husband"; Hosea 2:19-20: "I will betroth thee unto me for ever."

In your Prayer Book, turn to the opening sentences of Morning and Evening Prayer. In them the Church is pictured as the dwelling-place of God, and home of his children.

The second sentence in Evening Prayer should read "Lord, I have loved the home of thy children, and the place where thine honor dwelleth." Every church is a home of the family of God. "Parish" and "diocese" mean "around the house" and "household." Conversely, every home is a temple. The chief objective of God's civilization, pictured as The Holy City, is to protect all homes from want, sin and fear; from evil without and evil within.

Read the exhortation in the Marriage Service on page 300, referring to the "mystical union that is betwixt Christ and his Church" as the pattern and example of a happy home.

Now read, or sing softly to yourself, the first stanza of hymn 464, "The Church's One Foundation:"

"From heaven he came and sought her
To be his Holy Bride;
With His own blood he bought her
And for her life he died."

Thus all our worship centers in the Heavenly Wooing.

MEMORY WORK

Turn to your table of the Books of the Bible. It looks like a hopeless task to memorize these. But it is really very simple. Take a pencil and mark a bracket enclosing the first five books of the Old Testament. In the margin, write "The Law."

Bracket the next twelve; write in the margin "History."

Bracket the next five, from Job to Song of Solomon. Mark them "Poetry."

Bracket the next five. Isaiah to Daniel. Mark them "Greater Prophets."

Bracket the last twelve. Mark them "Minor Prophets."

You now have them grouped thus: 5-12-5-5-12. Say these figures over and over until you have them memorized, like a telephone number. List them in your notebook thus: Law, 5; History, 12; Poetry, 5; Greater Prophets, 5; Lesser Prophets, 12.

Say these over until you have them perfectly memorized.

Just Souls

By

C. RUSSELL MOODEY

Is he lost? No—
He merely went ahead
Across the field of the dead
To find his Christ on the other side
As he found Him here on earth.

WHEN a loved one dies we send a notice to newspapers and they in turn print it in the obituary column. Now wouldn't it be more appropriate to place this notice in the lost and found column? The obituary column is so forbidding, so funereal in its settings. On the other hand the lost and found column represents the general experience of hearts who have had one of their loved ones suddenly snatched away. In the shadow hour they are weighted down with grief—lingering night is in their soul—and in the prevailing gloom their

thoughts are only on this—he is gone—he is lost—the family circle is broken.

The months fly by and yesterday's setting sun is brightening up the corners of today. And by that light we see many things which in our hour of sorrow were obscured by grief. Yet we must not say that time is a great healer and that it can take away the sting of death. It isn't time that does this, but the soul finds release in the feeling that he who was lost is found. Our loved one is now a part of God's immortality—the soul has merely graduated from its earthly limitations and now in the majestic sweep of heaven it finds joy and greater freedom. This conviction comes not by reason—there can be no such thing as rationalized immortality—it is born in the cradle of instinct and nourished by the persuasive evidence of the glory and beauty and usefulness of this soul that left us a few days ago. He was lost to us through grief—now he is found for us in the reality and the realization of his virtues. He rests from his labors, but not from his God.

The secret to immortality is revealed in Jesus Christ. People who have the Christ Spirit in them also have access to ultimate victory. Not even death can destroy the soul—the soul that seeks out Jesus day by day. And though in our sorrow hour this soul seems lost, the remaining days of our own life here below bring us convincing evidence that this soul is found. Our tears of sorrow become tears of joy. The family circle is not broken—its diameter is merely lengthened to include the immortal.

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GARDINER M. DAY

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by

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WHEN ASKED ABOUT KING HENRY WHAT DO YOU ANSWER?

Reviewed by GARDINER M. DAY

"I have a question I would like to ask you," timidly says Miss Doolittle to her rector.

"O.K. put the question now," replies the rector.

"Well, it is this: Pat Murphy says the Episcopal Church is no church, for it was founded by a bad King in order to get a divorce from his wife and," continued Miss Doolittle, "while I know it isn't true, I don't know how to tell him."

I don't suppose there is a rector in the country who has not had this question thrown at him many times. If the questioner or the accuser were people of a non-studious turn of mind, he probably found himself somewhat puzzled to know exactly what to give them to read to correct this erroneous view of history. It could not be a long volume like Patterson's History of the Church of England. It must be very brief, unmistakably clear and absolutely to the point. Now he can secure exactly the book for Miss Doolittle in *The Story of The Church* by Bishop Irving P. Johnson. It is a WITNESS publication and costs only fifty cents.

In the space of 86 pages Bishop Johnson tells the story of the Anglican Church from its founding unto the present day. The story written in Bishop Johnson's inimitable style moves along with the rapidity and delight of a novel. Special emphasis is given to the reformation period and to our way of thinking this is the most useful part of the book. A good example of the author's writing may be gleaned from these few sentences concerning Henry VIII: "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. If Henry was a licentious king he differed in no way from Pope Sextus IV (1471-1484) who was accused of advancing his illegitimate children to profitable positions—Henry was no better and no worse than the Popes from whom he received his inspiration. It was the perfidy of John, the most immoral of all the English kings, which surrendered the English Church to Papal misrule; it was the wickedness of Henry which dissolved the bonds. The vital question is whether in the dissolution of relations between Rome and Canterbury, the Church lost anything which was essential to its continuity or to its witnessing function."

This book ought to be of real value to all who want a brief history of our Church. Every parish would do well to have one copy at least in its Church School Library, especially for the benefit of High School children who are constantly confronted by Miss Doolittle's dilemma.

The Christian Way Out is the title of another WITNESS publication. It consists of the brief replies of fourteen prominent people to the question put to them by our managing editor Mr. Spofford: What is the Christian Way Out of our International and Economic Difficulties? Among the writers are such men as Harry Laidler, Spencer Miller, Archbishop Temple, Bishop Parsons and Nicholas Murray Butler. The replies appeared in THE WITNESS last spring. As none of the writers knew what the others were saying there is no continuity in the volume. In general the majority, if not all the essays, agree that if our modern society is to be rebuilt in the likeness of the Kingdom of God, the Christian ideal for society, cooperation must replace competition, the motive of service must replace that of private profit, security for those who work must be achieved through unemployment insurance, and the purpose of man's work must find expression not in material, but in human ends. The various writers believe this recreated society will be secured in different ways. Dr. McGregor thinks it will come through voluntary sharing on the part of the Christian world family, while Dr. Niebuhr feels workers organization and political pressure will be essential for its achievement. Different replies will appeal to different people. Those by Drs. Laidler, Niebuhr, and Mrs. Simkhovitch appeal to me as most practically helpful. In any case it is an encouraging sign that so many prominent Christians openly acclaim the need for a really radical transformation in our present economic order. The volume is only seventy-five pages long, costs only fifty cents, and has several pages of questions to aid in its use as a religious discussion group text.

THE RURAL REGIONS OF MARQUETTE

Few of us realize the extent of the great northern country in the diocese of Marquette, 18,000 square miles of territory, a country that has made many people in the cities rich with its lumber, iron and copper. Bishop Ablewhite says the rural missions of the diocese are doing their best to build up character, in order that the people who go out by dozens every year to the cities may enrich the city parishes to which they go.

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

Mr. John A. Lee of Portland, Oregon, raises the startling question as to just what is the function of a church choir. The obvious answer is "to sing" but you can't get by that easily with Mr. Lee. He raises his question in order to answer it, which he does by reminding us that the choir also should take the lead in the responses; that it should be neat, prim and proper thus affording a nice background for the officiating clergyman. Then as I read his letter I take it that Mr. Lee feels that we should not be too fussy about the vocal abilities of those who aspire to places in the choir. After all it does offer people an opportunity to serve which we should welcome even though they are off key on occasions. There will be differences of opinion here but Mr. Lee illustrates his point with a nice little story which he says is a true one. Priest and choir were doing their best to sing the service and were making a bad job of it. It bothered a good many in the congregation, a fact which was noticed by a little girl attending the service with her father. At the conclusion of the service she looked up to her dad, who was obviously distressed by the singing and said; "Daddy, God does not mind if they sing as well as they can, does He?" I am not informed that there was any response on the part of the proud parent, but just to show that there are two sides to every question I think papa might have whispered softly, "No daughter, God does not mind, but I do."

* * *

New Bishop Enthroned In Jerusalem

The Rt. Rev. George Francis Graham-Brown was enthroned in St. George's Collegiate Church, Jerusalem, as the bishop of the Church in Jerusalem on September 29th. He was also installed as the dean of the cathedral. His consecration took place at Canterbury last June.

* * *

Long Island Church Is Building

Anything about a church doing any building is news these days. At St. Gabriel's, Hollis, Long Island, they are going ahead with an enlargement of the church and adding another story to the parish house, spending in all about \$25,000. The seven new class rooms thus provided will be used not only for the church school but for a community week-day school as well. Accredited public school teachers have been secured and the school is to be under the supervision of the state board of education. There is to be no religious

education except upon the request of the parents. The Rev. Frederick L. Barry, rector, is the head of the school.

* * *

Rhode Island Clergy Debate Prohibition

The clergy of the diocese of Rhode Island debated "After Prohibition—what?" the other day, and from reports it was an exciting session. The Rev. Herbert J. Piper, Wickford, defended the status quo while the Rev. Anthony R. Parshley, Bristol, a wet crusader urged repeal of the 18th amendment. There were no casualties.

* * *

New York Rector Goes to Delaware

The Rev. William F. Bumsted has resigned as rector of St. Peter's, New York City and accepted the rectorship of Christ Church, Delaware City, Delaware.

* * *

Hobart Opens With Over Three Hundred

Hobart College opened its 111th year on September 23 with an enrollment of 307, a little less than last year but still very good considering everything. Eleven states and Russia are represented in the freshman class. Reasons given by the boys for going to Hobart; 1, scholastic reputation; 2, advantages of a small college; 3, near home; 4, moderate expense; 5, influence of students; 6, affiliation with the Church. One thing Hobart does not have to worry about; none come there because of a desire to play on a star football team since the college has won but one game in several years.

* * *

Death Takes New York Rector

The Rev. Frank Warfield Crowder, rector of St. James', New York, died suddenly on September 27th of a heart attack. He had just returned from a summer abroad and was planning to resume his work the following Sunday. Dr. Crowder was born in Baltimore in 1869, and was a Methodist minister before being ordained in the Episcopal Church in 1901. He has had a number of most successful rectorships, and was notable as a builder of beautiful churches. He also had a great reputation as a preacher, being considered by many critics as the outstanding preacher among Episcopal clergymen in New York.

* * *

Church in Arizona Hold Convocation

The convocation of the district of Arizona was held at Prescott on September 14-16, and was marked by outstanding addresses by Mrs. F. A. Habersham of Los Angeles who lectured on missionary work, and by



ROBERT NORWOOD
New Yorker Dies Suddenly

Dean Harry Beal of Los Angeles who led conferences on religious education. The relief situation was dealt with by Mr. Val deCamp, chairman of the unemployment relief organization of the state and Mr. R. E. Tally, chairman of the Arizona emergency council. A high light was also the address on the last evening by Bishop Gooden of Los Angeles. The convocation went on record as favoring the passage of a bill by the state legislature to compel three days' notice of intention to marry.

* * *

Death of Leading Grand Rapids Layman

Mr. Harry C. Angell, missionary treasurer of the diocese of Western Michigan died at his home in Grand Rapids on September 22, age 74. He was a devoted communicant of the cathedral parish.

* * *

San Francisco Parish Has Double Anniversary

Trinity, San Francisco, has recently celebrated a double anniversary. Forty years ago on September 18th Bishop Nichols laid the corner stone of the present building. In 1901 the first General Convention held west of the Rockies assembled there and had the distinction of creating six new missionary districts; the Philippines; Porto Rico, Cuba, Salina, Honolulu and Hankow. Last July the Rev. C. P. Deems completed ten years as rector of the parish. They have been having services and receptions to celebrate these events.

* * *

Colorado Parish Has Anniversary

The fiftieth anniversary of the Church of the Good Samaritan, Gun-

nison, Colorado, was celebrated last week. Bishop Ingley was present and took part in the service and was also the speaker at a parish dinner to mark the event. The Rev. Victor Mck. Walne is the rector of this parish, which also sponsors a number of surrounding missions, all of which were visited by Bishop Ingley.

* * *

Veteran Detroit Clergyman Is Killed

The Rev. Harry Midworth, retired priest of the diocese of Michigan, died the afternoon of September 19th from injuries sustained earlier in the day when he was struck by an automobile. Mr. Midworth was born in England in 1859, was ordained priest in Detroit in 1920 and was the rector of the Church of Our Saviour, Detroit, until he retired in 1930.

* * *

Bishop Francis Has An Anniversary

Bishop Francis of Indianapolis observed the 33rd anniversary of his consecration on St. Matthew's Day with a service at the cathedral. Assisting him in the service was the Rev. Francis P. Keicher who was a boy in one of the missions of the cathedral in Milwaukee, served by Bishop Francis nearly fifty years ago.

* * *

Tells the Auxiliary About the Church Army

The members of the Woman's Auxiliary of Emmanuel Church, Petoskey, Michigan, were told the story of the Church Army at a recent meeting by Mrs. Nicholas DeKruyter of Grand Rapids, who is the secretary of the organization in that particular part of the country. She told an interesting story about the work in England and of its expansion throughout the world. She said that the Army in the United States was organized twenty-four years ago by Captain Mountford. She is wrong there I think—eight or ten years ago would be enough. Incidentally will someone please tell me why it is "The Woman's Auxiliary" and not the "Women's Auxiliary"—for the life of me I can't see why it should not be plural instead of singular.

* * *

Bishop of Exeter to Visit America

Lord William Cecil, Bishop of Exeter, England, and brother of Lord Robert Cecil of the English Cecils, is now a visitor to our shores, lecturing and preaching in various parts of the country under the auspices of the committee on interchange of preachers. He was the speaker last Friday at a luncheon meeting of the social service commission of the Federal Council of Churches, speaking on "The Social Movement in England." He is to

speak several times in New York, in Boston, Cleveland, Chicago, and Washington.

* * *

Western Seminary Opens Next Week

The Western Theological Seminary, Evanston, Illinois, opens on the 10th, with the faculty the same as last year with the addition of five tutors. These young men, who are to serve as intermediaries between professors and students and keep the boys hustling in good American style, are the Rev. John R. Ramsay Jr., a recent graduate of the General; the Rev. Robert G. Purrington of Baltimore, a recent graduate of Seabury; the Rev. John Heuss Jr. who graduated from Western in 1931 and studied last year in Germany; Mr. Allen D. Albert Jr., of the University of Chicago and of Harvard, and Mr. Richard H. Hadley, a graduate of the School of Speech of Northwestern University, whose job it will be, I take it, to teach the boys not to mumble their words—which is a very good idea. Indeed so important is it that they do not mumble their words that the school has two speech tutors as Mr. Rex Wilkes Jr. is to labor with the boys of the middle class. A junior faculty, as you see, since four out of five have it.

* * *

Dedicate New Pulpit in Denver

The highlight of the story is not that a new pulpit was dedicated, that it was blessed on Homecoming Sunday, or even that Bishop Ingle was the first to preach in it. The story is that Mr. Edward Hempt, a member of the congregation, a Hungarian by birth, hand carved the entire structure and did a very neat and handsome job which brought forth enthusiastic approval from everyone. This pulpit is in St. Luke's, Denver; is a memorial to Rachel Gunson Smith, donated by her husband; was dedicated on September 18th by Bishop Ingle who preached the first sermon from it. There is also a new chancel rail and lectern.

* * *

Selling Them Something Near at Home

Last year on the day the Rev. Irving A. Evans, rector at Lonsdale, Rhode Island, made his every member canvass the mills of the town posted notices announcing that they were to be closed indefinitely. It looked like a rather hopeless task getting people to pledge to the support of the church under such circumstances. But Mr. Evans, in speaking on the subject of the every member canvass the other day at a conference of the Rhode Island clergy held at Newport, told them that he obtained pledges amounting to nearly \$500 more than his quota.

BIBLE CLASS

IN ADDITION to several hundred individuals who have taken the trouble to send in postals enrolling as members of The Witness Bible Class we can report the formation of at least several classes. At Christ Church, Hudson, N. Y., the twenty-five teachers of the Church school have organized a class and are meeting each Friday evening. At Grace Church, Newton, Massachusetts, a class of Church school teachers also has been formed. In the diocese of Western Massachusetts there is little St. Andrew's chapel, located on the top of Washington Mountain. It is open only in the summer, but they propose to keep in touch with affairs of the Church by seeing that each member of the mission, twenty-five in all, receive THE WITNESS each week. At Mariette, Wisconsin, where the Rev. Edward P. Sabin is rector, a letter has been sent to every parishioner urging them to buy the paper each week from boys of the Church School, the profits from sales being split, half to the boys and the other half into the treasury of the Sunday school. Send us news of classes organized in your parish; drop us a card enrolling individually; urge the adoption of the Bundle Plan in your parish so that all may have the opportunity to follow the lessons as well as the series by Bishop Johnson and the other WITNESS features.

And he did it by having the canvassers stress, in calling upon the parishioners, the work of the church school and the fact that there was a considerable sum in the budget for the relief of the poor.

* * *

Chapel in Memory of Army Chaplain

Plans are under way for the erection of a chapel at Camp Grant, Illinois, in memory of the late Rev. N. B. Clinch, of Chicago, nationally known among war veterans. A considerable sum has already been raised.

* * *

Western New York Planning Fall Work

The Rev. E. M. Tasman, field secretary of the National Council, is addressing a series of deanery meetings in the diocese of Western New York, giving them first hand information on the plans for the coming year of the National Council. The department of missions of the diocese recently held a meeting

at Harrisbury at which the Rev. Leslie Chard spoke on the Indian work in the diocese. In the afternoon they visited the Indian reservation and inspected the work being done there by the Church.

* * *

Noted German Scholar to Visit Western

Die Zeitschrift fuer die Alttestamentliche Wissenschaft—anyone the editor of a magazine with a name like that must be a rather important person. He is Professor Johannes Hempel of Gottingen, Germany, noted Biblical scholar, who is to be the guest of the Western Seminary from October 17th to the 24th.

* * *

Bushels of Cabbages and String Beans

The diocese of Chicago, as you have been informed, is collecting foodstuffs from the country, canning it at a couple of centers in the city, and storing it away for distribution among the needy next winter. The other day the Rev. Quinter Kephart of LaSalle, drove into town with a truck loaded with 435 pounds of cabbage, 20 bushels of potatoes, 10 bushels of turnips, 10 bushels of beets, 5 bushels of peppers, 9 bushels of string beans, 10 bushels of tomatoes, 4 bushels of onions, 3 bushels of apples and 4 bushels of pears. Another truckload was received from St. Andrew's, Farm Ridge, as a payment on their quota, though the number of bushels needed to pay off the assigned sum of cash is not stated by our correspondent. About 6,500 cans of food have now been packed away for distribution in the winter.

* * *

Michigan Auxiliary Meets at Ann Arbor

The Auxiliary of the diocese of Michigan met at Ann Arbor on September 26th. Mrs. William L. Torrance of Detroit spoke on "Unity in Women's Work", as did also Mrs. H. H. Nimmo of the cathedral. Archdeacon Hagger, who went to Japan this summer with the Brotherhood of St. Andrew, spoke on his impression of that country.

* * *

Adults too Are Receiving Instruction

Under the direction of the Rev. H. Ralph Higgins, senior curate, and a staff of 55 trained leaders, the department of religious education of St. Paul's Cathedral, Detroit, set in operation on a recent Sunday a program beginning with the nursery department and including courses for adults. Two sessions of the Church School are held each Sunday, at 9:30 and 11:00, the first including all grades and the second, grades from the nursery department through Grade 6. Special emphasis is being laid this year on work for

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adults. A special class will meet with Mr. Higgins each Monday evening, and adults not able to affiliate with this group may avail themselves of over a dozen courses of systematic study through the home department of the Cathedral's religious education work.

* * *

Opening of St. Mary's Raleigh, North Carolina

St. Mary's School, Raleigh, North Carolina, opened on September 14 with Mrs. Ernest Cruikshank as the new principal, succeeding the Rev. Warren W. Way who retired last spring after a long service as the head of the institution.

* * *

Arizona Gets a Newspaper Write-Up

A bit of spontaneous publicity comes from the Aguila correspondent of the Yuma newspaper, name of paper not supplied with clipping. The Rev. and Mrs. E. T. Simpson have been doing work among various scattered unorganized missions in southwestern Arizona. Here's the quaint way the correspondent put it:

"Parson Simpson and the Missus stopped a few moments with us last Thursday on their way from Salome to Skull Valley, where they go to visit friends. The Simpsons have just moved into their new modern adobe parsonage at Salome which their church, the Protestant Episcopal of Arizona, built for them. Next to it they are erecting an almost magnificent two-story rock and adobe structure to be used as a Church and Social Hall. We've got to hand it to his boss, Bishop Mitchell. He's a great rustler. We only wish we had his line. But we can say this for both Mitchell and Simpson, with all their faults, darn 'em, their hearts are in the right place. We hope that the country grows as substantially as their work has in this territory."

* * *

Reaching the Isolated In North Dakota

There are 731 isolated Church people on the list of Miss Mildred Alley, educational missionary of the district of North Dakota. Of these 261 are enrolled in a correspondence church school.

* * *

Robert Norwood Dies Suddenly

The Rev. Robert Norwood, rector of St. Bartholomew's, New York, died suddenly at his home in New York on September 28th. He had a severe illness last spring but it was thought that he had completely recovered and he had planned to take up his work the first of October after a summer in Nova Scotia. Dr.

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Norwood was known for his forceful preaching and for his ability as a writer primarily. His death followed within a few hours that of the Rev. Dr. Crowder, rector of St. James, of another strong New York parish.

* * *

Western Massachusetts Clergy Have Conference

The clergy of Western Massachusetts held a conference recently at Lenox School, with Canon J. L. Barkway of St. Albans Cathedral, England, conducting.

* * *

Celebrate Anniversary At Washington Cathedral

The 25th anniversary of the laying of the corner stone of Washington Cathedral was celebrated on September 29th, with the great sanctuary filled. All the active and honorary clergy of the Cathedral staff were in the procession as were forty of the diocesan clergy. There was also present a delegation of twenty clergy studying at the College of Preachers, headed by Bishop Gilbert, suffragan of New York. The sermon was preached by Bishop Freeman.

* * *

New York Clergy To Hold Conference

The annual conference of the clergy of the diocese of New York is to be held at Lake Mahopac October 19 and 20. Those on the program are Bishop Manning; Bishop Gailor of Tennessee; The Lord Bishop of Exeter, England; Professor Yerkes of Philadelphia Divinity School; the Rev. C. Rankin Barnes, executive secretary of the social service department of the National Council; Father Hughson of the Order of the Holy Cross; Professor Paul More of Princeton University and the Rev. Lindsay Dewar, canon of York Minster, England.

* * *

Meetings on Canvass In Olympia

The Rev. David Covell, field secretary of the National Council has been holding meetings on the every member canvass in the diocese of Olympia. He declared the canvass to be the only method of approved value in promoting support for the work of parishes and the National Church. He ran into some opposition in Seattle where the rector of one of the largest parishes gave it as his opinion that the canvass did more harm than good, since it gave parishioners an opportunity to make complaints which often could not be effectively met by the canvassers. He felt that calling the parish together for a dinner where all the

problems could be faced together was the more effective way.

* * *

Indian Christians Visit England

The delegation of Christians from India have arrived in England for a mission of fellowship which is to extend through December 15th. In welcoming them to the country the Archbishop of York said:

"At the great missionary conference held in Edinburgh in 1910 less than a dozen 'nationals' from the mission fields were present, and they were selected by missionary societies. At Jerusalem in 1928 nearly half the conference consisted of such 'nationals,' chosen not by missionaries, but by the indigenous churches themselves. They met as colleagues of the 'sending' churches to cooperate in the determination of

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SERMONS

CHRISTIAN FAITH IN MODERN LIGHT

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missionary policy. Now a group of Indian Christians comes to our country to tell us what they have found Christ to mean for their country and for themselves. That this should be possible marks a definite stage in missionary enterprise. It is only necessary for our people to know the nature of this mission of fellowship, which will be in this country until Dec. 15, to ensure for it a wide and sympathetic welcome."

* * *

David Gibson Has an Anniversary

A long line of unemployed and hungry men stood outside the office of Canon David E. Gibson at the Cathedral Shelter on Wednesday. The day as far as this is concerned was no different from other days. But it was recalled by Canon Gibson's friends that the date was the thirtieth anniversary of his ordination and marked the completion of thirty-six years of service as layman and priest to the Church.

An interesting feature of this long service is the fact that it has virtually all been in the same place—for twenty-three years at the Cathedral of St. Peter and Paul; for thirteen years on the same site as the Cathedral Shelter.

A few figures indicating what Canon Gibson is doing today were revealed. During the past four months, the Shelter lodged free 12,149 persons; fed free at the shelter, 18,680; provided clothing for 10,561 and gave financial assistance to 3,151. The Shelter is one of the institutions recognized by the Joint Emergency Relief Commission and bears a heavy burden with regard to the unemployed situation in Chicago.

* * *

Iowa Clergy

Hold a Retreat

Eighteen of the clergy of the diocese of Iowa held a retreat at St. Katharine's School, Davenport, from the 13th to the 16th, conducted by Dean Rowland Philbrook of Trinity Cathedral.

* * *

Sunday School Lessons

Being Prepared

The department of religious education of the National Council announced through the executive secretary, the Rev. John W. Suter Jr., that progress is being made in the preparation of new Sunday school materials. There have been five meetings of the curriculum committee since the first meeting in March. They have already received the promise of fifteen authors to submit manuscripts for new courses, with five of them having already handed in their outlines. Two of the courses will be used during the coming year in eight or ten centers under the close supervision of the committee. The statement concluded with the

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statement that "in a year like this it would be over-audacious to make a prophecy, but granted a fair amount of good fortune, it seems probable that three new courses will be available for use in time for the opening of the school year in the autumn of 1933."

* * *

Another "Way Out" Series

Following the lead given by THE WITNESS last spring the Christian Century is about to launch a series of articles on the way out of our present economic and international difficulties. All of which gives us an opportunity to tell you again that the articles that did appear here have been reproduced in a handy little book which you may purchase from our Chicago office. You will agree I am sure that the contributors are a notable array, including such well known people as Archbishop Temple, Bishop Parsons, Vida D. Scudder, Nicholas Murray Butler, Harry W. Laidler, Spencer Miller Jr., Bernard Iddings Bell, W. G. Peck, V. Auguste Demant, Conrad Noel, Mary Simkhovitch, William Green, Reinhold Niebuhr and Daniel McGregor. It costs but fifty cents since it bound in durable paper instead of cloth, thus affording a considerable saving in publishing costs.

ORDER OF S. VINCENT

The Order of S. Vincent, a National Guild for Servers and Lay-Readers, which was founded nearly twenty years ago and has enrolled during that time over seven thousand members, has completed a reorganization and election of officers necessitated by the death of its founder and first Secretary-General, the late Robert T. Walker.

The governing board of the Order, the Council, consists of six priests and six laymen, of which the following have been elected: Reverend Edmund L. Souder, of Hankow, China; Reverend Harry S. Ruth, of Burlington, New Jersey; Reverend Charles E. McCoy, of Williamsport, Pennsylvania; Reverend Julian D. Hamlin, of Boston, Massachusetts; Reverend Kenneth R. Forbes, of Stamford, Connecticut; Very Reverend Archie I. Drake, of Milwaukee, Wisconsin; Mr. T. T. Wu, of Hankow, China; Mr. Kenneth Rubling, of Chicago, Illinois; Mr. Benjamin M. MacDougall, of Providence, Rhode Island; Mr. Walter W. Gaskill, of Boston, Massachusetts; Dr. Frederick G. Brathwaite, of New York City; and Mr. Walton C. Seitz, of Milwaukee, Wisconsin.

The Reverend Kenneth R. Forbes has been elected Director-General of the Order, The Rt. Rev. W. Bertrand Stevens, Bishop of Los Angeles, California, has been elected Honorary Chaplain-General of the Order, and Mr. Douglas S. Gibbs of New York City has been elected Secretary-General and Treasurer of the Order and a member of the Council, ex-officio.

The Council calls special attention to those interested that the Order is designed to be of service to lay-readers as well as to servers; that its Manual, containing the Constitution, Rules For Members and the official Office of the Order, has now been published, together with forms of Application For Membership, and may be obtained from the Secretary-General at 420 Lexington Avenue, New York City. The Director-General or the Secretary-General will consider it a privilege to give such aid and advice as they may be able to those wishing to form parochial or diocesan guilds of the Order, or in any other way to assist in the enlisting and training of capable and devoted laymen as lay-readers and as servers at the altars of the Church.

Douglas S. Gibbs
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Weekdays: Holy Communion, 7:30 A. M. (Saints' Days, 10); Morning Prayer, 9:30 A. M.; Evening Prayer: 5 P. M.

Calvary Church New York

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

Church of St. Mary the Virgin New York

46th St., between 6th and 7th Aves.
Rev. Granville M. Williams, S.S.J.E.
Sunday Low Masses, 7, 8, 9 and 10.
High Mass and Sermon, 11.
Vespers and Benediction, 8.
Week-day Masses, 7, 8 and 9:30.
Confessions, Sat. 3 to 5; 8 to 9.

Grace Church, New York

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

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.

The Incarnation

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

St. Bartholomew's Church

Park Ave. and 51st St., New York
Robert Norwood, Rector
8 A. M., Holy Communion.
11 A. M., Morning Prayer and Sermon.

Little Church Around the Corner

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

Trinity Church, New York

Broadway and Wall St.
Sundays: 8, 9, 11, and 3:30.
Daily: 7:15, 12 and 3.

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.

St. Paul's Cathedral

Buffalo, New York
Sundays: 8, 9:30, 11, 8.
Weekdays: 8, 12:05.
Thursdays ("Quiet Hour" at 10) and Holy Days: 11.

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.

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Tuesdays: 10 A. M.

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Daily: 7:00, 12:10; 5:00.
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Holy Communion.

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.

Church of the Advent, Boston

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Rev. Julian D. Hamlin
July-August Schedule
Sundays: Holy Communion, 7:30 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.; Evensong (plain) 5 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, 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.

Gethsemane, Minneapolis

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

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.

Rhode Island

St. Stephen's Church in Providence

114 George Street
The Rev. Charles Townsend, Rector
Sundays: 8 and 9:30 A. M. Holy Communion. 11 A. M. Sung Mass and Sermon. 5:30 P. M. Evening Prayer.
Week Days: 7 A. M. Mass, 7:30 A. M. Matins, 5:30 P. M. Evensong.
Confessions Saturdays: 4:30-5:30 P. M.
7:30-8:30 P. M.

Aim for Victory—Not Defeat *in the* Every Member Canvass This Fall

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CANVASS DATES

November 27 — December 11

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