

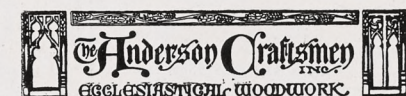
The **WITNESS**

CHICAGO, ILL., NOVEMBER 3, 1932



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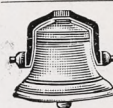
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THE WITNESS

A National Paper of the Episcopal Church

Associate Editors
FRANK E. WILSON
GEORGE P. ATWATER
C. RUSSELL MOODEY
IRWIN ST. J. TUCKER

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THE BISHOPS' REPORT

There was appointed at the meeting of the House of Bishops last April a committee consisting of Bishop Lawrence of Massachusetts, Bishop McDowell of Alabama, and Bishop Davis of Western New York, to confer with the officers of the National Council upon matters connected with the present economic situation. We present their report:

FROM receipts to date on the diocesan expectancies and from reports on the Whitsunday Offering, there is reasonable expectation that the revised schedule for 1932 will be met, with the aid of lapsed balances and undesignated legacies. This means that expectancies must be realized at least 95%, and the Whitsunday Offering bring in at least \$300,000. Every effort should be made to avoid the large use of undesignated legacies, and it is advised that the economies hereinafter recommended for 1933 be put into effect so far as possible in 1932 in order to minimize the use of undesignated legacies, a process, we are informed, already under way.

In 1933 the Budget must be balanced without resort to emergency appeals. While neither the Church nor the National Council should labor under the fear complex which today paralyzes business but should exercise a strong faith in the sovereign power of God, yet they should face frankly the implications of the present economic conditions, including the anxiety and sensitiveness which these conditions create in men's minds. There has been possibly a tendency at the Church Missions House to underestimate the effect of widespread financial disaster on the giving power of the Church's most loyal supporters. It is our belief that even if it is true that business has "turned the corner," it will be long before the giving power of the Church reaches its normal level.

In order to face conditions frankly, we advise that in our opinion the time has come when a drastic reduction in expenditures must be made, and further that while the Council must apportion the Budget authorized by General Convention it should also give an alternative quota to the dioceses, based upon a revised estimate of expenditures. If the Church, thus taken into the confidence of the Council, accepts the challenge, as we believe it will, and by extraordinary effort goes over the top which is represented by such a budget, we believe the effect will be renewed hope and courage.

We advise that this consideration be made a part of the appeal.

The construction of such a budget is, of course, most difficult. No one can prophesy accurately what the Church's income will be in 1933. It is our opinion, however, that the maximum probable income, exclusive of legacies, is a sum equal to the expectancies of 1932 plus the equivalent of the emergency offering, plus the income from trust funds and the United Thank Offering. The committee advises, first, that the alternative quota, referred to above, and budget expenditures should be based upon this maximum probability. And second, that the budget adopted should not count upon undesignated legacies and lapsed balances. Lapsed balances form the only margin of safety, and undesignated legacies are resources to be used only as a last resort. Thus the expenditures in our revised budget will be based on the following estimate of income:

Expectations from dioceses.....	\$2,148,403	
Less 5% estimated loss.....	107,450	\$2,040,953
Interest on trust funds, U.T.O., etc.		825,000
Equivalent of Emergency Offering.....		325,000
Total		\$3,190,953

IN SHAPING expenditures to fit these figures this committee has studied the resolution of the last General Convention regarding priorities in any reductions that may be necessary. We believe it to be more mandatory in its nature than was realized by the National Council. The committee also, however, recognizes the changed conditions beyond anything contemplated by General Convention and feels the National Council used its best judgment in meeting difficult circumstances. The committee believes the National Council bound to conform to this resolution of General Convention in every detail possible of fulfillment, such as the abandonment of "The Church at Work," but study of conditions now facing the Church makes it evident that even if all departments save those of Domestic and Foreign Missions were completely eradicated, the remainder of the Budget adopted by General Convention in 1931 would still not be balanced, and that, therefore, the appropriations for the Departments of Missions must also suffer curtailment,

including appropriations for aided dioceses, if our estimate of income is at all accurate.

In making up this revised schedule, the committee has in Budget B followed the plan in general of reducing salaries, number of employees, etc., along a horizontal line. This has been done with all possible regard to the policy ordered by General Convention. We advise that if the Church balances this reduced budget for 1933, the askings for 1934 be increased only within reason and the Church be informed as to what the additional askings will be used for. We advise that one of the first appropriations to be restored to its former figure be that for the salaries of missionaries in the field.

Editor's Note: There then follows, somewhat in detail, a recommended Budget for 1933, with the present operating Budget in parallel columns in order that it may be seen where cuts have been recommended. There are also comments. However because of our limited space we here present merely the Budget in Summary, together with the comments on departments made by the Bishops.

	A. The Present 1932 Operating Budget	B. The Recommendations of the Bishops for 1933
Domestic Missions	\$ 918,825	\$ 751,600
Foreign Missions	1,807,304	1,726,000
Field Department	79,195	67,990
Publicity Department	95,732	51,278
Religious Education	108,894	62,602
Woman's Auxiliary	49,401	49,401
Social Service	29,679	22,266
Ecclesiastical Relations	22,965	12,000
Department of Finance	33,168	32,000
Interdepartmental Expenses	129,940	115,000
General Administration	64,276	57,232
Retired Officers	18,315	18,000
Institutes	172,430	150,000
Co-operating Agencies	64,232	43,500
Conference & Training Centers...	17,000	17,000
Contingent Fund	36,986	36,000
	<hr/> \$3,648,346	<hr/> \$3,211,869

Comment of the Report on Department of Domestic Missions:

A number of aided dioceses receive small amounts, which if possible should be relinquished. It would seem possible for instance for California to support its own Chinese and Japanese work. Others might relinquish their U.T.O. workers as Alabama and Virginia have already done. Aided dioceses sometimes have two bishops, or a state has been divided into two or more jurisdictions, resulting in one or more weak dioceses requiring aid. The present survey of Bishop Creighton shows a large amount of apparently static work; the present financial condition of the Church requires a drastic readjustment in both of these conditions. The province receiving aid for Deaf-Mute work should provide this out of its own resources. Many of the above remarks apply also to the Continental Missionary Districts. Several of these have notably large appropriations out of proportion to the rest.

Comment of the Report on Department of Foreign Missions:

Vacancies should not be filled except where absolutely necessary. If possible, salaries below \$700 should be met in full, other salaries reduced 10%. Appropriations for institutions should be held to a minimum, and local support encouraged. Static work must be reduced. Salaries of officers are reduced 20% from the original appropriation, staff 10%. Travel is reduced.

Comment of the Report on Department of Religious Education:

This means a reduction in the number of officers and staff and a reduction in salaries of 20% for officers and 10% for staff. The regrettable reduction in college work means a transfer to diocesan and provincial responsibility. The N.A.L.A. and commissions can receive no appropriations.

Comment of the Report on Department of Christian Social Service:

The reduction is in accordance with a memorandum submitted by the executive secretary.

Comment of the Report on Field Department:

It is recommended that vacancies be not filled. Salary reductions, 20% for officers, 10% for staff. It seems vitally important that the work of this Department should in no way be crippled at this time. Since the large number of publications issuing from the Missions House is a cause of irritation, and also since the complaint is made that it is difficult to get practical advice or information from some departments, we suggest that the field department and that of religious education collaborate on a year's course of lessons in the program of the Church, of a character to be used in congregations on occasions of public worship, and that other publications and printing be reduced to a necessary minimum.

Comment of the Report on Interdepartmental Expense:

Dr. Franklin suggests savings in almost every item. If Dr. Suter's suggestion about the Lenten Offering is adopted there will be considerable saving in the item for boxes. We suggest further that printing can be very much reduced; that parishes or dioceses be asked to pay for the Lenten boxes; and that General Convention expenses should be further reduced, both in attendance of the organization of the National Council and in the expenses of commissions.

Comment of the Report on the American Church Institute:

It is recommended that the Institute lay by for the time being its building program, and bend its efforts towards raising funds for the salaries of officers and teachers.

Then the report continues:

The committee has thus recommended severe economies but they were gratified to learn that a process of reduction in numbers of employees and in expense had already been initiated and is progressing as rapidly as humane consideration will permit. The subject of "static work" is under thorough and efficient investigation by the National Council, and a Commission of General Convention is considering the matter of proportionate allotments to missionary districts and to aided dioceses. There can be no doubt that in both

of these fields there should be drastic changes. We urge further that the Council consider at once possible steps to encourage progress towards self-support on the part of missionary districts. It would seem that the very fact that allowance to some of these and to some aided dioceses remain unchanged over a period of years indicates lack of close supervision or of fixed policy.

We have checked figures as to overhead cost, given in the report of the bishop's committee of the second province, with the treasurer. We find that the committee of bishops in their computation have used only that portion of the income of 1930 which was derived from quota payments, whereas the total income was much larger, namely, \$3,890,779. Also, the treasurer's computation of expenditures at the Church Missions House, which excludes certain salaries and expenses that belong to the field, is \$631,620 as against \$900,307, the figure used in the computation of the bishops. The percentage of expense is not 31.2%, as suggested in the statement, but 16.2%.

The statement of the bishops of the second province also inquires as to the "drastic cuts" which, it was announced, were made in 1932. It is a fact, apparently, that the Budget of February, 1932, totals \$3,648,346, only \$47,000 less than the total *expenditures* of 1931. The explanation is, of course, that the "drastic cuts" were of the Budget and not of work actually in operation. The committee is of the opinion that greater care should be exercised in distinguishing between budget cuts and cuts in existing work in making announcements, since such confusion ultimately weakens the force of an appeal.

WE FEEL that our committee, representing, as it does, but one House in General Convention, is not properly constituted to advise the National Council in many of the questions raised by the Statement of the Bishops of the Second Province, which are not already committed to committees and commissions for consideration. But, believing that these questions are being asked by many in the Church, especially in view of the present stringency, we feel that they should be answered either by a committee of the National Council, to be appointed now, or by General Convention. Every step possible should be taken to establish and deepen confidence in the relations of the National Council and the Church, and to this end, friendly and loyal criticism on the part of leaders in the Church should be welcomed in the spirit in which it is given.

We urge, meanwhile, that the forces of the Church, the National Council, especially the field department, the bishops, clergy, diocesan secretaries and parish workers put forth every effort so to enlarge the field of givers as to build up not in one campaign, but by a steady process of education, a sense of stewardship and a deeper personal religion, that the last man, woman and child shall feel the touch of an invigorating and outpouring power. To this great purpose, the democratizing of the offerings of the Church, the gathering of the whole people in devotion and loyalty, by the every member canvass, the duplex envelope and

above all the personal touch of Christian enthusiasm, the effort of every diocese, parish and mission station should be directed.

If, however, the hope of the Church is unhappily not realized in the canvass of 1932, the committee is prepared to submit in detail, if requested, suggestions for further reductions in expenditures, in accordance with certain principles. Whereas the cuts suggested in Budget "B" in general follow a horizontal line, beginning with salaries, our further suggestions deal with a narrowing of the scope of work, beginning, as directed by General Convention, with the departments which function at the Church Missions House. The committee feels that further economies must be sought in a stringent limitation of activities, resulting also in a large reduction of overhead expense. If it shall appear that the National Council must operate on a smaller budget for some time to come, this process of selection should be continued. We advise further that when conditions improve, activities be resumed only with the utmost care and deliberation in order that those proved and acknowledged most useful be given priority. To illustrate the application of these principles we shall advise, for example, that the activities of the department of religious education be confined to the formation of curricula and lesson courses with child study, and to the giving of practical advice by correspondence to diocese and parishes, and that this work be carried on by two secretaries and three staff members; that the department of Christian social service carry on through one Secretary the annual conference of Church social workers, promote diocesan schools, such as that at Cincinnati, and further the teaching of the social Gospel in our seminaries; that the activities of the publicity department be limited to such as seem most important but can be handled by a much smaller organization. Such limitation of activities in these departments, while not sufficient in themselves to balance a further reduced income without further cuts in the Department of Missions, will, nevertheless, result also in large savings in such schedules as that of interdepartmental expense and general administration, as well as in such items as that of printing and supplies.

In conclusion, we desire to express our deep appreciation of the unfailing, friendly and whole-hearted cooperation we have received from the officers of the National Council in our study and in conference.

WILLIAM LAWRENCE,
WILLIAM McDOWELL,
CAMERON DAVIS.

A Letter

This report has been of invaluable assistance to the National Council in preparing the formulation of its fiscal policy for the year 1933. In the budget for 1933 as thus far tentatively adopted, the economies effected earlier this year are continued and further reductions are made. Appropriations taken out of the operating budget have been placed in a Restoration

Account so that if sufficient funds are made available through pledges of the dioceses, there may be rein-statement from this account of items which have been eliminated or reduced. For the most part the conclusions of the National Council and the recommendations of the committee of the House of Bishops are in substantial agreement. Certain radical changes advised by the committee have not yet been made. The Council does not feel justified in reducing to a minimum the support of college pastors as recommended by the committee, this work having been given a place of precedence in the appropriations advised by the General Convention. Neither the dioceses nor parishes concerned are able at this time to assume a larger share in the cost than already agreed upon. Additional reductions in appropriations for domestic and

foreign missions adopted in February 1932, are tentatively continued and indeed increased for 1933. The Council has postponed consideration of the more drastic reductions in domestic and foreign mission fields which the committee suggests. This matter will be the special order of business for the December meeting of the Council. The proposal to decrease by 20% instead of 10% the salaries of officers of the Council was considered inadvisable at this time.

The decision of the Council as to other questions raised by the committee is covered in a statement to the Church, published in the last issue of the Church weeklies.

Faithfully yours,

JAMES DE WOLF PERRY, *President*.
LEWIS B. FRANKLIN, *Treasurer*.

WHAT I BELIEVE AND WHY

The Virgin Birth

By

BISHOP JOHNSON

BEFORE discussing why I believe in the Virgin Birth of our Lord, I wish to clear up a common misunderstanding which is to the effect that when a man says he believes in a statement, he neither says that he knows it nor that he can prove it. As a matter of fact I presume that I believed in the Virgin Birth because it was a part of the Creed and I believed in the promise of our Lord that His Holy Spirit would guide the Church into all truth in its official utterances where there was unanimity of witness.

In other words, my conception of the Holy Catholic Church is that it is as St. Paul says, "the Body of Christ" which is guided and directed by a living Christ enthroned on high.

To me the Creed as a whole, springing out of the simplicity of the early Church before it was involved in intellectual controversies, is the best testimony there is as to the nature of the original faith of the Church.

It represents to me the form of sound words which I accept as a whole rather than piecemeal. Then I am afraid that I lack any great veneration for the efforts of science to explain the origins of life on this terrestrial ball. I agree with Professor Osborn that we could scrap all the theories of origins put forth by scientific minds without losing anything of any value. And this in spite of the fact that I am a believer in evolution as the method of creation but I know no theory of evolution which gives my adequate origin for that which is to be evolved. The argument that because all the Adams which we know of were born in wedlock is no proof that either the first or the second Adam was born that way.

I know that it is the old conundrum of the hen and the egg, and which came from which, but I still can

conceive of a primeval egg which was not laid by a hen, or if you please, a primeval hen which did not come from an egg, but I am not profound enough to think of neither. Consequently I have no mental opposition to any act or method of creation which the Almighty in His wisdom may have seen fit to adopt. In short, I don't believe anybody knows much of anything about how life originated on a cooling, red hot ball.

NOW there are certain things that cause me to believe in the Virgin Birth. I can see no reason why the evangelists should have put it into the Gospels if they had not honestly believed it. I agree that it is essentially a woman's story and that it was not something that either Joseph or Mary would have talked about in a general way. They had sense enough to know that if anybody believed that the Virgin Mary had been indiscreet they would not have been persuaded by any such defense. I would say that St. Matthew believed it because he had learned it from Joseph; that St. John believed in it because our Lord had placed the Virgin Mary in his care and he enjoyed her confidence, and that St. Luke believed in it because he was a physician personally acquainted with the chief women of the Gospel narrative and that he introduced his Gospel with that which he felt to be good news and to be important. St. Paul refers to it very slightly because it did not pertain to his correspondence and because it had no vital relation to his doctrinal views.

I believe that the early Christians all believed in it and that they did so because it had a vital bearing upon their worship. The early Christians worshipped Jesus

Christ as the Son of God. They didn't worship St. John or St. Paul, but they did worship Jesus Christ.

They lived among pagans who worshipped idols and emperors, and all sorts of creatures. Surely, they would ask themselves whether in worshipping Christ they were also worshipping a creature, and they would meet that difficulty by saying, No! We worship one who was born not of the will of the flesh or of the will of man, but of the will of God.

He was a second Adam in the sense that His birth did not follow the ordinary law of birth. In addition to this the Virgin Birth fits into the idea of the Word made Flesh more than would a natural birth. In short, this article of the Creed satisfies a need in the life of the Church.

I know that this line of talk is very objectionable to many liberal friends who do not hesitate to limit the Almighty in His powers of creation. All I can say is that the attitude is mental. I find myself less impressed with their ability to dictate to the Almighty than I am with the power of the Almighty to disregard His ordinary methods of generation. I presume after all it is a question of the authority to which you attach the greatest credibility.

Now if you ask me whether you must believe in the Virgin Birth to be a communicant of the Church, I doubt whether this clause was put into the Creed to keep such skeptics out, but rather perhaps to keep some of us in. I am free to confess that today if someone could prove to me that Jesus was the natural son of Joseph I would at once cease to worship Him. That may be my limitation but at once He would become a creature like the rest of us and that is one thing that I believe Jesus Christ is not. He is not like other men and so I am thankful that the Church has had consideration for my limitations by giving me a reason why I can still believe Christ is man and also worship Him. If my liberal friends do not need this crutch, I see no reason why they should not act up to their conviction, without haggling over such a matter of belief which is essential to me.

AND so to sum up the matter: Christ had a gospel which He entrusted to His Apostles who embodied it in a liturgy, in a Church and in a Creed. I accept that which is general and not local in the testimony of the early Church. I do not mean that I slavishly accept everything that the early Church set forth unless it has endured the test of time. That which has been set forth unanimously and for all time is the foundation of authority for me.

The Virgin Birth is a part of this universal testimony. Moreover, it serves a very vital purpose for me. Now when I have said that I do not care to cram it down any one else's throat any more than I care to have them cram their objections down mine. It is there as the witness of the Church. I object to having it taken out as the act of a skeptical group of individuals. If they want to have mental reservations about it, that's their business, but on the other hand I can't see why a real liberal has to be a fundamentalist

and say that unless he can accept every word in the Creed he will not accept any of it. Let him omit the clause if he cannot believe it, but do not let him remove the ancient landmark because all the landmarks would soon disappear as it is much easier to reject than it is to accept the mysteries of the faith.

The moment that you begin to suggest amendments to the constitution you change it from a foundation to a collection of philosophical bric-a-brac. There are plenty of theological museums without adding to their number. There is only one institution which has survived the attacks of the ages. It includes the historic Church, the historic creeds and the historic liturgies. When you have rebuilt it you will have a rococo monstrosity in place of a colonial mansion, and you have destroyed the atmosphere in order to satisfy the whims of a locality.

George Parkin Atwater

GEORGE PARKIN ATWATER was a big man; one of the biggest this Church of ours ever had. His life was the Church, and the Church in no narrow parochial sense, as grand a job as he did do in his Akron and Brooklyn parishes. To him it was a divine institution, founded by Christ to do God's work here upon earth; an institution that was to be here for a very long time. With this in mind George Atwater approached the problems he saw ahead and had the courage to tackle them, even when more timid souls cautioned him to walk softly. He had great ability in analyzing situations and working out solutions. What's more once he had what he considered to be the solution he stayed with it until he put it over. He did that in Akron, where he created one of the strongest parishes in the middle west out of a handful of people and a vacant lot. Believing that we were weak in the field of religious education he worked out his own system and established it where given the opportunity. Convinced that many parishes, doing splendid work, need to prepare for rainy days ahead, he worked out his A-A Method of Endowments, which has worked successfully wherever tried. Once persuaded that an inexpensive Church weekly, free from controversies over Churchmanship, was a desirable thing for the Church he went to work as an editor and week in and week out, over a period of seventeen years, established himself as one of the real teachers of the Church. Having convictions on the conduct of National Church affairs he stated his case, even though he was well aware that taunts of disloyalty (much abused word) would be hurled at him. He is gone now. And in his passing the whole Church suffers. We have lost a statesman of conviction and courage. His funeral was held in Grace Church, Brooklyn. With the chancel filled with flowers, the church jammed with friends, and as many clergy in procession as one sees at the convention of a large diocese, his earthly life was brought to a close. It was a triumphant occasion. May the rest of us be half as deserving of tribute when we reach the end of our days.

Witness Bible Class

Conducted by

IRWIN ST. JOHN TUCKER

THE CHAIN OF ALTARS

ALL human history centers around the altar. Destiny was shaped by national ideals, represented by the divinities worshipped at national altars. The Bible centers around a chain of altars stretching from the gates of Eden to the throne of God in the vision of the Heavenly City. This chain is unbroken, although the sacrifices offered and the idea of God represented changed greatly from age to age.

The Line of Altars—In Genesis 3:21: "The Lord God made for the man and his wife coats of skins, and clothed them." This does not mean that the Lord God turned dressmaker, but that animals offered in sacrifice to God provided the first clothing. Cain and Abel offered sacrifice; Noah, on leaving the Ark, built an altar and offered sacrifice; wherever Abraham went, he builded altars. So did Isaac; so did Jacob, Moses and Joshua. The book of Leviticus, in its first chapter alone, mentions the word "altar" 12 times. The Temple of Solomon was built to enshrine the altar. Christ uses the word frequently; (Matthew 23:19; Matthew 6:23). The Epistle to the Hebrews centers around the interpretation of the altar and its sacrifice. In the Revelation, the Altar has become the Throne of God.

The Changing Sacrifice—The Man and the Woman at the gates of Eden offered animals in sacrifice. Cain and Abel came to offer the first fruits of their toil. Cain, a farmer, offered vegetables; Abel, a shepherd, offered lambs. God "had respect to Abel's offering," which means that Abel obtained his desires, and grew prosperous. Cain grew envious of his brother's prosperity, and killed him—a human sacrifice to greed. This story pictures the origin of war, always the fruit of covetousness. "Am I my brother's keeper?" is always the callous response of the strong to the suffering of the weak. "The voice of thy brother's blood crieth unto me from the ground," is the terrible response of God the avenger. Much of the Bible records the struggle of mankind to answer the cry for justice. At first, wholesale vengeance; then "life for life"; then the offering of a sacrifice for atonement; then the divine plan of changing the heart of the slayer.

Cain was not killed, because he repented; "my punishment is greater than can be forgiven" his words read. But the "brand of Cain," the mark of a guilty conscience, was put upon him.

Cain Builds a City—To the shepherd people, murder and all iniquity abounded in the city; every evil doer fled for refuge to the cities, where he might defy pursuit. All the early stories of the Bible reflect abhorrence of cities—like the stories of Sodom and Gomorrah—until Jerusalem became the capital of the Chosen Nation. Then the idea of cleansing and consecrating the City to God by placing the altar there changed their views, until at last Heaven itself was pictured as a City.

In Genesis 11 to verse 10, the story of Babel answers

the problem, "Why do not we all talk the same language?" Shepherds from the plains were bewildered by the clamor of the great market cities of Babylon, where traders from many lands thronged, speaking different tongues. In these cities the most conspicuous figures were the ziggurats, or tower temples, reaching up so high that sometimes clouds touched their tops, as they do the skyscrapers of New York and Chicago. There was a natural connection in their minds between these towers and the confusion of tongues.

They reasoned that God, jealous of mankind, had adopted this method of blocking progress. Not until the descent of the Holy Spirit at Pentecost (Acts 2) did the realization dawn that God, so far from being jealous of man's progress, calls all nations to understand one another. He has gathered them all into one universal Fellowship speaking the common language of the altar which bears a cross.

PERSONAL APPLICATION

Bringing of the firstfruits in sacrifice is a natural human impulse, as a child joyously brings home to mother the first work done at school. Among the Hebrews, the firstborn was especially sacred. Firstfruits of every crop must be offered to God. Christ is the "firstborn among many brethren" and the believers themselves are a "kind of firstfruits" which offer themselves to God, says St. James.

The chain of altars down through the ages has born many varying sacrifices, until gradually we came to understand God's goal. Before our altars now we say "Here we offer and present to Thee, O Lord, our selves, our souls and bodies" in union with the sacrifice of Christ, to help God bring about the goal of creation, the Holy City, composed of all races and tongues gathered into a common civilization in which no temple is needed, because Humility itself shall be the temple of the indwelling God.

Mark these references.

Noah's sacrifice: Genesis 8:20.

Abraham's altars: Genesis 12:7; 13:4; 26:25; 33:20.

Moses' altar: Exodus 17:15.

Elijah's altar: I Kings 18:30.

Christian altar: Hebrews 13:10.

MEMORY WORK

Our memory lesson this time is the Greater Prophets. Write them in this way:

Before	Fall of Jerusalem	After
Isaiah	LAMENTATIONS	Ezekiel
Jeremiah		Daniel

The first two books predict the Fall of Jerusalem before it happened. Both of them end in "Iah", one of the names of God.

The middle book, Lamentations, is a long poem of mourning at the time of the Fall of Jerusalem.

The last two were written after the Fall of Jerusalem, and predict the future triumph of the nation. They both end in "El", another one of the names of God.

Thus the Greater Prophets are a unity around the Fall of Jerusalem, which is their main topic.

Witness Fund

WE acknowledge with thanks the following donations to THE WITNESS FUND, which is used to pay the subscriptions of those who otherwise would be without the paper:

Mr. and Mrs. J. C. Stevens.....	\$1.00
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THREE WORTHWHILE BOOKS WARRANT YOUR ATTENTION

Reviewed by G. M. DAY

Dr. Samuel McComb has made a contribution to our religious life of immeasurable worth in giving us an English translation of Freidrich Heiler's *Das Gebet* in a volume called *Prayer* published by the Oxford Press (\$3). The sub-title of the book, which well describes it, is "A Study in the History and Psychology of Religion." The original work of Heiler was so long that it was necessary to omit in translation certain sections of secondary importance, but in the three hundred and seventy-five pages there is such a wealth of material that the omissions will not be missed.

The book gives a history of prayer in all its manifold forms from the dawn of consciousness in man until the present day with innumerable illustrations throughout. Primitive prayer, prayer in Greek civilization, ritual prayer, mystical prayer, prophetic prayer, the prayer life of great souls and prayer in public worship are all the subjects of at least one chapter. In addition there is a chapter on the ideal and critique of prayer in philosophical thought and a concluding chapter on the essence of prayer.

Few people would find it anything but overwhelming to read the book from cover to cover, but I do not believe there is a more comprehensive history of the prayer life of man in one volume in the English language. While the book lacks a good index, the table of contents is so well tabulated that it may be readily used as a reference book and as such I imagine that it will find its way on the shelves of most Rectors' studies in the future. It is not a book like *Concerning Prayer* edited by Canon Streeter in 1916 which deals with such questions as what kind of petitionary prayer may a Christian feel justified in using or what are the grounds for the belief in the efficacy of intercessory prayer? But it rather gives a history of the types of petition and intercession which have been addressed to God by various types of people as different as the savage and the philosopher. So extensive is the material in it that I cannot recommend it too highly as a fascinating reference book on the subject. *The Rebel Prophet* (Harpers \$2) is a study of Jeremiah by Dr. T. Crouther Gordon in the form of a series of lectures delivered a year ago in Trinity College, Glasgow. This is no dry-as-dust study

of a much studied old Testament prophet but is a charming series of lectures in which the personality of the ancient prophet is made extraordinarily vivid. Approaching the prophetic personality from the psychological standpoint, Dr. Gordon brings to his interpretation of him a wide knowledge of history which enables him by analogy and comparison to reconstruct the ancient situations so that they seem almost modern.

The author is particularly anxious to dispel the erroneous but prevalent idea that Jeremiah was hopelessly pessimistic and in striking contrast shows that Jeremiah was the only true optimist of his day for after facing squarely the ugliest facts he was able to see strong ground for hope. The most significant contribution of the volume is the chapter in which Dr. Gordon shows why he is convinced that Jeremiah was "the First of the Mystics." In a chapter which is really a treatise on the whole subject of mysticism Dr. Gordon tests the prophet's mysticism by William James's four standards of ineffability, knowledge, ecstasy and passivity and I believe successfully proves that the "finest expression of mysticism in the Old Testament came from the mouth of Jeremiah." The author's style is extremely lucid and the book affords most enjoyable reading.

In the Presence is a small book of less than a hundred pages designed to aid the individual in his preparation for the Holy Communion. Its authors are two Englishmen, K. F. Jones and R. M. Prichard and the American edition contains an introduction by The Rev. John W. Suter, Jr. (Macmillan \$1.25). Simplicity, brevity and naturalness of expression are three notable positive merits of the book. It also lacks the excessive piety of many preparation manuals. It would be more useful, however, if it could be published with a paper cover at half the present price, for while it has merit it does not appeal to me as worth the present price.

BISHOP CREIGHTON POST- PONES TRIP TO MEXICO

Bishop Creighton, bishop of Mexico and executive secretary of the department of domestic missions, has deferred his semi-annual trip to Mexico, since it was deemed unwise to extend government facilities for entry to an ecclesiastic of Bishop Creighton's rank at this time. Bishop Creighton states that he deems the action of the government to be in the interest of a calm and judicial handling of the religious situation, and that he entirely concurs in a wise decision.

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

Bishop Manning has entered the Battle of Harlam and shares the hero's toga with the rector of All Souls', the Rev. Rollin Dodd, who has refused to make of his parish church a Jim Crow affair. The story up until the entrance of Bishop Manning into the fracas has already been related here. Seven of the twelve vestrymen did not want to have Negroes allowed at the services. They told the rector so. He told them that he was there to minister to the community and that there was no place for racial discrimination in the Church of Christ. The battle raged. The majority of the vestry first cut off the rector's salary. That failed to do the trick so they closed the church and padlocked the doors, announcing to the world that it was for the purpose of making repairs. One Sunday the service had to be held in a hired hall. But last Sunday Bishop Manning marched up to the door of the church. He couldn't get in. Mr. Dodd asked him if the door should be forced. The reply came in a loud voice, "Certainly." So the door was forced, in spite of threats of the vestry that they would call for the arrest of anyone who forced their way in. The service was held, with Bishop Manning preaching the sermon and literally reading the law to the vestrymen. Said he:

"Those members of the vestry who oppose the rector have, I am sorry to say, taken action which is quite unwarranted and indefensible. They have proceeded to obstruct the work of the rector, they have demanded his resignation—a demand, of course, to which he pays no attention—and without making any provision for religious services have summarily closed the church for repairs, apparently with the purpose of preventing the rector from continuing his policy of admitting colored people to the services. This action is not only uncanonical and illegal, it is contrary to the central principles of our religion." In support of this statement he read the canons of the Church.

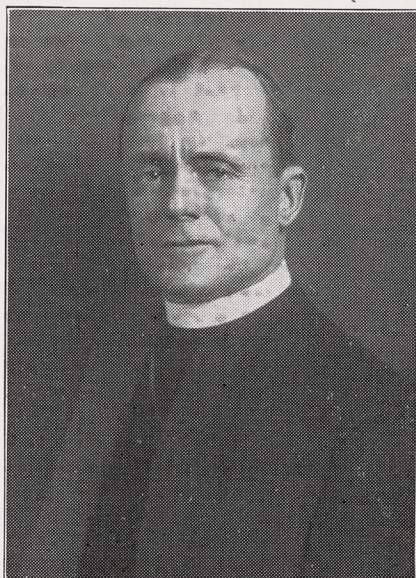
Now the vestry, or rather that part of it that wants to throw Mr. Dodd out, say that they never wanted to discriminate against Negroes; that the trouble really is over high and low churchmanship—a statement which causes broad smiles. We have previously said "More power to Mr. Dodd." Now we add a "More power and length of days" for Bishop Man-

ning who backs him up in such grand style.

* * *

In Which Mr. Cutler Does a Bit of Hopping

The rector of St. John's, Charlestown, Massachusetts, the Rev. Wolcott Cutler, is a real crusader of determination and social vision. Among his numerous passions is a strong conviction that the Eighteenth Amendment should remain in the constitution and that it should be enforced. So strongly does he feel this that he takes pen in hand whenever he finds anyone expressing himself on the other side of the question. Now he writes me a charming letter to hop on me for so much as announcing in these columns that Mr. Harper Sibley, member of the National Council and prominent Churchman generally, has taken himself out of the ranks of the drys and is now laboring with those who want their beer. I pass the letter on to you: "In THE WITNESS for October 20th you quote (for what it is worth I suppose) Mr. Harper Sibley's reasons for favoring repeal of the 18th amendment. Prominent if not pre-eminent among Mr. Sibley's reasons for opposing federal prohibition is the statement that 'The men in the community whom I look up to with the greatest respect and admiration buy liquor from bootleggers without hesitation.' Without arguing for or against the retention of the 18th amendment I would like to remark that Mr Sibley's reasoning takes a thorough unchristian position, as you yourself should be the first to recognize. How many of these men whom Mr. Sibley looks up to with the greatest respect are enlightened enough to support any minority position whatever? How many of them are perfectly content to see (or not to notice) Mooney and Billings languishing indefinitely in a California goal? How many of them support the American Civil Liberties Union, for which you appeal in this same issue, by gifts or word or deed? How many of them will risk a vote for Norman Thomas? How many of them have said a word against Samuel Insull's gift of stock at half price to influential friends? How many of them protested against the Fordney-McComber tariff and American conduct in Haiti? When Christians look to the 'finest people in the community' to settle matters of private judgment or Christian conscience for them, you and I might just as well gird our loins with a leathern girdle and follow John the Baptist into the wilderness. There are many noble and consecrated people living in the community where I work, but in eight years I cannot recall discovering two of them who felt as we did about Sacco and Vanzetti, or who agree with you and me on any other



BISHOP MANNING
Wants No Jim Crow Churches

vital economic or political or social injustice. Shall we therefore on Christian grounds accommodate our convictions to the beliefs of that 'nine out of ten' of our friends who 'serve cocktails freely on all occasions without the slightest moral compunction'? I for one prefer to do my own thinking and to live and preach and agitate accordingly."

All of which is not only telling me, but also Mr. Sibley and his distinguished friends.

* * *

Bishop Stires Wants More Religion in Colleges

Preaching in St. Paul's Chapel, Columbia University, Bishop Stires

of Long Island, deplored the lack of religion in colleges and universities.

Bishop Stires declared that the churches as well as the educational system were to blame for existing conditions. "Everything has been mechanized and materialized," he said, and the "great machine that we have built is ready to crush the spirit of the living creature, caught in its own machine."

The watchwords of education are success and money—"that means always material success," he continued. The universities and schools prepare "boys and girls to be money-makers," the bishop asserted. "We must put the chief emphasis on making men and not making money. I believe that the present educational system is largely responsible for the lack of vital religion in the world. Our present system is largely irreligious."

"I am not advocating teaching religion in schools or turning our colleges and universities into seminaries, but I do believe that anyone who teaches the younger generation should believe in God. While it is true that teachers must possess knowledge, I am suggesting that they add to their knowledge a knowledge of God."

* * *

Our Own Hall of Fame

An example of patient perseverance in spite of adversity is nobly exemplified in Mrs. V. J. Merten, of Byers, Colorado, who through the years kept the vision ever before her and toiled unceasingly until she saw arise "The Little Church on the Prairie," Ascension Mission. When Mrs. Merten came to Byers about thirty-five years ago there was no

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church organization of any kind within a radius of forty-five miles. She gathered a little band of friends together for religious services, which were held first in the schoolhouse and later in the town hall, formerly a saloon. Archdeacon Bywater offered to come for an occasional service. \$156.00 was raised locally as a nucleus for a Church building, \$100.00 of this sum being donated by two religiously inclined ranchers who made the remark, "We might as well give this money for Mrs. Merten's Church, for she is going to build it if she has to take in washing to raise the money. Friends of Mrs. Merten at Grace Church, Galena, Illinois, sent contributions through the years to add to this nucleus, and from St. Paul's, Clay Center, Kansas, Mrs. Merten's second church home, came donations of money and church furnishings. All these years Mrs. Merten was busily engaged with her needlework, the proceeds of which she gave to this cherished cause. In October, 1907, her dream was realized when the first service was held in Ascension Mission! But, alas, the consummation of her efforts was destroyed by fire in February, 1908. However, undaunted, Mrs. Merten was again the inspiration for renewed efforts, and another church, an improvement on the former one, was erected. Today the register records fifty baptisms and thirty-five confirmations, a beautiful testimony of her untiring efforts. Three years ago St. Barnabas' parish, Denver, took Ascension Mission, Byers, under its wing. The rector, the Rev. Charles H. Brady, drives the forty-five miles for an afternoon service on the second Sunday of each month, often staying over (at the Mertens') for a 6:30 Communion Service the next morning. One family drives in from a ranch five miles away to attend that service. In October the men of the mission gave a week's time to paint the church and put on a new roof, the ladies started a branch of the Woman's Auxiliary, and a Church school was organized. Mrs. Merten is very happy to see the hopes of years being fulfilled and to know that her pioneer labors for the church at Byers were not in vain.

* * *

Parish Carried on During Depression

Over in Pittsburgh there is Emmanuel Church, presided over by the Rev. A. W. S. Garden. It was formerly a parish of aristocrats and plutocrats but the population shifted so that today it is in one of the very poorest parts of the city. Recently Mr. Garden got the Unemployed Relief Fund of the city to supply the wages of the unemployed of his par-

ish whom he put to work creating a basement parish hall. Wages ran out, but the skilled men stuck to the job without cash and completed a parish hall that would cost about \$15,000. Thus the church benefits by a fine hall, the men benefit by having work and everyone is happy, including the rector, though he himself has not been paid his salary since last April. Mr. Garden is now the chairman of a community organization which is handling relief for the city relief organization and the Red Cross. Bishop Cook of Delaware was the guest of Mr. Garden during the recent meeting of the synod in Pitts-

burgh and he writes: "Altogether it strikes me as one of the most outstanding pieces of social service work in the face of present conditions which I have come across; done by a parish so poor that it has not been able to pay it's rector's salary."

* * *

The Picture on The Cover

There is pictured on the cover this week a window dedicated last Sunday at St. Mary's Church, Amityville, Long Island, as a memorial to John Whiting Crowell. The window represents the Resurrection and is made of beautiful colors of genuine antique

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glass, designed and executed by Richard N. Spiers & Sons of New York. John Whiting Crowell was a graduate of Columbia and of the General Theological Seminary, and served as priest-in-charge of St. Mary's Parish from 1913 to 1917. He was later the rector of the Church of the Evangelist, Oswego, New York, and more recently of St. John the Baptist, Brooklyn. The Rev. James Richards, curate of Trinity Church, Princeton, N. J., dedicated the window and preached the sermon.

* * *

George H. Heyn Resigns as Rector

The Rev. George H. Heyn has resigned as rector of St. Stephen's, Pittsfield, Mass., and the resignation accepted, effective June, 1933. He has served the parish as rector since 1924.

* * *

Quiet Days for Massachusetts Clergy

Bishop Sherrill is holding quiet days for the clergy this week; Monday in North Andover; Wednesday in Brookline and Thursday at Swansea.

* * *

Popular Lectures At Cambridge Seminary

On four consecutive Monday evenings, beginning Nov. 28 and continuing through Dec. 19, important lectures will be given at the Episcopal Theological School, Cambridge, by the dean and other professors for the members of the Massachusetts diocese, including the clergy. There will be two lecture periods and a service in St. John's Memorial Chapel. A short address will be made at the latter. As two lectures will proceed simultaneously and there are two lecture periods, it will be convenient for those who attend to choose any two of the four courses and the service in the chapel each evening. The lectures will be on Church History, Prayer Book, Bible and Missions.

* * *

Diocese of Harrisburg Makes Economies

Severe economies were planned for the coming year in the diocese of Harrisburg at the meeting of the executive council on October 13th. The treasurer of the diocese, Mr. Richard Wharton, announced that but half of the sum pledged by parishes and missions had been paid this year. However the pledge to the National Council of \$15,000 for 1932 will be paid. At the same time it was voted to reduce the pledge this coming year to \$12,000. Bishop Brown asked that his salary be reduced ten per cent; a request that was granted. It was also voted to reduce the salaries of diocesan missionaries. The expenses of the diocesan office were

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reduced, and the allowance to the diocesan paper was cut so that the size of the already small paper will have to be reduced. They also voted to reduce all quotas placed on parishes by ten per cent. You will recall that a reduction in quotas was one of the recommendations of the Bishops' Committee in its report to the National Council, but it was not acted upon favorably at the October meeting of the Council. And here along comes a diocese and reduces the quotas on their own say-so. They also voted to make still further cuts in diocesan expenses the first of next July if it is clear at that time that the budget for 1933 cannot otherwise be balanced.

* * *

New Windows Placed In Grace Church, New York

James H. Hogan, the well-known artist, has designed three stained glass windows which have been placed in the western apse of the Chantry of Grace Church, New York City. The windows, which were executed by James Powell and Sons (Whitefriars) of London, represent the Annunciation, the Nativity, and the Presentation. Writing in the parish service sheet, the Rector of Grace Church, Dr. Bowie declares: "They are unsurpassed by any glass in the Grace Church buildings, for not only are the particular colors singularly pure and rich, but the combination of colors gives that jewel-like quality which one associates with the famous glass of the mediaeval cathedrals."

* * *

Choir Festival In Albany

The second annual diocesan choral festival is to be held at the Cathedral of All Saints, Albany, N. Y., on November 4th and 5th, with the choirs of fourteen parish churches taking part. Bishop Oldham is to preach at the festal evensong on Saturday afternoon.

* * *

Parish Tells You Movies to Attend

One of the services performed by the clergy of Grace Church, Providence, is to list each week in the vestibule the titles of the movies that are fit to see—if any. The other day in opening the box containing requests for prayers, this was found: "Pray for yourself, as long as you have notices in the vestibule advertising the movies". The following week this reply appeared in the parish paper: "The clergy are readily agreed that they need to pray for themselves, for many reasons other than that expressed, but still are of the conviction that the way to improve the movies is to show our appreciation of the good movies by supporting them, and

our disgust at the bad ones by not attending them. Box office receipts are a very sensitive point. So we are continuing to post a list of the better movies in town each week."

* * *

Harrisburg Clergyman Is Married

The Rev. Heber W. Becker, rector of Christ Church, Danville, Penna., was married on October 12th to Miss Jean Angle, Bishop Brown performing the ceremony. The marriage service was followed by a nuptial eucharist.

* * *

Fine Job Being Done By Negro Worker

A fine bit of work is being done at St. Philip's, Hawkinsville, Georgia, by Miss Ada Speight, in the Negro community of the city. She only started at it in July but already has built up a considerable communicant list and an even larger Sunday school. A lot of the credit for the growth also goes to Dr. R. Archie Tracy, a Negro physician, who has been serving as layreader and as boss of the school. Indeed there has been so much activity here that recently a house was obtained and converted into a community house. There is a great deal of work done along social service lines as well as in religious education.

* * *

Mrs. Sibley Addresses Woman's Auxiliary

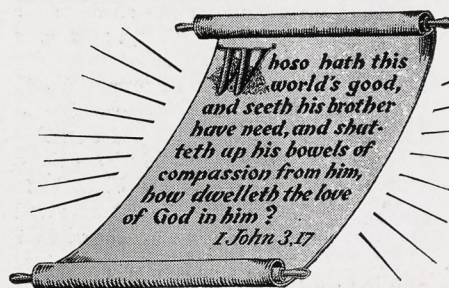
Mrs. Harper Sibley, a member of the group which recently returned from a study of missionary work in the Far East was the headliner at the semi-annual meeting of the Auxiliary of the diocese of Albany, held at Ballston Spa, N. Y., October 19th and 20th. She spoke on "The Oriental Woman in the Twentieth Century." She also spoke on the work our Church is doing in foreign fields.

* * *

A Couple of Boosts For the Paper

Here are a couple of boosts for THE WITNESS that people were kind enough to send in. At the Incarna-

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tion, Atlanta, Ga., the Rev. G. W. Gasque persuaded the young people's organization to sell the paper each week. The first Sunday that the bundle arrived it was raining, with a smaller congregation as a result, yet the president of the young people informs us that they sold all their copies and could have sold more. Dr. Gasque announced the undertaking from the chancel during his announcements, called attention to a number of articles, especially Bishop Johnson's, and informed his congregation that all Church people should read a weekly regularly if they wanted really to know what was going on in the Church. The other boost comes from Brother Hance, the superior of St. Barnabas' Home in Gibsonia, Penna. A subscription was recently entered for the Home by a friend in Washington. So he writes the donor: "We are more than happy to have THE WITNESS. It is a real up and coming paper, with some very interesting writers. The Brothers are very happy indeed to have it." Suggestions: order a bundle yourself and call the attention of your people to the fact that it is for sale after the service. Second, donations to THE WITNESS Fund make it possible for us to send the paper regularly to Church institutions, public libraries and individuals who otherwise would be without it. Excuse the puff please, but with the editors of the other weeklies I believe we are carrying on a truly missionary work, and one that of course needs your support.

* * *

Memorials Placed In Niles Church

A bronze tablet and hymn boards were recently dedicated at Trinity Church, Niles, Michigan, as memorials to Mr. and Mrs. John Deam. They were placed by their son, Mr. S. G. Deam who has served the parish in various capacities over a long period of time.

* * *

Springfield Field Department Meets

The field department of the diocese of Springfield met at Pekin, Illinois, on October 10th with the Rev. Percy Houghton, general secretary of the National Council, as leader. There is a good deal of pessimism in that part of the country over the outcome of the Every Member Canvass. However they are going ahead with a determination to do their best.

* * *

Teaching Mission In Louisiana

The Teaching Mission on the Great Commission was held in New Orleans and in other parishes in the diocese of Louisiana during October. Among the clergymen taking part were the Revs. Bland Mitchell, Beverly Dan-

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ridge, Henry Philips, Richard Kirchoffer, Oliver Hart and C. Irving Hiller. Though the attendance was smaller than was hoped for there is already evidence that the mission has given a substantial impulse to the interest of Church people in the Church Program.

* * *

New Rector at Bloomington, Illinois

The Rev. Arthur B. Cope has taken up his work as rector of St. Matthew's, Bloomington, Illinois, succeeding the Rev. Raymond E. Brook, now the rector of Christ Church, Riverdale, New York City.

* * *

Colorado Deanery Has Meeting

Bishop Johnson was the preacher at a meeting of the Northern Deanery of Colorado which met at Golden on October 18th. There was a discussion of the every member canvass and plans were made for the completion of payments on quotas. In spite of a snow storm there was a large number present.

* * *

Death of Wife

Of Detroit Rector

Mrs. Annie C. L. Maxon, wife of the Rev. William D. Maxon, rector of Christ Church, Detroit, died on October 14th in her 74th year. Dr. and Mrs. Maxon had last year celebrated their 50th wedding anniversary.

* * *

Synod of Washington Meets in Pittsburgh

The 13th synod of the province of Washington met in Pittsburgh in October, with about 300 attending. Bishop Cook of Delaware was elected president and Bishop Taitt was elected representative of the province on the National Council. The request of the commission of General Convention on a rearrangement of provincial boundaries was referred to the various dioceses to be reported back to the next synod. Bishop Creighton of the National Council addressed a missionary mass meeting and the Rev. Rankin Barnes spoke at a mass meeting on social service. Bishop Burleson, assistant to the Presiding Bishop, addressed the synod on the every member canvass.

* * *

Daughter of Bishop Whipple Dies

Mrs. Henry A. Scandrett, daughter of the late Bishop Whipple, first bishop of Minnesota, died on October 11th.

* * *

Bishop Oldham Has An Anniversary

The tenth anniversary of the consecration of Bishop Oldham, bishop of Albany, was celebrated on October

Services of Leading Churches

Cathedral of St. John the Divine New York City

Amsterdam Avenue and 112th St.
Sundays: Holy Communion, 8, 9; Children's Service, 9:30 A. M.; Morning Prayer and 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); 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
21st Street and Fourth Ave.
Sundays: 8, 9:30, 11 and 6.
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 Thursday: 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
Clifton Macon, Minister-in-charge
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.

St. Mark's, Berkeley, California

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

ST. ANNE'S IN THE FIELDS Pointe-au-Pic

Province of Quebec
Rev. Franklin Joiner, Chaplain
Sundays: 8, 11 and 6.
Daily: 8 A. M.

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.

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

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, 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.

24th with services at the cathedral. The sermon at the festal evensong was preached by Bishop Booth of Vermont. The annual Churchman's dinner of the diocese, attended by over 300 men, was a further occasion for observance of the anniversary. There were addresses by Bishop Booth, Bishop Oldham and Mr. Rollin B. Sanford, former Congressman and prominent Churchman of Albany.

* * *

Federation of Church Clubs Postpone Meeting

The National Federation of Church Clubs, which was to have their annual conference in Springfield, Illinois, October 28th and 29th, called it off. The officers state that it was the consensus of opinion gathered from leaders throughout the country that it would not be wise to hold the meeting this year because of unsettled business conditions.

* * *

Teachers Should Attend Conferences

The way to learn how to teach is to attend conferences where class problems, typical situations and troublesome problems are discussed, according to the executive secretary of the department of religious education, the Rev. John W. Suter, in addressing a group of Church school teachers in Providence last week.

* * *

Bishop Page Lecturing At Normal School

Bishop Page of Michigan is presenting a series of five lectures on the Fundamentals of the Christian Faith at the Detroit Church Normal School, meeting for ten Tuesday evenings at St. Paul's Cathedral. There are 180 enrolled, representing 35 parishes and missions.

* * *

An Unusual Celebration At St. Paul's, New York

The centenary of the consecration of four bishops was celebrated on October 31 in St. Paul's Chapel, Trinity Parish, New York City. It was on that day in 1832, before the altar of St. Paul's, that the following four bishops were consecrated: John Henry Hopkins, Vermont; Benjamin B. Smith, Kentucky; Charles Pettit McIlvaine, Ohio; George Washington Doane, New Jersey. Bishop Smith lived to celebrate the 50th anniversary of his consecration in the same church. Bishop Manning was the celebrant at this service.

* * *

Dallas Has a Teachers Institute

The diocese of Dallas has inaugurated an institute for Church School teachers. The sessions are being held each Wednesday evening during the fall in the parish house of the Church

of the Incarnation, with various diocesan leaders giving the courses. About seventy have registered for the institute.

* * *

New Student Worker In North Dakota

Miss Ann Swain of Sioux Falls, S. D., is the new student worker at the University of North Dakota, succeeding Miss Elsie Brown who is now a general secretary of the Girls' Friendly Society.

* * *

Girls' Friendly Give To Mission

The Girls' Friendly Society reports that it has completed its 1931-32 pledge of \$2,000 toward the building

of a parish house at St. Augustine's mission, Kohala, Hawaii, with added sums still coming in from many branches. They are now seeking a similar sum for a convalescent home for women and girls at the House of the Merciful Saviour, Wuchang, China.

* * *

Quiet Days In Western New York

A quiet day for the women of Western New York was conducted by Miss Bertha Conda at St. Paul's Cathedral, Buffalo. There was a large attendance. Bishop Davis also conducted a quiet day for the clergy of the diocese, with a large majority of them present.

Hundred Sold Each Week

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