

The **WITNESS**

CHICAGO, ILL., NOVEMBER 10, 1932

THE VITAL THING

by

BISHOP FISKE


THE vital thing in the coming every member canvass is to show families or individuals struggling with difficult problems that we care; that their fellowship is appreciated; that they can easily add to the strength of the parish by their regularity in worship. Some are staying away because they cannot contribute. Tell them we want *them*; not merely *theirs*; although in plain fact, of course, regular attendance will usually mean contributions from more people. Our weakness is not so much in the lack of giving as in the failure of coming.

MESSAGE OF THE WEEK

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

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ON TAILS WAGGING DOGS

By

JOHN R. CROSBY

Rector, Saint Luke's Parish, Seaford, Delaware

I HAVE just been informed by the proprietor of a kennel and dog breeding establishment that the reason that the tails of fox terriers and certain other breeds are lopped in early puppyhood is because long tails, though doubtless ornamental, prevent them turning rapidly and seriously hamper their steering ability. To use the words of the kennelman, "No dog is any use that lets its tail wag it." While riding home I reflected that my friend has stumbled upon a profound philosophical truth and the principle might well be applied to other organizations besides kennels.

Directly any organization begins to become so unwieldy or powerful that it begins to dominate the body from which it sprang, the time has come to consider very seriously whether the exuberant growth should be pruned, cut away altogether, or whether the parent organism should give way entirely to the younger growth. To carry the biological parable further it would be well to make sure that the bodies concerned are genuine outgrowths from the parent stock, or parasitic organisms sucking the lifeblood from the mother tree.

Can it be possible that in certain instances, our Church—or quasi-Church—organizations, admirable and efficient as many of them are, may be developing a marked tendency to attempt to dominate the policy of the Church, whether national, diocesan or parochial, and to forget in some cases that they are the handmaids of that Church, whose founder stated very clearly that a disciple is not above his Master.

From the very beginning of the Church's corporate life, societies of men and women have existed within its borders having for their object the deepening of the spiritual life, and the expression of that life in terms of acts of charity, devotion or mercy. The great guilds of the Middle Ages, the confraternities, the tertiary branches of the great religious orders were and are the most powerful influences in promoting the spiritual life of the common people, and in the corporate practice of the Christian virtues. We all know how St. Paul speaks of "Phebe our sister" and of Priscilla and

Aquila, his "helpers in Jesus Christ" and of the church, or society, in their house.

The very essence of all these societies was that they were very definitely not only in and of, but subject, to the Church. Their objects were sanctioned and endorsed by ecclesiastical authority, and the whole of their religious training together with their practice of the corporate works of mercy was for the good of their own souls and the advancement of the glory of God in and through the Church. The intimate history of the Universal Church shows the wisdom and necessity of this point of view. We must remember that all schisms, and most heresies started as admirable movements within the body of the Church itself. It may be stated as an historical truism that if in a parish, diocese or national Church any subordinate organization begins to assume or arrogate the authority that can only come through the commission given to that Church by its Divine Head, the consequences are bound to be trouble, dissension, loss of spiritual power, and finally disruption and schism.

THE commission to bind and loose, to go forth and teach, and to rule in the name of Christ was not given to the First Century Christian Fellowship, the Woman's Auxiliary, the Brotherhood of St. Andrew, or the Society of Nazarene, admirable as the motives animating these bodies may be, but to one Church founded upon a rock. The only justification for any other body is the secondary commission it holds by the authority of that Church to carry out certain objects and those objects only. They are to serve and not to rule.

These corporations, guilds, and confraternities, were unfortunately broken up in the welter of spoliation following the Reformation, and outside a few secularized companies and corporations were not re-established until comparatively late years. Whether their successors have captured their spirit and are maintaining their tradition would seem to be rapidly becoming a question of serious importance to the Church of God.

Are we in the American Church beginning to surrender our teaching and authoritative commission to the many auxiliaries, guilds, leagues, brotherhoods, fellowships and societies, which we have raised like the Frankenstein monster to cover our own shortcomings.

I hope that, please God, we are not. I believe from the very bottom of my heart that the thousands of devoted men and women who constitute their membership are really attached and loyal sons and daughters of their mother Church. It is, however, folly not to admit that in many cases certain societies, or, to be more accurate, groups within societies are beginning to feel that they are a part of the authoritative organization of the Church, and ought to share that authority with those in whom it is vested by all tradition and canonical authority.

We all know parishes and even dioceses whose policy, administration and expenditure is largely controlled by its various organizations. We ought to have enough foresight to see that if this ever happens to become the case the branch of the Church so affected, whether small or large, ceases to become a functioning member of the body Universal and becomes a mere puppet show dancing on the wires and to the tune played by the children it fails to control.

Of course the possibility of this state of affairs is very largely due to the fact that our financial obligations have become too large for our contributions and we have had to surrender the power of the purse to those organizations who provide the money. Money talks, and the man that pays the piper is beginning to call the tune. A lay pope will kill any parish, possibly with the best intentions. The Lord knows what two or three corporations of lay popes would do to the whole Church. So long as the Society of Methodists confined itself to the salvation of its members under the authority of the Church's teaching it was a great spiritual force in the Church of God. As soon as it began to dictate to that Church—deplorable though the condition of that Church may have been—as an independent body arrogating to itself the right to dictate policies and doctrinal matters over which it had no jurisdiction, we get the greatest act of schism in any non-Roman Church since the Reformation.

So long as the Society of Jesus confined itself to its missionary and teaching activities it was the greatest and most powerful institution the Roman Church had ever seen. Directly it got away from its primitive spirit and the "Black Pope" was substituted for the General of the Order, the Church in self defense was bound to suppress it.

I HAVE before me a few letters. One is from the diocesan president of a Woman's Auxiliary, rebuking the rector of a parish who invited them to a corporate communion and quiet day, expressing her dissatisfaction with the celebration of the Holy Communion and advising him not to call himself a "prayer book Christian" but to watch the bishop next time he celebrates and by copying him to attain the standard of excellence required by the Woman's Auxiliary.

Another is from the bishop of a Southern diocese

expressing his anxiety to start a certain brand of missionary activity in his territory. He states that he has consulted with the officials of the Woman's Auxiliary but as they refuse to assist on the financial side, and have expressed their definite disapproval of this particular work, he is unable to consider it.

I have a letter from another rector in which he states that the Brotherhood of St. Andrew in his parish has taken the whole of his juvenile work out of his hands, and have put on a program with which he is absolutely out of sympathy, and that he is unable to check them owing to the definite antagonism of a few strong monied individuals. That he has consulted his bishop and been advised to let them alone, as although the bishop agrees with the rector, in the present condition of the Church's finances they are too strong a body to be antagonized.

I have just finished reading a report of the Triennial Meeting of the Woman's Auxiliary 1931 printed in the annual report of a diocesan branch. There are no less than twelve references to "Realizing the power that lies in our hands," and referring to the exercise of that power in influencing the sessions of the General Convention on such subjects as the marriage question, the American Missal, placement of clergy and a few other points of general Church policy.

Lastly, I have a letter in my possession from a member of the First Century Christian Fellowship to an ex-member of the society. He states that a certain rector recently called to his parish is antagonistic to the fellowship, that he stresses the efficacy of the sacraments as a means of grace, that he uses tobacco and is socialistic in his ideas, and that it is the duty of the members of the fellowship to endeavor to get him out of the parish and get a suitable sympathizer of different calibre in his stead.

Now I respectfully beg to submit that whether a priest uses the American Missal or the lowest form of celebration known to the Episcopal Church has nothing to do with the Woman's Auxiliary; and further that for those handmaids of the Church to disapprove or threaten not to support a missionary project sanctioned by the ecclesiastical authority is a gross abuse of the admirable purposes for which the Auxiliary was instituted. While "Realizing the power that lies in their hands" and either by lobbying, or by using coercion in their parishes or dioceses to sway the canonical, theological or disciplinary policy of the Church in its General Convention constitutes a very grave menace to the well-being of the Church.

THE intentions of the Brotherhood of St. Andrew are admirable, its objects excellent. The fact of such a state of things as is revealed in my friend's letter, deplorable. Whether we approve or do not approve of the First Century Christian Fellowship is of no importance. We all admire their sincere desire to forward the cause of Christ even if we dislike their methods, and have suffered from the results. The fact remains that the spirit shown in this letter is prejudicial to the unity and discipline of the Church of Christ.

I do not believe that in ninety-nine per cent of the

membership of these organizations this spirit exists, and I believe that it would generally be viewed with abhorrence if realized, at least among the societies of the Church. The seed, however, is there and I do not think that a word of warning can possibly be construed as antagonistic or prejudicial to those devoted servants of God and His Church without whom it is almost impossible for us to carry out the farflung program we are trying to carry out in His name. But let us remember: one authority makes a Church; two authorities make a schism; three, chaos.

By all means let all the faithful band themselves together in societies for the salvation of their souls and the greater glory of God and His Church, but let them remember that the Church is a divine institution and

that any society within that Church is born of men, and is not there to either dictate or coerce those to whom our Lord gave a definite commission to guide it. Unless my theology is gravely at fault, I do not think that He divinely instituted either the Woman's Auxiliary, the Brotherhood of St. Andrew, my Parish Guild, the Vestry system, or the First Century Christian Fellowship, although I am quite sure that He will bless them so far, and so far only, as they perform the work that the Church has authorized them to perform.

To get back to my thesis. A tail is a most important and necessary part of the organism of a dog, but it was made for the dog to wag, and not to reverse the operation.

WHAT I BELIEVE AND WHY

The Mystery of Suffering

By

BISHOP JOHNSON

IT IS the glory of the Gospel that it faces the hard facts of life and never evades realities. The Christ accepted the role of one who strives for righteousness in an aggressive manner and so was misunderstood, betrayed and crucified. We believe in a Christ who "suffered under Pontius Pilate, was crucified, dead and buried." If the creed stopped there it would be a confession of tragic failure. It is solely because it is followed by a glorious resurrection that it is not. To secularize the Gospel by demanding that a crucified Christ should have suffered merely to produce a materialistic idealism would be to miss entirely the climax of the Gospel.

It is the revelation of a victorious Creator Who ultimately defeats the malice of evil men and compensates for those who like Lazarus have endured intolerable suffering. It is not a Gospel in which we are promised that as a result of Christ's life the kingdoms of this world will in this world adopt His standards. Quite the contrary, when He comes again He questions whether He will find faith on the earth. It is true that He looks forward to a time when the kingdom of this world shall become the kingdom of the Christ, but in the creed as well as in human history the grave must intervene between the effort and its outcome.

This is most irritating to the materialistic idealist whose faith can be satisfied only when there is an equal distribution of physical comforts to the children of men. In Russia today this has manifested itself in the hatred of the Christ and His Gospel and the substitution of a committee who will successfully regulate the affairs of society. The query is, when such a group shall have succeeded in achieving its purpose what then will give sufficient interest in life to make it endurable? One can visualize a society in which everyone has the same advantages without

furnishing the individual with any motive for effort. Life would become a succession of physical sensations ending in dust and ashes.

It is this very culmination that Christ avoids. He makes no effort to change the social order but rather accepts it as incidental, and urges men to overcome evil with good rather than to exhaust their efforts in trying to make a kingdom of heaven out of the children of this world. Whenever the Church as an institution has been invoked to alter secular institutions it has invariably resulted in producing a secularized Church and ineffective governments. You cannot change the objective of the Gospel without perverting the Gospel to ends which in His teaching were inadequate.

FOR better or worse the disciple of Christ was to find in the risen Christ the answer to his sufferings. This does not mean that the Church is to have no share in the kingdoms of this world, but it is to act as a "leaven hid in three measures of meal" rather than a force dominating and determining secular policies. It is only as Christian ideals permeate government, business and education that they will have an uplifting influence. In other words the Christian must expect to be misunderstood, betrayed and executed, if need be, looking to his ultimate justification in that place which a loving Father has prepared for those who seek the Kingdom of God and His righteousness.

It was this assurance of ultimate victory which enabled Christ to endure the Cross and which caused Him to warn His disciples that it might be their lot also. To subtract the resurrection from the drama of our Lord's life is to remove the source of courage and of hope from the martyrs who have suffered in His name.

The Christian must never forget that it is the broken body of our Lord which he receives in the sacrament and also His poured out blood; signifying that His disciple must look to the comforts of God's grace rather than to the comforts of this world to sustain him in the fight.

It is true that we pray to God for peace and prosperity because no soldier willingly invites self martyrdom, but if the necessity arises he must be willing to accept persecution without withdrawing his allegiance.

In order to make myself clearer let me visualize a member of the Church, indignant at the injustices of society, conscious of the lukewarmness of Christians, realizing that neither in the Church nor in the world does he receive hope or encouragement. What shall he do? First he should ask himself frankly what he himself is doing that merits praise? It is quite possible to substitute an intellectual indignation for personal self-sacrifice. Then if he himself is embodying the precepts of the Gospel in his own life to whom shall he turn for comfort. I know of no other than to Jesus, the author and finisher of our Faith. If he is truly a disciple of Jesus Christ then betrayal and desertion will intensify his loyalty and fortify his faith.

To whom else shall we go when the world around us seems to be against us. I know that it is quite the thing to say that the Church has failed. That is incorrect. If failure there is then Jesus Christ has failed. Failed to do what? Failed to persuade men to follow Him. Well if this be failure, He failed when He was on earth and accepted His failure as a prelude to His victory.

It is quite a defense mechanism to attribute our woes to institutions, but institutions are not persons, neither are they endowed with personal responsibilities. They are merely collections of men and they fail or succeed in proportion as they are composed of individuals who are true to the ideals of the institution. Society will be leavened by the number of devoted disciples whom Jesus has, who are personally loyal to Him and His objectives. There is no evidence that He ever expected or promised that the institutions of this world would be true to Him. It is quite the fashion to substitute a hierarchy, a book or a cult for the Christ, but in the last analysis we stand or fall as we are loyal to Him and to His teaching.

There is nothing that He gives you as a substitute for the simple mandate, "Follow Me." The Church may be ineffective, the world may be out of joint, our own personal relationships may be impossible, yet it is the suffering Christ and not the glorified One Who is our Master in this world.

ONE may sum up the results of His life by saying that through all of human history Christ has suffered under those who represent Pontius Pilate, has been betrayed by those who claimed to follow Him, has been crucified by those who hate His message, has been dead in many eras and buried in many localities, but that He has always risen from defeat and found some disciples in all times and in all places.

The Church, it is true, is an instrument through which He carries on His witness, but it is not guaranteed against spiritual bankruptcy and moral turpitude in the transactions of its representatives. If at times one finds it difficult to remain in it, one may well ask, "Where else shall I go, what else shall I do, by which I may attest my own loyalty to His person and my own willingness to show my love by keeping His commandments."

It is true that the Church has often failed to function as it might but it is in it that the remnant has always been found who fight on a weary battle against the same forces which opposed Him while on earth. It is because of His example that we recognize those who sit in Moses seat, even though they act as Annas and Caiaphas did.

So I believe in the Suffering Christ because I find no adequate explanation of the Cross than that which He exemplified in His life and therefore that which I must try to carry out in mine. When He bade us to take up our cross and follow Him, He asked us to do that which He did, animated by the same confidence that God will eventually overcome evil with good.

The Art of Stained Glass

By

ELEANOR H. WILSON

"THERE is no life in art unless there is change and development and the future of the craft of stained glass lies along these lines", said Mr. Len Howard,

artist and designer, who is in charge of stained glass work of the R. Geissler, Inc. Studio, New York City. This should be taken into account when comparing mediæval and modern glass. We know that corrosion in conjunction with the accumulated dust of many years has had a great deal to do with the beauty of much old glass, — the patina of age, and it is to the credit of the best of modern glass workers, referring particularly to those in the United States, that they produce windows rivalling the earlier work in both color and design, and have been outstandingly successful in embodying in the windows when installed that effect which only the passage of



ST. GEORGE WINDOW
In St. George's, New York

centuries added to the work of the early artists, in the opinion of Mr. Howard.

His chief reason for entering the profession of glass was a love of color and the urge of the craftsman,—the desire to create. Mr. Howard received his early training in London, where he won a two year scholarship from the Camberwell School of Arts and Crafts. He gained a thorough grounding in the technique of the profession during eight years he was associated with Messrs. James Powell & Sons of London. During the war as a member of the Camouflage Corps he had an opportunity to study the glass of France. Since the war, and while President of the New York Society of Craftsmen, he has continued his study, visiting Chartres, Angers, Le Mans, Sens.

An outstanding example of the work of the Geissler Studio are three large chancel windows in St. George's Church, New York City, which were designed and executed by Mr. Howard, the middle one representing an heroic figure of St. George. The writer wishes to correct a statement made in the previous article crediting the chancel windows in this church to the J. & R. Lamb Studios. A chancel window in a chapel of St. George's is the work of the Lamb Studios. Two windows in the nave of the church proper as well as five windows in the Mortuary Chapel are the work of the R. Geissler, Inc. Studio.

While Mr. Howard believes that the craftsman in glass should derive his inspiration and his motif from the early artists in glass, he deplores a tendency to merely copy mediaeval mannerisms and to produce 12th and 13th century glass by formula. With the greater range of colors available, the improvement of the technique and the general feeling for correct drawing, he believes it possible, without offending the best principles of the craft, to use a wider range of colors and avoid the monotonous repetition and contorted drawing often found in early windows.

Another beautiful example of the work of this Studio is the window placed by Bishop Gailor in memory of his mother in St. Mary's Cathedral, Memphis, Tennessee. The two great west windows, the seven light chancel window, as well as all other windows in this Cathedral, known as the Bishop Gailor Memorial, were designed and carried out by Mr. Howard. Other commissions executed by the R. Geissler, Inc. Studio are:—Four west windows, Christ Church, Nashville, three chancel windows in St. Paul's Church, Murfreesboro, one of these in memory of Mary Noailles Murfree, novelist, known in literature as Charles Egbert Craddock, who lived here.



GAILOR WINDOW
St. Mary's, Memphis

Let's Know

By

BISHOP WILSON

SABBATH LAWS

THE Mishna is a part of the Jewish Talmud and is a detailed exposition of the Hebrew Law, attempting to tell just what things are allowed and what are prohibited in actual practice. Its authority used to rest on the story that it comprised certain oral regulations given by Moses to Joshua, by him to the elders, who gave them to the prophets, and the prophets passed them on to the members of the Great Sanhedrin. This is what our Lord refers to as the "traditions of the elders."

A large part of the Mishna has to do with the proper observance of the Sabbath and shows the curious way in which the Scribes and Pharisees struggled with their legalistic convictions. For instance, it was provided that one might travel 2000 cubits beyond one's dwelling-place without violating the prohibition of labor on the Sabbath. That meant about three-quarters of a mile and was the "Sabbath Day's journey." But if, on the preceding Friday a man were to deposit food for two meals at a point 2000 cubits away from his house, he could call that spot his dwelling and go on for another 2000 cubits.

On the Sabbath one must not carry a burden but it was a question as to just what constituted a "burden." It was decided that the weight of a dried fig, or more, was to be reckoned as a burden. Then they argued as to whether one could carry half a fig twice without breaking the Sabbath. A woman could not wear a necklace or a ring on the Sabbath because she might be tempted to take it off to show it to some friend and thereby be guilty of carrying a burden in her hand. Was it or was it not permitted that a parent might carry a child in his arms? The Mishna was considerate enough to allow that much latitude.

Cattle might be taken out to water or to feed on the Sabbath but only with the minimum of harness. It was not even permitted to add a protection against the rubbing of a wound. If a man himself had a wound, he might put a plaster on it only if it was intended to prevent the wound from becoming worse—not with the object of healing it. Hence the question as to whether or not our Lord was breaking the Law by healing on the Sabbath. If a woman got mud on her dress, she could crush it and shake it off but she mustn't rub it. If water fell on a dress, some thought it could be shaken but not wrung out, while others thought it could be wrung but not shaken. There was also a difference of opinion as to whether, after a bath, one could dry one's whole body at once or only one limb at a time. It was quite wrong to rub out a large letter to make room for two smaller letters but it was permissible to rub out two small ones in order to write in one large one. If a house caught fire on the Sabbath Day, it was permitted to save only such clothing as was absolutely necessary; but no objection was raised if one put on a dress in

the burning house, ran out with it, took it off, and went back for another one. If a hen laid an egg on the Sabbath, it could not be eaten; but if the hen were being kept for fattening, not for laying, and just happened to produce an egg, then it was considered a part of the hen which had fallen off and could be eaten.

This is the kind of thing with which our Lord had to contend. No wonder he objected—"the Sabbath was made for man, not man for the Sabbath". No wonder St. Paul talked about being freed from the Law and released into the liberty of Christ's Gospel. Yet we are not without Sabbatarian sects today which come near to doing the same thing.

Witness Bible Class

Conducted by

IRWIN ST. JOHN TUCKER

NOAH: COVENANT OF THE RAINBOW

READ the Story of the Flood, Genesis 6, 7, 8 and 9. Every nation has stories of some tremendous upheaval of the sea; the Greeks, the Mayas, the Babylonians. Possibly they are memories of the vast disturbance caused by the sinking of Atlantis; possibly they date back to the melting of the Glaciers at the end of the Ice Ages. Babylonian accounts of the Flood are found on their brick cylinder-books. The Hebrew account is told from the standpoint of the desert-dwellers. Their country is flat and low like the plains of Shinar. The statement that "fifteen cubits upward did the waters prevail—all the mountains that were upon the face of the whole earth were covered" show that they regard a depth of 15 cubits—about 20 feet—as amazingly deep.

Noah's Ark. In the floods of our own Mississippi Valley, we often hear of animals, both tame and wild, taking refuge together from the waters on a flatboat or on the roof of a floating house. The descendants of the family of Noah enlarged upon the story as they passed on. The size of the Ark given in this account is not enough to provide shelter for the enormous number of animals, both "clean and unclean" indicated. But the desert children, to whom the story was told, knew very few kinds of animals; they had no alphabet books or zoo books, as our children have, with pictures of strange jungle beasts. Even rain was something of a novelty to them. So it did not seem so impossible to them.

Covenant of the Rainbow. This story of Noah is really the story of the Covenant of the Rainbow; the first idea of a Peace Treaty between God and man. Rainbows are rare indeed in that rainless desert land. Startled children cried "What is that?" and were told "God has hung up his war-bow; it is a sign of peace with men." Among the ancient people, to "hang up the bow" was the sign of peace, as "burying the hatchet" was with the American Indians. When the king took down his warbow from the wall, it was a declaration of war; when he hung it up, the war was

over. Bows and arrows were their chief weapons of war. So after the flood refugees landed, Noah built an altar and offered sacrifice in token of acceptance of the Covenant of Peace.

This is the Second Covenant. It is a milestone in the history of the human intellect, since it establishes the discovery that God keeps faith with mankind; that He is friendly to them and not a destroyer. All modern science is built on the knowledge that the Universe keeps faith; that what is found to be true today will be true tomorrow. But it took a long time for humanity to get this idea. Down to the time of Christ, Greeks and Romans believed that the gods were jealous of men and that they made and broke promises on the slightest pretext.

The terms of the Noah Covenant are threefold. It is known as the Covenant of Life, and it provides;

A. Man may take for food every living creature or herb; only the blood, which is the life, may not be eaten, but must be poured out to God, for all life returns to God, Who gave it.

Read first chapter of Leviticus.

B. Man's life is sacred to God. "Whoso sheddeth man's blood, by man shall his blood be shed."

(Underline Exodus 21:12—Lev. 24:17)

C. God also will regard man's life and the increase of it as sacred, and will keep faith with the orderly succession of seasons.

Noah went forth and began to be a farmer. He planted vineyards and drank of the wine. And herein is a story.

The name "Noah" means "Comforter." The song of his father Lamech at the birth of Noah (Gen. 5:29) is an old drinking song, which in Hebrew has a rollicking rhyming chorus. It means that although there is a curse upon the ground, so that it brings forth thorns and thistles, and labor is required to cultivate it, yet the jollity of the harvest-festival atones for all this labor. Coupled with this acknowledgement of the "comfort" of wine is a story warning against drinking to excess, and against ridiculing those who are intoxicated. St. Paul, who commends wine as medicine, warns also "Be not drunken with wine, wherein is excess."

MEMORY WORK

The Twelve Minor Prophets are hard to learn, unless we divide them up. The shortest book in the Bible is Obadiah. Underline that book in your Index.

Almost as short is Habakkuk. Underline that book.

The Bridge of the Testaments is Malachi, the last book in the Old Testament, which leads directly into the New. Underline that. Now you have them divided into groups of three. Copy them out this way.

Hosea }		{ Jonah }		{ Zephaniah }
Joel }	Obadiah	{ Micah }	Habakkuk	{ Haggai }
Amos }		{ Nahum }		{ Zechariah }
				Malachi

Take the first group of four and learn their names; Remember that Obadiah is the shortest book in the Bible.

Take the second group of four. Remember that Habakkuk gives us the opening sentences in Morning and Evening Prayer; "The Lord is in his Holy Temple." Note this in your Prayer Book.

Take the third group, remembering that Malachi leads into the New Testament.

Two others of the Minor Prophets furnish sentences for Morning and Evening Prayer. See if you can locate them.

NEXT WEEK: Lesson Eight; ABRAHAM. Genesis, chapters 12 to 25.

November 24th; THE QUARREL OF THE HEIRS. The stories of Ishmael and Isaac; Essau and Jacob.

THIS BOOK WILL MAKE THE PSALMS MEAN MUCH MORE

Reviewed by G. M. DAY

Were I required to name the particular portion of our services of morning and evening prayer which are the least appreciated I would be compelled to say the responsive reading of the Psalter. The reason for this is in large measure that the members of the congregation do not know the background or setting out of which the particular psalm was taken, and but few of them probably have more than a vague idea of whether they are reading a psalm which was originally a Hebrew processional hymn or a lyric expressive of a special mood of the author.

Dr. Earle B. Cross, Professor of Old Testament Interpretation in the Colgate-Rochester Divinity School, has written *Modern Worship and The Psalter* (Macmillan \$2) expressly to help people to a greater appreciation of the psalms. There are innumerable books like the Cambridge Commentaries which will give anyone an admirable understanding of the Psalter, but so many of these books are too long and contain so much detail that the layman is discouraged at the start. Prof. Cross has avoided this difficulty by eliminating the detail, and gives the reader in less than three hundred pages a very enjoyable commentary and literary appreciation.

After an opening chapter on the origin and nature of the Psalms and the inherent limitations of some psalms, Dr. Cross divides the psalms into the following nine groups and devotes a full chapter to each: Lyrics, Dramatic Lyrics, Individual Prayers, National and Royal Prayers, Hymns with refrains, and Hymns without refrains, Hymns with the focal point in the center, Liturgies, and Acrostically arranged psalms. While Dr. Cross brings to the work his knowledge of the Hebrew language, the volume in many ways resembles the writings on the literature of the Bible of Dr. Richard Moulton in its combination of sound scholarship with lucidity of style.

We turn now from this Hebrew book for the development of character to two modern books whose chief interest is in that development. The first is *Educating for Citizenship* by George A. Coe (Scribners \$2), and the second is *Character in Human Relations* by Hugh Hartshorne (Scribners \$2.50). Everything which Dr. Coe writes is not only interesting but also penetrates any mists which surround the mountain of thought to reveal frequently unobserved data. In this volume Dr. Coe is doing for secular education



BISHOP ROBERTS
Preaching in the east

what he did for religious education in his earlier book, *What is Christian Education*. The entire field of the relation of the public school to the state, to its task in training for citizenship, to the political parties, to propaganda, to the federal government, and to the future is considered, and in addition there is a chapter on our private schools. One of the most interesting chapters is that on the Federal Government in which the author shows how dangerously near to federal control of education, with the War Department dictating the emphases, the nation came during the Great War. To show how perilous such control might be let me quote Dr. Coe: "Not long ago the Department of War actually printed a document—no longer obtainable by the public—which, by numerous quotations from the Bible, endeavored to show that war is approved in both the Old and the New Testament, and that it is not repugnant to the Jehovah of the one nor to the Christ of the other! Teaching by the War Department concerning the will of God in respect to war is anomalous, but it accords perfectly with the logic by which this Department has made itself a teacher of civics."

Anyone vitally interested in the whole question of secular education in this country will want to see this book for if it does nothing else it will surely raise a lot of questions concerning what is being taught in relation to what ought to be taught and these questions should be considered far more seriously than most

(Continued on page 15)

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

Mrs. Pearl S. Buck, after long residence in China, suddenly finds herself one of the most famous people in the world, due of course to the fact that she is the author of two best-sellers, "The Good Earth" and "Sons". As a famous person she is naturally much sought after, and her opinion on missions is particularly desired, now that that subject has been brought to the fore by the Laymen's Inquiry. She spoke on the subject last Wednesday before a large number of Presbyterians who honored her that day with a luncheon.

China, she said, was not an anti-foreign country, although there were, of course, ultra-nationalistic elements in it, and yet the missionaries were often disliked by the intelligent Chinese. "The intelligent Chinese," she remarked, "are unwilling to see a narrow and sectarian form of religion fostered among their people in return for a few hospital facilities, a little flood relief, a little education. The truth is too many of the missionaries today are too small for the situation. I have heard them criticized in the bitterest terms and agreed. I have seen them narrow, arrogant, sure and stupid in their own belief, and disdainful of a great culture. I have seen them scornful, vulgar, ignorant and superstitious, and I have seen them making over Chinese converts in their own image."

She wondered, she said, when she first came to this country if the average American Christian was as mediocre as many of the men and women sent out. She found that those sent out were sent very often because there was nothing else to do with them. "Good, consecrated—and what a quantity of sloppy thinking that word covers—people so boring that no congregations at home could bear them, young men and women unprepared for any sort of work, much less for that which takes more preparation than any other"—such were the types she found being considered for mission work.

When even a mediocre man was placed in another culture without resources of his own he became narrow, she declared, and moreover, even a good man had obstacles put in his way by those at home. "Our forefathers believed," she continued, "that out of some Christian church, or even out of their special church, a soul was eternally damned, and that remains in the hunger for statistics of conversions on the part of

mission boards that hinders many good men. I have watched one great missionary, one of the men that provide the final justification of the work for me, go further and further into the interior, further and further from the organization that called him unorthodox because day by day in the magnitude of his work he was outgrowing and casting off his creed and getting closer to the actual gospel. If I go to one of the villages where he worked his name is a passport today, years after his death."

Why, she asked, did she still believe in missions? Because she was unwilling to see the figure and idea of Christ, whether He was only the finest imagination of mankind or no, forgotten on earth. She had come to the conclusion, she said, in spite of all her disgust and irritation, that Christians were on the whole better than the average, no matter how very little Christians they were.

"Let us send fewer and finer men," she concluded. "Let them become a part of the country, not professional intruders, really nice Christians. Let the messenger and the message suit the people for whom they are intended. I should like to see every missionary sent out to satisfy a real need of the people in a particular place. Above all, that removes the stigma of moral arrogance that goes with preaching to a people more skillful in the arts of life than we ourselves are. I am weary unto death of preaching. I have spoken as a countrywoman of your race. By years and understanding I am Chinese, and as Chinese I say to you: Come to us no more in arrogance of spirit, but come to do and to work, to understand and become a part of the country."

A Correction of a Bit of Gossip

Nature in the Raw is Seldom Mild, and there is nothing, I find, that brings out the natural man like the appearance here of an error. Thus I have been jumped on most vigorously by a number of nice people for saying that the joint rectorship at St. James Church, Philadelphia, had collapsed, due to the difficulty of financing it. Dr. Mockridge and Dr. Newton, I presume you know, are the joint rectors. It is an elaborate plan, calling for the expenditure of considerable cash, so that of course everything has not sailed along as smoothly as they had hoped when plans were originally made in prosperous days. But as for "collapse", my dear sir, nothing could be further from the truth. So if that bit of gossip is lodged in your head somewhere please do what you can to remove it.

Incidentally this job of presenting



ROBERT S. CHALMERS
Leader at Church Institute

bits of news in such a way that people will read them gets me into all sorts of difficulties. To print here the sort of thing that parsons and church people generally talk about whenever they meet invariably gets me in a jam; while if I express myself naturally the postman is sure to bring in a stack of letters in which the word "flippant" is hurled at my unprotected head. Probably nothing much can be done about it. I shall continue to be as constrained as possible, but somewhere during the course of my pilgrimage I picked up the notion that a long beard, a sad countenance and a diet of sour milk

and dill pickles was not the only mark of a disciple. No doubt I have carried the idea too far; long since I discarded the dog collar and bought myself a pretty black tie. But once degeneracy sets in, one is often quite unaware of its creeping development. Thus a check-up this morning of my tie-rack reveals not only black ties but ties with stripes and dots, and even one or two that are red. And my best pair of shoes I discovered, much to my horror, were tan, though as I recall it now the sale was rather forced upon me by a capable salesman who was unable to fit me with blacks. Moreover I am quite willing to admit that this lack of solemnity has crept into these columns. It will take time no doubt to make these notes as grave as the Bishops' Diaries which feature so many diocesan papers, but we will set that perfection as our objective.

* * *

Hall of Religions Under Way

Ground is to be broken on November 27th for the Hall of Religions, one of the buildings at the Chicago Century of Progress to be celebrated next summer. Bishop Stewart is to take part in the ceremonies. It is here that the Church exhibit, authorized by the last meeting of the National Council, is to be shown.

* * *

Depression News From Corning, N. Y.

Here are bits of depression news from Christ Church, Corning, N. Y., the quota of \$5,620 for 1932 was accepted in full, and most of it has been paid; a third clergyman was added to the staff early in the sum-

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mer and more recently a fourth was engaged to take charge of one of the chapels of the parish.

* * *

Called to All Saints Providence

The Rev. John B. Lyte, rector of St. George's, Newport, R. I., has been called to All Saints Memorial, Providence, to succeed the Rev. Arthur M. Aucock, retired.

* * *

A Choir Festival in Massachusetts

The choirs of St. Paul's, Brockton; Trinity, Bridgewater, and Our Saviour, Middleboro, united for a choir festival which was held on November first. The Rev. David R. Matthews, Brockton, preached.

* * *

Church Colleges at Football

There are, I presume, flocks of alumni of our Church Colleges among our readers who are still young enough to want bits of football news. Hobart, which for years gave the newspaper boys something to write about as the team that never won, put its name on the front pages of the New York papers by winning on October 29th from Rochester by the tune of 6-0. Earlier in the year the two Church Colleges, Kenyon and Hobart fought it out to a 7-7 tie. On the 29th Kenyon lost to Marietta 15-7. On the same day Trinity took on Wesleyan in their big game of the year and thrilled flocks of alumni even though they did come out on the short end of the score, 7-0. It was an evenly fought game, with Trinity holding Wesleyan several times inside the ten yard line and once having the ball themselves within inches of a touchdown. Late in the fourth quarter an intercepted lateral pass put Wesleyan in the position that resulted in the only score of the game. However since the early dope favored Wesleyan to win by two or three touchdowns everyone left the field singing the praises of the scrappy Trinity team.

* * *

Bishop Roberts Visits in the East

Several Western Bishops are in the east filling speaking engagements in behalf of the every member canvass. Bishop Roberts of South Dakota was in the diocese of Massachusetts the first week of November, and this week is in the third province.

* * *

Plans Completed for Chicago Mission

Seventy-two parishes and missions of the diocese of Chicago are to take part in a diocesan wide preaching mission this Advent Season. There are to be no imported missionaries and in only a few instances are the clergy within the diocese to exchange pul-

pits. The dates are from November 27th to December 4th.

* * *

St. George's, Chicago Feeding the Hungry

Between twenty and thirty families are being fed daily at St. George's, Chicago. The rector of the parish, the Rev. Charles E. Williams, collects day old bread, pies, cakes, etc., from bakers each day and distributes them daily at the church.

* * *

Chicago Churchwomen Win Prize

Chicago Churchwomen who have been working for several months on the program of providing foodstuffs for Chicago's needy this winter were notified the other day that they had been awarded first prize of \$500 in the international canning contest in Aurora. The money will be used to

help with the expenses. About 10,000 cans of fruit and vegetables have so far been provided in this way for the needy. It is to be distributed through the various social service institutions of the diocese.

* * *

The Engineers Are Gloomy

For the past 12 years a group of engineers, many of them of national reputation, have been at work quietly studying American agriculture and industry. This research is being carried on at Columbia University but under independent auspices. News of this project has just begun to reach the public although no complete report has as yet been made. Looking at our economic problems as engineers and not as politicians, these men point out that since the economic crash three years ago tech-

THIS MAN'S IDEA IS A GOD-SEND TO FOLKS WHO NEED MONEY

By P. H. Graham

This is a true story. I know this man personally. I know of the folks he has helped. I know of widows with children to support who thank him for their incomes. I know of men who lost their jobs but are now making more money than ever before. Yes, I know of literally thousands of folks to whom this man's idea of doing business is a god-send.



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nological advance has been so rapid
that even a return to the production
peak of 1929 would result in the em-
ployment of only a little over half
of the workers formerly needed by
industry.

"Technocracy," as the group is
known, predicts that, if present down-
ward trends continue for another 18
months, this country will see the ces-
sation of all social activity and be
forced into national bankruptcy and
chaos. They are standing for no par-
ticular political system, as they be-
lieve communism, fascism and all the
rest are inadequate to cope with this
technological mechanism which has
come so rapidly upon us.

* * *

New Rector at Marion, Indiana

The Rev. Henry Lewis Ewan was
instituted rector of Gethsemane,
Marion, Indiana, by Bishop Gray on
October 16th.

* * *

Women of Northern Indiana Meet

The annual meetings of the women
of Northern Indiana were held in the
three districts of the diocese; Octo-
ber 25th at Peru; the 26th at Howe
and the 27th at Hammond. There
was a splendid attendance at all the
meetings. There were papers and
discussion on various phases of
Church work.

* * *

Getting Educated in Central New York

There are 1,425 Church boys and
girls registered as students in the
eight colleges located in the diocese
of Central New York; Cornell leads
with 541; Syracuse, 490; Colgate,
141, Hamilton, 83; Wells, 60; Cort-
land, 48; Elmira, 37; Oswego Nor-
mal, 25. There are 50 Churchmen on
the faculty at Syracuse.

* * *

Clerical Changes in Chicago

Rev. Frank R. Myers has been ap-
pointed priest-in-charge of St. Tim-
othy's, Chicago. Rev. Benjamin E.
Chapman, Farm Ridge, succeeds Mr.
Myers at Christ Church, Harvard.
Rev. James G. Jones, Lombard, goes
to Farm Ridge. Rev. Devon Ells-
worth, Galena, goes to Lombard. The
Rev. Lyman Howes, Southern Ohio,
has been appointed to Galena. Rev.
Benjamin F. Root, former archdeacon
of Memphis, Tenn., has been ap-
pointed in charge of St. Simon's,
Chicago. The Messiah, Chicago, is
to be ministered to by Archdeacon
Deis, the Rev. George H. Thomas,
and students from Western.

* * *

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sex in mind when he wrote to the faithful in Corinth, yet with no undue stretching of the imagination, this statement can be made to apply to countless women, who throughout the long history of the Church have quietly and without dramatic show, contributed to the life and growth of the Kingdom of God on earth.

Over forty years ago Mrs. Evelyn Lehrritter moved from her home in New Orleans, Louisiana to the pioneer settlement of Gunnison, Colorado. From a civilization that was old and steeped in culture, she and her husband came into the pioneer wilds of Western Colorado. Life was hard, with none of the conveniences that city dwellers had learned to cherish, yet for many years this courageous woman lived and worked surrounded by the hardness of an early mining camp. As a steward, she remained faithful.

Above all else, Mrs. Lehrritter desired to be blessed with the joys of children, but this gift was denied her, as her husband fell sick and after a short illness passed away. Denied the overflowing joy of a family of her own, she has consecrated the rest of her life to the care of the souls and bodies of other women's children. She is now the matron of Cheppita Hall, dormitory for women at Western State College in Gunnison, where she has a family that surpassed all of her dreams in size. She is mother, doctor, and personal friend to the

girls of the college. Many are the girls she has directed into the Church. Many are they whom she has helped in hours of grief and sadness both of soul and body. To-day, she is quietly going about her work, doing the tasks of several ordinary women, with no idea of the contribution she has made to the life of the Church, but spontaneously giving her rich personality to those about her.

Among other things, the Church of the Good Samaritan in Gunnison can thank her for its Altar Guild, its Girl's Friendly Society, and many of its beautiful altar hangings. Surely,

the Master will repeat to her the words which He uttered to many persons centuries ago: "Ye are the salt of the earth."

* * *

Bishop Cross in the East for the Canvass

Bishop Cross of Spokane is in the east filling speaking engagements in behalf of the every member canvass.

* * *

Bishop Perry Pleads for Economy

Bishop Perry, presiding bishop, recently issued a statement in behalf of the National Economy League at

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the opening of a campaign by that organization for members. "The National Economy League", he said, "offers one solution of a common problem in the plan to organize the citizenship of the country on a non-partisan basis for the prevention of extravagance in government and of exorbitant appropriations for unreasonable objects."

* * *

The Rev. A. A. Hughes Reelected Archdeacon

The Rev. A. A. Hughes was re-elected unanimously the archdeacon of Harrisburg at the autumn meeting of the archdeaconry, held October 25th at Gettysburg. The day was an interesting one, with papers and addresses by various leaders, including Bishop Brown, the Rev. S. Tagart Steele of Baltimore and the Rev. Paul S. Atkins of York. Archdeacon Hughes has done unusual work, particularly in ministering to the isolated and to the inmates of various institutions.

* * *

Brotherhood to Have Annual Corporate Communion

The annual corporate communion of the men and boys of the Church, sponsored annually by the Brotherhood of St. Andrew, is to be held this year on November 27th. The number participating in this service has grown year by year, with the national office of the organization reporting that fully 100,000 took part last year.

* * *

Progress Made on Maryland Cathedral

Rapid progress is being made in the building of the cathedral in Baltimore. It is hoped that it will be completed in time for the diocesan convention which meets the latter part of January.

* * *

Parish Feeds Undernourished Children

St. Mark's, San Antonio, Texas, is endeavoring to aid in the unemployment situation by establishing three soup kitchens in different parts of the city for the feeding of children. At the present time one hundred and fifty children are being fed daily. A trained social worker investigates the families, keeps in contact with them, and does everything possible to aid them. Women of the parish are in charge of the kitchens.

* * *

No More Cuts Cries Bishop Bartlett

Bishop Bartlett of North Dakota, speaking in Rhode Island in behalf of the canvass, told a large group of Church people last week that they could have his job if there were any more salary cuts in his district. "I cannot endure seeing my clergy and their brave wives suffer further cuts

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in salaries. If there are further cuts they can have my position." He is doing much to arouse the people of the diocese to the need for missionary support.

* * *

Church Institute Held in Maryland

A Church Institute was held in the diocese of Maryland, at Old St. Paul's and at Emmanuel, Baltimore, October 24th to 30th. Rectors in Baltimore addressed the noonday meetings: The Revs. Robert S. Chalmers, Don Frank Fenn, H. W. B. Donegan and Philip J. Jensen. Each forenoon the Rev. William A. McClenthen lectured on the art of worship. In the afternoons there were classes, with mass meetings each evening, addressed by Bishop Strider of West Virginia, Bishop Darst of East Carolina, Bishop Cook of Delaware, Mr. Coleman Jennings, and the Rev. Arthur Sherman, secretary of missionary education.

* * *

St. John's College Has Twenty-Five

St. John's College, Greeley, Colorado, opened this fall with an enrollment of twenty-five students. This school offers a five year course, with the students doing undergraduate work in the first years at colleges located in Greeley, with the theological work following at St. John's.

BOOK REVIEWS BY G. M. DAY

(Continued from page 9)

people, particularly school teachers, consider them at present. For persons interested in religious education Dr. Coe's earlier work already referred to is distinctly more pertinent and valuable.

In his volume, Dr. Hartshorne discusses the character building institutions and agencies which exist in our country today, the most important theories of character now held by psychologists and educators, and the empirical approach to a theory of character which he believes to be the best. The author considers successively the Trait, Habit, Pattern, Factor, and Self theories of character before developing his own Functional theory. This is a book essentially for educators. In closing this review I will quote the author's definition of a man of character. He is "one who functions well as a human being, who follows in his own contacts with others the divine strategy he has discovered at work in the world, providing for others the conditions through which they may themselves achieve selfhood, forgetting himself in this adventure into the creative life of the universe in which he finds himself always and everywhere at home".

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: 8, 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

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

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Province of Quebec
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Sundays: 8, 11 and 6.
Daily: 8 A. M.

Christ Church Cathedral

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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.
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