

The **WITNESS**

CHICAGO, ILL., MARCH 9, 1933

THE COMPLIMENT GOD PAYS

by

BISHOP WILLIAM McDOWELL

THIS depression is remarkably like other depressions in its chief results and even in its causes; suffering and loss as a result of greed and disregard of spiritual values. It is also positively unlike other depressions in the new factors that have complicated it and still resist the best efforts of our best minds. From time to time man becomes fairly familiar with his world and feels himself its master; then God sets him new problems and he finds himself up against the job of thinking life all out again in the light of those new factors. Instead of being baffled and tempted to quit, he should feel the compliment God pays in deeming him worthy and ready for new and harder matters. If the solution comes hard, the Great Teacher knows and can suggest the method. Such is the will of God for our generation. One has said: We must not pray "Thy will be done" like slaves bowing to the hard decrees of a taskmaster, but like a song of thanksgiving for the amazing gifts of creative love. God's will is not the key that locks us in the dungeon of his pitiless power, but the key that opens wide the door into a larger and a braver life.

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THE COVENANT IDEA

By

BISHOP JOHNSON

TO THE intellectual group, religion is chiefly a philosophy of life. To the pragmatic group it is a system of ethics and philanthropy. To the emotional group it is an expression of a sentiment. All of these groups have caught something of the content of religion which is greatly colored by their individual approach. To the early Christians, religion was a Way of Life, which had its philosophy, its philanthropy and its ecstasy, but which had something more without which it would fail in its purpose. To Christians most of whom had been Jews, the Gospel was a Covenant relationship between God and man wherein man promised to render certain acts of obedience and God promised to aid him in the attainment of spiritual growth. This lies at the basis of sacrifice and grace. It involves a personal discipline which shall end in a spiritual victory.

Abraham made a covenant with God. In the crude condition of Society he felt moved to offer his son Isaac to God as his most precious possession. This was due to the fact that in the current religions of the time human sacrifice was not unknown and animal sacrifices were prevalent. The impetus to offer Isaac was a genuine act of devotion coupled with the imperfection of human ignorance. God permitted this expression of sacrifice but directed it along other channels. Out of it came the animal sacrifices of the Jewish Temple anticipating the sacrifice of Him who was the Lamb of God. Out of this came the Christian conception embodied in the Holy Eucharist, where we "offer ourselves, our souls and bodies to be a reasonable, holy and living sacrifice unto God." This development has its parallel in the emergence of civilized man by successive stages from savage cruelty to enlightened kindness. It is summed up in the words of the Psalmist, "Blessed is He that took me out of the horrible pit, out of the mire and clay and set my feet upon a rock and ordered my goings." The Hebrews were led in their covenant relation with Jehovah from

crude beginnings to an Isaiah or a St. John. It is futile to be scornful of a process which marks the ascent of man from unpromising beginnings to the stature of saintliness in a St. John, or of knowledge in an Aristotle. It means nothing else than that life of all kinds has been a process from the jungle to the university in which darkness has gradually given way to light.

In the story of religious revelation this moral and spiritual progress of the Hebrew people had behind it a covenant relationship. Because Abraham had not withheld the offering of his most precious possession God promised that "in blessing will I bless him." And through the centuries the Hebrew race recognized that there was between God and themselves a covenant, the outcome of which would be determined by their fidelity to their obligations.

When Christ came He required obedience from His disciples and promised certain blessings as the result of such obedience; the early Hebrew Christians caught the significance of this fact by the new covenant to which they were pledged. The Church embodied this idea in her sacramental system. What was the meaning of sacramentum to a citizen of the Roman Empire? It was the oath which a soldier took to the imperial power by which in return for his sustenance he promised to serve. This sacramentum at once set the soldier apart into a privileged class unto which they could enter only upon pledging their lives to service. With God classes are privileged when they accept the obligations incident to their career. It was a privilege and also a responsibility to be a Roman citizen or a Roman soldier. It was a privilege to be a soldier of Jesus Christ, but the price one had to pay for the privilege was often very great.

THIS principle lies behind our baptismal vows. The modern American is prone to seek privilege without obligations. Learning, wealth and power are such privileges often grasped by those who have no con-

This is the second of a series of articles on "Our Baptismal Vow."

ception of the responsibility attached to the privilege. Modern Americans want a religion in which they can receive all the blessings of Christ's life while they ignore the duties of discipleship. They want to get rich without work and to get saved without discipline. The result is pathetic both in the secular and spiritual realm. And it produces a curious result in our popular terminology.

The most anti-social group are those who call themselves society. The most intolerant group are those who call themselves liberal. The intellectuals are usually wrong and religious people are often the most uncharitable. It is the fashion today for men to subject everyone but themselves to censorious judgment when what is needed to correct the situation is self discipline.

We enlist as soldiers under a leader who speaks with authority. If we love Him we keep His commandments. And if we keep His commandments we confess our own sins, offer our own sacrifices, and mind our own business. We are either pledged to Christ's service or we are not. If we are, then it involves a certain subjugation to His service. If we are not, then if we criticize we become self-constituted judges of other men's liberty.

As I see it, Christ invites us into a partnership which is a covenant relation. Each partner has a personal responsibility. We may reject the invitation but in doing so we place ourselves outside the sphere of His investment in the firm. We have no right to expect any dividends of blessing from a partnership which we have rejected. "Take it or leave it," He seems to say. If I am such that you believe in Me, implies the Master, then your faith will bring you certain returns in spiritual growth which My grace will bestow. You will receive few earthly favors, for I will send My rain upon the just and the unjust alike. I will not enlist rich Christians in My service. Verily they have their reward. They are seen of and applauded by men. But if you really hunger and thirst after righteousness then come unto Me and ye shall find rest for your souls.

After all an invitation from a true friend has a greater obligation than a police summons for the measure of its force is determined by the sincerity of the friendship.

In our boastful modernism we are a friendless lot because we lack the capacity to initiate or to reciprocate friendship. One cannot make or have friends if he is inflated with conceit, filled with jealousy, obsessed with greed or consumed with lust.

Christ invites us to a fellowship in which the obligations and the privileges balance one another. If you seek the latter and ignore the former, you will never know the fellowship in Christ. For to the Christian, religion is the way of life which finds its satisfaction in becoming the friend of Christ.

If you have rejected a personal God, you will be a gadget in a mechanical civilization. It is true that He commands us to let the tares and wheat grow together but He assures us that He will ultimately make the separation and the disposal thereof.

Let's Know

By

BISHOP WILSON

BEFORE THE WAR

WE HAVE a popular way of dividing time "before the war" and "since the war." Conditions always seem to be greatly changed by a war. What, then, of conditions now and before the last three wars? It is interesting to scan a copy of the Spirit of Missions dating back to 1855. For instance, here is a report from the Rev. E. W. Hager, dated Marysville, California, Dec. 13, 1854:

"I have finally safely passed the Golden Gate, and begun my labor in this *moral* wilderness, with encouragements and prospects which are truly heart-cheering. We have already a very good congregation. There are quite a number of Church families in this place, and a large number of educated young men who were brought up in the Church of the East, strong like those the Apostle John addressed, who are ready to come up immediately to the help of God and His Church against the mighty. Still there is no church built, and it requires a large sum to give a clergyman a comfortable support—\$25.00 per week for board, and other things in proportion. Still, I think two years, at the longest, will be all the assistance we shall need from the Missionary Fund, before we shall be self-sustaining. There is already a subscription started for the Church which will be commenced in the spring."

There is also the following interesting statement from the Rev. G. Unonius from Chicago. He was a Swede and was the first graduate of Nashotah House.

"When, five years ago, the Scandinavian Mission in Chicago was established, your Missionary was at that time not only the only minister of the Church preaching the Gospel in their native tongue to the emigrants from Sweden and Norway, but he was also among all Christian societies, with but one single exception, the only one who in this place administered to the spiritual wants of that people. As they in great number yearly arrived, and many of them, at least for a time, settled in this growing city, a little flock was soon here gathered into the Church."

Then, to jump down to Fayetteville, Arkansas, we find the Rev. Otis Hackett writing of the consecration of a new church building:

"No clergyman was present to assist the Bishop but the Missionary in charge. No other minister of our Church is to be found in any direction within two hundred miles of us. Upon the Bishop, therefore, devolve the *labor* of the occasion; and how little he is disposed to spare himself may be inferred from the fact that during the day, besides consecrating the church, he preached three sermons, administered the Holy Communion—baptized twice, three infants in the evening and one adult at night, and confirmed nine persons. Our church is a neat structure, twenty-eight by fifty feet. Compared with other houses of worship about us, it is an architectural wonder—a building that

could be mistaken neither for a court-house nor a barn."

Many things have happened since those reports were written. The workers come and go but the Church

goes steadily on. Likewise, we are here now but presently we shall be gone. Someday the Church will look back to our reports with equal interest—and perhaps a little amusement.

THE MISSION AND THE CHURCH

By

WILLIAM PIERSON MERRILL

Pastor of the Brick Presbyterian Church, New York

TO SOME readers of the Report of the Laymen's Appraisal Commission it will doubtless seem that nowhere else is the Commission at once so pronounced



DR. MERRILL

in its judgment that changes are necessary, and so vague in specific suggestions for changes, as in its chapter on "The Mission and the Church." If that fact shall serve to awaken the Protestant Churches to a sense of the difficulties of this particular problem, this part of the Report will have served a

good end. The judgment is expressed that "the missionaries have been less successful in their creative work for the organization and guidance of the Church than in any other one of their major undertakings." This, it is explained, is largely due to the fact that "the task was far more difficult than any of the others."

It is clearly recognized that the mission had no other course at the outset than to present Christianity in the doctrinal and organizational forms familiar to the missionaries. That involved a perpetuation on the mission field of the varying views and policies held by the Church bodies in the homeland. Nationals trained under such conditions have clung to these forms and ways, with the result that the Christian Church in the Orient is divided on issues that mean nothing of vital interest to their life, thought, and culture.

Inevitable as this may have been in the first stages of the work, the time has come when the best statesmanship of Church leaders should give itself to the task of setting free the Churches of the Orient to develop their own creeds and organizations, with only such regard for the traditions of Western Christianity as may seem to them necessary or wise.

It is evident that the Commission did not feel itself competent to chart the way to the desired end. Conscious of the intricacy of the problem, and of the patient process of development necessary for its solution, the Commission contended itself with indicating certain general principles and possible lines of advance.

It will seem strange to some that in the statement of the "Aim of Missions" the building and fostering of the Church is not included. Few subjects were more earnestly considered by the Commission than this. While some members might have been better pleased had the statement of aim contained the additional clause, "and to foster in every land a fellowship of His disciples," to the minds of most of the members it appeared that the building up of the Church should be considered as a natural and inevitable consequence or product of the carrying out of the aim, rather than as a definite part of the aim itself.

The Chapter on "The Mission and the Church," clearly puts the emphasis on spirit and life rather than on form or organization or any outward detail. While this may be unsatisfactory to some sections of the Church, it does we believe fairly represent the view of the great body of laymen in the Churches, who more and more are coming to view Christianity as a spiritual adventure rather than the building or maintenance of an institution. The Report clearly expresses the conviction that the all-important concern of Christian missions should be the impartation of a spirit, a way of life, an experience of the grace of God in Christ, trusting that that spirit and life will develop its own forms and ways of organization, creed, and worship, and that these will prove more satisfactory than any taken over from the churches of the West. Whether such a view will commend itself or not to all the churches of America, it is at least worthy of their very serious consideration.

Should not the emphasis be on Christ Himself, His Spirit, His way, His vision of the Kingdom, rather than on precise institutions and doctrines? And will not the best approach therefore be in terms of life even more than in word and custom? That is the vital question raised in this part of the Report.

The need of unity and the scandal of division is stressed; but it is also recognized that the root of the trouble is in the Churches in America, which, in their divided state, can hardly hope to foster a united Chris-

tianity in the Orient. Clearly indicated also is the serious effect of the presence of many intensive sects and movements, each of which is apt to hold to its own peculiar views as synonymous with Christianity. The problem is clearly outlined; and the only remedy suggested is the realization of a large and generous unity of life and work, all the co-operating bodies stressing the spirit above the form. Idealistic as that course may seem, what other is open?

IN PARTICULAR, the Commission points out the dangers inherent in a continued policy of subsidization; urges the utmost progress that can be made in real devolution of authority and responsibility, and the withdrawal, so far and so fast as may be safe, of foreign control and support; and strongly urges the wisdom of establishing for the future so far as possible only such churches as give promise of self-support and self-direction from the start or at an early date in their growth. It points out the dangers of Westernization in building, equipment, worship, and organization; and calls for the freest possible development of Oriental Christianity under the guidance of God's Spirit.

It points out with especial care the need of provision for what it calls "a wider Christian fellowship." It declares that "Christianity has plainly outstripped the church." There are many whose lives have been deeply influenced and changed by contact with Christian missions, who yet are quite out of touch with the organized Church as at present constituted and conducted. It would be a distinct gain to the Church itself, and to the Kingdom of God, if some way of real fellowship could be devised, whereby these earnest friends of Christ, students and others, could be brought into sympathetic relation and practical cooperation with the Church. The Commission did not feel that it had the experience or the wisdom necessary to suggest definite ways of meeting this need. But it was impelled to set out the need clearly, and to stress the necessity for wise and fargoing measures to meet it.

The Commission could not make an encouraging report of conditions found in rural fields. There the churches are too often feeble, scattered and ineffective. A policy of concentration is strongly urged; and the careful training of both missionaries and nationals for leadership in community life. It is not enough that workers in rural fields should be able to preach and to teach the Bible. They must be equipped to enter into the life of the people. The "Larger Parish" idea is suggested, wherein a number of churches are grouped under a competent and trained leader, with assistants under him.

In nothing is the Commission more definite than in its recommendations with regard to Training Centers. There is urgent need of a thorough reconstruction of this work in India, China, and Japan. The training centers, as a rule, are too many, too strongly denominational in tone, and the training and curriculum are too largely copied from the theological schools of America, as they were a generation or more ago. There is need for a resolute policy of concentration into fewer and

better schools with deeper interest in the spiritual life, and emphasis on practical training for Christian service; with far more attention also to the ways, the thoughts, the culture, the music, the art, the religion, indeed the whole life, of the people among whom they are to live and work.

UNDERLYING all these outstanding problems is the very serious matter of the relation of the national Churches to the Missions, and through them to the Boards and Churches in America. There is an insistent and growing demand on the part of Nationals for the turning over to them of full responsibility and authority. Yet in many cases to yield to that demand would inevitably mean disaster. Obviously it is dangerous to give control of funds to beneficiaries of those funds. Yet many of the best and most capable Nationals are in that class. The Commission could not, on the basis of its necessarily brief and incomplete study, suggest a solution of this difficult problem. But it could, and it does, urge that the best wisdom of the Churches and of their Boards be set immediately and kept steadily at the task of working out the proper relation between mission and church, for it is highly dangerous to follow longer a policy of drift.

It might have been comparatively easy to prepare a report on "The Mission and The Church" that would have been fairly satisfactory to any one of the seven organizations the work of which was studied by the Commission.

It would have been little short of a miracle had the Commission been able to deal with this important and central part of the mission enterprise in a way that would be satisfactory to all the bodies interested, ranging as they do from full independency at one extreme to high churchmanship at the other. The Commission must be content and will be glad, if its work and words may serve to clarify some of the common problems, and to call attention to the underlying and vital significance of Christianity as a spirit and life found in Jesus Christ, needed by all men, capable of infinite adaptation to their needs, their nature, and their common ways, a spiritual grace that makes for universal fellowship in Christ. The same faith in vital Christianity can make possible the unity and cooperation needed in the Churches of America. Let Christ so come, and His Church will find its place in the realization of the Kingdom of God.

* * * *

QUESTIONS FOR CLASS DISCUSSION

1. Do you agree that churches in the Orient should be set free to develop their own creeds and organizations?
2. How far has our Church gone in setting free our Church in China and Japan? Have some member of the class study this and report.
3. Should the aim of missions be the building of the Church, as an organization, in foreign lands? Have a discussion on the aims of missions.
4. Have members of the class prepare reports on the various phases of our work in the Orient.
5. To what extent is this work supported by money from the United States? ("The Program", published by the National Council, which the rector will have, will give the information needed for 4 and 5.)
6. Do you agree with the Laymen's Commission that our control and support should be withdrawn as far and as fast as possible?
7. How far should we go in working with other churches in the Orient? At home?

Witness Bible Class

Conducted by

IRWIN ST. JOHN TUCKER

ELIJAH

Lesson Twenty-three

OVER all the New Testament hangs the shadow of Elijah, known as The Tishbite. The closing words of the Old Testament in the prophesy of Malachi (Mal. 4:5) "Behold, I will send Elijah the prophet before the great and terrible Day of the Lord come" overshadow all the scattered children of Judah even today. Every Passover, all over the world, they still set a place for Elijah, and leave the door open, for the great prophet to enter, as the forerunner of the Messiah. Jesus says of John the Baptist "This is indeed Elijah." (Matt. 11:14; Mark 9:12; Luke 1:17; John 1:21.) Elijah and Moses appeared beside Jesus at the Transfiguration (Matt. 17:3; Mark 9:4; Luke 9:30). At Jesus' cry of agony on the cross, those who heard said "He calleth for Elias" (Elijah) (Matt. 27:47; Mark 15:35). The Sons of Thunder urge Jesus to call down fire from heaven to consume His detractors, "As Elias did"—(Luke 9:54.) Why should this prophet, who wrote nothing, have bulked so great in the eyes of the Jews of the time of Christ? Why should the Jews of today expect Elijah, and not Moses or Isaiah, to reappear before the Day of the Messiah?

Elijah was the head of the Sons of the Prophets—that great order founded by Samuel, which covered with a network of close observation the whole land of Israel and Judah. He was a strange character; a hairy man, covered with a leathern mantle, who feared nothing; he stood before kings and rebuked them in the name of the Lord.

Ahab, king of Israel, married Jezebel, daughter of Ethbaal, king of Tyre. Because of his wife he established the religion of Baal through the land, and many families of the Hebrews worshipped Baal. Differences between the two religions are much more than differences of ritual. Sidonians and Tyrians were great Phoenician nations, among whom commercialism reigned. They bought and sold land. But the people of Israel who remained faithful to the ancient Covenant regarded all land as the property of the Lord, so that it could not be sold for money.

King Ahab desired the vineyard of Naboth the Jezreelite. Naboth refused to sell, since that was against the Law of the Covenant. Whereupon the King grew very sick, and turned his face to the wall. Scornful, Jezebel said to him "Dost thou indeed rule Israel?" She borrowed his signet ring, and wrote letters to the rulers of Jezreel, bidding them procure false witnesses and have Naboth done to death. So they sat him "on high among the people"—which means that he presided at a council of the Am-Ha-Aretz, or legislative assembly. Then there came false witnesses, accusing him of blaspheming God and the King. Whereupon Naboth was stoned to death. Ahab and Jezebel, with their courtiers, went in glittering state to take possession of the land of Naboth. But in the

gateway stood Elijah, forbidding them to enter. The King said "Hast thou found me, O mine enemy?" And Elijah answered "I have found thee, because thou hast sold thyself to do that which is evil in the sight of the Lord."

Elijah summoned the whole land to a decision between the two religions, which also were two systems of land tenure—commercial and hereditary. The contest was to be on Mount Carmel; a rugged promontory stretching out into the sea. Lightning—fire from heaven—was to be the decision. The priests of Baal built altars, and leaped upon them, and lanced their flesh with knives, so that the blood flowed down; and Elijah taunted them, saying "Cry aloud; for he is a god." But there was none that answered.

Meanwhile Elijah sat on the promontory looking westward over the ocean, his head on his knees. He bade his servant go look, until the servant said "There is a little cloud, no bigger than a man's hand." Whereupon Elijah came down to the altar and built an altar for Israel, with twelve stones; and laid on it the sacrifice; and then began to pray. While he prayed the clouds gathered and the sky was black with clouds; and lightning leaped from the clouds upon his altar, devouring the sacrifice and the altar and the water that was poured upon the sacrifice. Then came a heavy rain. And seeing that the Lord God of Israel had been vindicated, the people took the prophets of Israel down to the brook Kishon and slew them there, four hundred and fifty of them.

Elijah appears always in connection with the weather—either a drought, or great rain, or with the thunderstorm on Mount Sinai. But having conquered the priests of Baal and wiped out the religion of Sidon and Tyre, he received a threat from the vengeful queen that he also would be slain. Whereupon he fled forty days and nights until he came to Mount Horeb, where God had appeared to Moses eight hundred years before. And there was a great wind, and a great thunder, and an earthquake; but The Lord was not in any of these. Then he heard a still small voice; and that was the voice of God, speaking to him, and saying "What are you doing here, Elijah?" He explained that he was afraid for his own life. And the voice said to him "What of it? Go and do the work; and appoint some one else to take your place if you are killed. I have left seven thousand in Israel that have not bowed the knee to Baal." So Elijah went back to his task; first establishing the succession in case of his own death; and then entering vigorously into politics to bring back the nation to the worship of its own God.

Elijah was the great patron saint of Israel because he dared confront a king to defend the right of a poor man, and the sanctity of land ownership. Elijah required little for himself; like John Baptist, he dwelt in the deserts. But convinced of the righteousness of his cause, and strong in the conviction, he dared the wrath of courts and king's to defend the rights of the poor. No wonder his gigantic shadow stretches across the New Testament. Would God the spirit and power of Elijah might flame within a cowardly church today!

OXFORD MOVEMENT STORY PRESENTED IN LUCID BOOK

Reviewed by GARDINER M. DAY

Had you been one of the parishioners of St. Mary's Church in Oxford, England seated in your pew on Sunday, July 14, 1833, you would have watched a young man of poetic mien and striking beauty ascend the pulpit and you would have been impressed by the courageous and incisive way with which he dealt with the failure of the Church of the time to be a vital witness for Christ's religion. The preacher was the Rev. John Keble and his sermon on that July morning was the beginning of what has ever since been known as The Oxford Movement. The Vicar of St. Mary's, John Henry Newman, was in the congregation, having just returned from the Mediterranean trip during which he wrote "Lead Kindly Light," and he later recorded: "I have ever considered and kept the day as the start of the movement of 1833."

The Church had sunk into a condition of almost unbelievable apathy and indifference during the last part of the 18th Century and the first quarter of the 19th, and its awakening was due almost entirely to the prayer, thought and effort of a small group of men who came together in Oxford, drawn by their sensitiveness to the need for a revival of religion. As the current year marks the one hundredth anniversary of the inception of this movement, the Rev. T. Dilworth - Harrison's *Everyman's Story of the Oxford Movement* ought to find a host of readers among those who are desirous of informing themselves about this great movement in our Church (Morehouse \$.85). In passing be it said that this, *The Oxford Movement*, has absolutely no relation with the Oxford Groups which lately have been rivalling Technocracy in publicity. The latter might be said to have started a few years ago in the English Lake district where Frank Buchman is reported to have been converted or in China when "F. B." converted "Sam" Shoemaker, the very able leader of the movement in this country; or again in Princeton where Dr. Shoemaker worked for several years. However since the group has become particularly strong in Oxford recently they have adopted its name in place of their earlier name, The First Century Christian Fellowship. This conflict seems unfortunate, but perhaps it will have the advantage in this anniversary year of compelling more people to read books like Dr. Dilworth-Harrison's in order to know what *The Oxford Movement* was and what a great

service it did for our Church not only in England but also in this country; although the effect was not felt here until considerably later than in England. We recommend this little history of 150 pages as being an exceptionally interesting and delightfully readable account.

52 Sermonettes for the Church Year by Fifty-two Clergymen of the Episcopal Church (Morehouse \$1.85) is a collection of very brief addresses or meditations upon some thought suggested by the Gospel or Epistle for each Sunday in the year. These sermonettes have appeared in *The Living Church* and now the Presiding Bishop writes a foreword commending them. It would be foolish to single out any of these excellent sermonettes for special mention. On the whole the quality of them strikes the reviewer as remarkably high, although quite naturally any individual will find some more helpful than others. The book should be of great value as a companion to the Prayer Book for anyone unable to attend services or it might well be used in one's daily period of meditation.

Christianity in the Home by the Rt. Rev. R. R. Smith, the Bishop of Alabama (Morehouse \$1) strikes us as born out of due season. The Bishop considers the Christian duties of the members of the family in four chapters and then adds one "Master and Mistress" and another "The Servants." Had I turned up this book in the library dated 1833 and as written by the Vicar of Bolton-le-Mours for the edification of his Squire friends and their retinue of servants I would not have been surprised. The spirit of the book is of course fine, but the problems are those of the Victorian home of a century ago rather than those of Twentieth Century apartment dweller or even householder.

* * *
Books, including all those reviewed here, may be secured from the Morehouse Publishing Co., 1801 W. Fond du Lac Ave., Milwaukee, Wis.; George W. Jacobs & Co., 1726 Chestnut Street, Philadelphia, and Edwin S. Gorham, Inc., 18 W. 45th St., New York City. A few cents should be added to the book price for postage.

ALL SAINTS' COLLEGE CARRIES ON

All Saints' College, Vicksburg, Mississippi, is carrying on in the face of the depression at a time when many schools and colleges in that part of the country have been forced to close. It is thrift and hard work that does it in this diocesan school. A dairy herd supplies the college with milk, butter and cream. Hogs are fattened on the skim milk.

A truck garden furnishes the vegetables. Economy and good management on the part of the women in charge of this excellent Church institution is doing the trick.

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

According to Dr. Harry F. Ward, professor at the Union Seminary, New York, who delivered a brilliant address at the Washington's Birthday luncheon of the Church League for Industrial Democracy, the question before America today is whether or not we can bring about desirable and inevitable economic changes through ordered processes of law and social reform. Capitalism, as he sees it, is through; it is like an old man, kept alive only by potent stimulants. The millions being poured into the system through the Reconstruction Finance Corporation are simply capitalism's gigantic bet that after a while things will turn out all right. Capitalism doesn't know what lies in the future. It can simply gamble, as it has always done. It is possible, he said, that the broken down system may be kept alive a bit longer, but at a price which he thinks will be too great. It would mean a tremendous levelling down economically, with nearly everyone on a bare subsistence level, with a fascist control which would mean the end of all liberties. Far better, to his mind, to make a drastic change, throw off the great burden of indebtedness, which is the piled up and congealed sins of our acquisitive system, and start anew on a cooperative basis. It was not only the hard road that made Christian's progress slow in *Pilgrim's Progress*, it was the burden of sin on his back even more. So it is with society today; the burden of sin on our backs, weighing us down to the breaking point, being debts representing the greed and avarice of generations.

The shifting of the basis of society can be made peacefully only if the possessing classes are willing to make tremendous sacrifices. It will require cancellation through taxation until we have changed the ownership of power. And cancellation is really the same as confiscation, only it sounds a bit less drastic. The United States has the skill, the power and the resources to make the basic change in an easier way than other countries. We are less hampered by tradition; we still have a sense of moral responsibility and a sense of the value and dynamic of religion. The main point is whether or not we can get these into action before it is too late. The desirable and inevitable change can be made through legal channels if we do it soon enough. But if we wait we may find the oppressed arising and taking possession of society for themselves.

Several things need to be done:

first, we must find out the resources which this country has for the change which is needed. Then we need to develop more social intelligence. Our doctrine of personality has been too individualistic and egotistic. We must begin to learn the social implications of the self; being a creative member of a growing society, enduring suffering and hardship for the sake of the whole. Then we must think of our responsibility for formulating the needs of the people in the class below us. In every great movement toward social betterment so far in history there has always been a class below those who did the reforming, and off whom the reformers eventually lived. We have now arrived at the time when the last great group must be given control.

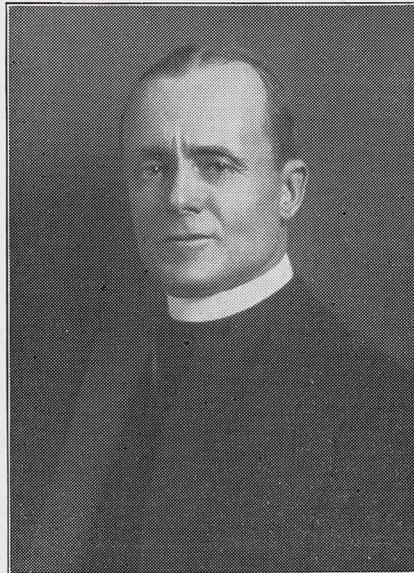
Some people have even formulated a religion on this doctrine of saving the lowest class, and are giving their lives for this belief. This may not be a high conception of God, said Dr. Ward, but it is better than a higher conception that you do not obey.

In the United States—and we must make an analysis of our own resources since no European method will avail us—there are three groups, which, together, can change society. These are the farmer, the industrial workers and the technical intelligentsia. And those of the latter group, as represented by organizations like the Church League, must go to the workers in a spirit of great humility to supply the great vision, which, coupled with all that the other groups can supply, will be indomitable.

* * *

A Letter from a Reader

This is a letter from a WITNESS reader in Utica, New York: "I think rectors take too much for granted as to what members of the Episcopal Church know of their Church. Since subscribing to THE WITNESS a couple of years ago I have learned more about the Church than I knew during the twenty years since I was confirmed. I never knew there was a Presiding Bishop, a House of Bishops or a National Council. I never knew anything of the history of the Church, which to my mind is next in importance to a knowledge of the Bible. Like many others I labored under the delusion that Henry VIII founded the Episcopal Church. I was brought up in the Presbyterian Church, and I know that and other denominations are just as earnest and sincere and just as good Christians as the members of our Church. But I think that the Episcopal Church had a glorious heritage which is neither appreciated nor understood by its members. What I am trying to say is thank you for bringing to me the information which has made my



BISHOP MANNING
To Broadcast on Sunday

Church mean so much more to me."

If you sent us the name of some person and asked us to send them the paper for six months, and at the end of that time you received a letter like that, wouldn't you say that the dollar had done good missionary work? Several hundred subscribers have been kind enough to act upon the suggestion contained in a recent letter that they send a trial subscription to some friend for six months. The cost is one dollar, and we give you a copy of either "The Story of the Church" or "The Christian Way Out" as a slight expression of our appreciation for your cooperation. We are anxious to have more. If you mislaid the letter merely write the name and address of the person on a bit of paper. Send this to THE WITNESS, 931 Tribune Building, New York City, with check or money order for one dollar. We will start the subscription at once, notifying the recipient of the gift as coming from you (unless you otherwise direct). Sign your own name and address too and we will send either of the two books you prefer. It is a triple gift—to your friend; to the Church, for certainly as our members grow in knowledge the Church grows in power, and to us, for as the letter stated we are constantly in need of new subscribers. If you haven't already acted on the suggestion and can possibly do so—we know some cannot these days—won't you, please?

* * *

Colonization Plan Gains Headway

"It is too wonderful to be true" was the first report of the scouts sent out by St. Stephen's Church, Chicago, to the Louisiana plantations

offered them for settlement. An ante-bellum palace, consisting of twenty rooms, palm-bordered and covered with flowers, is to be the community house, and the carpenters, mechanics, electricians and other skilled tradesmen are to build for each other the finest homes designable, helping each other produce crops and market them. The system of financing is through the Order of the Sangreal, which is "patriotic, but not political; religious, but not sectarian; practical, but not selfish." For each person who goes out to a colony there must be sponsors who will support him until the crops come in. It is much cheaper to support an unemployed friend or relative in a community of this kind, when the crops will bring in almost immediate support, than in an overcrowded city, waiting in the vain hope for jobs. St. Stephen's is jammed whenever a Sangreal meeting is held. The whole community comes to listen to reports from the Scouts. Bishop Stewart, at the Washington's Birthday breakfast of the boys and men of the diocese of Chicago, invited Rev. Irwin St. John Tucker, originator of the movement, to explain it. He stated later that the movement had the support of the diocese and the social service commission.

* * *

Doubles Congregation by Preaching on Family

At Trinity, New Castle, Pa., the Rev. Philip C. Pearson announced recently a series of sermons on Family Relations: aspects of a Christian marriage, the art of a Christian marriage, sex relations in a Christian marriage, and what the marriage service is all about. The congregation doubled.

* * *

Union Services in Wilkes-Barre

At the invitation of the Rev. Dr. Flinchbaugh of Wilkes-Barre, Pa., the other central churches of the city are invited to St. Stephen's for mid-day Lenten services. The following preachers are holding forth three days each: Bishop McConnell, Methodist; Professor John Baillie of Union Seminary; Dean Emeritus Brown of Yale; Bishop Rogers of Ohio; Karl Reiland of New York and Bishop Sterrett.

* * *

Nearly All are Communicants

It is one thing to be able to report a large parish membership, it is something else again to be able to report that people are really communicants. At St. John's, Savannah, largest parish in the diocese of Georgia, there are 1,200 members and it was reported the other day

at a parish meeting that fully 1,000 of them are communicants; which means, I take it, that they actually receive communion.

* * *

Lenten Services in Grand Rapids

At the invitation of Bishop McCormick and Dean Jackson the usual noon-day Lenten services at St. Mark's, Grand Rapids, Michigan, are extended to include all the churches of the city. The addresses are being delivered by the ministers of thirty-two Grand Rapid churches. Each service is broadcast.

* * *

Bishop Manning to Broadcast

Bishop Manning of New York is to deliver the second broadcast in the international series of Lenten devotional addresses over the Columbia system tomorrow, March 10th, at 12:30, eastern time. The full choir of the Cathedral of St. John the Divine will be heard.

* * *

Inter-parish Pilgrimages in Bethlehem

Each week during Lent in the diocese of Bethlehem members of the various churches make pilgrimages to one of the churches for a special service. This year the preachers at these services are: Walter B. Stehl of Hagerstown, Md.; Dudley Stark of Chicago; Bishop Rogers of Ohio; Barney Phillips of Washington and Dean Gray of Bethlehem.

* * *

Bishop Fiske Ordered to Take It Easy

Bishop Fiske of Central New York has been ordered by his doctors to take it easy for a bit. As a matter of fact he was ordered to take a long sea trip but he refused, being a busy man. So he compromised with the physicians by cutting down on his schedule and promising to eat light. Nothing seriously the matter beyond "over work, over worry, over weight and over tired."

* * *

Bishop Ward Now a Colonel

Bishop Ward of Erie has been advanced from a major to a lieutenant colonel in the Officers Reserve Corps.

* * *

Tribute to Great Negro Clergyman

"It will be long before another of his race can hope to attain the position which he held in the church, or wield the influence among his people which he did for so many years" was the tribute paid to the late Rev. John Albert Williams by John S. Hedelund of Trinity Cathedral, and a leading layman of Nebraska diocese, at the memorial service

held on Quinquagesima Sunday in the Church of St. Philip the Deacon, where Mr. Williams served for forty-two years. Four speakers were asked to voice their respect, Mayor Metcalfe, Rev. J. R. Young, a Negro Baptist minister, and Bishop Shaylor were the other speakers. Dean McGinley of Trinity Cathedral read the opening parts of the service and the Rev. F. W. Clayton of All Saints, Omaha, read the closing prayers. City and district clergy were in the chancel and ministers and friends of all denominations were in the crowded congregation.

* * *

Doctor Bell Resigns at St. Stephens

According to an announcement by the trustees Dr. Bernard Iddings Bell has resigned as warden of St. Stephens College, Annandale, N. Y., effective June 30th. The statement says that Dr. Bell found himself unable to agree with the Board on the policy and reduced budget contemplated by them. Dr. Bell being away from the college filling preaching engagements could not be reached for confirmation.

* * *

Washington's Descendants Take Part in Service

At St. Paul's, Hoboken, N. J., on Washington's Birthday there was a special service at which one of the lessons was read by Bushrod Washington Fontaine, one of the descendants of the Washington family, and a short address was given by Mrs. Julia Washington Fontaine, a great-great-grandniece of the first president.

* * *

Bishop Washburn Holds Conference for Clergy

Bishop Washburn of Newark held a pre-Lenten conference for the clergy of the diocese at St. Andrew's, South Orange, on February 27th. About ninety clergymen were present.

* * *

Talks on Depression in Morals

Depression in Morals was the subject of an address by Circuit Court Judge Newton Porter at the annual loyalty service for the men of St. Paul's, Paterson, New Jersey on February 26th. There were 150 men present. The rector of this parish, one of the largest in the east, is the Rev. David S. Hamilton.

* * *

Parish Maintains Seminary Student

A young native of India, the Rev. John P. Aaron, who has been studying at Northwestern University and the Western Theological Seminary and was ordained last year to the diaconate has now been ordained

priest and is returning to his native land. His father gave his life as a missionary in India and the son hopes to carry on his father's work. This was reported here before, most of it, but it was not reported that St. Paul's, Minneapolis, the Rev. A. E. Knickerbocker, rector, paid for his theological education. Mr. Aaron's successor to the scholarship is Wai On Shim of Honolulu. For a parish to maintain a scholarship at a seminary seems an excellent idea much too rarely heard of.

* * *

Gifts to Council are Coming in

Almost before the reports of the National Council meeting were printed, two gifts, one of \$5 and one of \$25, had been received by the treasurer's office toward the \$145,-716 which is needed, in extra voluntary gifts from individuals, to complete the 1933 budget.

* * *

Here's a Way to Set Aside Cash

Two women, one an invalid, living on a pension of \$300 a year, have a United Thank Offering box in which they place a small thank-offering whenever the invalid has a good night. The total for 18 months was 170 coins, amounting to \$2.50.

* * *

Large Class Confirmed in Harlem

Bishop Manning of New York confirmed a class of 180 Negroes at St. Martin's, Harlem, on February 26th. This is the first class to be confirmed in the rebuilt church, which is under the direction of the City Mission Society. The huge church was crowded, every one of the 1200 seats being taken, with many standing. Among those at the service were 450 members of four preceding classes that attended in a body. The vicar of St. Martin's is the Rev. John Howard Johnson.

* * *

Laymen in Chicago Parish

A series of week-night services is being held at St. Paul's-by-the-Lake, Chicago, with the addresses entirely of laymen. The Rev. Charles T. Hull is the rector. Bishop Stewart opened the noonday services at the Garrick Theatre, Chicago, on Ash Wednesday. The Rev. Franklyn Cole Sherman of Cleveland was the preacher the first week.

* * *

Studying Economic Life at Long Island Parish

A symposium on our economic life in the light of Christian ideals, conducted by Dr. Arthur E. Suffern of the Research Department of the Federal Council of Churches, is being held on Sunday evening during Lent

at Zion Church, Douglaston, L. I., the Rev. Lester Leake Riley, rector. On recent Sunday evenings this parish has had addresses by Dr. John Dewey of Columbia and Dr. A. J. Muste, head of Brookwood Labor College.

* * *

Bishops Preach at the Incarnation

Bishop Budlong of Connecticut is the preacher at the noonday services at the Incarnation, New York, March 6-10; the Rev. E. P. Dandridge, 13-17; Bishop Sterrett of Bethlehem, 20-24; Bishop Johnson of Colorado, 27-31; Rev. R. S. Chalmers, Baltimore, April 3-7; Rev. H. Percy Silver, rector, 10-13.

* * *

Parson Who Became a Capitalist Dies

The Rev. Ellis Bishop, once an Episcopal rector and later a wealthy capitalist, died at Pasadena, California, after a brief heart illness. Mr. Bishop was the rector of several churches in the east prior to entering business in 1916. In 1928 he inherited a million dollars from a cousin and further expanded his business enterprises, which were largely in the field of patent medicines.

* * *

Bishop Oldham Preaches at Syracuse

Bishop Oldham of Albany was the preacher at the chapel of Syracuse University on February 26 and stressed the need of a great spiritual revival to save civilization. World unity was the one obvious need today, he said—"races and classes are bound indissolubly together."

* * *

Paul Rusch Returns to Japan

Mr. Paul Rusch, for the past two years the associate general secretary of the Brotherhood of St. Andrew, is on his way back to Japan where he will resume his place on the faculty of St. Paul's University, Tokyo. He will also direct the activities of the Brotherhood in Japan. He was the guest on February 27th of the Brotherhood in Detroit as he passed through the city en route.

* * *

Mission at Cleveland Parish

The Rev. Alexander E. Hawke, rector of St. Paul's, Mount Vernon, Ohio, conducted a three day teaching mission at Christ Church, Shaker Heights, Cleveland, Ohio, last week.

* * *

Another Parish Does Away with Collections

Another parish, this time Christ Church, Lima, Ohio, has done away with offerings at services. This

movement was started in Chicago at the instigation of Mr. Angus Hubbard, layman of the diocese, who declared that many stayed away from church simply because they could not contribute these days. The Rev. Done Copeland, rector at Lima, agrees with Mr. Hubbard and has therefore followed the example of several Chicago parishes.

* * *

Round Table Conferences in Detroit

The department of religious education of Michigan is again sponsoring during Lent round table confer-

ences on religious subjects. They are being held at the Central Y.M.C.A. since there is no parish house large enough to accommodate the six hundred Church people enrolled.

* * *

Churchmen Attend Brooklyn Service

There were exactly 1368 men at the Washington's Birthday service of the Brotherhood of St. Andrew held at Holy Trinity, Brooklyn. Bishop Stires was the celebrant and also spoke at a breakfast following the service. In his address he called for ten thousand volunteers to conduct

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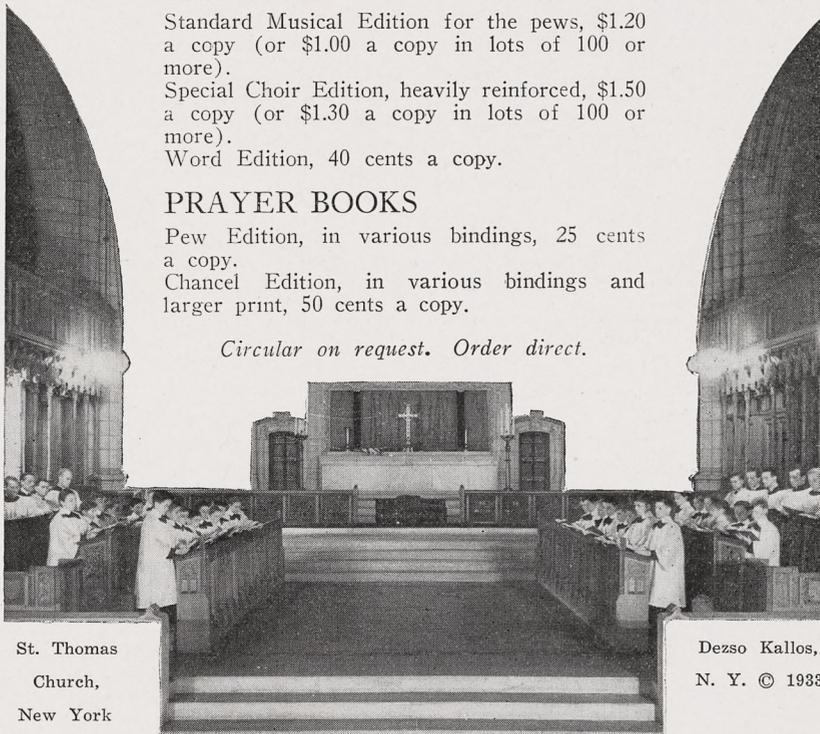
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a house to house canvass of the entire diocese during Lent. The purpose is not cash but rather to tie people up with the church. Other speakers were Bishop Creighton, newly elected suffragan bishop and Judge Frederick Dallinger of the United States Customs Court. At the same time a similar service was held at St. Peter's, Bay Shore, where the celebrant was Bishop Larned, and a third service at St. John's, Southampton, where the Rev. Samuel Fish officiated. In all the services were attended by close to 1,700 men, which is a lot of men to get out for a Church service.

* * *

Rural Churches Are Still Needed

There is much said about too many churches in the country—and undoubtedly there are. Nevertheless there are 10,000 villages in America with no churches whatever and 30,000 villages without a resident minister. Also there are thirteen million children under twelve years of age without religious instruction.

* * *

New Rector of Church at Roanoke

The Rev. John F. W. Feild and Mrs. Feild were the guests at a reception at their new parish, Christ Church, Roanoke, Va., on February 27th. A new residence was recently purchased for a rectory, the Church school having grown so that it was necessary to use the old rectory beside the church, in addition to the parish house, to accommodate the classes. This parish also has a live men's club—during the interval between rectors they divided the city into nineteen districts, each with a captain and three lieutenants. They made a careful check of their districts so that when the new rector arrived he was handed that most useful of documents, a complete parish list that was up to the minute with detailed information about the families. This men's club organization is a permanent affair, keeping in constant touch with the people of their areas.

* * *

West North Carolina Has Convention

Courage, optimism and harmony were the characteristics of the convention of the diocese of Western North Carolina, meeting at Grace Church, Morganton. Bishop Horner was unable to preside due to illness but his place was taken most acceptably as a presiding officer by the Rev. G. Floyd Rogers of Asheville. Miss Katherine Califf, the acting head of the Appalachian School, one of four diocesan educational institutions, reported that they had there "a



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number of future movie queens, cow-girls, nurses and traffic cops being brought up under the nurture and guidance of the Church."

* * *

New Dean at Garden City

The Rev. A. B. Kinsolving, chaplain at West Point, has been called to be the dean of the Cathedral at Garden City, Long Island, succeeding the Rev. Paull Sargent, now the rector of St. Bartholomew's, New York.

* * *

Auxiliary of Southwestern Virginia Meets

Fifty representatives of parish branches of the Auxiliary in the diocese of Southwestern Virginia met at St. John's, Lynchburg, the middle of February for three days, under the leadership of Mrs. Oscar DeWolf Randolph, secretary of religious education. There were courses on mission work in China, on the American Indian and sectional conferences for officers. Addresses were given by the Rev. Churchill J. Gibson of Richmond, the Rev. Thomas Dr. Lewis of Amherst, the Rev. David

Wright and the Rev. A. B. Kinsolving of West Point. While in Lynchburg delegates were guests for tea at the Virginia Episcopal School, and went on a tour of inspection of this fine Church institution.

* * *

Bishop William's Son Instituted Rector

The Rev. Benedict Williams, son of the late Bishop Williams of Michigan, was instituted rector of Trinity, Detroit, on February 28th by Bishop Page.

* * *

Inter-Seminary Conference at Western

More than 200 theological students met at Western Seminary on Washington's Birthday for the annual inter-seminary conference. The world situation today and its relation to the Church was discussed.

* * *

Lenten Preachers in Albany

People, I guess, are interested in lists of Lenten preachers; in any case I have been informed that I am making a mistake in not printing at least some of them. All right;

there's Albany; St. Peter's, downtown, noon-day; E. T. Carroll, Amsterdam, N. Y.; Duncan Browne, Chicago; Bishop Moreland who, I presume, is from New York, now that he has resigned Sacramento; Bishop Budlong of Connecticut; Bishop Brown of Harrisburg and Bishop Creighton of Mexico, Long Island and 281 Fourth Avenue. Wednesday evenings at St. Paul's, W. D. Orr, assistant there; Roelif Brooks, New York; James G. Gilkey, Congregationalist of Springfield, Mass.; Charles R. Brown of Yale Divinity School; Russell Bowie of New York; Bernard Iddings Bell of St. Stephen's

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* * *

Baltimore Has Retreat for Men

On Washington's Birthday, a day of retreat for men was held in Grace and St. Peter's Church, Baltimore. This was an inter-parochial effort, the first of its kind in Baltimore, and it was remarkably well attended—seven parishes being represented. The conductor was the Rev. William A. McClenthen, rector of Mt. Calvary Church.

* * *

Bishops at Church in Connecticut

Bishop Coley of Central New York, former rector, preached the sermon at a re-dedication service at St. Mary's, Manchester, Connecticut, last Sunday, with the church crowded. A large number of memorials were dedicated. In the evening Bishop Cross of Spokane was the preacher.

* * *

Religion at Bowdoin College

What is called an "embassy" is the new method of bringing religion to the campus of Bowdoin College, Maine. A dozen ministers stay on the campus for three days, living at the fraternity houses and having informal discussions in the evening, and also talking individually with the boys. This meeting this year was organized entirely by the students themselves, who selected for their general subject "The place of the Church in social, economic and political construction." Of the ten ministers there this year were four of our Church, the Rev. Gardiner M. Day of Williamstown, the Rev. Robert Fay, assistant at Christ Church, Cambridge, the Rev. Richard Preston of Newton, Mass., and the Rev. Stephen Webster of Weston, Mass. Mr. Day was the speaker at the opening service in the chapel.

* * *

A Few Items Not in the Newspapers

According to Laurence Todd, Washington correspondent for the Federated Press, some of the most powerful elements in American business and politics prefer to gamble on a foreign war to send the unemployed back to work, rather than to yield very far to the demand for abolition of private and unregulated competition in the production and marketing of goods, which they are aware is the only other alternative.—Japanese authorities are on their guard against the circulation of dangerous ideas. It is not difficult

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to control the press but the radio presented a problem since people tune in on Chinese, Russian, European and even American programs. This was finally taken care of by providing a "blot-out" broadcast whenever anything dangerous was on the air. They broadcast meaningless sounds on the same wave-length used by the foreign station.—A German newspaper last December contained the following advertisement by a hat store; "A sensible present this Christmas is a modern gas mask. The next war will be a poison gas war. Buy a gas mask now."—According to the Humane Society commissioner of Los Angeles, \$351,000,000 is spent annually in this country to feed housepets.—According to a Greek newspaper Samuel Insull, utility magnate and Churchman, arrived in Greece with a handbag containing ten million dollars in thousand dollar notes.—William Randolph Hearst is responsible for the "Buy American" campaign. Yet there were dozens of alabaster and marble lamps recently imported by him from Italy to adorn his California estate.—There are 84 towns in the United States that collect no local taxes due to the profits of their municipally owned utilities.

* * *

Bishop McCormick Has Anniversary

Bishop McCormick of Western Michigan was the guest at a dinner party on February 2nd at St. Mark's Pro-cathedral, Grand Rapids, when his 70th birthday was celebrated. He was eulogized as friend and neighbor, scholar, patriot, eloquent speaker and spiritual leader by many friends who reviewed the thirty-three years that he has been a part of Grand Rapids life. Bishop McCormick in his address recalled that in the 58 years that the diocese has been in existence it has had but two bishops.

* * *

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it for subjects for sermons I pass on to you a few which I picked from just one metropolitan newspaper last Saturday—and it wasn't a New York newspaper either. Here they are: "The Greatest Arrest Ever Made by the Jerusalem Police;" "Life's Sunny Hour;" "Old Love Letters

Reviewed;" "When One Dollar is Equal to a Million;" "Why Do the Wicked Prosper?" and then perhaps the prize one of all, "Did You Ever Try to Fit Your Key in Your Neighbor's Door?" And then they wonder why so many stay away from church.

Services of Leading Churches

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Amsterdam Ave. and 112th St.
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Week Days: Holy Communion, 7:30 (Saints' Days, 10); Morning Prayer, 9:30; Evening Prayer, 5 (choral).
Saturdays: Organ Recital at 4:30.

All Angels' Church

West End Ave., at 81st St.
New York City
Rev. Geo. A. Trowbridge, Rector
Holy Communion, 8:00 a. m.
Morning Prayer and Sermon, 11 a. m.
Choral Evensong and Sermon, 8 p. m.
Church School, 11 a. m.
Holy Days and Thursdays: Holy Communion, 10:30 a. m.

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.
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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 a. m.
Sunday 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.
Wednesdays: 10 a. m.
Daily: 12:20 p. m.

St. Bartholomew's Church

Park Ave. and 51st St., New York
Rev. G. P. T. Sargent, D.D., Rector
8 a. m., Holy Communion, 9:30 a. m., Church School, 11 a. m., Morning Service and Sermon, 4 p. m., Evensong. Special Music.

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Holy Communion, 7:30 a. m.
Holy Communion Choral, 8:30 a. m.
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Evening Service, 8:00 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.

Trinity Church, New York

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

St. Paul's Cathedral

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

St. Mark's, Berkeley, California

Bancroft Way and Ellsworth Street
Near the University of California
Sundays: 7:30, 11 a. m.; 7:45 p. m.
Wednesdays: 10:30 a. m.

Christ Church Cathedral

Hartford, Conn.
Cor. Main and Church Streets
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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
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Week Days: 8 a. m.

Church of St. Michael and All Angels

Baltimore, Md.
St. Paul and 20th Sts.
Sundays: 7:30, 9:30, and 11 A. M.; 8 P. M.
Week Days: Wednesdays 10 A. M., Thursdays and Fridays 7 A. M., Holy Days 7 and 10 A. M.

Church of St. John the Evangelist

Boston
Bowdoin Street, Beacon Hill
The Cowley Fathers
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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.

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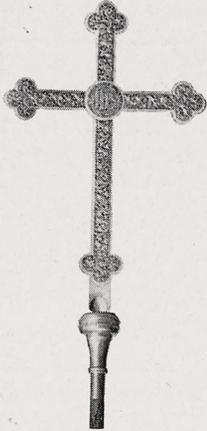
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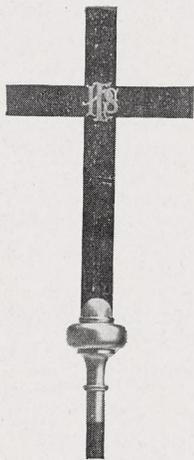
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Week Days: 7 a. m. Mass, 7:30 a. m. Matins, 5:30 p. m. Evensong.
Confessions Saturdays: 4:30-5:30 p. m. 7:30-8:30 p. m.



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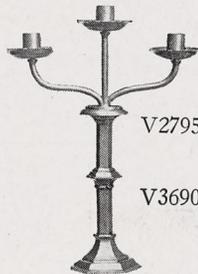


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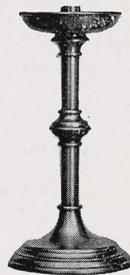
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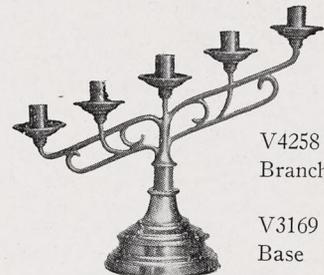
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