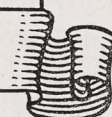


The **WITNESS**

CHICAGO, ILL., SEPTEMBER 7, 1933

Fundamentals

THE WITNESS for September 28th will contain the first of a series of ten articles on Christian Fundamentals. The contributors are the headmasters of leading Church Schools whom we asked to deal with the subjects assigned to them as though they were answering the inquiry of one of their older students. The subjects selected deal with the fundamentals of the Christian religion—questions frequently asked rectors by sincere, thinking parishioners. We hope that rectors will place these articles at the disposal of their people; a program for a Young People's Society or an adult discussion group might well be built around this material. In addition to this series The Witness will feature this Fall a number of articles by Bishop Johnson on Devotional Aspects of the Prayer Book. A more detailed announcement will be found on page seven of this issue.



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THE WITNESS

A National Paper of the Episcopal Church

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PROGRESS IN RELIGION

An Editorial by

BISHOP JOHNSON

"THINK not that I am come to destroy the law and the prophets, I am not come to destroy but to fulfill".

Life is a cultural process in which we add our own personal experience to that of the race. In secular learning we spend the first twenty years of our life in acquiring the experience of the race and then we are equipped to add to that capital stock what little personal assets we may contribute. It is true that in spite of their dogmatic assurance the mid-victorian scientists were mistaken in many things, but without their efforts, including their mistakes, modern science could not have arrived at its conclusions. It is this patient plodding upwards which distinguishes civilization from savagery. The savage is content to rest in the knowledge already acquired and has no urge to add anything to the total stock. Culture is the progressive development of knowledge from the status already acquired, correcting mistakes and contributing new information to the whole. No modern scientist can ignore the labors of his predecessor, even though a great many of the results were erroneous.

It is this attitude of mind which our Lord had toward the law and the prophets. He was not a revolutionist who, because the law was imperfect, therefore believed it should be set aside, but rather, assuming that the law was valuable, He proposed to use it as the stepping stone to something higher and better. The law and the prophets were not worthless because they were imperfect. His objection to the Scribes and Pharisees was not that they kept the law but that they were satisfied with themselves in doing so. They belonged to that class of people who thwart progress, yet He recognized their status. "The Scribes and Pharisees sit in Moses' seat. Whatsoever they bid you, observe and do but do not ye after their works".

TO criticize religion because its processes were crude is to condemn science for the same reason. The two have progressed together from very crude beginnings. The progress has been made when each generation has used what the previous genera-

tion had acquired. The two obstructionists to progress were those who were satisfied with what had been attained and those who would wipe out the past because it was imperfect. Tradition and progress must work together if the human race is to develop. The anarchist would destroy the past and substitute his academic theories, based on his training from the past, for tradition. The reactionary is satisfied with the god-of-things-as-they-have-been and opposes progress because it violates tradition.

We have been living during the past generation in a system in which men who were highly educated despised the processes by which they had arrived at a certain spiritual state and fancied that they could wipe out the past and begin anew. The result is painful. Having abolished the ten commandments and the Sermon on the Mount as a background to progress they have substituted a vacuum without moral standards or spiritual incentive. The result is a bewildered youth with a maximum of arrogance and a minimum of spiritual experience.

It is true that they have been given liberty to think and act but it is the liberty of the wilderness without roads and without objectives. Such liberty is temporarily exhilarating but extremely dangerous when one gets away from his base of supplies. In the wilderness you may do as you please but you are liable to starve to death. What we need is the freedom of the city where we dwell. That freedom is not license but the liberty of law and order.

LIFE is a flight of steps which are somehow tied together so that one may not mount the higher ones if he declines to use the lower ones. Let us consider the steps by which we have reached our present spiritual status from crude beginnings. First as to the idea of God. The first principle which the Hebrew assimilated was the unity of God—"The Lord our God is one God." This was in contrast to the polytheism which surrounded him. Then he realized that God was holy, regardless of the performances of those who accepted Him, so that if one approached

God with an impure life he must at least be ceremonially clean. He could not come before God in his filthy rags. Then he learned that God cared for men and particularly for the chosen race who had made a covenant with God. God became the tribal God of Israel. The prophets saw more than this but as a rule they stood alone.

Out of this background Christ taught that God is our Father, that Christ is our Saviour and that love is our motive. There can be no brotherhood without fatherhood.

The next principle developed was that of our approach to God through sacrifice. It is a far cry from the offer of Abraham to sacrifice Isaac to the sacrifice of Christ on Calvary and the offering of ourselves, our souls and bodies, to be a reasonable, holy and living sacrifice to God, but it is the process which has taken place.

The motive behind religion has also progressed. Beginning in fear we find it as bargaining in Jacob and as national pride among the Jews, but the prophets

saw something more than this and Christ taught us the motive of love. Thus the tribal God has become the God of Heaven and Earth. The ceremonial sacrifice has become personal sacrifice. The joy of worship has produced the love of service. It is because we, as a nation, have rejected this process that legislators have lacked integrity, financiers have lacked honesty and family life has lost its purity.

Al Smith is right when he says that what is needed today are doctors and priests who will minister to the individual rather than executives and legislators who will fail in their systems because the units who compose them are untrustworthy.

An evil and adulterous generation will seek after signs but they will find none because their deeds are evil. We cannot ignore the past, neither can we rest in it, but, using what has been painfully acquired, we may go on toward perfection which we will not attain in this present world but which we hope to receive in the kingdom which is to succeed it in the progressive creation of which we are a part.

PREPARING FOR THE MINISTRY

By

HOWARD HARPER

Rector of Christ Church, Hudson, Ohio

IN A little more than two years in the priesthood I have found out, often painfully, that I know very little about my job. I have learned that I am forced to discover by experiment many things which I should have known before undertaking the administration of a parish. The original bewilderment with which one comes out of the seminary is disappearing very slowly, and although I know that it will someday be gone, I cannot help feeling that getting rid of it is proving far too expensive. While I am learning by trial and error what I should have known before being put into a position of leadership, I will be committing a great many sins, negligences, and ignorances which will hinder the progress of my people and diminish their respect for the Church and its clergy.

I know this to be the experience of others, too, for they have told me. And I know that many of the clergy, and an increasingly large number of the laity, are inclined to place the blame at the door of the seminary. I do not believe that that is where the blame belongs. Has the seminary been at fault in my training and that of the other clergy who find themselves inadequately equipped to cope with the problem of leading people into fellowship with God? If we do not make the most of our opportunities to minister, is it because the seminaries have not shown us how? Could our professors, if they had cared to do so, have given us some key which would have opened to us and to our people the mysteries of the Kingdom of God?

That many Churchmen consider the answer to these questions to be an emphatic "Yes" is shown by the amazing number of approving letters received by the

Rev. Bernard Iddings Bell, who suggested in THE WITNESS several weeks ago that an improvement be made in the quality of our theological education. According to Dr. Bell, "the brethren are not a bit satisfied." What they say, mainly, is this: that the seminaries neglect practical instruction and stress subjects which result in a mediocre grade of scholarship—that the young men are taught not how to be "competent pastors of souls and leaders in a disciplined life of devotion" (in Dr. Bell's words) but rather, I infer, such things as historical dates and metaphysical speculations, which add no cubits to their own or their people's spiritual stature.

Personally, I cannot comfort myself by blaming my own lack of practical knowledge on my seminary. Granting that our seminaries do not prepare men properly, I think there are reasons beyond their control which make them unable to do so.

Seminaries are, first of all, institutions of learning—not clinics. Their students are there to *study* for Holy Orders. Their function is to prepare the mind of the future priest for the intelligent administration of the priestly office. The heart has, presumably, had its preparation, or at least the beginning of a preparation, in the religious experience which has led the student to seek orders, and the seminary can do no more than to proceed from there, teaching the candidate how to use and impart that experience in the manner believed effective by the Anglican Church.

I think that those who ask for "practical instruction" had better begin by recognizing this one fact: that no seminary can teach anyone how to love and

understand people, and how to cure souls. That knowledge can come only from prayer and experience. All that can be taught is the "doctrine, discipline, and worship" of the Church. The practical application of these items must be entrusted to the wisdom of those whom God has chosen to apply them. This is as far as any seminary can go.

We have, therefore, as our ideal priest a man with a two-fold source of preparation, a man who has been schooled by the seminary in the ways and teachings of the Church, and inspired by God with a burning desire to apply those ways and teachings to the benefit of men's souls. If he falls short of this ideal, what, aside from his own human weakness, is the reason?

We say glibly that the trouble is with the seminary, but I wonder if there are not other far more important factors which are indeed responsible for the seminary's failure. I believe there are two: first the lack of care in the selection of candidates by the appointed authorities, and second, the Church's refusal to provide a definite body of truth to be taught.

AS TO the first, we betray no secret if we say that admission to postulancy and candidacy is one of the easiest things in the world. What rector is not pleased if one of his "young people" comes and tells him that he is thinking of studying for orders? In these indifferent days such a desire on the part of one of the younger generation seems to the rector to be a comforting evidence that the Church has not lost her power to attract, and also a welcome tribute to his own ability to arouse at least one soul to action. And what parish does not have at least one boy who is thought to be eminently qualified for the priesthood, when, as a matter of fact, he is probably only giving promise of becoming a faithful layman? We all know him—that boy who is always out for the early celebration, who loves to serve at the altar, who has a ready flair for the niceties of ritual observance, who finds countless little things to do around the church, and whose parents are convinced that he would vastly improve the priesthood—but he may not be at all interested in a life lived for others. He may be, and often is, the most selfish person in the parish, passing, as all boys do, through a fad stage, and gratifying, by his very helpful activities, a purely personal whim.

The canons put the whole matter up to the priest, and rightly, too, one would say at first judgment, because the priest is the one who best knows the boy. His duty is to make inquiry into the physical, mental, moral, and spiritual qualifications of the applicant, and if he says everything is all right, the bishop and standing committee will very probably take his word for it and admit the boy. I am certainly not hinting that any priest would deliberately misrepresent the facts, but I do think that his tendency would be decidedly towards leniency in the case of a boy of whom he was very fond. I can imagine what my own feelings would be, and how reluctantly I would turn down a boy from my own parish, and that is what makes me wonder if the rector is a fair judge of an

applicant. It seems to me that right at the point where the utmost rigidity and impartiality are needed is where, under the present canon, we are most likely to be lax. That is one thing for which the seminaries cannot be held to account. They have as students only those persons whom we priests, through the bishop, send them. And unless a boy turns out to be immoral or incorrigible the seminary is concerned only with his work in the classroom.

THE classroom is the scene of operation for the second factor in the seminaries' inability to give proper training: the Church's refusal to provide a definite body of truth to be taught. If a seminary is a teaching institution, just what is an Episcopal seminary going to teach?

The boy who becomes a postulant expects that he is going to learn to speak with the voice of authority on matters of faith and morals as such matters are regarded by the Anglican Church. He expects, too, that out of the jumble of ceremonial customs which he has seen in various parish churches he is going to learn to extract the Church's true forms. He may not have these ambitions clearly formulated, but these are two things he ought to get sometime during his training: 1, a knowledge of what the Church teaches, and 2, a knowledge of how the Church worships—in other words, the ways and teachings.

He hasn't a chance of getting them, for the simple reason that they do not exist in teachable form anywhere in the Church. Cast an eye about, and see if you can find any clear-cut body of doctrine which the Church universally upholds, or any sign of a definite ceremonial standard which she universally uses.

Admittedly we are divided on points of doctrine, discipline and worship into at least two sections: actually we have almost as many divisions as we have clergymen. Every priest and every bishop is a law unto himself, modified only by the prejudices of the laity. What is meat in this parish is poison in that one; what this bishop requires, that one abominates. And I cannot find out who is going to say which is right and which is wrong. Certainly nobody ever does say.

If anyone comes to me and asks a question all I can do is to tell him what I think and try to prove my position by the Prayer Book, knowing all the while that the next priest he meets will probably give him an exactly opposite answer with just as conclusive proofs from the same Prayer Book. And the worst of it is that neither my opponent nor I can feel that the Church is backing us up on any point. "She won't talk." She goes along a dozen different ways, a model of indecision and compromise, seeing only what she wishes to see, and rationalizing her weakness by calling herself the *via media*. Until she comes to some agreement and declares herself, I should say that the most practical teaching the seminaries can give is that the faith is all things to all men and you had better adjust your own to the local requirements.

The same applies to ceremonial, ornaments, and

customs. I know of a parish, and there are probably others, where one man is almost the sole support, and he makes his large contribution on condition that there be no candles on the altar. Now, there are plenty of people who will say that candles are not necessary to pure and undefiled religion, and that their presence on or absence from the altar should not be allowed to handicap the Lord's work, and that is certainly true. But the point is that there should not be any conditions attached to what a man gives the Church. And as long as the Church, in order to get Mr. So-and-so's money, is willing to stand as an expression of his prejudice against candles or anything else, then I should say that the seminaries are doing a mighty practical job if they can teach the students how to keep in the good graces of Mr. So-and-so, and, of course, at the same time save face.

The biggest thing about ceremonial that I learned in seminary was that I could use what I could "get away with", which would probably satisfy me now if I thought that ceremonial was for my own aesthetic satisfaction rather than for the edification of the people.

As it stands now, the seminaries cannot teach what the Church herself apparently does not know. What they could teach, if they could only discover them, are doctrine, discipline, and worship. But when student bodies are made up of boys who come from dioceses so diverse in character as to be scarcely recognizable as parts of the same Church, then all the seminaries can do, if they have any eye to business at all, is to proceed cautiously and stay away from controversial subjects. And what subject is there in the Anglican Church that is not controversial?

THERE is also another point worth mentioning, and that is that it is not the seminaries but the diocesan examiners who finally pass on the competence of candidates for holy orders. The examiners get them after the seminaries are all through. If any unworthy material is admitted into the priesthood, the ultimate responsibility rests with the board of examining chaplains.

What is to be done about it? I do not pretend to know. What I say here is more in the nature of a query than a statement. Certainly I have not been at it long enough to have figured it all out. But it is vital, and I cannot help thinking about it a great deal. I draw four suggestions from my consideration of the question:

First, that some more careful means of selection be devised, so that the seminaries will have uniformly good material to work with.

Second, that the Church break her embarrassing silence. If she has doctrine which is able to save our souls, let her set it in order and declare it, and with a single voice say "Here it is", so that the seminaries may teach it and the clergy expound it with the assurance that the whole Church is backing them up in what they say. If she has a discipline that will enable her to present a unified front against the adversary, let her declare it and enforce it, so that it may be taught and respected. If she has a form of

worship which she believes will increase devotion and create reverence, let her declare it and use it, and not accept bribes from the laity for its abrogation.

Third, that diocesan examiners allow their judgment to be swayed by no consideration except the proficiency of the candidate.

And fourth, that although practical instruction, by which I mean actual clinical experience, is outside the sphere of the seminaries' responsibility, it can nevertheless be provided by the Church. Let each new priest, for a term of, say one year, upon graduation from seminary, serve as curate under some experienced rector. And let him be not the usual flunky who cares for details too trivial for the rector's attention, but a real apprentice, working under skillful supervision, observing and absorbing proven methods of leadership. I think that would do him more good than any theories he could get in the seminary.

If the time ever comes when these things are done, we may not have so many priests, but I think we shall have more capable ones.

Meanwhile, why should we blame the seminaries for being consistent with the spirit of the Church they represent?

Casual Comment

By

BERNARD IDDINGS BELL

THE BISHOP of Durham, Dr. Hensley Henson, has published in his magazine, *Bishoprick*, a catalogue of "Things which my soul hateth". Some of them are evils of local soil, but others might with profit be considered by those on our side of the water; these, for example:

3. Flood-lit pulpits.
6. The allocation of Sundays to "special" objects, with topical sermons, and disturbance of devotional use incident thereto.
8. Selecting "special psalms" which are not often preferable to those appointed in the Prayer Book.
9. Descants and anthems.
11. Notices given out during divine service, especially when interlarded with hortatory sermonettes.
13. The smoking by clergymen in the streets.
15. Anonymous letters.

It would be fun to compile a list of one's own. I am willing to start making one and if our readers will send in their pet aversions, of an ecclesiastical sort, and if they are not too numerous or too scandalous, perhaps I can repeat them later on. Here are a few of my own:

1. Hymns pitched so high that adult male persons cannot sing them.
2. The substitution of impromptu prayers for the ones appointed.
3. Choir men who do not kneel down during prayers but sit, gazing about, between their vocal efforts.
4. Solemn elevation of the cash.
5. Parsons who refuse to wear clericals, with the

mistaken idea that by doing so they "get closer to their people".

6. Mumbling the service, and especially the lessons.
7. Wearing academic hoods in church.
8. Singing "Amens" when the prayers are said.
9. Ladies—one supposes that they think themselves so—going to communion with lips so painted that they soil the chalice.
10. Singing sentimental hymns on one's knees immediately before the benediction at evensong.
11. Processions and recessions with singing.
12. Choirs which swing up the aisle in military formation.

Just Souls

By

C. RUSSELL MOODEY

"SHE woke up with a start!" By this the woman meant she jumped from the hay-loft of dreams and landed on the hard floor of reality. The sudden shift from the images of sleep back to the world of facts rather startled her. I hardly need to go into the details for everyone of us has at one time or another gone through a similar experience. We have moved far into the hinterland of slumber only to be suddenly called back to our senses by some crashing noise or rousing action. To me dreams in themselves form a very interesting study. But the return from the sub-conscious to the conscious is also important, for our whole day pivots on our mental frame at that point that marks our departure from dreams. Some of us wake up cranky and sullen. And some with a smile. Some of us come to slowly and gracefully. Others with a start. I am writing now in view of a normal situation and the reaction of normal people. There is no better time to find out the disposition than the waking hours. Am I right?

In regard to the soul we have quite a different set-up. Here we must wake up with a start! A soul with a start is a soul on its way to action or those ideals within. And the best way to start the day is with Jesus Christ. Check sometime on yourself and see how you get under way. What are your dawn thoughts? Is today to be just another perfunctory performance devoid of soul enrichment? Is today going to be different because you have determined to make it different with God's help? A man told me last week that he always started his work thinking "it is a nice day". And then when shadows fall and night steals in he liked to feel that the nice day has been turned into a good day. That man is on the right track. This transition from natural to the spiritual is indicative of true progress. To start the day right we must begin in company with the Master, and our work is more than routine if we take our Christ with us. The rising sun is the call to labor. Let the setting sun ever be in the sign of achievement representing not only worldly gain but also more of God in the heart. The nice day has also been a good day.

Fundamentals

A series of Articles to start in the
September 28th number of

THE WITNESS

WHY BELIEVE IN GOD? by Samuel S. Drury
Rector of St. Paul's School, Concord

WHY BELIEVE IN JESUS? by Albert Lucas
Headmaster of St. Alban's School, Washington

WHY READ THE BIBLE? by Endicott Peabody
Rector of Groton School

WHY WORSHIP? by Charles Herbert Young
Rector-emeritus of Howe School

WHY PRAY? by Oscar deWolf Randolph
Rector of Virginia Episcopal School

WHY MISSIONS? by Edmund J. Lee
Rector of Chatham Hall

WHAT DOES CHRISTIANITY DEMAND OF ME?
By Edric A. Weld, Rector of Holderness

WHAT DOES CHRISTIANITY DEMAND OF SOCIETY?
By G. Gardner Monks, Rector of Lenox School

WHAT DOES IT MEAN TO BE A DISCIPLINED
CHRISTIAN? by Charles H. Street
Headmaster of St. Alban's, Diocese of Chicago

WHAT DOES THE CHURCH EXPECT OF LAYMEN?
By A. H. Onderdonk, Headmaster of St. James School

Also a series of articles on
DEVOTIONAL ASPECTS OF THE PRAYER BOOK
By Bishop Johnson

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We bill for the papers at the end of each quarter at 3c a copy, thus allowing a substantial profit. The order can be decreased or cancelled on a week's notice.

A POSTAL with name and address and number of copies desired will insure delivery of the issue containing the first of this series of articles if received on or before September 20th.

THE WITNESS

6140 Cottage Grove Ave.

CHICAGO

REPORTS OF FACT FINDERS ISSUED BY THE INQUIRY

By GARDINER M. DAY

The casual layman, upon reading many of the criticisms of *Rethinking Missions* would think that the report had been drawn up by a group of laymen who hastily and rather summarily surveyed the field. This is exactly the opposite of the case. The first thing which the Laymen's Inquiry did was to ask the Institute of Social and Religious Research to make a complete factual survey of the whole field of foreign missions as it affected the seven denominations concerned. The Institute secured a large staff of experts, divided them in three groups, for China, for India-Burma, and for Japan, and they spent an entire year collecting the facts which it was believed the commission should know before being able to make an accurate survey of the field. A year later, they put into the hands of the commission a series of Fact-Finders' reports on the many different phases of mission work and activity. Dr. Kenneth S. Latourette, professor of missions in the Yale Divinity School, states that "The material gathered by the Fact-Finders represents the most careful, objective study of a large cross-section of Protestant missions ever made" . . . "The work of the Fact-Finders alone would more than justify the existence of the Inquiry."

These reports, taken together, prove to be over three million words long. Dr. Orville A. Petty is now at work on the arduous but invaluable task of editing these reports and publishing the most useful of them in a series of volumes supplementary to *Rethinking Missions*. Two volumes on India and Burma and two volumes on China have already come from the press.

It would be impossible to attempt a satisfactory review even of a single volume, much less the whole series of these reports. Indeed, in an editorial note on the volume on China, Dr. Galen M. Fisher, the general director of the Fact-Finders Commission, points out that even he could not read all of the reports. Perhaps our readers will get some idea of what the volumes contain if we give a few chapter titles, with the names of the authors, for example: "Some Major Problems of the Christian Evangelization of China," by Dr. H. Paul Douglass; "Memorandum on Certain Outstanding Industrial Problems," by Robert W. Bruere; "Religious Education," by T. H. P. Sailer; "Distinctive Activities and Interests of Chinese Women," by Anne Seesholtz; "The



RANKIN BARNES
Talks on Revolution

Background and Objectives of Protestant Foreign Missions," by Rufus M. Jones. And so it goes.

For example, the chapter on "Religious Education" is not only a study of all the activities in religious education in the fields of the various churches but also of the Y. M. C. A. and of the Y. W. C. A. It considers some of the differences which characterize the methods used by the different churches, and then it considers the result as shown in such things as the shrinkage in Sunday School attendance in China in the past decade. It considers what different classes in society are being affected, what kind of educational theory is being used, what sort of literature has been found to be of most value, how the native lay leadership is trained, the questions that arise in regard to voluntary and compulsory religious attendance at services and classes, the students' judgment of the influence of various methods used in religious education, and the attitude of the Chinese youth to the whole Christian missionary movement. In a word, this chapter alone not only would be invaluable for any student of religious education but would also be fruitful of much sober reflection for even the layman who has but a casual interest in China. At the biennial meeting of the National Christian Council at Hangchow in April, 1931, the group discussed the relations of the church and youth and made a report on the subject which is given in full in this chapter on Religious Education, and

(Continued on page 15)

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

President Remsen Ogilby of Trinity College was the preacher last Sunday at a Labor Day service held at Washington Cathedral. He declared that it was essential that the set-up of industry be such as to bring pride into the life of every man—a real problem in this machine age. He pleaded for the joy of work; for an industrial set-up in which personal-ity and brotherhood will be recognized.

"In the name of the Carpenter of Nazareth, I make a plea for the preservation of the personality of the workingman," declared Dr. Ogilby. "I make an equal plea, in the spirit of the Gospel He preached, for the preservation of the personality of his employer, in their relations to each other. Too often today do we expect organizations and institutions to bring about social happiness, when the real basis of human life is human relations. Even membership in the Christian Church cannot save the individual except in so far as he strives to pattern his living by the principles laid down by the Master. We cannot expect to solve the problems of civilization, of democracy, just by turning to Washington for a bureaucratic government to settle the give and the take bound up in the adjustment of life on this planet. Christ taught us, Christ showed us the intrinsic worth of the human soul, and we, recognizing the inherent worth of the souls with which we have contact, must adjust our lives to theirs in accordance with the principles for which He died."

* * *

Church Program Conferences Under Way

Conferences on the Church Program are getting under way in various parts of the country. In Chicago Bishop Stewart is to meet with his clergy on September 21 and 22, and the laity are to gather for the two days following. The special speakers at these conferences will be the Rev. Charles H. Collett, secretary of the field department of the National Council and the Rev. A. M. Sherman, secretary of missionary education. Sectional conferences in various parts of the diocese are planned for October and November.

* * *

Preaches on the Dignity of Labor

Dean Nutter of Nashotah House preached a fine sermon on the dignity of labor last Sunday at Trinity Church, New York. The only trou-

ble with it was bad economics. And bad economics is a pretty serious matter these days. The Dean said that some day soon we would have the good sense to do without the soldier, so much honored in the past, and that the athlete, who is always front page copy when he breaks a record, was really quite useless, but that the laborer must always remain to be honored, since if we would eat we must work. He was all for the greater dignity of labor. As things are at the moment it seems to me that Dean Nutter might have performed a greater service by dignifying the involuntary loafers who are quite eager to work but can find nothing to do. The simple fact is that, due to our tremendous and ever increasing machine production, we have a society that is already paralyzed by too much of almost everything, so that, unless we can devise a system which will enable all to consume whether or not they work, we will soon be in a very bad way indeed. Labor has been honored in the past because there was a shortage of goods. Today that condition no longer exists. Rather, due to a faulty system of distribution, there is a shortage of consumers to use up the goods our machines turn out so abundantly. As Dr. Rexford Tugwell, famed brain-truster, points out, "Incomes have to be disassociated from jobs", by which he means that we must make it possible for people to consume whether or not they produce. So as I see it the job immediately before the Church in this important field is not to give dignity to labor. The man with a job, even if it is a bum one, is elevated far above his fellows these days. Our job is to dignify the involuntary idler, first by providing him and his family with the necessities of life, which we can do very easily if we have a mind so to do, and then by providing somehow for his leisure so that he will not consider himself utterly worthless. To those interested in this matter, and particularly to the clergy who wish to preach on these things, I would suggest the reading of *This Unemployment* by the Rev. Auguste Demant of the Church of England, and *Faith and Society* by Maurice Reckitt, a layman of England. Also I would suggest the burning of every book in your library on the subject of economics that was written before 1929.

* * *

Labor Day Sermons in New York

Mr. Matthew Woll, the dignified and conservative vice-president of the American Federation of Labor, was the speaker at a Labor Sunday service held last Sunday afternoon at the Cathedral of St. John the Divine in New York. At the morning serv-



FLOYD VAN KEUREN
Labor Sunday Preacher

ice at the Cathedral the day was recognized by a sermon by the Rev. Floyd Van Keuren, the secretary of the social service commission of the diocese. The New York Federation of Churches cooperated in the afternoon service. Labor Sunday was also recognized at the Church of the Heavenly Rest and also at St. Bartholomew's where the Rev. Ernest E. Piper led a forum discussion in the evening on the New Deal. The Rev. Bernard Iddings Bell was another visiting preacher in New York last Sunday, holding forth at St. Mary the Virgin's.

* * *

New Hampshire Rector Resigns

The Rev. Francis M. Banfil, rector for the past thirteen years of St. Matthew's, Goffstown, New Hampshire, has resigned and will retire from the active ministry. During these thirteen years Mr. Banfil has missed but one Sunday at Goffstown, and that due to illness. There is a record to shoot at.

* * *

Pennsylvania to Celebrate 150th Anniversary

Plans are under way for the celebration of the 150th anniversary of the organization of the diocese of Pennsylvania this coming year. The event will be recognized at the 150th convention of the diocese; it is planned to have celebration services in October of next year, at the time the General Convention is meeting at Atlantic City, and there will be many special services and pageants in Philadelphia churches. The whole story of the organization of the diocese, and the part played in the history of the Church by Bishop William White, is too long to relate in these

news columns. But it is a thrilling story and we propose to have it related by a competent authority in a forthcoming issue.

* * *

A Parson in Politics

The Rev. Carl M. Worden, rector at Fulton, N. Y., has been endorsed as a New York state assemblyman by the Taxpayers and Voters Union of the city. For eighteen months he has been the chairman of the emergency work relief bureau which has kept 1,100 men who would otherwise be unemployed, at work in a city of 12,000. Mr. Worden has been mentioned frequently as mayor of Fulton but has never allowed himself to be a candidate.

* * *

New Hymnal Sales Pass Million Mark

Distribution of the new revised hymnal of the Church has reached the figure of 1,116,000 since its publication was begun by the Church Hymnal Corporation, a subsidiary of the Church Pension Fund, according to a report issued Sept. 2. This number includes 375,000 musical hymnals, the printing of which was undertaken by the Church to encourage congregational singing. Although the hymnals with words only still far outnumber the musical hymnals in use, the publishers feel that a successful start has been made in reestablishing the old hymn tunes among modern congregations.

Revision of the older hymnal was undertaken in 1913 and completed in 1917, at the time that the Church Pension Fund was being established. The exclusive rights to publish the revised edition was turned over to the Church Pension Fund as successor to the old General Clergy Relief Fund, to which the Church had previously granted rights for the old hymnal.

The new hymnal contains a number of compositions by modern musicians reflecting the modern religious temper, retaining those that have stood the test of time, and are recognized masterpieces which congregations as well as choristers can sing. An improvement in the new book is a section of canticles added under the direction of Canon Douglas, representing the scholarship in chanting and plainsong, which has been revived in recent years.

* * *

Describes His Ideal Clergyman

Nelson Antrim Crawford, the editor of "The Household Magazine", which has a tremendous circulation among farmers, took the occasion of the resignation of the Rev. Merton W. Ross as the rector at St. Alban's, Vermont, to write on what he considers to be the

ideal clergyman. In an editorial in the last issue of that publication he writes:

"I have just learned of the retirement, because of ill health, of a clergyman whom I have known for a quarter of a century. His name—the Rev. Merton Winfred Ross—is doubtless quite unfamiliar to most of you, because he is not a writer of books or special articles nor has he been quoted in the press, as some clergymen are, on every subject from women's dress to the League of Nations. It is true that he was for several years a leading figure in social service work in Chicago but there he actually worked rather than sought publicity. For the most part, however, he was rector of parishes in small cities, where he influenced hundreds of individuals to be a little more thoughtful, a little kinder, a little more sensible of beauty and truth and reality. In short, he has been always a builder of character; he could always build character because he has character himself. Although a cultured and sophisticated man, he came as close as any one I have known to the Parson that Geoffrey Chaucer described nearly six hundred years ago:

But Cristes lore, and his apostles twelve,
He taught, and first he folwed it himselfe.

"After all that, it seems to me, represents the ideal clergyman. A clergyman is not a realtor, broker, college professor, or even Y. M. C. A. secretary, raised to a higher power. I am not at all disappointed when a clergyman refrains from slapping me on the back and asking me what I think of the grain market. My idea is that a clergyman should be interested in human character and spiritual values and that he ought to know, through learning and experience, a great deal more about them than the rest of us know. The notion that he should be a business man among business men strikes me as arrant bunk. If that is what he is to be, he might as well give place to the manager of the chamber of commerce. True, that is merely my opinion, but I am convinced that it is becoming the opinion of an increasing number of people."

Chicago Parish to Celebrate

St. Lawrence's Church, Libertyville, Illinois, is to celebrate the 25th anniversary of its founding on September 17th, Bishop Stewart, Archdeacons Zeigler and Deis and former rectors are to participate.

Ministers to Citizens Conservation Camp

The Rev. Robert H. Daniell, missionary of the diocese of Georgia, is

conducting a service the fourth Sunday of each month at the Citizens Conservation Camp at Brooklet, Georgia.

* * *

Young People Consider Social Questions

The Young People's Fellowship of the diocese of New York held a conference at Lake Kanawauke over the last week-end, the general subject being the challenge of the social crisis to young people. The Rev. Bradford Young, assistant at Holy Trinity, Brooklyn, spoke on "The Social Revolution of Today"; the Rev. Stephen F. Bayne Jr., tutor at the General Seminary, spoke on "The Position of the Church in periods of

Revolution", and the Rev. C. Rankin Barnes, executive secretary of the department of Christian Social Service of the National Council, addressed the group on "The Christian's responsibility in periods of social stress."

* * *

Reunion Conference in Arizona

Something new in the way of conferences was held over the Labor Day week-end at the conference center at Prescott, Arizona, when Church family reunions were held in connection with the convocation of the district, entire families coming to enjoy the program and the recreation supplied so abundantly at the center.

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Bishop Gooden of Los Angeles was the headliner, giving a series of five addresses and also leading a conference on personal evangelism. There were conferences of the Woman's Auxiliary, the Girls' Friendly Society and the Brotherhood of St. Andrew also over the week-end. It all ended on Monday evening with a big dinner party at which Bishop Mitchell and Bishop Gooden were the speakers.

* * *

Lay Brotherhood Takes Church Services

The services at St. Stephen's Church, Wilkesburg, Pa., were in charge of the lay order of Saint Barnabas during the Sundays in August, during the absence of the rector on vacation. The sermons of these lay preachers awakened unusual interest, resulting in large congregations for the summer.

* * *

Indianapolis Parish Raises Cash

News of successful money-raising campaigns is scarce these days. It is however possible to report that the Church of the Advent, Indianapolis, the Rev. George Southworth, rector, has successfully subscribed the first unit of \$15,000 toward the retirement of the funded debt of the parish.

* * *

A Response to An Appeal

A Church mission in the slums of London recently sent out an appeal for clothing for the poor. One day a pair of trousers arrived, containing in one of the pockets this brief note: "To help to some extent the depleted clothes cupboard I send a pair of trousers which I find circumferentially inadequate. In this case they have ceased to be kind to me, so I send them hence to help some slighter brother to walk in a possibly narrower path."

* * *

A Bit of Ballyhoo of Our Own

I presume there is danger of overdoing ballyhoo but I do want to add my bit in urging rectors to place the articles on Christian Fundamentals at the disposal of their people. In planning for this series we asked ourselves first, "What are the problems of religion that most disturb people today?" The titles of the forthcoming articles, listed in the advertisement on page seven, was our answer to that question. With that job done we next asked ourselves, "Who is best equipped to answer these questions?" We hear a lot these days about inquiring and doubting youth. Certainly the heads of our great Church schools must be called upon to answer these questions frequently. So we put it up to them. And in doing so we asked

them to write just as they would if they were answering the sincere question of a youth of eighteen or nineteen. If their answers satisfy the young man or woman of that age I am sure they will be equally satisfactory to the more mature person.

As I see it these articles give rectors a chance to get right down to fundamentals with their people, old and young. Some will want to organize classes for adults; many, I hope, will use the material with their young people's society. And of course it will be grand if those who do not do this will have the papers available at the church each Sunday as suggested in the advertisement. Just a postal, with name and address and the number of copies desired, and the job is done. But you should send it in right away to make sure of getting the first article by Dr. Drury.

* * *

Arizona Has Vacation Conference

The annual conference of the district of Arizona was held this year at the new conference center at Prescott, a property of eighteen acres in the mountains on which a combined assembly hall and dormitory was erected this year, largely through the generous interest of the Auxiliary. The hall seats 250 and there are sleeping accommodations for 32 in the new building, with tents provided for the others. There was an attendance of about a hundred at the conference this year, including a large number of clergy-

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men. The conference center was also used during the summer by other denominations for their conferences.

* * *

Write College Pastors of Your Young People

Again you are urged to inform college pastors of the young men and women from your parish who are off to college for the first time this fall. Unlike the home rector, the college pastor has a whole new group of young communicants who suddenly appear at the beginning of each college year. Often he knows none of them and he has the stupendous problem of getting acquainted with all of them as soon as possible. You can help him by sending the names of those attending college from your parish, with as much detailed information about each one as you care to send. The names of the college pastors will be found in the Living Church Annual, or can be had by writing the department of religious education of the National Council.

* * *

Bishop Hulse Writes of Revolution

Writing on August 15th Bishop Hulse of Cuba has this to say of the situation in Cuba:

"From the New York papers you will know the general situation better than I do. But yesterday for the first time in ten days it was possible for me to get around. I saw our different clergymen in the neighborhood. In the general destruction our church buildings have not suffered, and the clergy have had no particular trouble, further than the difficulty of getting enough to eat, from which we have all suffered.

"I have had the regular services in the Cathedral except the night services, which I gave up as it was impossible for anyone to come.

"I will write you later, when I hear from the country. I plan to stay here until the situation clears up. I think that this week will see an end to our troubles."

* * *

Ordination in Virginia

The Rev. W. M. Entwisle was ordained priest on St. Bartholomew's Day in Old Bruton parish, Williamsburg, Va., by Bishop Thomson of Southern Virginia. He has been placed in charge of churches in Pittsylvania County, with residence at Chatham.

* * *

Christianity Is Gaining

Rev. S. H. Prince, of Halifax, who comes to the states each summer to preach, declared last Sunday from a New York pulpit that Christianity had made tremendous gains in recent years despite the decline in membership. The Christian spirit is

permeating the world, so he declared, and that is all that matters.

"The findings of the Hoover research committee on social trends that church membership is increasing less rapidly than the population, that Sunday school attendance has increased less rapidly than the number of children in the total population and that there has been a decline since the beginning of the century in the proportion of religious books and articles does not necessarily mean that spiritual fires are cooling and that the Christian faith is breaking down," Dr. Prince declared.

"Goodness cannot be tabulated in parallel columns. Figures do not gauge a people's trend toward right or wrong, nor do they measure the intangible forces of kindness, of good-will, of peace and sacrifice. We have learned how to count our dwellings, our shops, our motors, our farms, our stocks and bonds. We have learned to count everything but God.

"The life of Christianity is not dependent upon the census. One will not look to census files, parish lists or church statistics to see the indices of its vitality. It is true that some of our best spirits profess no allegiance to it or recite its creeds. The cross is no longer worn upon their breast. Yet they are as certainly its fruitage as were the saints of old. The earliest disciples of Christ were not called Christians and Christianity would survive without the label. By their fruits ye shall know them.

"Empty churches do not necessarily mean empty souls. Christian ideas and ideals are finding their way in silent diffusion into the inmost fabric of our modern life. Our civilization is shot through and through with Christian ideas, Christian beliefs, Christian values and Christian standards. It colors our thinking. It is as much a part of us as our accent or as the atmosphere we breathe."

* * *

Week Day Classes for Children

Chicago has curtailed the public school activities under a city economy program. Holy Cross-Emmanuel Church is therefore inaugurating a series of week-day classes for the children of the neighborhood. The

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first class started last week, a handicraft class in which the children are taught carving in both wood and metal. A kindergarten is also planned.

* * *

Bishops to Attend Chicago Celebration

Chicago is figuring on the presence of a dozen bishops for its Oxford Movement Centenary celebration, to be held in the stadium on September 29th. Bishop Manning is to preach and Bishop Stewart is to officiate.

* * *

Bishop Moreland to Go Abroad

Bishop Moreland, 76 year old bishop of Sacramento who recently resigned, is planning to leave shortly for Geneva to study the operations of the League of Nations.

* * *

Loose in His Use of Language

A minister told his congregation that he had a "call" to another church. One of the vestrymen asked him how much they were to pay him. "Five hundred more than I am now getting", was the reply. "Well, I don't blame you for going", said the vestryman, "but you should be more exact in your language. That isn't a 'call'; it's a 'raise'."

* * *

Why the Witness Fund?

Occasionally we receive a letter informing us that the writer will be glad to pay for the subscription of some clergyman if we are perfectly sure that he is not able to take care of his own renewal, "but it does seem that anyone should be able to pay for his own paper, it costs so little." The quotation is from a letter just received. In the same mail we received another letter, from a clergyman. A member of his family had to have an operation. The cost for hospital service alone was over \$300, and he had \$8 in the world at the time. A few months before a bank had closed wiping out the life-time savings of this clergyman's father, his wife's savings and his own small account. He managed however to pay for the operation by borrowing from relatives. Then another bank closed cleaning out the parish's expense account. The parish has therefore been unable to pay him his salary since January. He ends his letter by saying: "If I ever get to be able to subscribe to any Church paper again I shall certainly take THE WITNESS. I enjoy it thoroughly. But right now I cannot afford a straw hat even though they are a dollar apiece." We are of course continuing his subscription, and will continue the subscriptions

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of many others in like circumstances. But obviously we can carry on in this way only with your help. If those of you who can afford to do so will send an extra dollar to THE WITNESS FUND with your own renewal it will do the trick.

* * *

**Integrity of Character
Essential Says Dr. Fosdick**

Integrity of character is an essential of "the durable satisfactions of life," which cannot be enjoyed in their deepest sense without religious faith, said the Rev. Harry Emerson Fosdick in his sermon recently in New York.

"I do not see," he continued, "how anybody is going to discover the durable satisfactions of life without integrity of character. One of the most astonishing delusions of mankind today is the idea that happiness is associated with moral looseness. There is one excuse for that delusion. There has been and there is a negative morality whose major word is 'don't,' whose idea of righteousness is prudishness, and whose symbol would not be, as it ought to be, an open road for adventurous traveling, but a fenced yard of restricted imprisonment. Anybody so unfortunate as to have been subjected in youth to that moral duress is almost certain either to stay there, a pitiful victim of repressed personality, or else some day in rebellion to break loose into undisciplined license because he wants to be free and happy."

"Upon the contrary, consider the persons whom you have known who in any real sense had found the durable satisfactions of life and do not all of them, like President Eliot of Harvard, who used the phrase, exhibit integrity of character?"

"I celebrate the solid satisfactions of a good life. To find one's work in the world and do it honorably, to keep one's record clean so that nothing clandestine, furtive, surreptitious can ever leap out upon one from ambush and spoil one's life, to be able, therefore, unafraid to look the world in the face, to live honorably also with one's own soul because one keeps there no secret place like the bloody closet in Bluebeard's palace where the dead things hang, to walk life's journey unhaunted by the ghosts of people from whose ruin one has stolen pleasure, and so at last to be a gentleman, one, that is, who puts a little more into life than one takes out—gather up the significance of such character, forty years old, sixty years old, eighty years old—one may well celebrate the solid satisfactions of such a life."

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"I do not see how any one can discover in the deepest sense the durable satisfactions of life without basic religious faith. You and I have friends who lack it. If some one says to me that these friends lacking religious faith are bad, I rise at once in their defense. They are not bad; some of them are among the most amiable and honorable people I know. But this is true of all of them: they are rather sad." * * *

An Informal View of Bishop Bentley

An unofficial and informal view of the suffragan bishop of Alaska comes in a personal letter from a missionary in Nenana:

"Bishop Bentley is busy working on his little log cabin. He would like so to get it finished before he has to leave on his summer trip, but owing to financial conditions he has to do the work with the help of the boys, and he has so little time to give to it. We count it a great privilege to have had Bishop and Mrs. Bentley live in the mission house with us for the past three years, they are so agreeable, and so fine in every way. I am sure that it has not been easy for them as they have only one small room to call their own, besides living in the house with thirty-seven wild Indian children.

"Bishop Bentley was away for nine weeks, traveling alone with his five dogs and small sled; he visited all the lonely trappers, Indian camps and any one on the trails, covering about eight hundred miles, taking love, sunshine and the privileges of the Church wherever he went. He is a Godsend to this country."

* * *

Called to Parish in Portland, Me.

The Rev. Mason Hurd, vicar of St. Andrew's, Ludlow, Mass., has accepted the rectorship of Trinity Church, Portland, Maine.

* * *

Chapel Built Inside the Church

Years ago when the mining town of Leadville, Colorado, was large and thriving, the Episcopal Church there had 450 communicants. Now there are 45. As may be imagined, the big church building has been a problem, especially for heating as Leadville is two miles high. The people have met the situation by building a chapel inside the church, without marring the architecture in any way. Exactly how this was done, Bishop Ingley does not say, but he says that three or four women conduct a regular Church school every Sunday, and prepare candidates for baptism and confirmation. They have a Sunday service only twice a year but the work goes on, and the qual-

ity of the religious education, Bishop Ingley says, is something to be proud of.

REPORTS OF FACT FINDERS ISSUED BY THE INQUIRY

(Continued from page 8)

of which the first paragraphs are as follows:

"The seriousness of the situation lies in the fact that first of all the youth of China today more than ever before come face to face with ethical, social, economic, religious and intellectual problems, and they

have an earnest desire to know where the church in the name of Christ stands in regard to them.

"In the second place, the seriousness lies in the fact that the youth in many instances were disappointed in the church and its leaders when they went to them with their problems and did not find the help they needed."

It would be impossible to overestimate the value that these supplementary volumes of Fact-Finders reports ought to have for our mission work.

Services of Leading Churches

Cathedral of St. John the Divine New York City

Amsterdam Ave. and 112th St.
Sundays: Holy Communion, 8 a. m.
Morning Prayer, 10. Holy Communion and Sermon, 11. Evening Prayer and Sermon, 4 p. m.
Weekdays: Holy Communion, 7:30 a. m. (Saints' Days, 10). Morning Prayer, 9. Evening Prayer, 5 p. m. Organ Recital on Saturdays at 4:30.

Church of St. Mary the Virgin New York

46th St. between 6th and 7th Aves.
Rev. Granville M. Williams, S.S.J.E.
Sunday Masses, 7, 9, 11 (High Mass).
Week-day Masses, 7, 8 (Thurs., 7, 8, 9:30).

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 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 and 11 a. m.

St. Bartholomew's Church

Park Avenue and 51st Street
Rev. G. P. T. Sargent, D.D., Rector
Summer Services
8 A. M., Holy Communion.
11 A. M., Morning Service and Sermon.
Special Preachers
6 P. M., Sunday Evening Forum.
Holy Communion, Thursdays, 10:30 A.M.

St. Paul's Church

Flatbush, Brooklyn, N. Y.
Sunday Services:
Holy Communion, 7:30 a. m.
Holy Communion Choral, 8:30 a. m.
Morning Service, 11:00 a. m.
Evening Service, 8:00 p. m.

St. Mark's, Milwaukee

Rev. E. Reginald Williams
Hackett Ave. and Bellevue Place
Sundays: 8, 9:30 and 11:00.
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
The Very Rev. S. R. Colladay, D.D.
Sundays: 8:00, 10:05, 11:00 a. m.; 7:30 p. m.
Daily: 7:00, 12:10, 5:00.
Holy Days and Wednesdays, 11:00 a.m.
Holy Communion.

Grace and St. Peter's Church Baltimore, Md.

(Park Avenue and Monument Street)
The Rev. Robert S. Chalmers
The Rev. Harold F. Hohly
Sundays: 8, 9:30 and 11 a. m.; 8 p. m.
Week Days: 8 a. m.

Church of 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
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.

Gethsemane, Minneapolis

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

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REASONS WHY WE BELIEVE THE EPISCOPAL CHURCH SERIES OF SUNDAY SCHOOL LESSONS THE MOST DESIRABLE FOR YOUR SCHOOL'S USE

1. BECAUSE, the schedules of topics to be studied are prepared by the Joint Diocesan Lesson Board, composed of two or more representatives from 88 of the 94 Dioceses and Missionary Districts represented in the whole Church. These representatives are appointed by the Bishop of each Diocese. This Board meets annually for one and sometimes for two full days. Mimeographed copies of the proposed schedules of topics are mailed well in advance of the meeting so that if the representatives cannot attend personally, they are given the opportunity to send in their criticisms and suggestions by mail.
2. BECAUSE, the Editor-in-Chief, the Very Rev. Charles S. Lewis, S.T.D., Dean of All Saints Cathedral at Albany, New York, is acknowledged to be an outstanding authority on religious education in the Church. He was formerly Director of Religious Education of the Diocese of New Jersey. Recently the General Theological Seminary of New York conferred upon him the degree of Doctor of Sacred Theology, in no small degree on account of his valuable contributions to Religious Education.
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