

The **WITNESS**

CHICAGO, ILL., JANUARY 25, 1934

A CALL

Issued by

JAMES DeWOLF PERRY

Presiding Bishop

WE HAVE entered a year which is fraught with solemn significance and, no less, with new hope and expectation. Men's hearts, long "failing them for fear" seek now the sign of promise. Where may it be found?

You share with me the belief that the final answer to that question lies beyond material recovery. It will be found in the spiritual realm. The only reconstruction that will satisfy this shaken world must rest upon foundations built in conformity with God's purpose and in obedience to His will.

There is Divine purpose in God's creation, revealed by Christ and proclaimed by His Church. To you who are God's children there comes a call to have part in its fulfillment. As Christian Churchmen, in a time of confused thought and conflicting loyalties, you have in clear view a Way of Life which is yours to follow if you will. The Way has been revealed to us through God's guiding power displayed across the ages. It gives knowledge of His entrance, through the Incarnation, into human life. It sanctifies the home. It illumines every personal experience of birth and marriage, of joy and sorrow, of moral and physical adversity, suffering and death. It enters into every social and industrial relation. It leads at last into the Divine Presence, revealed through the language of prayer and praise in the Liturgy. Thus is God's Plan of life for you, unfolded in our Book of Common Prayer.

I call upon you who are communicants of the Church to make this Way of Life your own throughout the coming year. Find in the services of daily Morning and Evening Prayer, with the appointed lessons and psalms, help for your private devotions. Thus prepared, attend each week the public worship of the Church receiving regularly the Sacrament of Holy Communion. Let whole parishes concentrate their thought and work upon our Lord's special, missionary and sacramental purpose for His Church. Let there be carried from house to house and from heart to heart the message of the same loving purpose, until flames of faith, of quickened conscience and devotion, burn with new light.

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THE WITNESS

A National Paper of the Episcopal Church

Associate Editors
FRANK E. WILSON
BERNARD IDDINGS BELL
JOHN RATHBONE OLIVER
C. RUSSELL MOODEY
IRWIN ST. J. TUCKER

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THE INK WAS hardly dry on the last issue of THE WITNESS, crying for action based upon the recent Bishops' Pastoral, then we received the news of the Church-Wide Endeavor, launched last Sunday by Bishop Perry from the pulpit of Washington Cathedral, and backed by every Bishop of the Church. If we accept the challenge of our Presiding Bishop and his associates in the House of Bishops, every parish and mission, and every individual Churchman, will seek in 1934 to discover the Purpose of God for His creation. What is God's will, for you as an individual, and for all of us as a society? There is dynamite in the challenge. Certain it is that in the search, sincerely undertaken, many of our most cherished notions will be shaken. Indeed we would go further and maintain that the success or failure of the Endeavor will ultimately be determined right there. If it shakes the Episcopal Church out of its time-honored respectability and makes of our beloved Church a vital force in bringing to this world God's Kingdom, regardless of the cost to us as individuals or as a Church, it will be a glorious adventure for Him. We can say for the Presiding Bishop, and for his associates at the Church Missions House who planned it, that it is their sincere hope that it will do just that. It is for us—bishops, priests and laity—to see that they are not disappointed. As is stated in the message printed elsewhere in this issue, it is "a call to believe that God's purpose is the most important factor in every life; second, to try to learn what that purpose is for my life; and, third, to seek to relate my life to that purpose." It is a large order but one that is worthy of our calling. And so to the task, and may we find our life by losing it.

SOME YEARS AGO a group of English clergymen issued a book called *The Grey Book*, containing services of praise and prayer for occasional uses in churches. In these days when so many of us are seeking a Christian solution for our social, economic and international difficulties we know of no book of offices more suitable, particularly since there is now an American edition of the book, adapted to our use by a committee of American editors. The book is published by the Oxford University Press and sells for fifty cents. However in order to encourage the use of the book, which has been authorized in a number of dioceses, the Twentieth Century Christian Fellowship, 157 Montague Street, Brooklyn, New York, has provided a fund which will enable churches to obtain

copies in quantities of ten or more at thirty-five cents each. It is a book that should be in our pews.

THERE ARE 150,000 clergymen of organized religion in the United States, with no fewer than 30,000 of them, of Protestant churches alone, out of work, according to an article by Hubert Herring, social service secretary of the Congregational Church, which appeared in the January 17th issue of *The Nation*. Roman Catholics and Episcopalians, according to Mr. Herring, have suffered the least "because there is the backing of a strong central hierarchy", though he does point out that ministers in these Churches have had drastic cuts in salaries, with many of them unable to collect any salaries at all. Cuts, he declares, have been from 10 to 25 per cent, with cuts to 100 per cent being not uncommon. Thus the depression has levied a heavy economic toll upon the ministers, but what has happened to the minister's brain he finds a more fascinating study.

With the economic order in which they have always believed crumbling about them, Mr. Herring finds that many of the ministers find refuge in an escape theology. "The orthodox rabbi cites the law, the conservative Protestant talks about the 'Rock of Ages', the devout Catholic falls back upon the eternal Church, the same yesterday, today and tomorrow. In each case it is a flight which is contemplated, a flight from this evil world and its brutal obstinacies. There is a call for the abdication of reason, for trust in those higher powers which are all, as we are nothing."

Another avenue of escape which Dr. Herring singles out for comment is Buchmanism. "Its appeal is to the comfortable. Its house parties are always adorned with at least one Lady This or Lord That, at least one son of a rubber magnate or daughter of an oil king. The best people gather where the flag of Buchmanism is raised. There are neither intellectual difficulties nor social obligations in the Buchman scheme. Much is made of sin, of all the neat little sins, easily sorted and filed. The central obsession is sex. The house parties are gorgeous riots of confession. The instinct which compels drummers to swap their adventures in venery is sublimated, and the dapper youth home from college tells about the janitor's daughter, the supposedly sedate matron reveals that she is not so good as she should be. Over these Christian bacchanalia broods the explosively sunny presence of a leader—Buchman or one of his lieutenants—talking affectionately and endlessly about 'absolute purity,

honesty, unselfishness, and love.' The simplest decision of the day—the choice of a cereal or the choice of a hat—is subject to 'guidance.' The Buchmanite bids his intellect a joyous farewell and leaves all to God. Of care for the plight of the victims of the most serious social revolution of modern times, there is not a trace."

However not all ministers have taken to their heels apparently for the author declares that the depression has stimulated solid thinking on the social applications of religion and "the churches are today showing more interest in the ordering of society than at any time in their history. It is significant that during the past five

years, whenever ministers have met together, the one absorbing interest has been economic and social rebuilding. The old emphasis—missions, evangelism, church organization—are still maintained but the younger men have lost all interest in these things. They are asking, and with increased emphasis, what the Church can do and intends to do on the vexed questions of war, uncontrolled economic banditry, the whole disorderly house of our modern civilization, and the penalties which it exacts in unemployment, insecurity and misery.—It may be that out of it all will come a quite radically different Church."

THE CHURCH-WIDE ENDEAVOR

The Message in Brief

A Call Issued by

THE PRESIDING BISHOP

THE House of Bishops have assured the Presiding Bishop of their support in a call to a movement to revitalize the faith and life of the Church. To that end he now calls the whole Church to participate in a church-wide endeavor to bring every member face to face with the question: "What is God's purpose for me in my personal life, in my home and in my vocation?"

It is a call to individuals, first to believe that God's purpose is the most important factor in every life; second, to try to learn what that purpose is for my life; and third, to seek to relate my life to that purpose.

It is a call to use the means of grace given to us by the Church. God will show His purpose for us if we will seek for it in the pages of the Bible. He will answer daily earnest prayer as we turn to Him. He will enlighten our minds if we will spend time in individual meditation and in Communion.

The answer to this call must be given in the depths of the heart and will of each individual. Will we turn from our own ways to seek God's ways for us, from working at our own purposes to seek the purpose of God? Will we join with thousands who will answer this call in parishes and dioceses all through the country and become part of a mighty movement to seek recovery of life by realizing the purposes of God?

The Need

A BEWILDERED world looks anxiously for guidance. Man finds himself in a storm which he cannot control. The era that is closing was an era of vigorous self-confidence. For the first time in history man set himself to control the world in which he lived. He learned the laws of the forces of nature, and harnessed these forces to great machines to do his bidding. He built up great industrial, commercial, and financial structures through which to exercise his mastery. And from some unsuspected place there has come a tremor like that of an earthquake unsettling man's structures and stopping his machinery. Some of these works of

man have fallen, all are in danger of disorganization. Man has lost the control which he believed he had gained.

The thoughtful man is the most troubled man today. Far more serious than the loss of goods and structures is the loss of confidence and courage. In an earthquake there is nothing more terrifying than the loss of the sense of stability as the supposedly solid earth sways. So man is frightened today as he experiences the trembling of his social and economic world which seemed so sure and stable. If only goods were lost man could re-create them; if only his constructions collapsed man could re-build them; but the sense of security is gone and until this is restored man's hands are weak.

The Answer to the Need

THE Church can give to man courage and confidence because the Church can point out definitely where man made his error.

The root cause of all our troubles is that men have ignored the fact of a personal active God who has a purpose for the world, for human society, and for each individual. Does this sound like impractical piety? Then look at the ruined world around us and ask how true was the godless practicality of the past era. This era thought that it was sufficient unto itself, it had no need to seek for a higher wisdom or greater power than its own.

The most important fact in human life and in the universe is the fact of a living God working ceaselessly and tirelessly for glorious ends for man. He is not man's enemy, He is man's Friends and Father. Our aims and goals in life were too low and too cheap to satisfy His purpose for us and He would not let us achieve them. His purpose for man is that man should be great, noble, and heroic; that he should come to the measure of the stature of the fulness of Christ. In God's purpose the true place for man is that of a son in the Kingdom of his Father. And this is not merely a pious wish, it is the eternal purpose of an

Almighty God. Left to himself, man would never reach such a goal. He would seek a comfortable prosperity on a low level, he would be satisfied with escaping the major evils of life. He would never rise to heights of heroism and greatness. But God will not let man cheat himself out of the things that have been prepared for him. He will win the victory for man and in man in spite of man's blindness and wilfulness.

God gives to us, if we will take it, the opportunity to participate with Him in the outworking of His purpose. The world of nature obeys God blindly, it knows not what it does. But man is the child of God and there is given to him the opportunity to work intelligently with his Father in the Father's business.

Do we dare to rise to the high position to which God calls us, as co-workers together with Him? We must so rise, or fall completely into failure. For we are not great enough to control the universe according to our own plans, and God has such great goals for us that He will not let us stop at petty ones. We must try to rise to God's purposes or fail in our own. God is not an assistant to us in our purposes, as so many people wish Him to be. We are called to be assistants and co-workers with God in His great purposes.

Man's proper position is neither that of slave nor master of the universe. He is too great for the former and too little for the latter. His proper position is that of a Child of God working for the Father's purposes and trusting the Father's wisdom and love. In this position dignity and humility coincide.

The Church and the Purpose of God

THE Church calls us back to our true position and attitude. She claims that the only way out of our troubles is the way of a basic change in our whole attitude to life and work. She has no hope for man unless man will recognize his own failure and humbly take a new status as a child of God. All the new legislation and all the new schemes of recovery and reconstruction will be futile if man continues to ignore the purposes of God for His children. Man has lost confidence because his confidence was based on his own wisdom and ability and this has failed. Man can only regain confidence as he bases it on a new foundation, the purposes of Almighty God, his Father.

Christianity promises to man the victory in this new attitude to God. God is not a judge watching for man's mistakes. God is our Father preparing for us such good things as pass man's understanding. We have failed, He cannot fail. He loves us and cares for us. There is solid ground for human optimism in the purposes of God; there is no ground for optimism in the power of man apart from God. Do we dare to turn to Him and seek His purposes for us?

The Church is the shrine of the purpose of God. In the life of the Church, in her worship and sacraments and fellowship we will find that which we have ignored and lost, the purpose of God for the individual, for society and for the world. We will find strength to make this purpose real in our own lives. We will find a new meaning in life which will dignify all our work. We will find a fellowship with God which will give us the confidence and courage that we have lost.

Casual Comment

By

BERNARD IDDINGS BELL

HEURICUS, who is something in the consulting accountancy line, gets about quite a bit. He was in town last week, and gave me news of Tommie Codger, with whom we grew up as boys, in Chicago, years ago. Tommie is a priest in a minor western metropolis, but beyond that I had not heard of him for years.

"Remember Tommie well?" asked Heuricus. "I do. Very clever. Phi Beta Kappa. Bully debater. When I saw on the hotel Church list that he was rector of St. Ninian's, I said to myself that it would be worth something to hear old Tommie preach. The lad had brains. I went. Very Protestant Episcopalian shop; quite big, nice carpet, bad windows, Matins, bi-sexual choir much in evidence, organist fond of the *vox humano* stop, nice crowd of respectable people, rented pews, plenty of room; you know—large bore generally. 'Well', says I, 'it can be stood, for the sermon will be good.'

"But it was rotten. Lot of manner, but bilge. After service, Tommie spotted me and took me home to eat. Nice wife, well upholstered, on the dull side. Children away in college. Good feed. He was friendly, just like old days. Smoking after lunch, he seemed sort of seedy and pathetic. Says I, 'Tommie, why does a lad with brains preach such drivel as you got off this morning? Have you softening of the brain, or are you just plumb lazy?'

"The old boy busted into tears. Fact, I began to apologize; but he stopped me. 'Of course it was rubbish, that sermon,' says he, 'and all my sermons are.'

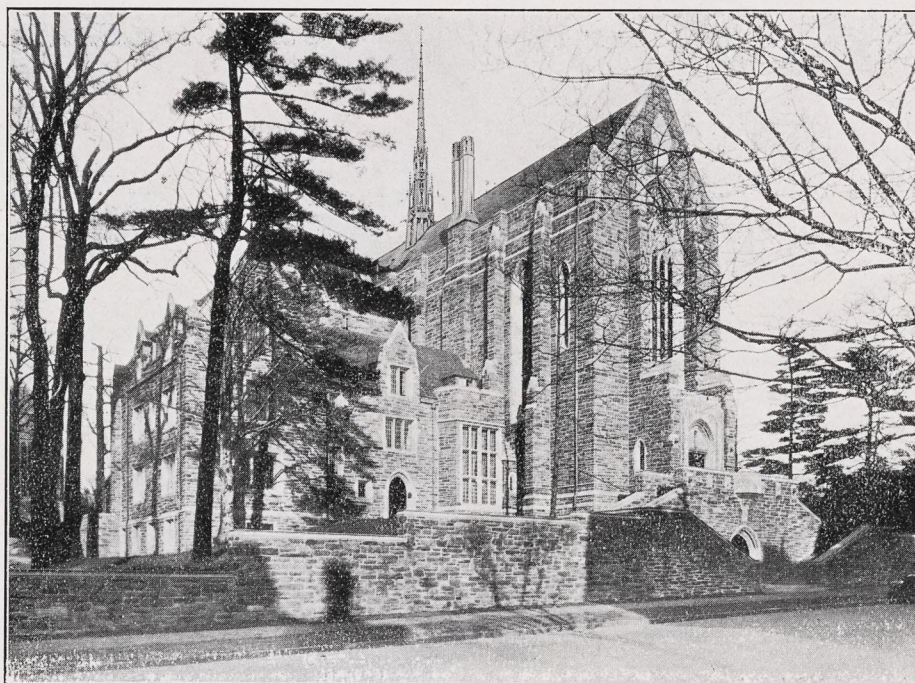
"After awhile he told me what his job required. He had to preach forty-eight Sundays a year, twice each; make an equal number of mid-week addresses; talk three hours on Good Friday; and do some more speeches on the holy days. He was made to speak, religiously, 159 times last year. He also runs a Sunday school; takes an average of three sick communions a week; looks after nine guilds and societies; and he made nearly four hundred parish calls in 1933.

"I asked him, 'Why do you? There ain't 159 sermons in the world.' and he explained that the congregation expected it;—it was not unusual in the Church generally.

"'Usual or not,' says I, 'no man can preach more than one sermon a week; and even that I doubt, if the parson has to do such lots of the other stuff. What do they pay you for all that?' He tells me \$2400 and his house; but fortunately his wife has a bit of brass herself."

"Look here, B. I.," Heuricus finished up, "you are a parson. I'm not. What is the sense of ruining Tommie that way? Has your Church no brains at all?"

I suggested that we might as well have a game of Russian bank; and so we did.



THE CHAPEL OF PHILADELPHIA DIVINITY SCHOOL

PREPARING MEN FOR THE MINISTRY

By

GEORGE G. BARTLETT

Dean of the Philadelphia Divinity School

EACH generation is prone to call the problems of its time unique. This may be only egotism. Yet even the cautious among us realize that there is today urgent need (whether unprecedented or not) for a reconstruction of human living and human procedures. This is as true in the sphere of the Church as in the spheres of government and industry.

The effectiveness of the Church's work, humanly speaking, depends primarily upon the quality of its ministry. And the quality of our ministry, as a body of working leaders, depends in vital measure upon their training. There is no matter more important, both to the Church and to humanity, than the character of the training offered them.

That training must do justice to two factors: *learning and life*.

Learning, rightly understood, stands first. And by learning I mean theology in the strict sense; the apprehension of God, of His character, His will and His purposes in all their majesty. Chiefly, though not solely, it is by the mind which God has given him that man gains this knowledge. This necessitates an exacting intellectual training, involving many subsidiary elements. For deep thinking in theology, as in any other field, there is need of tools, and need for weighing the results of others' thinking. The Bible, for example, is fundamental to a knowledge of God. And to understand his Bible, and particularly his New Testament, the student finds the Greek language, and the results of a close study of the date, the authorship

and the structure of the several books (disciplines which we call "Introduction" and "Higher Criticism") not only useful but invaluable. Yet these are tools: not objectives. Men have brooded deeply in the past about God. For the student to attempt to apprehend God for himself, without consideration of the thinking of others, is as foolish as for the physicist to seek mastery in his field by his own research, oblivious of the findings of predecessors and contemporaries. The experience of the Christian and of the Church, embedded in history, is greatly significant. Thus the field of theological learning is wide and complex. It may indeed be so treated by teacher and pupil as to prove unfruitful, giving knowledge *about* God and never leading to knowledge *of* Him. Yet, rightly used, it is indispensable.

True learning, then, is the basic factor. It is the thought of today that controls the conduct of tomorrow. If our theological seminaries were faced by the dilemma of learning *versus* life, there is no question as to which horn they should choose.

This intellectual aspect of our training, I believe, is today, in general, better,—more solid, more balanced,—than ever before; though it is, and perhaps everywhere, still capable of improvement.

IT IS different with that other factor which I have labelled "life". The word of the minister, as priest, teacher and pastor, is with human beings living real lives in the midst of actual environments. It is very

much, *but not enough*, that the minister should himself have vital apprehension of God and mastery of the content of the Gospel. He must know *how to use* what he is and has: how to make that Gospel understood; how to apply it to lives; how to bring to bear upon individual men and women and upon society, for their awakening and transformation, its conviction of the destructiveness of sin, its revelation of a divine and glorious purpose for the life of men and of mankind, its assurance of ready help for every disciple who sees and seeks the will of the Father. No cloistered learning, no preoccupation with books, alone, can teach this ministry. Theological learning may be a science, and the Queen of Sciences. Ministry is an art, and the Art of Arts. And it demands long and guided apprenticeship there where men actually live and struggle and are tempted and aspire.

There are many ways in which this apprenticeship might be furthered. I may mention three.

First. There is opportunity in any great city for systematic study of human beings and human problems; and for the first beginnings, under direction, of the neophyte's attempts at ministry. There is abundant information about humanity already amassed and partially appraised by social workers and psychiatrists, which would prove invaluable to the minister: not in order that he might become a psychiatrist or a social worker (for he has a different and an even nobler calling), but to widen for him that knowledge of "what is in man" which underlies all sure and fruitful pastoral work. If our Divinity Schools had, as an integral part of their teaching staffs, a group of men, themselves devoted and experienced pastors, to watch over every student individually, directing and interpreting all his contacts with souls, and striving constantly to draw out and deepen in him every instinct and gift for ministry that is his,—our training would gain an altogether new vitality and effectiveness.

Second. High though the standard of public worship may be in our Church, by comparison, it is yet woefully low. There is need for Apostles of Worship: ministers who, out of simplest resources, can build up, the country over, worship that lifts into the presence of God. Such leadership in worship is a supreme art. And it is capable of being taught to a degree which we have not even approximated.

Third. The Gospel exists to be preached; and the Ministry to preach it. The great preacher may be born rather than made. But it is counsel of despair to hold that any man possessed of the mentality to graduate at one of our seminaries *cannot* learn to present a worth-while message clearly and persuasively. The one thing needed is instruction, and then, more instruction: intelligent and stubbornly persistent.

It may well be that a training thus developed to deal with the application of truth to life, should require more time than the traditional three years. But if preparation for the cure of bodies claims more, why should not this preparation for the cure of souls?

"Truth", said William Blake, "can never be told so as to be understood, and not be believed". It is in

the aspect of training which should show men how to tell and use the Truth that our schools have been weakest. If we can remedy this defect, our whole work will be immeasurably more efficient. And the Church, through its ministers, will be enabled, as perhaps never before, to play its necessary and supreme part in the reconstruction of human living.

Hearts and Spades

By

CAPTAIN B. FRANK MOUNTFORD

I IMAGINE it must have been St. Paul's Day and the incidents connected with that man's conversion which set me off, but I got thinking on the subject of Co-incidences, Undesigned Co-incidences and those of another kind. History furnishes many examples of the former. Here are one or two samples. Edgar Allan Poe passed away on October 7, 1849 and on that self-same day, another poet, John Whitcombe Riley was born. On the very day that Renan put off his clerical habit and left the Roman Church, October 9, 1845, Newman entered it. On the same day in 1616, Shakespeare the greatest English writer, and Cervantes, the greatest writer on the European continent, both passed away. The day that a French mob tore the Cross from Notre Dame and abjured Christianity, William Carey landed in India and claimed a new continent for Christ. Both events took place on November 11, 1793.

You won't mind admitting that the British gave to Americans the best of your summer holidays—July the Fourth; and when the Jubilee of the Declaration of Independence was observed in 1826, it happened that two of the great Independence Presidents, John Adams and Thomas Jefferson, were still living. Adams was 91 and Jefferson was 83. It was decided to make the Jubilee a festival in honor of those two veterans. From Atlantic to Pacific the names of Adams and Jefferson were toasted and acclaimed. And the two old men, how did they celebrate the great occasion? Both died on that auspicious day! Adams passed away at sunset murmuring, "Ah! well, Jefferson survives!", but his old comrade had passed the bar at noon! The Jubilee of Independence, the death of Adams and of Jefferson all took place on the same day.

Other co-incidences could be quoted, undesigned co-incidences. If there can be such things as designed co-incidences, then the Scriptures know of many and to those who believe in the sentiment of the Collect for Trinity Nineteen, these are worth giving heed to. We will cite only three out of the many and those from the Acts of the Apostles.

In Acts 8.26 is the story of a prepared man obediently following the leading of the Holy Spirit, out to a lone spot and there meeting a seeker, an African, at the very moment when he was reading what we call Isaiah fifty-three. Acts 10 tells of a devout Italian and devout Jew, being brought together in a most unusual way. Co-incidences! In each case the servant

of God heard the words "Arise and go"; in each story a baptism resulted and Africa and Europe were influenced.

In Chapter 9 of the Acts we are in Asia. In verses 10 and 11 is a remarkable grouping of names, those of Saul, Judas and Ananias. Others had carried those same names and spoiled them. Two men of the name of Saul, both of good family and belonging to the tribe of Benjamin. Saul of Benjamin through Samuel felt himself claimed of God. Saul of Tarsus through Stephen gets a remote call to apostleship. Each met his destiny when on other quests. One was hunting for lost asses, the other for renegade Jews. One was three days looking for lost animals, the other was three days blind. Both became preachers. "Is Saul among the prophets?" "Is not this Saul the persecutor?" One became the first king of his country, and the other the first apostle to the Gentiles. There's more to that story for those who will read on their knees.

There were two men called Judas, one Iscariot and the other "not Iscariot". Both were in the Apostolic circle, both broke the silence of the Gospels once only and that was to ask questions, revealing a Mercenary and a Mystic.

There were two men called Ananias. We know their story. One attempted to throw dust in the eyes of men; the other opened blind eyes, baptized a man and sent him to his ministry.

Get your Bibles and note the following language concerning the three men of ill-repute: "An evil spirit entered into Saul"; "Satan entered into Judas"; "Why has Satan filled your heart?" Observe their tragic end: Saul of Gilboa died with his own hand; Judas became a suicide; Ananias was smitten even as he lied. These contrasts and co-incidences are worthy of careful thought.

The Christian Year

By

ROBERT KREITLER

Rector of St. Luke's, Scranton, Pa.

ONE of the richest treasures of the Church is the Christian Year. It is a calendar, of course, beginning about December first.* It is infinitely more than that. Observed and followed as an ordered cycle, Churchmen thus keep ever in mind the essentials of Christian faith and life. These essentials are embodied in the Book of Common Prayer, week after week, from Advent, to Advent again.

There are eight seasons in *this* year: Advent, Christmas, Epiphany, Lent, Easter, Ascension, Whitsuntide, and Trinity. In the first half, Advent to Trinity, through the ever changing rhythm of Collects, (prayers) Epistles and Gospels, the thought of the worshiper is focussed on the historic truths related to the Person of our Divine Lord and Savior,

*Advent Sunday begins the Church's new year. It is always the nearest Sunday to the Feast of St. Andrew, i. e. before or after November 30th.

Jesus Christ. After Trinity Sunday, through the weeks to Advent again, the Church turns to the application of Christian truths to conduct. In its second half, the Year stresses Christian behavior; the ethical character of the faith is made clear in the use of the Scriptures, especially the Epistles.

In keeping this kind of a calendar Christians, the whole year through, fill their minds and hearts with the life and Person of Jesus Christ. It is His biography which sweeps through it all. Every season is colored with some aspect of His great pervading life. Men's fortunes may change through the years, not so the story of the Presence, in which and by which men live and die. This is the central truth of Christianity.

There are different ways of looking at and using the teaching so implicit in each week's prayers and Scriptures. One person infers from them a scheme of doctrines, another a code of morals. One uses it as a guide to personal devotion; still another finds a picture of life, the perfect portraiture of a perfect life. It dramatizes a human life from its first suggestive promise and its advent, to its last effective influence upon earth. It presents a true experience for every truly human life.

There is an amazing harmony between Christian truth and the Day in which we live; a social teaching which is a social gospel. It has always been there, only the Christian Year's witness to the social instinct has not been understood. In short, the Church is not concerned wholly with telling what is theologically true or with helping us to right personal behavior. The mind of the Church is concerned with the problems of God's children as one family, living together as brethren, in social relations, in a beloved community.

Through the long years of the Faith, multitudes have cared deeply, devotedly, in following the Seasons of the Church Year. Many have now become aware of the harmony between the precious traditions of spiritual experience fostered by the repeated use of the calendar and keep the new life astir in their hearts; to keep a harmony of fellowship, living and working together in the presence and Spirit of the Perfect Life.

The "mystic spiral of Christian experience" will help, Sunday after Sunday, Season after Season, to give the freshest of Christian interpretations to the changing life of the present moment. The deep, spiritual messages and teachings of every week bring something of their inexhaustible store for social satisfaction. They are realities, to be encountered by the soul, for successful social living. In the flow of the Church's Seasons, spiritual experiences are revealed as vital things, based always on historic facts.

The Christian Year, with its ancient sacred truths and its venerable beauty should dramatize annually the life of the Blessed Lord and Savior. Let the months tell the story of God's purpose, increasing, slowly maturing, until we discern the type of what we should be and have power to be it.

BRIEF REVIEWS OF A NUMBER OF WORTHY BOOKS

By GARDINER M. DAY

Although 862 more people were baptized in our church in 1933 than in 1932, nevertheless, there were 2546 less infants baptized in 1933 than in 1932. Does this indicate an increasing disbelief in infant baptism, or does it mean that the Episcopal Church attracts an increasing number of people from other churches, or is it merely a coincidence? This is the kind of question that is suggested by the editor of the *Living Church Annual* for 1934 (Morehouse \$1.50). It is interesting to note that the number of marriages declined by 6309 over the previous year and the editor of the *Annual* wonders whether this is due to the new marriage canon approved in 1931 or to the depression. We join the editor of the *Annual* in leaving this question to those of our readers who possess Cadman-like characteristics. The *Annual* reveals that the largest loss of strength in the church is reported by the diocese of New York which has had a decrease in the past year of 11,000 baptized persons and 14,000 communicants. Again the editor is unable to explain this astonishing decrease. Perhaps some of those in authority in the diocese of New York can enlighten us in this regard?

A problem which many a rector and Church school teacher has found bewildering is to secure a book about the Hebrew prophets which gives the thought and personality of the prophet, the historical and religious background necessary to appreciate the prophet's life, and a reasonable number of helpful Biblical references and yet a book which is neither too long, too erudite, nor too expensive. Just such a book Miss Ursula Wells has written in *Prophets of Judah* published by Macmillan (\$1.35). The volume appears as the result of a testing of the material in a class of "eager but non-specialist students" organized in St. Michael's Parish, Bournemouth, England.

Miss Sophie McDougall Hine has written a little volume in tribute to the life and work of the late Bishop Herbert Bury, who while one of the Suffragan-Bishops of London, England, was for fifteen years Bishop of North and Central Europe. Miss Hine's volume is a fitting tribute to a man who was a citizen of the world and a magnificent Christian gentleman (Morehouse \$1.). Another tribute to a deeply spiritual modern Disciple is Winifred Rhoades' *Frederick Ernest Emrich* with the subtitle "Lover of Humanity" and with an introduction by the Rev. Howard C. Robbins. Such a "Greatheart" was

Dr. Emrich that Dr. Robbins says he achieved the same high regard among the Congregationalists that Archbishop Soderblom did among Lutherans and Bishop Brent among Episcopalians. "He came to be termed 'Bishop of churches of the Congregationalist order.' In a true and deep although not technical and formal sense he was just that, a bishop in the Church of God." Like Bishop Bury, Dr. Emrich was a citizen of the world, whose real citizenship, nevertheless, was in heaven (Pilgrim Press \$2.). *The Hiding God* is the fifteenth book from the pen of the late Robert Norwood, who from 1925 to 1932 was Rector of St. Bartholomew's Church in New York. It will be welcomed by thousands who have listened to some of his sermons in St. Bartholomew's Church and have many times in the past wished that he was still alive (Scribner's \$2.00.). Dr. Norwood believed that God was always hidden from man because as soon as a man thinks that he has some knowledge of God, he discovers that God is far greater than he had previously thought. God is forever hidden and yet there is a divinity in man that is so akin to the Deity that enables man to become one with God. Religion for Dr. Norwood was "An abiding consciousness of an unbroken communion with the Eternal." Only one, who had experienced, could write: "The mystic knows himself to be a son of God; knows himself to be a son, not by adoption, but by inheritance; knows himself to be endowed with eternity and privileged to enter upon the full possession of that eternity; and having plunged into the ocean of infinite divine being, strikes out from the shore of physical illusion, joyously upborne by the waves that lift him toward far horizons of further discoveries of infinite ecstasy and infinite peace. Who are these anointed ones? They are the salt of the earth—the interpreters, the administrators of the kingdom of God. No religion can survive without them; and this leads to the conclusion that mysticism is central to religion. When the mystic goes, religion dies."

Dr. Norwood was by no means a systematic thinker. He was a mystic. Consequently this is not a book to be read in one sitting but may better be read as part of a devotional period.

PLANS FOR CHICAGO CONVENTION

Bishop Frank McElwain of Minnesota, now also a professor at the Seabury-Western Seminary, and the Rev. C. Rankin Barnes, top man of the department of social service of the National Council, are to be the headliners of the Chicago diocesan convention, to be held at St. Paul's, Chicago, February 6-7.

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

The youth of the English Church met this winter in London to consider the Christian Commonwealth, and movements headed in that direction. The discussion was along two main lines; communism and the challenge it offers today, and Nationalism, as we see it in Italy and Germany in particular. (Incidentally these are the subjects that Dr. Dun is to deal with in his articles in *THE WITNESS* during Lent—better make the most of those articles—adv.). After the wise ones had made their speeches the young people went into a huddle by themselves and came out with some interesting conclusions. In regard to communism they decided that it "is an ideal state, in which everyone gives according to his ability and receives according to his need." They also agreed with the communists criticism of the present order of society "because we believe that the present order is bad and that communism has arisen owing to there being more professing than practising Christians." They split with the communists on the matter of force by declaring that "force is not justifiable under any circumstances, because it destroys personality." They declared that a Christian Commonwealth could come into existence only through a "great religious awakening, and a stirring of the social conscience to recognize the rights and needs of the masses; by an acknowledgement of our past failures as Christians, and, above all, by the power of God working in the individual, and the scrapping of all ecclesiastical organization which may impede that power."

* * *

Honor Tennessee's First Bishop

The memory of James Hervey Otey, first Bishop of Tennessee, was honored on January 14 at St. Paul's, Chattanooga, the Rev. Oliver J. Hart, rector, preaching the sermon. Similar services were held in other parishes in the diocese, marking the 100th anniversary of the consecration of Bishop Otey. He was largely instrumental in establishing the University of the South, and delivered an address at the first meeting of the trustees in 1857. One of the amusing stories told of him is of the marriage where the bride wished to have the "obey" omitted. Bishop Otey said he could not leave it out since it was in the Prayer Book. However at the appointed time in the service the bride refused to pronounce the words "and obey." The

Bishop gave her another chance and still she refused, whereup the Bishop turned to depart. The girl then hastily cried out "and obey" so the Bishop returned and gravely continued the service. Incidentally there have been but three diocesans in Tennessee; Bishops Otey, Quintard and the present Bishop Gailor.

* * *

Alumni Reunion At Berkeley

About a hundred alumni and friends of the Berkeley Divinity School gathered at New Haven on January 17-18 for the annual mid-winter reunion. The star turn was provided by Canon Baker of some cathedral or other on the other side of the Atlantic, who delighted his audience with five lectures scattered through the two days. Like most Britishers of the Church he had something to say and knew how to say it. In addition to this feature there were lectures by the various faculty members, followed by snappy discussions. There was an alumni luncheon, with speeches of course, with the Rev. Francis Creamer of Detroit, president of the alumni association, doing the honors. There was also a smoker at the alumni hostel at which the brothers scattered about into small groups and held informal discussions on all manner of subjects from revolution to Buchmanism. As near as I could gather most of them were for revolution of one sort or another and were equally united in being opposed to Buchmanism. Dean and Mrs. Ladd did a grand job as hosts, and the students succeeded in dishing out the food without spilling coffee down anyone's neck.

* * *

Injured Clergyman Is Bed-ridden

The Rev. Harold Lascelles, whose parish covers 15,000 square miles of Nevada desert, you possibly will recall, was seriously injured in an automobile accident last October. He has now gone to Colorado to be with his son, a professor at the state college, since he is still bed-ridden with an injured hip and leg, seriously fractured. During the past four years this priest has had, in a previously unfruitful field, 60 baptisms and 40 confirmations, and the "parish" is now giving the equivalent of the salary of one clergyman, besides meeting its other obligations.

* * *

Young People Denounce War

As a culmination to a discussion on war the young people of St. Ansgarius, Chicago, agreed to the following: "As members of the Church of God we are convinced that war is unchristian and we will refuse

FOR LENT

WHAT are the implications of the commands of our Lord given us in His summary of the law? Is communism a rival of Christ today? Is fascism, and have we anything to learn from these movements? These questions will be dealt with in the series of four articles by Professor Angus Dun to appear in THE WITNESS during Lent. This series will be followed by four articles by Professor Norman Nash, based upon each of the Gospels. Under the leadership of the Presiding Bishop the whole Church is asked to Seek the Purpose of God. Seeing that these articles are placed in the hands of your people, and if possible the organizing of a study group during Lent to discuss them, will be a good way to launch the Endeavor in your parish. In addition to these features there will be suggested Bible reading and devotional material offered each week, prepared by Bishop Ingley of Colorado. Plan a WITNESS Bundle for Lent. See the advertisement elsewhere in this issue for prices.

to participate, bear arms, or encourage the bearing of arms, in any armed conflict, defensive or offensive, in which the U. S. A. may participate."

* * *

Discussion Group At Teachers' College

Archdeacon Foreman of Erie is conducting a discussion group once a month at the State Teachers' College at Clarion, Pa., on the mission work of the Church.

* * *

Preaching Mission At Providence Parish

Canon Bell is conducting a preaching mission this week at All Saint's, Providence, the general topic under consideration being "God for thinking, troubled people."

* * *

Churches To Hold Peace Conference

The commission on international justice and goodwill of the Brooklyn Federation of churches is to hold its second annual peace conference on February 16th at the Church of the Saviour, with outstanding leaders on the program.

* * *

Lecture Course At Orange Parish

A lecture course on travel, art, drama and music is being held this winter at Grace Church, Orange,

N. J., the Rev. Charles T. Walkley, rector. The lecturers are all outstanding authorities and the attendance has been so far top-notch. This is the second season of the plan.

* * *

Bethlehem Auxiliary Holds Meeting

The annual meeting of the Auxiliary of the diocese of Bethlehem met at the Nativity, Bethlehem, on January 16-17. Father Huntington of the order of the Holy Cross conducted a quiet hour and Bishop Beecher of Western Nebraska preached at a service the first evening.

* * *

Diocesan Treasurer Dies in Albany

Mr. George B. Pattison, for 20 years the treasurer of the diocese of Albany, died on January 15th, just five days after the death of his wife. Mr. Pattison was a graduate of Trinity College and contemporary of several bishops educated at that institution. He had been repeatedly a deputy to Church conventions.

* * *

Rabbis In The Procession

Upon invitation of Bishop Manning, rabbis of New York's synagogues took their places in the procession at the opening of the great mass meeting in behalf of the unemployed, held Sunday evening at the Cathedral of St. John the Divine, and took their places in the chancel along with clergymen of all denominations.

* * *

All Bills Paid In Full

The diocese of Bethlehem reports the close of the year 1933 with all bills paid in full, including their pledge to the national work of the Church. Pledges for 1934 are however several thousand dollars under those of 1933.

* * *

Church Army Missions In Pennsylvania

Captain Charles Condor of the American Church Army commenced a series of preaching missions in various parishes of the diocese of Pennsylvania last week. They will extend over a period of 24 days.

* * *

Alumni Day At Divinity School

Bishops and clergy from all parts of the country gathered on January 23rd in Philadelphia for the annual alumni day of the Philadelphia Divinity School. The Rev. Loring W. Batten, alumnus of the school and a professor emeritus at the General Seminary, was the preacher at the alumni service and the rector of Trinity Church, New

York, the Rev. Frederic S. Fleming, was the speaker at the dinner.

* * *

Cowboy Bishop Visits Philadelphia

Whether he got the title of "Cowboy Bishop" for his ability to ride bucking bronchos or not I do not know, but in any case Bishop Beecher of Western Nebraska, preaching in parishes in Philadelphia, is being billed under that caption. From the size of the man I should think that he might do so successfully, since all he would need to do would be to lock his long and powerful underpinnings under the pony's belly and let her go.

* * *

Convocations Meet In Bethlehem

The convocation of Scranton, diocese of Bethlehem, met last week at Jermyn, with Bishop Roberts of South Dakota preaching the sermon and conducting a conference on world peace. The Reading Convocation met at Tamaqua with Father Hughson of the Order of the Holy Cross leading a quiet hour and preaching.

* * *

Plus Effort Plan in Minnesota

The diocese of Minnesota has launched a "Plus Effort Plan." Banks have been delivered to Church families to be used for a free will offering that will be separate and distinct from regular pledges. The proceeds will be used for the maintenance and extension of missionary work, diocesan and general.

* * *

The Rector Has a Loud Horn

Trinity, Longview, Texas, is located in the heart of the east Texas oil fields, where the Rev. J. W. E. Airey is rector. He has a truck equipped with a public-address system. On Christmas Eve he parked it in the church yard at 11 P. M. and began broadcasting a program of carols, electrically transcribed. Then a group of young people singing in the neighborhood did their stuff over the microphone. It was an effective prelude to the midnight service.

* * *

Rector Is For Rugged Individualism

The Rev. Roelif H. Brooks, preaching at St. Thomas, New York, last Sunday afternoon at a special service attended by the Daughters of the American Revolution, lined up George Washington, Abraham Lincoln, Grover Cleveland and Calvin Coolidge on his side as he declared himself for "rugged individualism." "Rugged individualism," he said, "gave us the very foundation stones on which our country was built." I have no doubt the sisters approved

the sentiment, but as I read Dr. Brooks' words as reported in the newspapers I fail to find any suggested solution to the important question of the present day; namely, what are we going to do with it now that it is built? Rugged Individualism has done a grand job in creating machines that give us untold wealth. But having done that the doctrine allows the wealth to rot while millions starve. The fact is that the doctrine of every man for himself is stumped when it comes to the important matter of distributing the goods that our machines turn out in such abundance, and I am here to state that a political economy other than unrestricted competition for private advantage has to be put to work soon on that poser or we all perish.

* * *

Bishop Wise Holds Mission

Bishop Wise of Kansas held a mission at All Saints', McAlester, Oklahoma, from January 7th through the 14th.

* * *

Michigan Young People Meet

The Young People's Fellowship of the diocese of Michigan met at St. Matthias', Detroit, on January 20th. Mr. Lee A. White of the editorial staff of a Detroit newspaper opened with an address on "What is Wrong With Youth?" This was followed with four groups, discussing religion, morals, politics and economics, meeting later together for reports of findings. In the evening another editor, Mr. Malcolm W. Bingay, spoke on "The Place of Youth in the World Crisis."

* * *

Lord Hugh Cecil Is Stirred

Lord Hugh Cecil has sent a petition to the Archbishop of Canterbury asking him to cite to appear before him the Bishop of Liverpool. The complaint is that the Bishop failed to take action against the dean of Liverpool Cathedral when the latter invited Dr. L. P. Jacks, a Unitarian, to preach at the cathedral at three non-liturgical services. The Bishop of Liverpool, Dr. David, replies to the effect that Dr. Jacks seems to be enough of a Christian to be active for Christ and he thinks that ought to entitle him to preach in the cathedral, especially since he has something to say and knows how to say it. The matter probably will not get beyond the talk-talk stage.

* * *

Report on Recovery in Western New York

The diocese of Western New York has been having this winter a diocesan Recovery Campaign. The executive council met the other day to go over the first phases of the effort and Bishop Davis reported that "everyone is happy over the modest success of the first phases. For seven long years the pledges to our diocesan work have been smaller each year. The very first objective of our Recovery Program was to stop this distressing and demoralizing deflation. Judging by the first returns we have succeeded in halting the decline. Now we must proceed to build up again an adequate support for those enterprises of the Kingdom which we have had to whittle down constantly for so many anxious years." It was pointed out that the increase in pledges this year was especially significant inasmuch as most of the community chests taken in November fell far short of their marks.

* * *

An Executive Secretary Resigns

The following communication has been received from Bishop White of the diocese of Springfield: "The connection with the diocese of Spring-

ANNOUNCEMENT

THOSE planning WITNESS Bundles for Lent must have their orders in not later than February 7th, as the first article by Dr. Dun will appear in the number of February 15th. Within a few days the clergy will receive a card which should be filled out and mailed immediately to insure delivery of the first Lenten Number.

An announcement of the feature articles will be found in the box on page ten of this issue.

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field and the Rev. F. H. Spencer, as executive secretary, secretary of the diocese and as deacon in the missionary field, having been severed as of December 26th, 1933, all official communications should be sent to the bishop." Sounds like a news story there, but that is all the information that I have.

* * *

Les Glenn Sends a Quickie

Here is a quickie sent in by the Rev. Leslie Glenn, rector of Christ Church, Cambridge, Mass., "Am I the only person in the United States who noticed that in *Little Women* they sang *O Little Town of Bethlehem* four years before it was written? Phillips Brooks wrote it in Philadelphia in 1868 and the music was written by his organist at the same time."

* * *

Oklahoma Seeks a Cold Million

The district of Oklahoma is seeking an endowment of a million dollars. They are receiving decreasing appropriations from the National Council, with the prospect of being cut off entirely within the next few years. So they are looking forward to becoming a diocese, and the goal they have set for themselves is a self-supporting one, and not an aided diocese. Bishop Casady and Mr. J. Bruce McClelland, Jr., general chairman of the campaign, are devoting this month to the presentation of the plan at twelve strategic centers in the district. It is hoped that they will get such substantial results in the next few months that when the 40th anniversary of the district is celebrated at the annual convocation in May, that the first canonical steps may be taken in becoming a diocese.

* * *

Special Services in Dunkirk Parish

The Rev. Leslie Chard of Dunkirk, N. Y., is having special services the Sunday evenings before Lent. They started off with Brother Hance who told of the work of the Order of St. Barnabas. The following Sunday the preacher was Bishop J. J. Jasinski of

the Polish National Catholic Church. He brought with him a choir of 100 voices from his cathedral in Buffalo. On the 11th of February the preacher is to be the Rev. E. P. Wolkodoff, who comes from the Russian Orthodox Church in Buffalo, also with a large choir.

* * *

Church School Organizes Alumni

An alumni association for St. Alban's School, Sycamore, Illinois, has been organized in Chicago, with Mr. Robert O'Boyle of Glencoe as president.

* * *

Death of Illinois Clergyman

The Rev. Albert B. Whitcombe, rector at Grand Detour, Illinois, died on January first. He had been awarded the distinguished service cross by Bishop Stewart last year for his services in the rural fields of the diocese.

* * *

The Report of a Successful Campaign

In Trinity Church, Columbia, South Carolina, "What The Church Means To Me" was the slogan during the fall. The thought ran through a series of sermons and was expressed in various ways by all the organizations of the parish. After the completion of the Every Member Canvass the pledges were short of the total budget for the parish, diocese and general Church by \$6,500.00. On Sunday, December 24th, the urgent needs were set forth by two representatives of the vestry to a congregation which filled the Church. The rector also presented the facts and called for "a gift of sacrifice." Cards were distributed which the members of the congregation were asked to sign, if one was able and willing to do it. The cards were placed upon the alms basin. A tabulation was

made. Over 450 were signed and the total was sufficient to entirely offset the shortage announced, with the pledge of the full quota of \$7,500.00 to the diocese and national Church.

* * *

Not so Enthusiastic for Good Old Days

The Rev. Howard C. Robbins, preaching last Sunday at St. Barthol-

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omew's, New York, declared that the good old days were not as fine as imagination depicted them. "They were not in accordance with the will of God as Jesus revealed it. It is not the will of God that society shall be composed in any part of indolent and unproductive idlers, supported, rebelliously and sullenly, by a submerged class of begrimed and sullen toilers. It is not the will of God that little children should be put to unchildlike tasks beyond their years, and have sharpened, hardened faces and no play."

* * *

Change of Policy at St. Stephen's College

A change of policy, expected to result in a considerable increase in the number of students enrolled, has been announced, according to the secular press, by Acting-dean Tewsbury of St. Stephen's College.

For a number of years the college has specialized in rigorous training of men for later professional study and for scholarly pursuits, with instruction on an individualized tutorial basis similar to that in English colleges. The new policy will stress the fine arts and there will be large leniency both as to admissions and as to curricular requirements. The statement of Dr. Tewsbury says, "It is believed that there is a considerable constituency of young men who regard the restrictions of the conventional college entrance and curriculum requirements a serious handicap to their future careers. St. Stephen's College proposes to offer such men an opportunity to enroll for an individualized college curriculum." And again, "Scholarship funds have been provided for prospective students in such field as the arts, music, literature, and dramatics" as well as in more conventional studies.

* * *

New Secretaries for Knights of Sts. John

The Knights of Sts. John, a fraternity for young men and boys of the Church, have increased their field secretaries by adding Edward Christian of Woodbridge, N. J., John W. Baile of Philadelphia and William G. Kern of Roselle Park. The Rev. C. W. Nelson was appointed a field secretary some time ago for the diocese of California.

* * *


Report of Another Encouraging Canvass

These every member canvasses are beginning to convince me that business is getting better. Maybe it is because we only hear of the successful ones. Anyhow here is another report, this time from St. Andrew's, Akron, Ohio, where they recently completed a thorough canvass that

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resulted in an increase of over 50% in the amount pledged. The Rev. G. M. Brewin is the rector.

* * *

Bishop Page in Chicago

Bishop Page of Michigan is to be the preacher tomorrow evening, January 26th, at a service which starts off the celebration of the 40th anniversary of St. Chrysostom's Church, Chicago. The Rev. Norman Hutton, rector for 20 years, is to preach on Sunday.

* * *

An Experiment at Lansing, Michigan

Leaders of the diocese of Michigan went to St. Paul's, Lansing, Michigan, on January 15th for a three day institute on the work of the Church. In the group were Bishop Page; Charles O. Ford, executive secretary; Rev. I. C. Johnson, director of boys' and young people's work; Miss Elizabeth Thomas, religious education; Mrs. W. C. Chaffee, Auxiliary president; Mrs. John Spaulding, president of the convention of women; Mrs. B. R. Platt, program chairman of the Auxiliary; and Mrs. D. C. Stevenson, head of the diocesan altar guild. Bishop Page conducted a preaching mission for the three days; meanwhile all the others went to work in their various fields. Similar institutes are to be held in parishes throughout the diocese.

* * *

Clergy Changes in Minnesota

There have been a number of clergy changes in Minnesota: Rev. Stanley Wilson of St. Paul goes to Grace Church, Wabasha, while the Rev. F. E. Stillwell takes his place at the Ascension and St. Andrew's, St. Paul. Rev. J. Ross Colquhoun, formerly at Wabasha, is now at St. Matthew's, Chatfield. Rev. Alfred Lealtad resigned as priest in charge of St. Philip's, colored parish of St. Paul, on January 1st, and the charge of this has been given to the Rev. Edward A. James of St. Thomas', Minneapolis. Mr. Lealtad was in charge of St. Philip's for 42 years. On January 21st Rev. Arland C. Blage took charge of St. James, Minneapolis, taking the place of the Rev. W. J. Spicer who is now the rector at Appleton, Wisconsin.

* * *

Conference on Evangelism at White Plains

The Rev. Malcolm S. Taylor, director of the commission on Evangelism, was the leader of a conference on "Christian Living in the Modern Chaos" held at Grace Church, White Plains, N. Y., on January 6th. He led afternoon sessions on the prayer life. In the evening the leaders were the Rev. C. Rankin Barnes, head of social service of the National Coun-

cil, the Rev. Floyd Van Keuren, social service secretary of the diocese of New York and the Rev. William N. Colton, chairman of the social service commission of Westchester County.

* * *

Convention of Western Michigan

The convention of the diocese of Western Michigan was held at Trinity, Niles, on January 16th and 17th. This year marks the 100th anniversary of the foundation of the parish in Niles, the oldest in the diocese.

There was therefore a grand dinner to celebrate the event as a part of the convention program.

* * *

Death of Virginia Rector

The Rev. Morris S. Eagle, rector of St. Bride's, Berkley-Norfolk, Virginia, died suddenly on January 3rd in his 64th year.

* * *

Youth on the Problems of Life

The Hon. Homer Ferguson addressed the Y. P. F. of the diocese of

Services of Leading Churches

Cathedral of St. John the Divine

Cathedral Heights
New York City

Sundays: Holy Communion, 8 and 9 a. m. Children's Service, 9:30; Morning Prayer or Litany, 10; Holy Communion and Sermon, 11. Evening Prayer and Sermon, 4 p. m.

Weekdays: Holy Communion, 7:30 (Saints' Days, 10); Morning Prayer, 9:30; Evening Prayer, 5 p. m. (choral). Organ Recital on Saturdays, 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, 8, 9, 10, 11.
Evensong and Benediction, 6 P. M.
Week-day Masses: 7, 8 and 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., 4 p. m.
Daily: 12:20.

St. Bartholomew's Church

New York

Park Avenue and 51st Street

Rev. G. P. T. Sargent, D.D., Rector
8 A. M., Holy Communion.
11 A. M., Morning Service and Sermon.
4 P. M., Evensong. Special Music.
Church School Service, 9:30 and 11 A. M., 4 P. M.
Holy Communion Thursday and Saints' Days, 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. James' Church, New York

Madison Avenue and 71st Street

The Rev. H. W. B. Donegan, Rector
Sunday Services: 8, 9:30, 11 a. m.; 6, 8 p. m.
Weekdays, Thursdays and Holy Days: 12 M. Fridays, 5:15 p. m.

Trinity Church, New York

Broadway and Wall St.

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

St. Paul's Cathedral

Buffalo, New York

Sundays: 8, 9:30, 11, 6.
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.; 6:30 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.; 1 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 7-8 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.

Michigan at St. Paul's Cathedral, Detroit, on January 14th. It was one of a series of addresses by outstanding community leaders on the approach of youth to the problems of life.

* * *

Anniversary of Consecration of Bishop Woodcock

The 29th anniversary of the consecration of Bishop Woodcock as bishop of Kentucky is being celebrated today, January 25th. The day previous the convention of the diocese met at Louisville. In the evening there was a meeting at which the work of the Girls' Friendly, the Brotherhood of St. Andrew and the Young People's Service League was presented by various speakers. On the 25th various diocesan clergy led in a discussion of diocesan missions.

* * *

Adult School of Religion in Providence

Grace Church, Providence, R. I., is conducting an adult school of religion meeting each Sunday afternoon. Among those to address the group are Bishop Bennett, Spencer Miller Jr.; Dr. Eric Stone of the Consumer's League; the executive secretary of the Church League for Industrial Democracy; Dr. Mordecai Johnson, president of Howard University; Miss Alice Hunt, a lecturer on international affairs; Hubert Herring, secretary of social service of the Congregational Church; Rev. E. M. Baker, Unitarian minister of Providence; Rev. Julian D. Hamlin of the Advent, Boston; Miss Vida D. Scudder, vice president of the Church League for Industrial Democracy and B. D. Vladeck of the New York Jewish Daily Forward.

* * *

Bishop Gaylor Had Too Much Larnin'

Bishop Gaylor celebrated the fortieth anniversary of his consecration to the Episcopate last summer, but there was a time when he was a very new and very young bishop. While traveling around learning his diocese in the early days, he came to a little town called Helenwood. When he commented on the pretty name, he was told "That is not the right name. This town is Hell - in - the - Woods, but when the railroad came through, they put Helenwood on the depot." The Bishop and his host gathered a crowd and held a service. Among his hearers was a cab driver who became so enthusiastic that he drove his cab round, next day, to take the Bishop to his train. At the depot, he tried to call up some of his cronies to meet the Bishop, but they refused to come. The cabbie reported as follows: "They say you have too

much human larnin'. When a preacher knows too much, that's him preaching. But if he don't know nothing, then what he says is bound to come by the Spirit."

To this day, there is no Episcopal Church at Helenwood.

* * *

And Along Came a Nice Check

Among those who replied to the National Council's appeal for a supplementary offering some months ago was a Churchman who said he could then do nothing but might be

able to send something later. Six months later, he sent a check for \$3,000.

* * *

Family Search in Diocese of Albany

The diocese of Albany is again this year to launch a united spiritual endeavor during Lent, known as the Family Search. Prayer Cards and devotional manuals are issued, and visitors make the rounds in each parish to urge families to use them and to attend services. It was a real success last Lent.

THE NATIONAL COMMISSION ON EVANGELISM

of the

PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA

The aim of The National Commission on Evangelism is two-fold:

- (1) to promote Evangelism—that is, the proclamation of Christ as the way, the truth, and the life—that men may be brought into union with Him through His Church and
- (2) to quicken personal religion within the Church and to lead every member to become a witness for Christ.

As the means for carrying out this two-fold purpose the National Commission adopts the following:

- I. The promotion and deepening of the spiritual life by
 - (a) Preaching and Teaching Missions
 - (b) Conferences and Retreats
 - (c) Programs of Evangelism for childhood and youth
 - (d) The formation and promotion of groups for prayer and social study
 - (e) Setting forth and preparing devotional literature
- II. Training those qualified to conduct preaching and teaching missions and arranging for such missions with adequate preparation and follow-up.
- III. Making effective contacts with colleges and theological seminaries and following up such contacts.
- IV. Seeking cooperation with other evangelistic efforts.
- V. As opportunity affords, to aid the Provinces and Dioceses in the creation of Commissions on Evangelism and to assist in the prosecution of their work.

Communications for The National Commission on Evangelism should be addressed to

The Reverend Malcolm S. Taylor, Director of Evangelism, 3510 Woodley Road, Washington, D. C.

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