

THE CHRIST OF POWER by Norman Nash

# *The* **WITNESS**

CHICAGO, ILL., MARCH 8, 1934



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## THE CHRIST OF POWER

By

NORMAN B. NASH

*Professor at the Cambridge Seminary*

NO BOOKS ever written have been subjected to such microscopic study, or been so minutely dissected, as have the four canonical Gospels during the last century and a quarter. The history of that research is one of the finest chapters in modern scholarship, as well as one of the most important in recent religious history. But a great deal of attention—and quite necessary attention—to literary source-analysis on the one hand and on the other the equally necessary use of the Gospel-materials in reconstructing Jesus' life and systematically studying his teaching have often caused the student to lose sight of each book as a whole, and in particular of the distinctive quality of its presentation of its central figure.

The unlearned Christian has always fused—or confused—the four accounts in his memory, and his picture of Jesus is a composite photograph, blurring the outlines and losing the distinctions of the four evangelists.

Thus it goes somewhat against the grain for both scholar and layman to consider each book as a unit, and do justice to the author's purpose and achievement. The writer of these four brief articles has tried to do this, and found it so rewarding that he urges his readers to do it for themselves, and compare their resulting conclusions with this simple record of what he sees in these *Four Portraits of Our Lord*. He must ask them to keep their New Testaments at hand, for it is necessary to save space by citing, and not quoting, chapter and verse.

One thing every reader who is not sheerly ignorant of the results of a century's research must realize from the start: these are portraits and not photographs, products of a religious and not a scientific tradition or aim, interpretations and not historians' monographs. They are works of literary and religious art, and their art is simple and unsophisticated, as is the artists' faith. Their colors are not subtle, nor their techniques elaborate: but their obvious devotion to their subject, the

firm confidence of their brushes, and the sincerity of their adoration make their portraits still alive and very moving after all the centuries.

The earliest of the four portraits, we may say with confidence, stands second in our New Testaments, and not first. Despite a traditional teaching older than St. Augustine, unquestioned till modern days and still defended by Roman Catholic scholars, our Gospel of Matthew is dependent on Mark, and not vice versa. The shortest and most primitive Gospel is the earliest. Like two if not all three of the others it is an anonymous book; the second century belief was probably correct that it is the work of the John Mark who figures not too nobly in Acts 13:4f, 13:13, 15:37ff (we are glad to believe that Col. 4:10f and II Tim. 4:11 record a better spirit in Mark and a kindlier judgment by St. Paul). We know nothing of any earlier Gospel by any author; former theories of a still earlier Gospel-book utilized by our author have passed away, and his is apparently the glory of the pioneer, using written and oral materials but originating a new genre in Christian literature—an account of the ministry, teaching, passion and resurrection of the Messiah-Lord of the Christian church. Even if one accepts the new hypothesis of "Proto-Luke,"—a Gospel earlier and briefer than our Luke, written by the same author before he came on Mark and combined large parts of it with his own former composition—our Mark owes nothing to Proto-Luke, which must remain a quite hypothetical rival to Mark's stronger claim to priority.

Mark's portrait of Jesus is not only the earliest: it is the simplest, and if as we read it we can see it afresh, forgetting our composite impression from all four Gospels, we shall surely be struck by its vigor—yes, by its stern rigor. Mark's is the Christ of Power. The book makes an impression not unlike a sacred picture by El Greco: it has an almost forbidding austerity at the first glance, and closer study, while it modifies that impression, does not cancel it. Jesus according to Mark is one possessed by strange supernatural power, driven by a divine urgency, challenging us with a stern and

This article on St. Mark's Gospel is the first of a series of articles on each of the Gospels.

rigorous call to follow to a cross, and warning us of an impending crisis for which at all costs we must be ready.

THE author uses one simple literary device which helps much to give this impression of urgent power. We find the adverb "straightway" some forty times in this short book: it gives an almost breathless speed to the narrative of chapter 1, where it occurs no less than eleven times. The phrase of 1:12, "the Spirit driveth him," is the motif of the whole book.

The same phrase gives us Mark's explanation of the source and nature of Christ's power; "the Spirit" of God which entered into him at his baptism, constituting him the Son of God with divine might (1:11) to wrestle victoriously with Satan (1:13), fulfill John the Baptist's prediction of "the Mightier than I" (1:7), preach with astonishing and compelling authority (1:22), silence the shrieks of a demon and drive him out of his victim—for has he not come to destroy Satan's hosts? (1:24-27). He summons disciples, and "straightway" they follow at his command (1:17-20). A rapid series of healings and exorcisms is followed by demonstrations of power and authority to forgive sins, to overrule the traditional code of ceremonial purity and fasting, even of Sabbath-prohibitions (2:1-3:6). Anything less like the placid, contemplative Christ of sentimental piety and all too many ecclesiastical windows could not be depicted; instead is vigor, passion (3:5) and divine power, the mighty Son of Almighty God.

Mark is impatient with the reluctant faith even of the Twelve. It is so clear from the very start of the ministry that Jesus is the Christ, the strong Son of God: in word and deed he stands revealed, even the wind and the sea obey him (5:41), and yet "they understood not, but their heart was hardened" (6:52), till Jesus himself remonstrated (8:17-21), and then at last elicited their recognition (8:29). At once he commands silence, for he must teach them a higher way than that of earthly glory and rule, and he brooks no remonstrance even from their leader (8:33). King Messiah must die—and rise again, to come in heavenly glory and "with power" (9:1).

Here is the turning point in Mark's narrative. The early plot in Galilee against him (3:6) had not silenced nor thwarted Jesus' ministry: but now the time for victory through defeat, for the greatest conquest of the kingdom of Satan draws near. The disciples are warned that this arduous but victorious way to final victory is for them as well as their Master (8:34ff), and then the miracle of anticipatory transformation in glory (9:2f) and the Father's confirming voice (9:7) authenticate the Son, who "straightway" (9:15) demonstrates his power where the disciples have failed and the faith of the epileptic child's father falters (9:23f).

The blundering twelve still call forth rebukes and stern warning (9:33-50), and with the audacity of plenary authority even a Mosaic law is repealed (10:2-12). The Master's indignation at the disciples is once more made plain even as he blesses little children (10:13-16); the complimentary address: "Good teacher" is rebuked (10:18); Jesus' love for the rich man ex-

presses itself in the stern challenge to complete renunciation of his wealth (10:21f), and is followed by a sombre warning to the rich (10:23). Even the promise of reward ends on the note of warning (10:29ff).

We have been well prepared for the extraordinary verse that follows, with its unforgettable picture of a solitary leader marching straight to his final conflict, while fearsome and bewildered followers straggle behind him (10:32). And with what admirable sense of contrast our author next tells of the naive ambition of the sons of Zebedee, the tragic prediction of Jesus (10:35-40), his devastating rebuke of the indignant disciples, and as its climax the prediction of Christ's crowning service and mighty redemptive self-sacrifice (10:45).

NOW Mark returns to his motif of miraculous power: the blind man is healed (10:46-50), there is supernatural foresight as well as conscious authority in the conscripting of the humble beast of burden (11:1-6) and the Messianic entry into the city (11:8ff), while the story of the miraculous withering of the fig-tree (11:12ff, 20-24) frames the vigorous and victorious rebuke of the abuses of the temple (11:15-18). A swift series of controversial dialogues (11:27-12:40) reveals the Master's authority and courage: priests, Pharisees, Sadducees and scribes are alike rebuked. We are grateful to our author for interrupting the series with a quiet and most important interlude, the dialogue (with the sympathetic and understanding scribe) about the greatest commandment (12:28-34); and grateful also for another vivid touch of contrast, the poor widow and her gift (12:41-44). Was the artist unconscious of the brilliant effectiveness of his own arrangement of contrasting colors?

The sternness returns in ch. 13—catastrophe to the temple, wars and cataclysms, persecutions and tribulations, the very heavens shaken by the might of God—with the climax of "the Son of man coming with great power" (13:26), and the consequent demand of unceasing watchfulness (13:32-37).

In the ensuing passion-narrative, the evangelist brings out the mastery of each event: it is the story of a victor, not a victim. The critics of the woman who with devotion anointed Jesus' head are themselves rebuked, and the world-wide proclamation of the gospel announced (14:3-9). He commands the preparation of the paschal feast (14:12-16) apparently with the same miraculous foresight as at the entry into Jerusalem; he announces that the traitor is one of the Twelve, and warns the unnamed man of his certain punishment (14:17-21). Once more he declares the redemptive power of his death, and predicts his victory in the coming Kingdom of God (14:22-25), also his sure resurrection (14:28); he will stand fast, but the disciples will falter (14:27-31).

Only in the Gethsemane scene does our author let us see Jesus' agony of spirit; and even here the prayer comes quickly to firm self-committal to God's will (14:36), while weak disciples slumber. He meets his enemies unflinching and with a rebuke of their display of needless force (14:48).

He stands fearless before the council; false witnesses in their disagreements destroy the hoped-for case against him, and he could save himself by silence when asked to convict himself. But he tells the truth: he *is* the Son of God, shall sit at God's right hand and return in glory (14:55-65). And while he testifies bravely to the truth, cowardly Peter, warming himself at the fire, lies to save his own life (14:54, 66-72).

The Roman court confirms the death-sentence, Jesus making no attempt to defend himself—must not the Son of Man go as it is written of him? He refuses the drink that deadens pain (15:23), and Mark's account of the crucifixion is as stark as the cross itself. Twice Jesus cries "with a loud voice" (15:34,37); as he dies, a miracle tears the great Temple-veil from top to bottom (15:38), and in his very death he inspires awe in the heart even of a Roman centurion (15:39).

Mark's portrait is marred, for the resurrection-narrative is incomplete. Every student of the text knows that 16:9-20 is an ending added later (in the second century?), so that the original writing, having twice predicted resurrection appearances in Galilee (14:28, 16:7), ends not with these but with three women run-

ning from the angel at the tomb, trembling, silent, afraid. Can the Gospel of power have been meant to end on such a note? One doubts it: but no explanation of an unfinished or lost or mutilated ending is more than a conjecture, and we are left facing the empty tomb, its mighty stone rolled back. We know that Christ is risen, and will wonderfully appear to his own.

The second century addition, though it lacks the Marcan vividness, is by no means unfitting. Miraculous power runs through the verses (16:9, 12, 14, 17-20); the disciples, doubters to the last, are sternly rebuked, and the fate of the faithless proclaimed (ver. 12-16). The Lord Jesus sits enthroned, and his power confirms with miracle the heralds of the gospel (ver. 19f).

The might of the Marcan figure is as impressive as its stern imperiousness. The book leaves the reader awed like the centurion (15:39). The progress of the narrative from Jordan to Golgotha is as swift and sure as the flight of an arrow to its target. But the target is a cross, and the archer is God.

There is music in this book. It is a voice like a trumpet, and it calls to us: Follow Me!

## CHRIST AND COMMUNISM

By

ANGUS DUN

*Professor at the Cambridge Seminary*

COMMUNISM is an indictment, a judgment, on the society which has called itself Christian. It also brings an indictment on the Church. That bitter hatred of religion which pervades the movement is not without roots and causes. It is no accident that it springs up in a country where the Church was so intimately allied with despotism and raised so feeble a voice in the interests of justice to the poor and the weak.

The valid indictment of the Christian Church is not that it did not succeed in creating a just and brotherly society. That may have been; that may be, beyond its powers. The valid indictment is that the Church, not only in Russia, but in Europe and England and America, has been so at home in the midst of injustice, has been so little a breeder of profound dissatisfaction with it, has revealed so often the mind of those of us who have property rather than the mind of Christ.

If Communism comes with an indictment of our Society and of the Church, it is also true that the Church has an indictment to pass on Communism. But in passing that judgment we need to remember the uncomfortable words of Christ: "With what judgment ye judge, shall ye be judged."

We must condemn Communism for its very large

use of violence. It has unquestionably and avowedly sought to crush every kind of opposition with savage cruelty. It has treated the artistocracy and the bourgeois and the Church as the embodiments of evil. It preaches hate. It does not believe in the creative power of love.

But are the hands of the Church clean? Has it never sought to convert by the sword? Has it never been cruel to heretics? Are we as ready to condemn a dictatorship in the interests of our own class as a dictatorship in the avowed interests of the masses? Do we believe in the creative power of love when our own interests are at stake?

As Christians we must condemn Communism for its deification of economic value. It subordinates every other interest to the economic interest. The goal it sets before men is a this-world-goal of material well being. "It stifles all anxiety about the meaning of personal life and the destiny of a human being face to face with Eternity." For freedom of spirit, for love, for reverence, for inner cleanness of heart, for humility, for all that we call the fruits of the Spirit, it shows no concern and no understanding. It asserts frankly the material or economic basis of life as supreme, and subordinates all spiritual values to economic ends. It is the collective worship of Mammon.

But again, are our hands clean? Have we been free from the worship of Mammon? And if wealth is the goal of life, is the feverish pursuit of private

This is the fourth of a series of articles on CHRIST AND HIS RIVALS IN THE MODERN WORLD. It is to be followed by two on Christ and Nationalism.

wealth nobler than the sacrificial service of the common-wealth?

We must condemn the Communists' disregard for the sacredness of the individual life. Communism affirms and practices the absolute supremacy of society over man, over the individual, over souls. "As for us," writes Trotsky, "we were never concerned with the vegetarian-Quaker prattle about the sacredness of human life." For the Communist the individual has no higher value than that of social membership. His value is his value to human society, and his value to that society is expressed in the amount and quality of the work he can do, not in anything inherent in him as a man. As a result, while Communism has unquestionably given a new dignity to the life of the common laborer, it lacks any profound reverence for the worth of the individual soul. For Christianity, on the other hand, a man's value is not merely his value to himself, nor his value to society, but his inalienable value to God.

But even as we pass that judgment the question is thrust home to us: Are we prepared to make the Christian reverence for the sacredness of the individual life normative in our dealings with all men—poor men, stupid men, bad men, coal miners, plumbers, black men, Japanese men, Communist men?

**H**OW are we Christians to meet this powerful and threatening rival to our discipleship?

It is a Russian fugitive from its vengeance, whose whole life has been torn up by its power, Berdyaev, who says: "To combat hate with hate is fruitless. The revolution is a dark and bloody reaction against the evils of the old life which preceded it." "Bolshevism has been embodied in Russia and triumphed there because I am what I am, because there was no real spiritual power in me, none of the strength of faith that can move mountains; it is my sin, and an affliction that is visited on me. The suffering it has caused me is a satisfaction for my failures and for my iniquity, for our common failure and our common iniquity; all are responsible for all."

The only way for a Christian to meet a judgment is by repentance, and to repent is, as Archbishop Temple says, "to alter one's way of looking at life, to take God's point of view instead of our own." "Nothing is gained," writes Laski, "by treating Communism as a wicked doctrine. It can only be met by working for an order that meets the frustration out of which it is arising." To quote Berdyaev again, "The only thing to pit against integral Communism is integral Christianity."

The consideration of Communism brings us face to face with the relations of Christian discipleship to our economic life and relationships, to our economic order. There are those who say that Christianity and the Church have no concern with economic relations. It is difficult not to lose patience with them, but they, too, are our brethren and call for patience. They say that Christ is concerned with the things of the Spirit, with the poverty of the spirit

and abundance of inner life, not with poverty and riches, not with capitalism and socialism. They are right in what they affirm. I can only say dogmatically that they are wrong in what they deny.

**D**ID Christ deal with men as though they were disembodied souls? Did He not heal bodies? Did He not speak of human service in terms of feeding the hungry and clothing the naked? Can human spirits be dealt with or thought of apart from the economic order in which their lives are as truly caught up and embodied as in their physical bodies? Does unemployment leave the spirits of men unimpaired? Would we feel no concern if we owned a bus which was a serious risk to all who travelled in it, or a bridge which threatened the lives of all who walked on it? We are all part-owners of an economic order which seriously threatens and poisons the spiritual life of all who participate in it. Can men work in an order that exalts self-seeking for eight hours of five days in a week and continue to think of life as an opportunity for service? Only by the grace of God!

The Christian philosophy of economic relations is a very simple thing, like all that is essentially Christian, however difficult and complex and technical its application in concrete situations. It is not a question of texts, but of fundamental outlook and spirit.

The disciple of Christ is pledged to ask in all economic relations: How in this dealing can I best serve and honor the Father of our Lord Jesus Christ? How can I manifest brotherly love in this situation? How would a brother deal with a brother in this situation? How would I wish my brother to be dealt with in this situation? It does not mean doing something merely sentimental. Our brothers need more than sentiment. It does not mean doing something impractical. Our brothers are not served by doing something that will really leave him and ourselves worse off than we were before. If it can be shown that any proposed economic plan will leave my brother and me worse off than we were before, that is a valid criticism from the Christian standpoint. But we need to be careful that we do not hasten to condemn as impractical that which will hurt our own interests, but which might benefit many of our brethren.

We must confess that the economic order in which we find ourselves is a very poor channel for the expression of love for God or love for men. But it is the one we are in and within it we are called to seek first to live out our Christian discipleship, seeking always more elbow-room for love, and confessing our common sin that love is so cramped by the lovelessness of our fathers' and our own lives. And while we live and work and pray in the order we have, we are called to dream and think and pray for an economic order in which all that Christ stands for will have a larger place; in which service and justice and brotherhood and the sacredness of every child of God shall be less mocked, and the Father's name shall be

more truly hallowed because the Spirit of His Son moves in the workshops and exchanges and business offices of His children.

#### FOR CLASS DISCUSSION

1. Do you think that the Church reflects in the main the point of view of propertied classes. Discuss.
2. What is the chief indictment of the Church against Communism?
3. What power does Christianity depend upon? Had the Church always practised its own teaching in this respect? Cite cases.
4. How does Christianity differ from Communism in its attitude toward the individual?
5. How is the challenge of Communism to be met by Christians?

## God's Board

By

ROBERT KREITLER

"GOD'S BOARD" was the rather quaint title some old writers on religious subjects used to describe The Lord's Supper. It meant the place where nourishment and strength were received to do the Father's work in the world.

It would be a happy day for the Church, and her great mission, if the Sacrament of the Lord's Supper ceased to be so much of a mystery, in the sense it was something to be guarded for the elect, a great privilege for the good and devout only. The Holy Communion is the place of food and strength for those who would go forth to win the world for Christ.

Going to God's Board frequently is no sign of goodness in itself. It would seem more of a witness to the knowledge one possessed, that he knew where to get help, so necessary for the common needs of life.

A very wise attitude to take is this:—God's Board is not only for spiritual sustenance for personal needs, but for refreshment and rest so that one will be enabled to return to the places where there are so much of battle and strife.

At God's Board is the opportunity to secure divine strength when weak; courage when discouraged; healing when wounded; and other things in need of restoration and refreshment.

Devout attendance upon it is that means by which strength is imported for the sacrificial service which helps forward the world's redemption.

A very worthy sentiment is that which says:—

"Bread of Thy Body give me for my fighting,

Give me to drink, Thy Sacred Blood for wine;

While there are wrongs that need me for the righting

While there is warfare, splendid and divine."

#### NECESSARY CONDITIONS

Examination, Confession, Repentance. Have a lively faith in God's mercy. Have a thankful remembrance of Christ's death. Be in charity with all.

#### REMEMBRANCE

Come early enough to the service to allow some time for your devotions in the quiet of God's House.

Approach the altar with thoughtful reverence. Do not hurry to the altar rail. Remain long enough to finish your devotions. Leave books and gloves in the pews.

Kneel upright and do not crouch. Receive the consecrated bread into the palm of your hand, being careful not to leave or drop crumbs.

Guide the chalice, hold it with your hand, so you may not fail to receive.

While others are coming to or from the altar, spend your time in prayer or reading hymns or psalms. You are in the sacramental presence of the Savior.

(Read such psalms as 43, 84, 23, 122, 103)

Open your heart to the Savior during the service. Ask Him to bless you and all you love. Rise from your knees with thanksgiving and with the fixed resolve that you will walk worthy of Him Who has come to abide with you.

We must uproot all that would hinder our reception of the Blessed Sacrament.

Always remain to the close of the service unless absolutely necessary. You are a guest here at God's Table, and even ordinary common courtesy should prevail.

## Let's Know

By

BISHOP WILSON

TE DEUM

A LETTER from one of our readers asks for anthems and settings of the canticles which may be shorter than those now available and printed in more Churchly form. The letter also asks whether the first two sections of the Te Deum may not be used without the third section and, if so, why we may not have musical settings for such a shorter form.

Somebody else will have to answer the first part of this letter. My knowledge of Church music is far too limited to venture a reply to questions about musical settings of anthems and canticles. But the latter part, about the Te Deum, finds a more congruous place in this column.

In the last revision of the Prayer Book the Te Deum was purposely printed in three sections because it is more true to the history of the anthem and also to provide that the first or the first two sections might be used by themselves. Experience with small, casually trained choirs struggling with long and elaborate settings of the Te Deum has been somewhat distressing. However, I have not yet heard of any musical setting of this shorter form. If any reader is better posted, we would be glad to know about it.

An interesting and appropriate tradition tells us that the Te Deum originated at the time St. Augustine was baptized by St. Ambrose in the city of Milan back in the fourth century. Each is said to have contributed a verse antiphonally in thanksgiving for what later proved to have been a very important event. It is quite certain that the story is merely a legend. It is far more likely that it was composed in its original form by Niceta, Bishop of Remesia. At the beginning it consisted of twenty-one verses only—namely, the first two sections as now printed in the Prayer Book. To these verses eight "capitella" were added at some later date. A "capitellum" was a verse usually chosen from some Psalm which was recited as a prayer, in the form of versicle and response, at the end of a hymn. Four of these "capitella" were originally sung at the end of the Gloria in Excelsis but were transferred to the Te Deum and, together with four others, constituted a prayer

at the conclusion of the anthem proper. But as the whole thing was sung without interruption, the "capi-tella" easily came to be considered as part of the anthem and in this combined form the Te Deum was carried into the Western service books. Really, then, the last eight verses are not properly part of the original Te Deum.

The first reference to the Te Deum as a part of liturgical worship appears in a Rule about the year 500. St. Benedict directed its use on Sundays and festivals. The Sarum Use in England has the same provision except during the seasons of Advent and Lent. Sometimes it is also sung or recited as a special thanksgiving on a particular occasion. Tho there is no direction to that effect in our own Prayer Book, it is customary, following the old English use, to substitute some other canticle like the Benedicite during the less joyous seasons of Advent and Lent.

On Nov. 11, 1918, I was at a Chaplains' School in France when word came of the signing of the Armistice and the end of hostilities in the World War. That evening more than a hundred chaplains of many different denominations all joined in singing a Te Deum of thanksgiving. The music was rough and rambling but the spirit of gratitude was intensely real.

## The Lenten Call

### Fourth Week

#### THE COMMANDMENTS OF THE MASTER

I. TEXT: St. John 14:21—*He that hath My commandments, and keepeth them, he it is that loveth Me.*

II. INTRODUCTION: Obedience is the test of reality. The service of God is worth everything, or it is worth nothing. But God requires nothing of us that He has not first Himself performed, and that in infinitely greater measure. He believes in us, seeks us, follows us, gives Himself for us—first. Love is the motive of obedience, and this is the motive of our love to Him: "We love Him because He first loved us."

III. Bible Readings, Monday to Saturday.

THOU SHALT LOVE:	St. Matthew 22:35-40
REPENT YE:	St. Luke 15:11-32
FORGIVE:	St. Matthew 18:21-35
DO THIS:	I Corinthians 11:23-29
GO YE:	St. Matthew 28:16-20
BE YE WITNESSES:	Acts 1:6-9

IV. PRAY DAILY: That God will give what He commands, and command what He will.

V. RESOLUTION: I resolve to be real with myself about obedience; to put the question to myself: "What would Jesus do?"

ALMIGHTY and everlasting God, give unto us the increase of faith, hope, and charity; and, that we may obtain that which Thou dost promise, **make us to love that which Thou dost command**; through Jesus Christ our Lord. *Amen.*

## Hearts and Spades

By

CAPTAIN B. FRANK MOUNTFORD

*Church Army*

WE WERE grouped around a log fire, late in the evening of Sexagesima Sunday, discussing our plans for Lent, when a youngster popped up with the question, "Why are there forty days in Lent?" and someone else asked, "Why, in today's Epistle did Paul receive 'forty stripes' (save one)?"

That first question was readily answered, but when we went on to ask "Why forty? Is there a symbolism of numbers in Scripture?", then we found it less easy to give satisfying replies.

Being central churchmen and moderately conservative Christians, we are not usually guilty of chasing the fantastic, or running after the shadow of small things. But are these things small? Is the numerical structure of Scripture something which we might profitably study? There are so many voices in the Book and none of them without significance. What is the significance of the "forty" days?

In this paper I am little more than a question-asker, an opener up of trails which some may care to explore. What means this number "forty", so frequently used in both Old and New Testaments? Forty days was Jesus in the wilderness; and Moses in the Mount with God; and Elijah at Horeb; and these two men appeared together at the Transfiguration of Jesus; forty days was Jesus among his friends from Easter to his Ascension, forty days it rained upon the earth; forty years of wandering for Israel; the life of Moses divides into three periods of forty years each.

Then what of the countless "three's" of Scripture and those relating to our Lord's passion? I can only mention a few. There are three times thirteen books in the Old Testament, and three times nine books in the New Testament, sixty-six in all, or three times twenty-two.

The Scriptures were written in three different languages.

Three irreducible statements are given concerning the nature of God. "God is light", "God is love", "God is spirit."

Three times did Christ hear a Voice from heaven; three times was He tempted in the wilderness; chose three men for the Garden; prayed there three times; crucified at the third hour; darkness for three hours; His cry of dereliction given in three Scriptures; three crosses; an inscription in three languages; rising again the third day.

We finish as we began (but to continue at some other time) by asking, "What is the significance of the numerical symbolism of Scriptures?" Will not some devout scholar tell us? The arrangement covers so much of the Book and many are of such a peculiar character that they could not have been brought about by accident or by the united scheming of any number of men.

## TIMELY PAMPHLETS AND BOOKS FROM CHURCH PUBLISHERS

By GARDINER M. DAY

"The international traffic in war armaments is one of the gravest menaces to the peace of the world today" writes Mr. Clifford P. Morehouse in introducing P. E. T. Widdrington's excellent little pamphlet *The Armament Racket* which Morehouse has put out in an attractive twenty-five cent edition. Anyone who has thought seriously about the question of war and peace will agree with the truth of Mr. Morehouse's statement. The difficulty many a peace advocate has, however, is to give the actual facts about this particular menace. This marshalling of facts has been admirably accomplished by Dr. Widdrington. *The Armament Racket* ought to be read by every priest and layman in the church for it constitutes in the words of the sub-title, "An Appeal to the Christian Conscience."

A committee of editors, consisting of the following distinguished individuals: Frank Gavin, Julian D. Hamlin, D. A. McGregor, Spencer Miller, Jr., Mary Simkhovitch and Clifford P. Morehouse, after the manner of a famous group of editors of a hundred years ago, have commenced a potent crusade to revitalize the religion of the church by the pen. They are issuing a series of booklets entitled *New Tracts for the Times*. Three corking pamphlets have introduced the series, *The Call to Action* by Julian Hamlin, *The End of Our Era* by William G. Peck, and *The Sacred Humanity* by Daniel A. McGregor. As part of Dr. Hamlin's article appeared originally in THE WITNESS further recommendation is not necessary, but we would like to call enthusiastic attention to Dr. McGregor's essay. We have seen no more eloquent and convincing a statement of the idea and meaning of the Church. To the layman who is but dimly conscious of his membership in the family of God, this booklet ought to give a true orientation. Especially does this age need to take to heart the corporate emphasis so clearly brought out by Dr. McGregor: "A man is not an atomic, individual entity who then establishes external relations with other persons. A man's social life is a real part of himself . . . . Jesus created the new fellowship of the kingdom of God not by telling the disciples new truths about God, but by living with them, controlling and directing their attitudes to one another. In this new social life they found God." These tracts are published by the Morehouse Publishing Co. for ten cents each with special rates for quantity buying.

### ON THE COVER

THERE is pictured on the cover a crucifer carrying a simple but beautiful cross, which would show up to much better advantage if it could be reproduced in color. A number of years ago the president of Ammidon and Company of Baltimore, a firm headed by communicants of our Church, wanted a little altar for personal use. He found however that there was no suitable one to be found at a reasonable price. He therefore had his own company make one. Thus was launched a Church supply business. Next they discovered that most crosses were of brass, which were not only expensive but out of line with the traditional wooden cross. They made those. The firm is now making many beautiful things in wood—processional crosses, altar sets, litany desks, crucifixes—all done quite simply and inexpensively. Mr. H. L. Varian, the president of the company says: "It is being done, of course, with an idea of trying to make some part of our living out of it, but it is much more than that. We are doing it because of our love for the Church and all that it has meant to us. We do hope that through some of the things that we are offering our fellow Churchmen, a richer devotional life may be built up amongst us."

*Radio Talks on Religion* is really a series of "New Tracts for New Times" bound in one volume for the publication of which we are again indebted to Morehouse (\$1.75). The book whose sub-title is "God and the World Through Christian Eyes" contains a series of brief addresses which were given by distinguished religious leaders to an invisible audience brought to the microphone by the British Broadcasting corporation as a contribution to adult religious education in England. And what a contribution it is may be imagined by a list of those who wrote the addresses: Archbishop William Temple, F. R. Barry, Edwyn Bevan, H. R. Mackintosh, W. R. Matthews and W. R. Inge and that is less than half the list. After an introductory essay, God and Christ are each the subject of six essays. These are characterized by three facts, they try to give the loftiest Christian point of view of their particular subject, they show how this view is compatible with modern scientific knowledge and twentieth century experience, and finally they do it in the briefest and simplest fashion. What a large amount of

(Continued on page 15)

## NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

The rector of the Little-Church-Around-the Corner, New York, the Rev. Randolph Ray, preached a sermon on the subject of war last Sunday and said, among other things, that "Christians should make war in the name of Jesus against the profiteers." The Church League for Industrial Democracy, meeting on Washington's Birthday in Boston, dealt with that subject and, it seems to me, came through with at least one practical suggestion as to how that war is to be waged. The Rev. Julian Hamlin, rector of the Advent, Boston, and president of the Boston Branch of the League, was made a committee of one to write a letter to the chairman of the Foreign Relations Committee of the United States Senate, Senator Key Pittman of Nevada, demanding an investigation of the armament firms and their activities before the Vinson bill, authorizing the expenditure of billions of dollars on armament, is passed. Such a bill, introduced by Senator Nye, is I believe now before that committee.

In writing Senator Pittman, Fr. Hamlin referred to the scandalous revelations of the Shearer case—a man who was paid many thousands of dollars to disrupt the Peace Conferences, which he apparently did quite successfully. He also stated it as his opinion that the employment of similar methods by munition and armament firms would be revealed if the Senate made an investigation. Therefore in the name of the Church people who met in Boston last week he demanded an investigation before the Vinson Bill was voted upon.

If you too think that war should be waged on profiteers in munitions, it might not be a bad idea for you also to write your Senators and the President demanding an investigation.

\* \* \*

### Sir More State Flags in Washington Cathedral

The official flags of six states were presented to Washington Cathedral on February 25th and were received by Bishop Freeman: Massachusetts, Rhode Island, Georgia, Wyoming, Oregon and West Virginia. They will take their places in the Cathedral with the banners of twenty-one other states presented some months ago. Other banners are to be presented later in the spring.

\* \* \*

### Lectures on Missions in West Virginia

Mrs. F. A. Habersham of Los Angeles gave a series of lectures, illus-

trated with movies, on the mission work of our Church in China and Japan in several West Virginia parishes last month.

\* \* \*

#### Getting Subjects for Lenten Lectures

The Rev. W. G. Gehri, rector of Trinity, Morgantown, W. Va., has a unique way of getting subjects for his series of Lenten lectures. He asked his congregation to suggest subjects about which they wished to know more as a result of their reading of current magazines. Among the subjects were: Anglo-Catholicism; Evangelism in the Episcopal Church; The Oxford Movement and the Life of Jesus as Told in Hymns. Which reminds me, immediately after Lent we are to have a column in this paper, edited by an authority on Church Music, on the subject of hymns and Church music generally. It certainly is a subject that most of us know little about and I am assured that it is a most fascinating study.

\* \* \*

#### Frank Buchman Invades America

Frank N. D. Buchman and about 100 of his followers are to arrive in New York on March 15th, with meetings scheduled that night and the next at a New York hotel. Quite a swanky outfit I gather from the following names listed in the official publicity. Among those in the party are: Lady Richmond; Admiral Sidney Drury-Lowe; Baroness Albertine van Heeckeren van Kell, who is lady-in-waiting to the queen of the Netherlands (hot-cha); Baroness Lily van Heeckeren van Kell, de Steeg of Holland; Lady Fletcher; Baron Robert de Watteville of Paris; Baroness Dina Hahn of Riga; Bernard Bourdillon, former secretary of the Royal Institute of International Affairs, and Jan de Bordes, secretary of the finance section of the League of Nations.

\* \* \*

#### Church Camp for College Students

Among the camps to be conducted by the diocese of Georgia this coming summer at St. Simons Island, is a division for college students.

\* \* \*

#### Plan for the Church-Wide Endeavor

A series of pastoral conferences of each rector with his families in their homes are suggested in one diocese as part of the Church-Wide Endeavor emphasis on the Purpose of God. These conferences will include, among other things, a discussion of the use of the Bible and Prayer Book and of Church books and Church papers; a discussion of the family rule for the Holy Communion

and the preparation for it; and discussion of how Churchmen may realize the Purpose of God in their work and their civic life.

\* \* \*

#### Religious Education Secretary to Broadcast

The Rev. D. A. McGregor, secretary of religious education of the National Council and professor at the General Seminary, is to broadcast over the "Church of the Air" on March 11th. He is to speak on the spirit of the Church-Wide Endeavor.

\* \* \*

#### Lenten Preachers at Louisville Cathedral

The preachers at the noonday Lenten Services at the cathedral, Louisville, Ky., are Dean McCready, Bishop Woodcock, the Rev. C. F. Blaisdell of Memphis, the Rev. E. P. Dandridge of Nashville, the Rev. Charles Clingman of Birmingham and the Rev. Franklyn Cole Sherman of Cleveland.

\* \* \*

#### New Haven Rector Resigns

The Rev. W. A. Beardsley, for 42 years the rector of St. Thomas', New Haven, Connecticut, has resigned, effective June 1st. He is to retire after one of the longest rectorships in recent Connecticut history. It is interesting to note that his uncle, the Rev. E. Edwards Beardsley, was the first rector of this parish and served for 43 years.

\* \* \*

#### Called to Parish in New Jersey

The Rev. Francis B. Downs, rector of St. Stephen's, Philadelphia, has accepted a call to the rectorship of Christ Church, Riverton, New Jersey.

\* \* \*

#### Speaks on Parties in the Church

The Rev. E. Clowes Chorley, historiographer of the Church, was the speaker at the meeting of the clergy of the diocese of Pennsylvania on Monday. He spoke on "Development of Parties of the Church."

\* \* \*

#### Parish Has a Visiting Week

Holy Trinity, Vicksburg, Miss., had a visiting week last week. It seems that the rector, the Rev. Gordon Reese, announced a few Sundays ago that he would preach on "Recognition of Friends in Heaven." After the service one of the congregation said: "How about preaching on recognizing friends on earth. I have been coming to church for six months and nobody has taken any notice of me yet." So the visiting week was arranged, with parishioners calling upon each other in order to become better acquainted. The parish also had a Family Prayer

week, and as a result 52 families of the parish are having prayer services in their homes through Lent. Other weeks during Lent have been set aside to emphasize study, intercessions, self-denial and sacrifice.

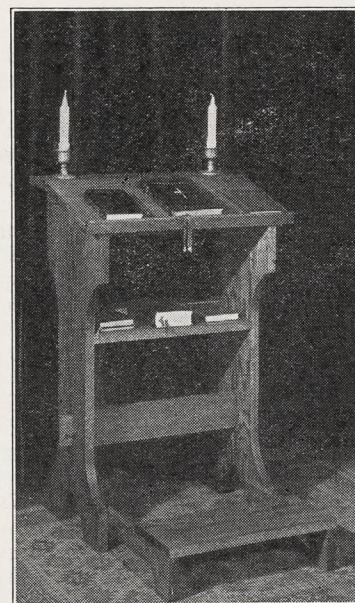
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#### Rector to Make the Rounds

A personal call from the rector on every one of his communicants between February 4 and Easter is part of the Church-Wide Endeavor as carried out in a parish of about 250 communicants, in the diocese of Pittsburgh. The Message was read to the congregation on a Sunday, the whole movement was discussed at a parish meeting later in the week, and in other ways the theme of the Pur-

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pose of God will be kept in mind. The rector is taking the enrolment card with him as he makes an intimate pastoral call on each member, the card to be left for signature and brought to church the following Sunday.

\* \* \*

#### Ordination in West Virginia

Robert H. Gamble was ordained deacon at Fairmont, W. Va., on February 25th by Bishop Gravatt. He is the assistant at Christ Church, Fairmont.

\* \* \*

#### Conference on the Church-Wide Endeavor

An all day meeting on the clergy of Delaware was held recently, under the leadership of Bishop Cook, on the Church-Wide Endeavor. Meditation in the morning; in the afternoon plans for future conferences with laymen to carry out in the parishes the recommendations of the movement.

\* \* \*

#### New York Preacher Pleads for Peace

The Rev. Randolph Ray, rector of the Church of the Transfiguration (Little - Church-Around-the-Corner), New York, assailed war profiteers of all nations in his sermon last Sunday, and urged the Church to raise its voice in protest against the misguided and turbulent leaders the world over.

"Jesus and war belong to different worlds," he said. "War is powerless to end evil; it involves the surrender of justice and offers no security. It deludes and betrays its agents."

"Rumors of hatreds, fanned by the flames of the past, are again stirring the hearts and souls of misguided and turbulent leaders all over the world. We are again staring into the dreadful catastrophe of another war, and we have not yet recovered from the last one. Shall the Church sit idly by in prayer and talk words of peace? The Church must organize a spirit and use it to build up public opinion, to bring courage to those who know what war means, that they may have courage to act

and speak against the foolishness of conflict.

"Only a few who will never be touched can profit from war. Men and women of the home must suffer. Like dumb cattle we follow their leadership."

"We can pray about it—but that is not enough. The sword and the Cross have been confused too long. All Christian churches should lift their voices in definite peace propaganda and make war in the name of Jesus against the profiteers, against those who bring death and destruction. We must throw the light of publicity and disapproval on those who make us suffer. We must become conscious of the evil into which we are drifting. We must become Soldiers of the Cross against the destruction of the body and soul."

\* \* \*

#### Church Mission of Help Gains Recognition

Announcement that the Chicago Church Mission of Help has been designated by city and state welfare authorities to act as the city-wide agency for caring for unmarried mothers was made by Mrs. Theodore W. Robinson at the annual meeting of the organization. This action, Mrs. Robinson said, is in effect acknowledgment of C. M. H. as the only organization recognized as ca-

pable of handling this difficult phase of the present emergency situation. Because of unemployment, poverty and present laxity of morals, illegitimacy has grown by leaps and bounds, Mrs. Robinson said in her annual report as president.

\* \* \*

#### Nice Question of Ethics

A little problem in ethics was propounded last Sunday at St. Bartholomew's, New York, by the Rev. C. Leslie Glenn, the rector of Christ Church, Cambridge, Mass. I have discovered by painful means that it is a bit dangerous to take newspaper accounts too literally but if the report of the mass meeting of young people which Mr. Glenn addressed is accurate he got rather steamed up over the deficit of the National Council and told the boys and girls that the first obligation of parishes was to support the national work of the Church, even if it meant letting local tradesmen whom they owed whistle for their money for a time.

"If the bankers and brokers of this country had acted in the same way as have some of their ministers," he said, "they would now be reposing in



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Sing Sing or Atlanta. I wonder that some of the bankers have not risen from their pews in the congregation to upbraid to their faces some of the ministers who have been preaching to them about justice."

What Mr. Glenn meant, I imagine, was that money that parishioners placed in the red side of their envelopes for missions should go to missions, and not into the parish treasury to pay the coal bill, or even their rector who may have been without his salary for a number of months. It makes a nice subject for debate. Certainly there can be no question that money given for missions should go for that purpose—for missions, and for neither the parish coal bill nor the excessive travelling expenses of National Council secretaries, both of which have been known to happen.

\* \* \*

#### Bishop Davies Confirms Large Class

Bishop Davies of Western Massachusetts confirmed the largest class in the history of Christ Church Cathedral, Springfield, on the first Sunday in Lent; seventy-six members, two-thirds of whom were adults. The Bishop preached on the Church-wide Endeavor.

\* \* \*

#### Ordination in Seminary Chapel

Bishop Maxon of Tennessee ordained Thomas R. Thasher to the diaconate on Washington's Birthday in St. Luke's, the chapel of the Sewanee Theological School. Dean Wells preached.

\* \* \*

#### Council Secretary Lectures at Berkeley

The Rev. Charles H. Collett, general secretary of the National Council, was a lecturer for three days last week at the Berkeley Divinity School, New Haven. He spoke on the national and international work of the Church.

\* \* \*

#### Organize CMH in Western New York

The Church Mission of Help, Church organization that looks after

girls that run into jams of one sort or another—mostly unmarried mothers—has been organized in the diocese of Western New York. In the past the work has been under the wing of the social service department of the diocese but it was decided that an independent organization was needed that could give full time to it. Bishop Davis was elected the first diocesan president.

\* \* \*

#### Mid-Winter Conference at Northfield

The 10th annual mid-winter conference was held at Northfield, Mass., on February 16-18. The highlight of the party was an address by Sherwood Eddy who spoke on "Religion, a personal-social experience." Other leaders were Fay Campbell of Yale and the Rev. Gardiner M. Day of Williamstown.

\* \* \*

#### Dean Emerson Preaches in Detroit

Dean C. B. Emerson, formerly a pastor in Detroit and now the dean of our cathedral in Cleveland, was the preacher in Detroit last Sunday—this time from the pulpit of St. Paul's Cathedral. In the afternoon he addressed the Young People's Fellowship of the cathedral.

\* \* \*

#### Bill Keller Speaks at Missions House

Dr. Bill Keller, head man of the Cincinnati summer school for theologians about which you have heard a good deal, was the speaker the other day in the chapel at the Church Mis-

sions House in New York. Too bad we can't print his address in full for it was a dandy. But here is a highlight or two from his talk:

"Last summer the emphasis was placed on labor and unemployment. A study of human values was made and through it was disclosed that balance sheets must be re-read to study human costs. The economic curse of unemployment is apparent when one studies statistics, but the spiritual curse is not known until

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we regard this as a human problem; millions of people who want work and cannot find; here is the Church's problem. They are not merely waitresses, firemen and clerks; they are much more; people made in the image of God. They cannot be treated as mere things, something for sale or rent, as bargains in a cheap market, unless we are willing to hamper God's purpose.

"So we attempt to give these men a training in the fundamental and basic values, in the content of religion, in the substance of Christian life, a training that is responsible enough and thorough-going enough in the spirit of love, as well as honest and deep enough to question in the name of Christ a whole code of profit-driven society. A religion that will transform the social order, not subservient to the state and the present economic order or not solely for mystical worship, for it must not be forgotten that a religion that gives comfort without rebuke may be one of the most immoral things in the world.

"It is far easier to center one's efforts in individual piety than it is to carry the message of Christ to the moral frontier of society and thus escape the Christian witness to the paganism of our present social order. A retreat in absorption of individual piety is a disastrous betrayal to Christian responsibility. Last year, 85 men made application for a possible 19 positions, with a fervent desire that they wanted to develop a religion that was creative, a religion in the new sallies of the spirit, a religion that would take the open road, which included all possible sources of truth, a desire for all contributing knowledge and an increased understanding of human behavior so that they might fearlessly face the present social order with intelligence and conviction, resolute and positive that Christ's will would prevail."

\* \* \*

**Dean O'Ferrall  
in Philadelphia**

Dean Kirk B. O'Ferrall of Detroit was the preacher last week at the noonday Lenten services in the Garrick Theatre, Philadelphia.

\* \* \*

**No Hall of Religion  
This Summer**

Trustees of Chicago's 1933 World's Fair "Hall of Religion" in session at the Methodist Temple Feb. 21, decided against a cooperative religious exhibit for the 1934 continuation of the exposition. However, the trustees expressed a desire to make the building which served as the Hall of Religions available as a host house for members of all faiths and creeds during the coming Fair.

It is expected that a plan will be

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worked out for a modified form of the hall over last year. Bishop Stewart was in New York attending a meeting of the National Council and therefore could not attend the meeting of the trustees. He has expressed himself as favorable to a continuation of the Hall of Religions in some form.

\* \* \*

#### New Officers for Standing Committee

The Rev. A. W. Farnum, Asheville, N. C., was recently elected president of the standing committee of Western North Carolina, and the Rev. C. P. Burnett of Tryon, to whom all communications should be sent, was elected secretary.

\* \* \*

#### Passion Player's Son A Lenten Lecturer

Anton Lang, Jr., son of the famous "Christus" of the Passion Play, is to lecture under the auspices of the Church Club of Chicago on March 24th at the Drake Hotel.

\* \* \*

#### Free Discussion or Violence

The Rev. Harry F. Ward, professor at the Union Seminary, speaking at the annual meeting of the American Civil Liberties Union in New York, following a trip throughout the country, declared that "the only way to prevent violence is to keep alive democratic principles of free discussion and debate and to give new ideas and new philosophies a fair hearing."

\* \* \*

#### Ordination in Diocese of Albany

Allen W. Brown was ordained deacon in the Cathedral of All Saints, Albany, New York, on February 23rd, by Bishop Oldham. Mr. Brown is at present a student at the Philadelphia Divinity School where he is to graduate this June.

\* \* \*

#### Church Choirs Join in Services

Nineteen choirs of Chicago parishes joined in four sectional musical services on Sunday last under the auspices of the choirmasters' association of the diocese. A city wide musical is to be held in Orchestra Hall on April 22nd.

\* \* \*

#### Bishop Mitchell is Injured

Bishop Walter Mitchell of Arizona was injured in an automobile accident recently and though he is well on his way to recovery he will have to take it easy for some weeks.

\* \* \*

#### Second General Convention for New Jersey

The General Convention this year will be the second to be held in New Jersey. In 1801, when the Convention consisted of 19 clerical and 9 lay

delegates, it met in Trenton, the state capitol. Opening services were in St. Michael's Church, which during the War for Independence had been closed, as the "English Church," and used by both Hessians and Continentals as a barracks and a hospital. Sessions of the House of Bishops and the House of Deputies were, by con-

sent of Governor Richard Howell, a vestryman of St. Michael's, held in the State House.

\* \* \*

#### Rhode Island Clergyman Dies Suddenly

The diocese of Rhode Island has lost one of its most useful clergymen by the sudden death of the Rev.

## 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 a. m.; Musical Vespers 4 p. m.  
Thursdays and Holy Days: Holy Communion at 11 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 Park Avenue and 51st Street New York

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.  
8 P. M., Service in Swedish Language.  
Daily Lenten Serv. 12:15 and 5 P. M.  
Holy Comm., Wed. 8, Thurs. 10:30 A. M.  
Junior Cong. 9:30 and 11 A. M., 4 P. 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.

### Church of St. John the Baptist Ocean Parkway and Webster Avenue Brooklyn, N. Y.

Reverend John Lewis Zacker, Rector  
Services:  
Sundays—8, 9:45, 11 A. M.  
Wednesdays—8 P. M.

### St. Margaret's 940-8 East 156th Street New York

Lenten Services Wednesdays and Fridays with Corporate Communion on Sundays at 8 and 11 of the Societies. Visiting speakers: Drs. C. B. Ackley, F. J. Clark, C. H. Collett, D. M. Welton, Johnstone Beach, Lester Martin, J. A. Hamilton, F. H. Merrill, and Miss Frances Cruger Ford.

### Trinity Church, New York Broadway and Wall St.

Sundays: 8, 9, 11 and 3:30.  
Daily: 7:30, 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.; 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.

George N. Holcomb, diocesan rural missionary. A parson of unrelaxing energy, without a vacation in years, he battled with the blizzard in his remote district on February 25th in an attempt to reach Hopkins Hollow for a service. While vesting he was stricken with a heart attack and died soon after.

\* \* \*

#### No Change in Time of the Canvass

The question as to whether or not the time of the Every Member Canvass should be changed has been a matter of considerable discussion lately, so the National Council appointed a committee to study the matter. They got in touch with all the bishops and flocks of others, and since the vast majority feel that Fall is the best time the committee reported that no change is recommended.

\* \* \*

#### Find Quota System is Satisfactory

The question whether the present system of determining quotas is equitable or a new system should be devised has been studied by a National Council committee. They reported at the recent Council meeting that they regard the present system sound and fair. The Council therefore voted to recommend the present quota plan to General Convention for the next triennium. The Council also is to seek authority from General Convention to consider requests from dioceses for adjustments of quotas.

\* \* \*

#### CMH Holds Annual Meeting

Bishop Booth of Vermont conducted a quiet day on February 26th, preceding the annual meeting of the Church Mission of Help, held in Albany. The following day there was a luncheon at which Mrs. John M. Glenn, national president of the society, was the speaker, together with David C. Adie, state commissioner of social welfare. Mrs. Glenn was re-elected president and Mary S. Brisley as executive secretary.

\* \* \*

#### New York Parish Receives Gift

Emmanuel, Memphis, diocese of Central New York, recently received a gift of \$2,200 to add to its endowment fund from Mrs. Anna M. Snell, daughter of the late Charles Daboll, benefactor of the parish.

\* \* \*

#### Most Literature Goes Out from Headquarters

Bishop Perry reported to the National Council that a month after the Call for the Church-Wide Endeavor had been issued orders had been received for 20,000 copies of the Message, 80,000 copies of the Call, 325,000 enrollment cards, 338,000 copies

of the Message in Brief—the orders coming from 1,196 parishes. No extra appropriation was made for this material, the expense being borne by discretionary funds.

\* \* \*

#### President After the Abundant Life

The Churchman-president of the United States, Franklin D. Roosevelt, recently wrote a little note to the chief of chaplains of the United States Army, Colonel Alva J. Brasted. This is the letter:

"The Great Teacher said: 'I come that ye may have life and that ye may have it more abundantly.' The object of all our striving should be to realize that 'abundant life.'

"The supreme values are spiritual. The hope of the world is that character which, built upon the solid rock, withstands triumphantly all the storms of life.

"To build this exemplary character is our great task. Without it the abundant life cannot be realized, and the best citizens and best soldiers of a country are those who have put on the armor of righteousness.

"Chaplains of the military and naval services and clergymen everywhere who by word and life are ad-

vancing the cause of idealism and true religion are doing a commendable work, one that is absolutely essential to the life of the nation."

\* \* \*

#### Sailors to Attend Cathedral Service

The Battle Fleet chapter of the Order of De Molay, attached to the American fleet in Pacific waters, and other local chapters of the society, are to attend service on March 18th at St. Paul's Cathedral, Los Angeles. The address is to be delivered by Reynold E. Blight.

#### TIMELY PAMPHLETS AND BOOKS FROM CHURCH PUBLISHERS

(Continued from page 9)

theological meat has been delightfully packed by Dr. Bevan into fourteen pages on "The History of Our Knowledge of God!" And in the same number of pages on the eternal problem of evil, the Rev. N. P. Williams, the Lady Margaret Professor of Divinity in Oxford, has crushed the devil under his heel in no ladylike manner. We challenge anyone to show us a clearer and more convincing treatment of this problem in as brief compass.

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