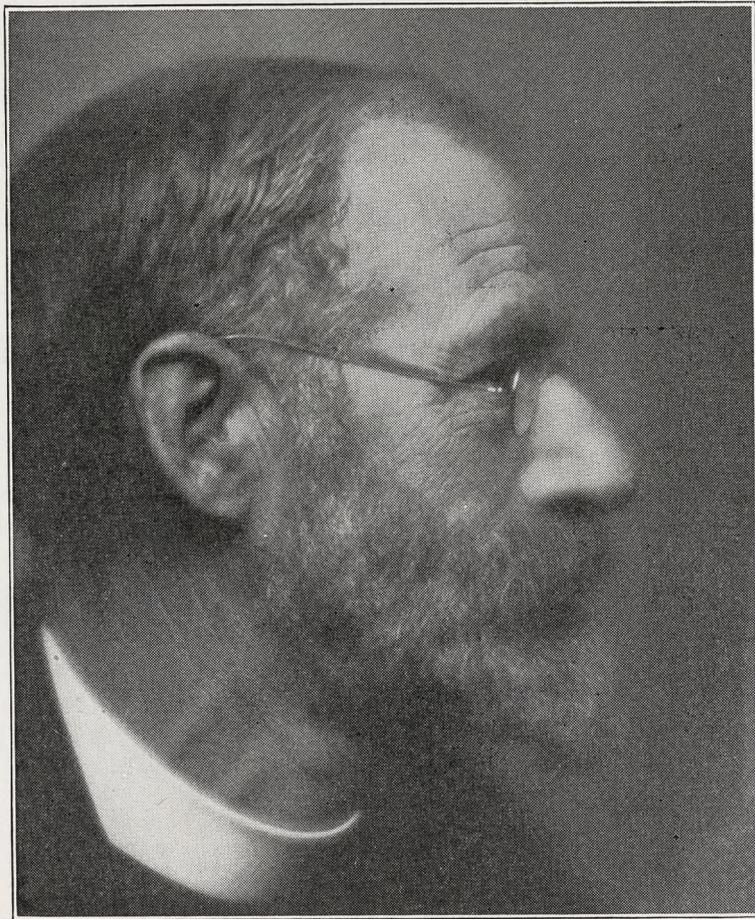


The **WITNESS**

CHICAGO, ILL., MARCH 15, 1934



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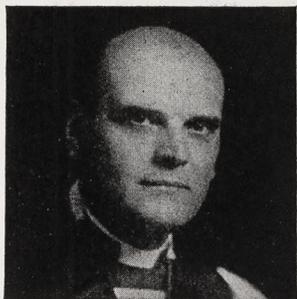
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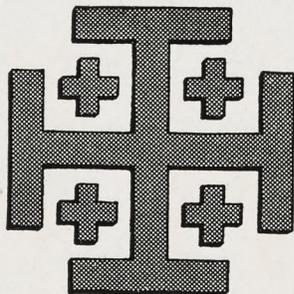
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HOLY WEEK

1934



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THE WITNESS

A National Paper of the Episcopal Church

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Vol. XVIII. No. 28.

MARCH 15, 1934

Five Cents a Copy

THE WITNESS is published weekly by the Episcopal Church Publishing Company, 6140 Cottage Grove Avenue, Chicago, Illinois. The subscription price is \$2.00 a year; in bundles of ten or more for sale at the church, the paper selling at five cents, we bill quarterly at three cents a copy. Entered as Second Class Matter April 3, 1919, at the postoffice at Chicago, Illinois, under act of March 3, 1879.

TWO WEEKS

An Editorial by

BISHOP JOHNSON

AS WE approach Easter Day through Passion Week and Holy Week, we ought to realize that we come to a vivid sense of the Resurrection only when we catch the significance of the Crucifixion. If we are to be risen with Christ we must set our affections on things above and to do this we must learn to detach ourselves from things on the earth. In order that we may have time to meditate and to think we need to withdraw for a season from the world as much as possible, for only thus may we develop the capacity to appreciate and appropriate spiritual treasures, which are hidden from the worldly minded. It is the weakness of this age that we are so busy about many things that there is again no room for Christ in the inn. It isn't that we are wicked; it is that we are dense and do not lift up our hearts to spiritual realities. To the artist who gives his attention to painting, the vivid reality is neither the canvas nor the paints, but the ideal that he is trying to express through these instruments. He may not ignore the physical elements but he also may not focus his attention solely upon them.

It is said that Christians are to be in the world, that is in touch with all of its activities, but not of the world. Too often we are of the world but not in it. This is particularly true of ministers. Their profession takes them out of close contact with material interests, but too often they do not use this detachment to seek the Kingdom of God and His righteousness. The laity on the other hand are apt to be so busy in making a living, that they do not draw apart from physical interests in order to appreciate spiritual realities. The Church is handicapped by listless and indifferent rectors on the one hand and preoccupied and worldly laymen on the other. Surely there is a value for both in setting apart Passion Week and Holy Week for the purpose of discovering the real objectives of human life.

LET us get away from the paint and the canvas and put the emphasis on the ideals—for the expression of which we must rely on material things. It is a time for us to draw closer to the life of the Master; to read what He has to say to us; to ask Him for the grace which we sorely need and to get a prospective on the value of these things in which we are apt to be

immersed. It was St. Paul who urged upon Christians that they "rightly divide the word of Truth". There are certain subtle values which escape the superficial observer. I like to think of life as a drama in which the soul is far more important than the scenery and the costumes. Moreover it is not so important what role we are assigned as it is the way in which we act out our part. It is not the furniture which makes the home, but rather the atmosphere produced by the lives of those who inhabit it. And one of the greatest elements in creating atmosphere is that of proportion, which consists in putting the right emphasis upon each factor which goes to make up the equation. To be too religious or too worldly will leave the home without that kind of mixture which is essential to its atmosphere. It is for this reason that the Church gives us a Kalendar in which joy and sorrow are given their respective values in the formation of human character. It ought therefore to be a privilege and not a task to accept our dear Lord's invitation to come apart into a desert place and think awhile.

And such retirement was never needed more than in this age of jazz and jitter. It seems to be difficult to get our people to observe forty days. It is not unreasonable that they should set apart fourteen days for prayer, meditation and spiritual effort. Let these two weeks form an oasis in the desert for refreshment and rest, culminating in an Eastertide of more substance than that of a dress parade. If it will do nothing else it will relieve the dull monotony of mechanical routine which characterizes our business and social round. It would seem that this is particularly true for men who are in the shop and on the street. They see so much that is sordid and mean, that they need to contact the Master in some vital way so that they may not lose their faith in whatsoever things are true and honest and just and lowly and of good report.

MEN need the Church in order to keep their virtues and the Church needs men in order to increase its power. It is quite the habit for men to criticize a Church composed largely of women and children for not exerting an influence which can be exerted only when men take hold. Women, thank God, have furnished atmosphere for the Church as they have for the home, but until men can be secured in

sufficient numbers to exert their powers, the Church is quite unable to leaven business, education or politics. Some day they will learn that censorious criticism is not a justifiable substitute for self-sacrificing service, and that neither the Church nor the republic will be effective until and unless they become an integral part of these institutions.

Carlyle says that perseverance is the most noble virtue in man and that inertia is the most ignoble. To do nothing, when the urgency demands that something be done, is as inexcusable in politics and religion as it is in a wreck when sufferers need attention. And this is aggravated when the person who is trying to do something is being criticized by those who are doing nothing. The world needs a spiritual and moral awakening, but those who criticize the efforts of the Church have nothing to offer in place of the power plant but a spiritual vacuum in which there is no ozone

and consequently no life.

There has never been a time in our lives when we have needed a spiritual recovery more than we do at this time. The sign "Stop! Look! Listen!" has been lifted up for these two weeks of Lent.

STOP—The merry-go-round in which you have been whirling.

LOOK!—To the life and teachings of the Master.
LISTEN!—To the voice of God's Holy Spirit speaking through your conscience, telling you "what He will have you to do?"

In the words of the Lenten Call published in THE WITNESS: "Believe for tomorrow and for yesterday—Atheist for today! Lord is it I?" How can the Atheists of today criticize the Russian Soviet when they are Atheists for all time. An Atheist might be well defined as one who lives without God, no matter what he may think about God!

CHRIST AND NATIONALISM

By
ANGUS DUN

NATIONALISM like Communism is a serious rival of Christ just because it offers to men a high object of devotion, a great cause, a sacrificial loyalty.

Nationalism is plainly one of the great unifiers and releasers of human energy. Impressive moral energy is the fruit of devotion, of adoration, of worship; not of course of mere ceremonial acts, but of inner devotion. The highest forms of human energy are kindled at some altar, whether the image of Christ or of Lenin or of Hitler stands on the altar as the embodiment of the values that call out man's devotion. Mankind without a cause falls into an aimless and undisciplined and disintegrated pursuit of disconnected objectives, both in his individual and in his corporate life. His morality sinks to the humdrum level of practical accommodation to immediate utilities, and life loses its savor. There is an ancient teaching of our religion, as old as St. Paul, that men are justified by faith. That might be rather loosely translated to mean that men are made good, or make good by faith. That is a true teaching, though it is not true that Christian faith is the only faith that energizes men mightily. The faith of Communism energizes men and so does the faith of Nationalism.

It is true, as religion has taught, that worship is a source of power, though not true that Christian worship is the only source of power. The Communist devotion and the Nationalist devotion is a source of power. But the quality of the moral energy created reflects the quality of the object of faith and worship, whether it be the Communist dream and the faith in Lenin, or the German nationalist cause and faith in Hitler, or the Christian cause and faith in Christ.

The servant and follower comes to partake of the character of his leader and hero.

A HIGH sense of community among men, a high regard for the other life, a high capacity for holding together and working together arises from the consciousness of belonging together to some one or some cause, which makes a claim on one's own life and one's fellow's life. We have seen in an earlier article how the experience of brotherhood in the natural family is born out of a common participation in the affection of the parents and in the common life of the family. We have seen how men are made "comrades" in the Communist cause by the sense of sharing in that cause. In the same way a passionate Nationalism draws men together in its service. The Nazi honors his fellow German as a fellow citizen and fellow servant of the Reich. He honors him with the respect he has for the Reich and its claims upon him. Certainly many of us are not too young to remember the exhilaration of being a part of a nation in action during the War. As Professor Hocking writes; "It is futile to deny the moral elevation of such experience. When the nation has something to do, visible, immediate, clear, vast, exciting, it shows to the full how, like religion, it can cross the lines of class, creed, wealth, race, party. It allows the wine of brotherhood to be tasted." And the wine of brotherhood is strong wine. Nationalism is a powerful rival of Christ because it offers to men a profound experience of comradeship.

There are those who believe that a religion of Humanism or Humanitarianism can do the work of the religions, which they believe to be doomed to decay and disappearance. Apart from their prophecies as to the fate of the other religions I have little faith in the formula,—“Put your trust in science and have

The final article in this series "Christ and His Rivals in the Modern World" will appear in our next issue, also on the subject of Nationalism.

confidence in yourselves." I am skeptical of the promise of man as a mutual admiration society, or as a reverencer of his own inherent dignity. His dignity only manifests itself to himself or to his fellows in his capacity to serve causes and answer to ideal values beyond himself. The glory of man is a reflected glory. He is, as has been said, a planet, not a sun. The Communist comrade reflects the glory of the Communist dream, the Nazi comrade reflects the glory of the Third Reich, the disciple of Christ reflects the glory of the Father in Heaven.

It is only in the service of some person or cause beyond themselves that man can take himself seriously and take his fellows seriously. Christianity is right when it says that man finds his life, his individual and his social life, by losing it, though it is not true that Christianity offers the only devotion that can work this losing which is finding. In the service of a nation a man can lose himself and find himself again as a citizen and his fellows as fellow citizens.

To see the power of Nationalism to move the lives of individual men and the life of a community of men we have only to look at present day Italy or Germany. We may see much that we dislike or can not admire. We may see much that is threatening. But we see something powerful at work. Everything powerful is dangerous, steam, dynamite, electricity, capacity for leadership, religion even, and nationalism. All may build or destroy according to the direction they take, just because they are strong. As my colleague, Dr. Addison, has recently said in an article in *The Spirit of Missions*, "Nationalism is a powerful force in Japan, China, India, Turkey and Egypt. It supplies the motive power for education, for economic development and for social reform". And he might have added, it supplies the motive power as well for terrific inner conflicts and outer conflicts.

THIS powerful force of Nationalism is related to Christian discipleship differently than Communism. It does not stand in clear and unmistakable opposition to the Christian allegiance. Its position varies according to circumstances. In India and China and Japan it may reenforce the resistance to the appeal and claims of Christ just because Christianity comes to those countries as a foreign religion, greatly entangled with the invasion of other nationalities. In countries like Germany and Italy, where Christianity has long been established, Nationalism may seek an alliance with Christianity and seek to turn Christian devotion to its own uses. Just for that reason it may be a more insidious danger to Christian discipleship than Communism, certainly to us in America, who are not tempted as yet by Communism, but who are tempted by Nationalism.

The affinities of Nationalism to religion are not as striking as those of Communism, but they are not lacking. The spear-head of the violent Nationalist movements in Italy and Germany and China and Japan is made up of men who have found in the nation an object of unbounded loyalty, a master interest. The healthy young German "of blameless record" is invested with citizenship after his military training has

been completed. "This," says Hitler, "is the most important document for his whole life on earth. It must be held a greater honor to be a citizen of this Reich, even if only a crossing sweeper, than to be a king in a foreign state." It reminds one of the familiar verse from the Psalm,—"I would rather be a door-keeper in the house of my God, than to dwell in the tents of unrighteousness."

We have seen how a sense of mission energizes the Communist movement. This idea, so akin to what we find in the history of religion, is not lacking in the Nazi movement in Germany. A recent visitor to Germany reports that the idea is widespread "that Hitler is divinely sent and commissioned by God to deliver Germany," that his is "the mission of tearing the German people away from despair and restoring to them their faith in life." What they call the Third Reich, the new national order they are seeking to build, is an almost religious conception,—"a new creation upon the foundation of racial purity, of social service, of the fear of God, of absolute obedience to the leader, of the utter abandonment of self in the interests of the power and glory of the state," "the realization in history of the eternal purpose of the Almighty for the German people." They have come near to substituting for the prayer, "Thy Kingdom come," their own prayer, "The Third Reich come and Hitler's will be done." There are some at least who assert that the elect people, "the eternal Aryan soul knows no sin." For this pagan religion it is the Jew who is the embodiment of evil, "a veritable leech in the body of the unfortunate people," as Hitler writes in *Mein Kampf*. It is a strange irony that the Jews, who of all people have known the meaning of a sense of mission and of racial exclusiveness, should now be the persecuted victims of this same force.

In violent Nationalism, as in Communism, we can see the beginnings of a cult, something corresponding to the acts of worship and places of worship in religion. As in Russia there are the "Red Corners," with a bust of Lenin mounted upon beautifully draped pedestals and decorated with velvet or red silk banners, with fine gold embroideries, so in the schools of China, under two crossed flags there is set the picture of Sun Yat Sen, the great leader of the present Nationalist movement there. Every Monday morning an act of homage is made to the memory of Sun Yat Sen. A German has told me that candles burn before the picture of Hitler in some German homes. It reminds one of a familiar sentence in our own worship,—"This do in remembrance of me."

In the concluding article in this series, to appear next week, I shall deal further with the subject of Nationalism—the perversion of nationality, and patriotism running amuck—and shall state what I believe the Christians attitude should be towards it.

FOR CLASS DISCUSSION

1. What it is in Nationalism that appeals so strongly?
2. Do you believe nations and individuals are elevated by war?
3. Can a man be self-sufficient?
4. Have members of the class report on the nationalist movements of China, Italy and Germany and point out any difference there may be between them.
5. Is there a sharp conflict between Nationalism and Christianity?
6. "Nationalism seeks to turn Christian devotion to its own use." Discuss this in class, with illustrations not only from current German history but from the America of war days as well.

THE CHRIST OF WISDOM

By

NORMAN B. NASH

THE modern study of "the Synoptic Problem"—that is, of the inter-relationships of the first three of our four canonical Gospels—has shown conclusively that the age-long belief in the priority of Matthew is incorrect. Its author used Mark as a chief source; what he adds to it, beside his first two chapters and his ending, is mostly composed of our Lord's sayings and not of events in his ministry. The 2nd century identification of the author as the Matthew of the Twelve Apostles is wrong, although that disciple was possibly the compiler of a collection of the sayings of Jesus which our author has incorporated in his book. But if we cannot name the author, study of his book clearly shows what manner of man he was, and 13:52 describes him admirably: a scribe who has been made a disciple to the kingdom of heaven, like a householder who brings forth out of his treasure things new and old. Some scholars think he was literally a scribe, a trained transmitter of the tradition of the Jewish Torah or Law. However that may be, he has indeed amassed a treasure of the traditions of Jesus; in addition to his Marcan material, he has wonderful sayings of the Master, beautiful stories of his birth, and an impressive account of his temptation, as well as a series of fulfillments of Old Testament prophecy which reflect controversy between church and synagogue over his messiahship.

This last trait of the Gospel provides the background for its portrait of our Lord. Whether the repeated pointing out by the evangelist that this event or that fulfills an Old Testament prediction (for example, 1:23, 4:14, 21:4) is his own reflection or taken from a lost collection of such "testimonia," it represents a special interest of the evangelist. These fulfillments of divinely inspired prediction link the Messiah with the prophets of old, and are an important evidence that Jesus is the true Messiah. It is not easy in our time to realize how vital a matter this scripture-proof was for the young church. We have very different ways of linking past and present, and find religious meaning in historical events chiefly by tracing continuity through change, and by demonstrating progressive development. Our "fulfillments" are not the matching of prediction and event, but evolutionary in character; and we are often so reluctant to acknowledge the creative and new in history that we reduce great persons to mere products of an environment, inevitable outcomes of an historical flux with no room in it for freedom for God or man. The ancient Christian, for all the artificiality we often feel in his system of predictive proof—e. g., 8:17, 12:39ff—, saw the living God at work in events and men. After all, our evolutionary way of linking past and present will be outmoded some day. At any rate, we ought to realize that like ourselves the evange-

list sought eternal meanings in the events of time, the hand of God guiding the affairs of men. He portrays his Lord against a grand prophetic background, and the genealogy with which he begins, dull prologue though we may find it, has a similar purpose in presenting Jesus as the scion of patriarchs and kings, the heir of the Hebrew past. It may at least be said that Matthew's background does not dwarf the central figure; there is here no genetic study which commits the absurdity of making Jesus insignificant, as some modern portraits have done.

TO OUR evangelist Jesus is the predicted Messiah, the legitimate heir to the throne of Israel. We shall come back to this regal element in Matthew's portrait. But we must first catch the dominant note in the book, and realize that to Matthew Jesus is the authoritative revealer of a new Torah or Law, "fulfilling" and supplanting the Mosaic Law and the scribal traditions. In this thoroughly scribal fashion, Matthew presents to us the Christ of wisdom. There are five great collections of his sayings. Is it merely a coincidence that the number is the same as that of the books of Moses in the Old Testament? Or is this a deliberate reminder that here is a greater than Moses and a new revelation, the Law of Christ?

The first collection is the chiefest treasure of the book. We call it the Sermon on the Mount, and as we read 5:1 we recall Moses on another mount, as our author surely intends us to do. But it is plainly no sermon, rather a collection of Jesus' sayings whose theme is the Law of Discipleship. It begins with the unforgettable wisdom of the Beatitudes, listing the qualities of the true disciple and promising the fulfillment of his aspirations and hopes. How strange, we think, that the climax of the beatitudes is: blessed are those who are persecuted for righteousness' sake (5:10). Then we remember a cross, and begin to understand.

We read on, of salt to purify and lamps to illumine the world, reflecting the divine light; and so we are taught the social significance of Christian lives. Then the new Law is detailed (5:17-7:12), in explicit contrast with the old Law and with contemporary Jewish practise. It is a strange "fulfilling," which transcends the old and rises (5:42-48) to the great climax of God-like love of enemies, reflecting the divine love which manifests itself in sunshine and rain.

The disciple, like every pious Jew, is to give alms, pray and fast; but secretly, not in ostentation. Into this section (6:1-18) our author inserts the Lord's Prayer, which in its masterly brevity can find room for the significant prophetic truth: only the forgiving can be forgiven. Thus prayer is linked with life. 6:19-24 bid the disciple worship God, not gold, lest there be darkness and not light in his heart. Trust God, who knows your needs; and be not anxious (6:25-34). Do

This article on St. Matthew's Gospel is the second in the series of "Four Portraits of Our Lord."

not usurp God's sole right to sit in judgment on men; there follows a grotesque illustration of the absurdity of man's claiming the divine prerogative (7:1-5). The new Law is summed up in the Golden Rule (7:12), which prescribes the conduct that springs from loving one's neighbor as oneself. With vivid warnings of the divine judgment the great discourse closes on the note: be ye wise, not foolish (7:24-27). We, like the multitudes, stand before the Master in awe (7:28).

THE second collection contains the Law of Apostleship (10)—rules, counsels, warnings and promises for the first Christian ministry. Its last paragraph (vs. 40-42), assuring the disciple of reward, names the simplest of ministries, the cup of cold water, which all can offer. The third collection is composed of parables, their theme the Law of the Kingdom (13); and the fourth (18) proclaims the Law of the Fellowship. Towards each other let the disciples be humble (vs. 1-4), helping and not by example hindering one another (vs. 5-14), always seeking to heal breaches in the fellowship (vs. 15-20), and forgiving without limit (vs. 21-35). In such a fellowship Christ dwells and rules (v. 20).

The final collection gives the Law of Judgment to Come (23-25). Scribes and Pharisees are warned in solemn denunciation (23), the fate of Jerusalem predicted, and the coming of the Son of Man (24:1-31). Then the disciples are commanded to watchfulness (vs. 32-44), fidelity (vs. 45-51) and wisdom (25:1-30). Finally, in an unforgettable scene the judgment is consummated before our eyes (25:31-46), and those who lacked the wisdom to recognize Christ in his brethren are condemned, while the givers of the cup of cold water receive their eternal reward.

It is these five magnificent collections of the sayings of Jesus, admirably arranged and skilfully woven into the narrative, which are the distinctive feature of this Gospel. Here is portrayed the revealer of new divine truth, a greater than Moses, but like him a law-giver. The evangelist ends his book on this very note: Go and make disciples of all nations, baptizing them (for the new Law, like the old, has its rites), and teaching them to observe all things whatsoever I have commanded you (28:19-20). We notice how v. 18 echoes 7:29, and the latter half of 28:20 resumes 18:20. Recalling that judgment follows the end of the age, we resolve to build wisely and for eternity, lest our house fall in ruins.

Matthew's lawgiver and teacher of heavenly wisdom is also king, as we have already seen. He inherits of full right the throne of his father David, and is the legitimate ruler of the true children of Abraham (1:1, 2, 6). He has an even higher claim, being the offspring of the Holy Spirit, the redeeming savior (1:18-21). The astrologer-wisemen are led to Bethlehem, the predicted birth-place, and pay homage to the true King of the Jews; and the Herodian usurper is divinely prevented from slaying his legitimate rival (2). Grown to manhood, the Son of God is anointed with

the Spirit, in whose strength he is victor over Satan: we note that his weapons are scripture-passages. Surely there is an element of irony in Satan's feeble attempt to meet him on such a battle-ground!

From the start, there is a mysterious note of authority in Jesus' words (7:28f) and deeds: he speaks, and the sick are healed, (8:3, 8f, 13, 15), the demons driven out (8:32), the sea stilled (8:26f), the paralytic forgiven and cured (9:2-8). The homeless healer (8:20), with a shepherd's compassion for the scattered sheep (9:36), is yet a king, "greater than the temple" (12:6), and at the same time the chosen and beloved Servant predicted by Isaiah, the hope of all nations (12:17-21). He is the Son of David (12:23), with the strength of the Spirit to bind even Satan (12:28f), in wisdom exceeding Solomon himself (12:42). His authority, wisdom and works of might astound his fellow-countrymen at Nazareth, but they give him no honor (13:54-58). Here is a portent of the national rejection of their king. But his disciples at last recognize him (14:33, 16:16), the real truth being revealed by God to Peter, to whom Christ's authority is delegated (16:17-20); and the temple-tax, no longer a tribute binding on such authorities, is paid by a miracle (17:24-27). Into a subsequent section, taken from Mark, our evangelist significantly inserts the regal verse 19:28; and he retells the story of the entry into Jerusalem, citing the prediction in Zechariah and fitting the event more closely to it (21:4-7). The crowds hail Jesus as Son of David (21:9) as well as prophet of the coming kingdom (21:11). He asserts his authority at once in the temple (21:12-16), and is once more hailed as David's son. But this fleeting enthusiasm does not delude him, and he foretells his rejection by the rulers of the nation (21:37ff), and their exclusion from the kingdom (21:43). A parable of exclusion follows (22:1-13), and in 23:37ff the coming tragedy is predicted. At the climax of the great collection of sayings on Judgment we see the Son of Man on his throne, admitting and excluding with final authority.

Matthew adds little to the Marcan story of the passion, but 26:52ff is arresting. The king's rule is not by the sword; angelic hosts are his for the asking, but the scripture must be fulfilled. The king of Israel, the Son of God, the Savior, does not save himself, but dies voluntarily on the cross (27:40-43). The very earth trembles as he expires (27:51).

It quakes once more as the awesome angel descends to roll away the stone (28:2-4). In striking contrast to Mark's ending, we are told of appearances of the risen Christ to the women (28:9f) and to the disciples (28:16ff). They worship him (vs. 9, 17), and rightly, for all authority in heaven and earth is his (v. 18). We see them last on their knees in adoration, but with their marching orders ringing in their ears. To the end of the age, he will be with them—and with us, the kneeling disciples of all nations.

Before we close the pages of this great book let us turn back to its grandest passage, 11:25-30, which sums up the message of the whole. Not to the worldly

wise but to the simple-hearted has this heavenly wisdom been revealed; and we may join in giving thanks for that. The Son of God, at last revealed (though fully known by his Father only), brings his disciples to the knowledge of that Father's will. He lays upon us the yoke and burden of his Law: but that yoke is so easy and that burden so light that our labor is rest unto our souls. For ours is a wise king, meek and lowly in heart. To serve him is to reign.

Casual Comment

By

BERNARD IDDINGS BELL

A MOST DELIGHTFUL BOOK has lately appeared from the John Hopkins Press, *Cardinal Newman and William Froude, F. R. S.; a Correspondence*, edited by a man named Dawson. We recommend that our readers get their public libraries to buy it and then take it out on loan. It costs two dollars. In the first place this correspondence shows how two gentlemen can carry on a controversy over many years, with courtesy and mutual respect. Starting together at Oriel College they pursued their ways on divergent paths, Newman to become a mighty theologian and Froude one of England's greatest practical scientists. Newman built his thinking on faith; Froude built his on scepticism. Newman believed man could arrive at absolute truth; Froude denied that he could ever be perfectly sure of anything. Like all great scientists he hated the dogmatism of the small-fry scientists who talk as though scientific laws, so-called, were matters of established fact, rather than the most plausible guesses of the moment. He went on to assert that religious dogmas, too, are nothing more than the most plausible explanations we have of spiritual happenings. In other words in this correspondence the absolutist and the relativist came to grips, each with a powerful mind.

How did it come out, this struggle? It did not. Each died convinced of his rightness. But Newman was the greater theologian because he understood in Froude the intelligent sceptic, and Froude was the more mellow and deep-living man because he knew in Newman an informed and honest priest. Much has been done since these men died to bring the two view-points together. A new apologetic has grown up. Newman himself contributed something to it in his *Grammar of Assent*. The problem is not insoluble. Both Newman and Froude saw that, though neither knew how to bridge the gap that divided them.

Why do we Americans find it so hard to disagree and yet be friends? We are mostly so afraid that we will seem intolerant that we are reticent about arguing at all. "Let us all get together and be friends" we say. We forget that the first requisite for true friendship is intellectual sincerity. God bless the man who speaks his mind!

The Lenten Call

Fifth Week

THE COMPANIONSHIP OF THE MASTER

I. TEXT: Isaiah 43: 1-2—*Fear not: for I have redeemed thee,*

I have called thee by thy name; thou art Mine. When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee.

II. INTRODUCTION: Presence is effective accessibility. God's Presence is a thing to be practiced. The penalty for indifference to Him is success. God will not be one of life's minor interests. He will be central, or nothing—on the throne, or nowhere. But, "though we deny Him he abideth faithful. Having loved His own, He loved them (not, unto their cowardice, or betrayal, or denial, but) even unto the end"—an end that even eternity itself shall never see.

III. Bible Readings, Monday to Saturday.

WITH THE FATHER St. John 17:20-26

WITH US: St. Matthew 18:15-20

IN THE HOLY

COMMUNION: St. John 6:53-58

IN MUTUAL FRIENDSHIP: St. John 15:12-16

THROUGHOUT THIS

LIFE: Ephesians 3:14-19

THROUGHOUT ETERNITY: Revelations 21:1-4

IV. PRAY DAILY: For grace to practice the Presence of God.

V. RESOLUTION: I resolve by His grace, to continue Christ's faithful soldier and servant unto my life's end.

O LORD, support us all the day long, until the shadows lengthen and the evening comes, and the busy world is hushed, and the fever of life is over, and our work is done. Then in Thy mercy grant us a safe lodging, and a holy rest, and peace at the last. *Amen.*

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THE WITNESS

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NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

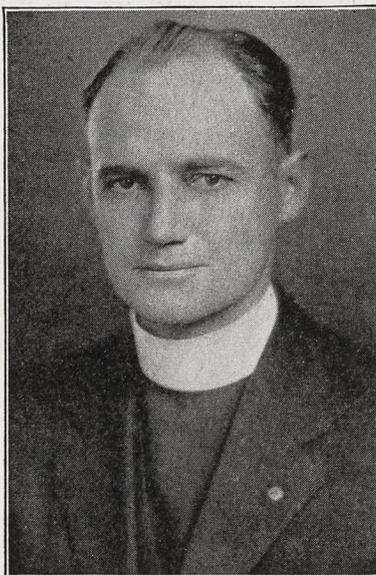
Edited by W. B. SPOFFORD

Now we have the word of the Institute of Social and Religious Research for the statement that there are too many ministers, based upon a scientific investigation. "The ranks of the unemployed are already swollen by an army of many thousand superfluous ministers. At the same time there is also a considerable surplus of poverty-stricken churches; so that if theological seminaries turned out more ministers annually than they do, the new pastors would find no churches that could offer them a decent livelihood." This from a report by Professor May of Yale, after a study made for the Institute with a capable group of assistants. The report finds that in the United States "there is an excess of at least 85,000 feeble churches which are unable to support the full time services of either a trained or untrained minister." What's more, most of the ministers have had inadequate training; only about a quarter of the churches are employing seminary graduates as ministers, and less than one-sixth are employing ministers on full time who have received both a college and a seminary training. The general educational level of the ministers, declared Dr. May, has been declining for the past hundred years.

Their findings indicate that a church must have about 350 members in order adequately to support a well-trained minister, and that only from 10% to 13% of the Protestant white churches meet this standard.

There are a lot of other snappy facts set forth in the report, all indicating that we are in a bad way indeed; too many trained men for the number of churches that can properly support them; many thousands of trained men without churches, to say nothing of still more thousands of untrained men who have been ordained. And topping it all is the fact that the seminaries are turning out trained men faster than they can be absorbed.

However in reading this it is worth bearing in mind that the report is on "Protestant Churches" with no details as to the various denominations. There has been a bit said recently about standards in our Church, but there can be no question but that they are, comparatively, extremely high. And it is also true I imagine that few of our men are unemployed—hardly ten per cent of the ordained men I should guess. As for training, certainly a vast major-



CYRIL BENTLEY
He Tours the South

ity of Episcopal clergy have both college and seminary training.

* * *

The Convocation of the Philippines

The convocation of the Philippines met in Manila recently and listened to men, in charge of stations scattered throughout the Archipelago, state over and over again that they could not possibly cope with the increased work and additional opportunities without augmented staffs. After hearing all the reports and after pruning the list as much as possible, the delegates decided that the work required the appointment of five more American priests, two Chinese priests, five American lay helpers and twelve natives or Chinese lay helpers and financial grants for building or equipment that would cost \$102,250. "This does not pretend to satisfy the needs of the district," writes the Rev. Clifford Nobes, missionary at Sagada, "for it amounts to only about one-fifth of the original requests on the Advanced Work Program. It includes only those needs that are essential to the efficient carrying on of the present operations of the Church out here." Well of course the news that they received from us here in America wasn't particularly encouraging. To again quote Mr. Nobes:

"Our meetings this year were marked by a feeling of disillusionment. We realize full well how the Church at home is suffering, but we cannot help but feel that when the National Treasurer has to report at the end of the year that collections are a half a million in arrears that there is something rotten in the affairs at home. Our work is continuing to expand on all fronts and we

need more staff members, more money, more equipment, but all we get is news of increased cuts in already inadequate apportionments."

Because they know that they cannot depend upon us for their entire support the Convocation took two important steps. The first was the acceptance of a procedure governing the admittance of trained natives to the ministry of the Church. This procedure sets forth a five-year training course open to natives of the Philippines who have completed a four-year High School course. During the five-year period they will spend three years in study and two years in field work under the direction of a priest. There are already about a half a dozen natives looking forward to Holy Orders. Eventually, a native ministry will relieve the Church at home of the necessity of supplying higher salaried American priests. The second step was in the direction of increased self support. Convocation voted to continue its apportionment of \$1250 to the National Church, and in addition to raise at least one-tenth of this amount for local missionary work. For the past few years the District has overpaid its apportionment, but this is the first time that it has accepted the responsibility of raising more than is asked. The amount may seem small, but the Church in the Philippines is made up largely of poverty-stricken primitive people.

* * *

Why the Good Friday Offering?

A depression that has lasted twelve hundred years, instead of five merely, offers one of the most appealing reasons for the work of the Anglican Communion in the Holy Land. After these many centuries of Moslem rule the need for help in restoring spiritual and intellectual life is obvious. In a total population of something over 1,000,000 there are more than 90,000 Christians, and the majority of them are of the Eastern Churches Orthodox, Armenian, Syrian, and others. The sympathetic Anglican Church which refrains from proselyting among them can best assist in their restoration.

A native Anglican population offers another reason for the presence of the Anglican Church. These are mostly converts from Islam and Judaism; together with British and American residents, the Anglican group is over 5,000. Anglican work among all these, with a staff of thirty-five clergy and numbers of lay workers, native and foreign, includes over forty churches and missions, seven hospitals, fifteen schools. Assistance is also given to Eastern seminaries and schools.

Work among Moslems is mostly

in the initial stage of removing blind prejudice against Christianity. Here the medical and educational work help immensely.

Work among Jews has gone on for more than a hundred years. Some congregations have old Hebrew Christian families among their members. Evangelism and education go hand in hand here.

The Good Friday Offering, which is America's chief contribution in the world-wide Anglican support of all this work, amounts to less than one-eleventh of the total which is something over \$200,000 a year.

* * *

The Restoration of Bishop Jones

Presiding Bishop Perry, according to *The Living Church* and to newspaper accounts which have not been denied, has ruled that Bishop Paul Jones, resigned Bishop of Utah, has a right to a seat in the House of Bishops. The hitch seems to be whether the Presiding Bishop has the authority to give any such ruling. In 1918 Bishop Arthur C. A. Hall of Vermont, at that time the chairman of the commission on canons of the House of Bishops, handed down an opinion that there was nothing in the constitution and canons of the Church that allowed a seat or a vote to a bishop resigning for any reason other than age or infirmity. This opinion was concurred in at that time by other authorities on such matters. In 1927 Mr. George Zabriskie, then chancellor of the diocese of New York, was requested to review the case by Bishop J. G. Murray, then the Presiding Bishop. Mr. Zabriskie's opinion concurred with that previously handed down by Bishop Hall. If these opinions by authorities represent good canon law, the question immediately arises by what authority Presiding Bishop Perry can set aside the constitution and canons of the Church in order to restore Bishop Paul Jones.

We want Paul Jones restored legally, not merely given a seat by courtesy, which in our opinion is all that this "restoration" by the Presiding Bishop means, if indeed he has the legal power even to do that. As a matter of fact the House of Bishops has always granted Bishop Jones a seat by courtesy whenever he has appeared there since he resigned.

* * *

Men Turning Toward Religion

Canon B. I. Bell, addressing the Churchmen's Club of Rhode Island, declared that leaders of thought throughout the world are today turning toward Christianity. Science admits it can explain nothing, so scientists are turning to religion. The Church should capitalize this new at-

titude, but we have few in our Church who are capable of understanding it, says Dr. Bell.

* * *

Church Services in Down-town Store

Noonday services are being held in a store in the heart of the retail district of St. Paul, Minnesota, the last three weeks of Lent—held there because they want to reach shoppers and office people and there is no centrally located church. The speakers are Bishop Keeler of Minnesota, Bishop Spencer of West Missouri, and Bishop Ablewhite of Marquette.

* * *

Church Boys to Join Grenfell

Gray Temple and Jack Shephard, members of the Y. P. F. of Rhode Island, heard Dr. Grenfell speak not long ago on his work in Labrador. They were enthused, interviewing the missionary afterwards to find out what they could do. Grenfell told them there was distress among the natives and that it would be nice if Church groups would "adopt" families. The boys set to work on this with some success. But that was not enough. They wrote Dr. Grenfell to ask what else they might do. As a result both of them are to go to Labrador this summer to work in the mission.

* * *

Churchman Elected Federation President

The Rev. Charles P. Deems, rector of Trinity, San Francisco, was elected president of the Church Federation, an interdenominational organization, at the annual meeting recently.

* * *

Pilgrims' Pavement Dedicated in New York

The Pilgrims' Pavement of the Cathedral of St. John the Divine, New York, was dedicated on March 11th by Bishop Manning. The work has taken about eight months and has given employment to seventy-five men. The money for it has come, in the main, from those visiting the Cathedral from all parts of the world. When additional funds are available the pavement will be extended through the crossing and the transepts. At present it covers merely the nave. It is a great work of art, considered the equal of the finest pavements to be found in European cathedrals.

* * *

Relief Worker Addresses Churchmen

Russell P. Walker, New Jersey relief worker and officer of the CWA, addressed the social workers' fellowship of the diocese of Newark on March 6th at Grace Church, Orange.

Quiet hour before, conducted by the Rev. E. L. Cook of Jersey City.

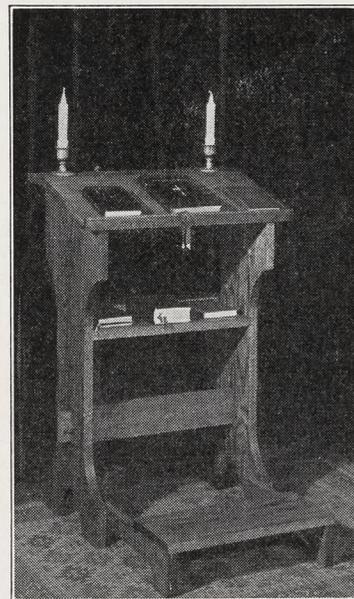
* * *

A Lenten Crusade for God

All Saints', Providence, has been calling its response to the Church-Wide Endeavor "A Lenten Crusade for God." At the close of the teaching mission given by Canon Bell, the parish was divided into two armies and mustered into Christ's service, one called the Juniors and the other Seniors. To be a crusader it is necessary to obey instructions given in the leaflet, "The Living God," attend public worship regularly, keep spiritually fit by receiving Holy Communion, practice self-denial (in particular using the denial offering en-

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velope), read at least one of six books recommended, bring someone for confirmation, interest a stranger toward God and church.

* * *

Canon Streeter at Seabury-Western

Canon Streeter of England, distinguished theologian, is to deliver the 1934 Hale Sermon at Seabury-Western Theological Seminary on March 26th on the subject "The Church and Modern Psychology." Canon Streeter was recently made Provost of the Queen's College, Oxford, where he has taught for a number of years. While visiting here he is to lecture also at Union, Colgate-Rochester and Harvard, and is to be the speaker at the Chicago Sunday Evening Club on the 25th.

* * *

Ted Mercer Conducts A Mission

Ted Mercer, lay missionary, conducted a mission the week of February 25th at the Redeemer, Sayre, Pa. He also spoke in the schools and the work shops, and did a real job I am told.

* * *

Noonday Services At Wilkes-Barre

Notables of various churches are the speakers at the noonday services held at St. Stephen's, Wilkes-Barre, the Rev. F. L. Flinchbaugh, rector; the Rev. Albert W. Beaven, the president of the Federal Council of Churches; the Rev. J. V. Moldenhower of New York, Presbyterian; the Rev. Ralph W. Sockman of New York, Methodist; the Rev. Henry H. Tweedy of Yale; Bishop Rogers of Ohio; the Rev. Karl Reiland of St. George's, New York and Bishop Sterrett of Bethlehem.



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PRESS WEEK

THERE recently appeared in these columns a news story of a "Press Month", an annual event in the Roman Catholic Church, with Bishops, Priests and Laymen combining to get a Church weekly in the homes of all of their people. We would appreciate a Press Week. Rectors, we are aware, have many things to do, particularly during Lent. However may we suggest that an organization or an individual be appointed in your parish to solicit subscriptions for THE WITNESS, particularly if your parish is one that uses the Bundle Plan only for the Lenten Season. The price of the paper for a year is \$2, and the organization or individual representing us is to deduct 50c from that amount as a commission. An informed parish is an active one—and the regular reading of a Church weekly by your people is one way to keep them informed. Either continue the Bundle Plan or make an effort to have the paper mailed directly into the homes of your people each week, please.

College Girls Condemn War

One hundred students of William Smith College, Church institution, recently sent letters to President Roosevelt and to their representatives in Congress and their Senators, declaring that "We are so firmly opposed to war that we do refuse our support in any form—the only ef-

fective prevention of war is non-participation". Then they wrote letters to the student bodies of six hundred colleges and universities telling them of the step they had taken and urging the immediate support of the students of the nation. What's more they also wrote 125 colleges in foreign countries, seeking thus to make the movement international in scope. The entire movement is the result of student initiative, the girls themselves putting up the cash for the postage.

* * *

Presiding Bishop Suggests Corporate Communion

A corporate celebration of the Holy Communion on Passion Sunday is a suggestion made by the Presiding Bishop to the other Bishops, for them to extend to their clergy as they may wish to do, for the purpose of bringing to a corporate act of worship the many enterprises initiated in parish and diocese as part of the Church-Wide Endeavor. Passion Sunday, March 18, Bishop Perry says, "would seem to be a fitting time to bring together our people for the rededication of their lives to God's purpose and for a united approach to the contemplation of our Lord's passion and resurrection."

* * *

Chicago Hears About War

Chicago heard about war last week. First of all Dr. T. Z. Koo, Chinese educator and officer of the World Student Christian Federation,

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told large crowds that war was imminent in the Orient. Then along came Dr. Luther Gable, formerly head of the department of radium and heliology at the Detroit Institute of Technology, who spoke of the possibility of utilizing the cosmic ray, which, he said, would soon be possible. Then there will be radium driven and radio controlled airplanes, without the need either for fuel or pilots, that will be equipped with a cosmic ray reflector to level fortresses, destroy factories and munition stores. Put them to work, he said, and there won't be enough people left after the next war to sign a peace pact.

* * *

What Colleges Do To Students

What influence on the life of Catholic, Protestant and Jewish students is exerted by the state universities? Is college life friendly or hostile to religious faith? These and similar questions are answered in a recent study on state university and college campuses in the area west of the Rocky Mountains conducted by Dr. Philip A. Parsons of the University of Oregon and instituted by the North American Board for the Study of Religion in Higher Education.

Based mainly on a student survey drawn from 7,500 questionnaires returned from the 15,000 distributed in the twelve cooperating institutions, the report postulates the following conclusions: The effect of high school experience upon religious beliefs is to "disturb" and "reshape" rather than strengthen them. The percentage of church and synagogue membership holds up well during college years. Fifty-five per cent of graduate students claim church membership as compared with sixty per cent of freshmen. Ninety per cent of all students retain their belief in God in some form or other. The majority of students held definite religious beliefs when they entered college or university, but one-third of these reported that their religious beliefs had been "disturbed" since entering college. In college, as in high school, biology

and other physical sciences are more influential than any others in the disturbance of religious belief, followed by philosophy, psychology, sociology, history and literature. The large majority of students do not believe participation in some organized religious activity is vital to their religious life.

Out of 4,180 such students who were asked "how should one's religious conviction show itself", the replies were as follows: moral conduct, 2,709; good citizenship, 1,809; social service, 983; public service, 608; social reform, 246.

* * *

Bishop Jenkins Visits Seattle

Bishop Jenkins of Nevada pontificated and preached at the solemn eucharist of the Catholic Club of Seattle, held recently at St. Clement's. The service was attended by about three hundred.

* * *

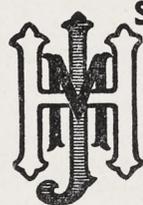
Binghamton Rector Has Anniversary

The 20th anniversary of the rectorship of the Rev. T. J. Dewees was celebrated on Sunday last at Christ Church, Binghamton, New York. Bishop Fiske was a visitor, preached and confirmed a class. Mr. Dewees preached an anniversary sermon and there was a reception in the parish house in the evening.

* * *

Wants Children Taught Tolerance

A bill has been introduced into



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the Assembly of New York which, if passed, would require all schools to give courses in tolerance. Assemblyman Schanzer who introduced the bill says: "Children should be taught that the character and integrity of each individual is all that counts; that social station, difference of ancestry and religious belief, should not lead to prejudice or discrimination."

* * *

Churchman Support Appeal For German Relief

The minister's association in Plainfield, N. J., is aiding the drive there for \$3,500 for the aid of German Jewish refugees. They also

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passed a resolution calling upon the United States Senate to call upon the German Reich "to restore to its minority groups the civil and political rights of which they have been recently deprived." A pretty gesture, but of course the Senate will do nothing of the sort since nations do not interfere in each other's internal affairs.

* * *

Bishop Fiske Nails The Man

At the recent meeting of the Church Mission of Help, Bishop Fiske made a slip of the tongue for which he apologized later. Instead of reading, in the special Gospel appointed for this service "They brought unto Him a woman taken in adultery, in the very act," the Bishop read "They brought unto Him a man taken in adultery." After the Bishop's correction and apology, the president of the Church Mission of Help declared that she was glad he had made the mistake. "The man has been 'passing the buck' for many centuries" she said, "and I am glad the Bishop 'nailed' him."

* * *

Urge Outlawry of Company Unions

The American Civil Liberties Union has recently sent a memorial to President Roosevelt urging the immediate and complete outlawing of the company unions. Among those signing the statement were Bishop Brewster of Maine, Bishop Gilbert of New York, the Rev. Guy Emery Shipler, editor of the Churchman, and Miss Mary Van Kleeck, Churchwoman.

* * *

Rector Receives Honorary Degree

The Rev. James Bishop Thomas, rector of All Saints, Winter Park, Florida, was honored with a doctor's degree at Rollins College, Winter Park, on February 26th.

* * *

The Church in Various Fields

An interesting Lenten program is that presented by the Rev. Merrill M. Moore, rector of Trinity, Bethlehem, Pa. with a series of five addresses on the Church's relation to various phases of life. The Rev. Paul Cotton on the Unemployed; the Rev. C. Beardslee, chaplain at Lehigh on Students; Mr. Norborne Berkley of the Bethlehem Steel Corporation on Industry; Mayor Peifle of Bethlehem on Government and Miss Margaret Demster of the family welfare association on Social Service.

* * *

Secretary Visits the Pacific Coast

Spencer Miller, Jr., consultant on industrial relations to the depart-

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men of Christian social service of the National Council, recently traveled by airplane from New York to the Pacific Coast and held conferences with church and educational leaders and groups under the auspices of the Carnegie Fund. At Seattle he gave a much appreciated address to the congregation of St. Mark's Cathedral, and also spoke at a meeting of the clergy at the invitation of Bishop S. Arthur Huston. In addition Mr. Miller held a conference with the president of the University of Washington and a group of leading educators called by him.

* * *

President Worships At Washington Cathedral

On the first anniversary of his inauguration President Roosevelt, with Mrs. Roosevelt and six members of his Cabinet, attended the evensong service at Washington Cathedral. The sermon was preached by Bishop Freeman who chose for his theme the transforming spiritual and moral values developed in the people of the nation during the last four years.

* * *

The First Goal Is In Sight

In 1927 the retiring fund for deaconesses was incorporated, a fund which it is hoped will soon grow large enough to serve every deaconess. According to the by-laws, no interest can be used until the principal of the fund reaches \$50,000. It now stands at \$43,746, with the 49th and 50th thousands pledged. A committee of laywomen, headed by Mrs. Goodrich Fenner, is now at work, hoping that they will be able to report at General Convention that the first goal of the fund has been reached. The income from this first \$50,000 will hardly be more than \$2,500 but even that amount, carefully administered, would go a long way to aid a number of deaconesses who are in great need.

* * *

What One Rector Thinks of the CWE

In issuing the Call for the Church-Wide Endeavor the Presiding Bishop and his associates at the Church Missions House presented no program but left it to each diocese and parish to work out their own. Just what it means to one rector may be judged from the following communication which he sent to his parishioners. He asks them to live the Church year each week, and to make the matter quite clear he presents them with "thought subjects," as follows:

Sun. (Advent): happiness—a day for expectant joy which inspires and prepares the experience of the coming week. Be lighthearted and look

on the sunny side of things.

Mon. (Christmas): harmony—a day for thinking and talking health which is rhythm incarnate in the flesh. Be full of vitality and breathe deeply.

Tues. (Epiphany): power—a day for enjoyable expression which flows forth like an electric current. Be

social and converse pleasantly.

Wed. (Lent): activity—a day for building understanding which brings inner light through the discipline of learning. Be mentally alert and let your light shine.

Thur. (Holy Week): freedom—a day for meeting every test of life bravely which establishes victory.

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.

Be strongminded and fearless.

Fri. (Easter): love—a day for rising out of material and personal limitations which become merely incandescent. Be affectionate and of service.

Sat. (Ascension): peace—a day for serene tranquility which gives control over all conditions and circumstances. Be calm and unhurried.

Isn't that just dandy? The great Church of Almighty God was established here upon earth by a crucified Saviour to teach men to "look on the sunny side of things, breathe deeply and converse pleasantly".

* * *

Indians Support Church Program

The Indian field of South Dakota gave more to the Church Program in 1933 than it did in 1932. What's more, proportionately it gave much more than did the White field of the district.

* * *

Newark Church Club Meets

The Church Club of the diocese of Newark held their annual dinner recently, with Mr. F. M. P. Pearse of the standing committee urging full cooperation in making the coming General Convention a success and with the Rev. Luke M. White of Montclair appealing for the re-orientation of our minds to social questions of the day. Both Bishop

Stearly and Bishop Washburn spoke briefly.

* * *

Plans for the General Convention

Plans are very much on the way for the General Convention, though it is not to meet until October.

The Convention will formally open on Wednesday, October 10th. At 7:30 o'clock that morning there will be a corporate Communion for the Bishops and Deputies. Then at 11 o'clock the opening service will begin with massed choirs of a thousand voices singing the processional hymns. The sermon will be preached by the Most Reverend James de Wolf Perry, the Presiding Bishop of the Church.

The vast Convention Hall Auditorium, seating 41,000, will provide a dignified setting for the opening service, for the corporate Communion of the women of the Church, when the United Thank Offering is presented, and for the evening missionary mass meeting, where the offering is announced. For the first time there will be ample accommodation for the many thousands who wish to attend these impressive services.

Haddon Hall, a famous hotel, will be the meeting place for the House of Bishops and the Assembly Hall of the convention building will be placed at the disposal of the House of Deputies. Woman's Auxiliary

meetings are to be held in the spacious Westminster Hall, attached to Hotel Chelsea. For joint sessions, the House of Deputies meeting place will easily accommodate all three bodies and many visitors besides.

* * *

Why Editors Are Thin

John Irwin is a Methodist on the Missionary Education Board, but John W. Irwin is on the Episcopal Church publicity department staff. Duncan Merwin is a non-parochial clergyman. Mervin Wanner is a missionary in Alaska. Irving Evans is a Rhode Island rector and Irving Johnson is editor of THE WITNESS but Irwin Johnson is boys' work director in Michigan, and H. Irving Johnson is rector of Holy Cross Church in New Jersey and H. Irving Louttet is rector of Holy Cross Church in southern Florida. Spencer Ervin is a Pennsylvania diocesan officer, but William Erwin is president of a Church student club in Houston and Erwin Williams is a lay worker in Nevada.

* * *

Bishop Maxon in Florida

Bishop Maxon of Tennessee held a mission at All Saints, South Jacksonville, Florida, from March 4th thru the 7th.

Easter Services

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