

# *The* **WITNESS**

CHICAGO, ILL., MARCH 22, 1934

## CALVARY

*by*

G. A. STUDDERT-KENNEDY

WHEN Jesus came to Golgotha they hanged  
Him on a tree,  
They drave great nails through hands and feet,  
and made a Calvary;  
They crowned Him with a crown of thorns,  
red were His wounds and deep,  
For those were crude and cruel days, and hu-  
man flesh was cheap.

When Jesus came to Birmingham, they simply  
passed Him by,  
They never hurt a hair of Him, they only let  
Him die;  
For men had grown more tender, and they would  
not give Him pain,  
They only just passed down the street, and left  
Him in the rain.

Still Jesus cried, "Forgive them for they know  
not what they do."  
And still it rained the winter rain that drenched  
Him through and through;  
The crowds went home and left the streets with-  
out a soul to see,  
And Jesus crouched against a wall and cried for  
Calvary.





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# THE WITNESS

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## CHRIST AND NATIONALISM

By

ANGUS DUN

WHAT is a nation? One writer offers the following definition, which is probably as good as any: "A nation is a natural society of men, who by reason of unity of territory, origin, custom, and language are drawn into a community of life and conscience."

A nation is normally rooted in the soil, in a particular part of the world. We commonly speak of a nation as a "country". It is a people with a home-land, who have a part of the earth's surface in common. They take their character partly from the land and they come to feel towards that land as members of a family feel towards home.

A nation is rooted in the fact of physical relationship. It may have a more or less distinctive race as its core, but even if it does not, the very fact of living together in the same country will tend to produce a new race. Unless the barriers are very great, as they are between the dominant white race and the depressed black race in this country, people who live side by side tend to inter-marry, and the bonds of physical likeness are joined to the bonds of common soil.

Out of the fact that men live together in particular parts of the world there grows the fact that they come to have a language of their own, customs of their own, common memories and common hopes. Nothing is more central in the making of a nation than common memories and common hopes. We might almost say that a nation is a great community of men with common memories and common hopes. Washington and Lincoln, the Mayflower and Gettysburg belong to us as they can never belong to any other people. Joan of Arc belongs to France, Luther and Goethe and Beethoven to Germany, Sun Yat Sen to China.

A nation is born when a community of men begins to have an individuality of its own and becomes aware that it constitutes a unique web or pattern of human lives. And out of that sense of nationality grows a will to lead its own life, a will to freedom and independence. As Professor Hocking has pointed out, there is a close analogy between the growth of this sense of its own uniqueness on a people and the growing sense of his own individuality in a human individual at adolescence. At adolescence a boy discovers himself, begins in a new

degree to have a mind of his own and a will of his own. He wants to lead his own life and rebels against domination by another life. So a people that has awakened to its own individuality wants freedom and independence. They would rather manage their own affairs badly than have someone else manage them well.

The sentiment of patriotism is the love a people have for their own life as a people, their own country and their own ways, their own heroes and their own hopes for their common future. It is like a man's love for himself or a family's love for its home and its family ways. There is something exclusive about it. A family does not want to be over-run by strangers, let alone bossed by strangers. A nation resents invasion above everything else.

Most of us find it easy to think our own sense of nationality and patriotism is a good thing, just as we find it easy to think our own desire for personal independence and self respect is a good thing. We find it harder to recognize that the sense of nationality and the patriotism of other peoples is a good thing. But plainly if it is good for us, it is good for others. We can not approve of patriotism for Americans without approving of patriotism for Germans and Frenchmen, and even for those troublesome,—to us,—Cubans and Filipinos. The uncomfortable law,—“Do unto others as ye would that they should do unto you,” and the uncomfortable saying about the mote in one's brother's eye and the beam in one's own eye plainly apply here.

I HAVE tried to suggest what we mean by nationality. What then is Nationalism? It might be described as the perversion of nationality. It is patriotism running amuck. It is the nation, claiming to be not only a true object of loyalty and affection, but the highest object of loyalty and affection. It is the setting of national loyalty in the place that belongs to God. We respect a man who respects himself. We rightly fear a man who views himself as the center of the universe and judges all issues according to the way they affect him. In violent nationalism we see the natural and rightful self-respect of a people transformed into vicious self-assertion. When that mood comes over a people it becomes, to use Professor Hocking's words,—“irritable, superior, anxious for its prestige, intolerant

This is the concluding article of the series "Christ and His Rivals in the Modern World."



of division at home, afraid of free discussion, it muzzles its press, it falsifies the teaching of history to its children." We see this ugly temper in Germany today. We see it wherever patriotism runs amuck, in our own country as well as in others. We see it wherever the nation is set up as the highest object of devotion and the arbiter of conscience and the community which claims our absolute allegiance.

We are getting used to the idea that wherever an individual shows criminal or anti-social tendencies, there are other factors at work besides the cussedness of that individual. Society helps to make the criminal. He is not an utterly self-made man. And likewise the international society helps to make the violently nationalist nation. The violently self-assertive man is likely to be a man who has been stepped on somewhere, who has been bullied or repressed or had his pride hurt. If Chinese nationalism is a turbulent thing that boycotts Japanese goods, what is it but the resentment of a people whose home has been ruthlessly invaded by the great powers? If Japanese nationalism is a self-assertive and dangerous force, have we had no hand in creating it by wounding the pride of a people, treating them as an inferior race and insulting them by a discriminatory exclusion clause? Whatever your view as to the past sins of Germany, it is not difficult to see in the violent Nationalism of the Nazis the deep resentment of a people forced to sign at the point of a bayonet an acknowledgement of their sole guilt for the Great War, in which they at least did not believe, and forced to disarm, only to see the victorious powers failing to keep their own promise of progressive disarmament. We are very slow to learn the wisdom of the eastern proverb: "Hatred ceaseth not by hatred at any time, hatred ceaseth only by love."

WHAT is the Christian attitude towards nationality and patriotism and Nationalism? Must the Christian renounce patriotism and dedicate himself to the destruction of the stubborn fact of nationality? Or is the substance of the Christian judgment expressed in the much quoted declaration of Edith Cavell, inscribed beneath her statue in London, "Patriotism is not enough"?

The answer to these questions can not be found by quoting texts. It must be found through a clear grasp of the meaning of discipleship as expressed in the great commandments: "Thou shalt love God," "Thou shalt love thy neighbor as thyself." On these all else hangs. In the light of these the answer to our question is clear. Christian discipleship does not wipe out our natural love for our country any more than it wipes out our natural love for our own lives or for our families or our friends. It does subordinate all of these radically to our love for God and the human brotherhood.

The Christ who could say, "If any man cometh to me and hateth not his mother and father, he cannot be my disciple," would surely say with the same meaning, "If any man cometh to me and hateth not his own nation, he cannot be my disciple." Christ speaks for God, and God does not yield His throne to any other sovereign. God is the God of the whole earth. "There's a

wideness in his mercy like the wideness of the sea." His law of brotherhood is not bound by frontiers.

The nation that sets itself up as the object of final devotion is usurping the place of God. Ultimately we have only one to serve, namely God, and only one thing to do, namely to serve God. Dr. Mackintosh of Yale was denied citizenship because he reserved the right to decide according to his conscience whether or not he would fight in any war his nation declared. The Supreme Court decided four to three in favor of that ruling. But whatever the law of the land or the decision of the full Supreme Court, every Christian must reserve the moral right to decide in the sight of God whether he will follow the will of his nation. What the nation does to him then is its own affair. But the Church that does not treasure that primary allegiance of a Christian to His God is a Church disloyal to its own constitution.

Nationalism not only conflicts with the claim of God to our final allegiance, it conflicts with the law of brotherhood. Wherever it appears it reasserts the old law which Christ rejected, "Thou shalt love thy neighbor and hate thy enemy." Hitler is speaking in the tones of violent Nationalism everywhere when he writes in *Mein Kampf*,—"the health of the nation is not to be sought in lying phrases about international brotherhood between Negroes, Germans, Chinese, French, English, etc." "The mortal enemy of our nation, France, pitilessly chokes us and robs us of our strength." "No path can be too difficult for us and no resignation impossible, if the final result offers the possibility of overcoming our fiercest hater."

The folly and deceit and cruelty of war is only the end result and the full revelation of a world organized into states which do not acknowledge any allegiance above the nation.

No disciple of Christ can acknowledge that his nation is above the law of brotherhood, which is the will of God. He can only serve his nation as a servant of God and of the community of mankind.

#### FOR CLASS DISCUSSION

1. Describe a nation.
2. What are some of the characteristics of a nation?
3. What is the foundation of patriotism?
4. Do we owe our highest loyalty to the nation?
5. Has the nation, say in time of war, a right to ask us to set aside the dictates of our conscience? Did our government ask us to do so during the last war? How did the Church respond?
6. Discuss the present Church situation in Germany.
7. Are we at all responsible for the situation in Germany?
8. What should be the Christian attitude toward Nationalism? Does it conflict with either or both of the Great Commandments?

## Our Obligation

An Editorial by  
BISHOP JOHNSON

IN FORTY years one learns a great deal about human nature, both the generous sacrifices which some are making and the lack of cooperation which others display. In my judgment it might be a good plan for the Church to enforce a stricter discipline than its temper seems to exert.



There is an obligation for members to support the body to which they belong in proportion to their means. It is most discouraging when members of the Church withhold their support because they dislike the rector, or make drastic cuts in their pledges without in any way changing their style of living. The greatest burden that the Church has to carry is that of the spiritual groundhogs who come out at Easter, see their shadow and go back into their holes for another year, and those ecclesiastical economists who throw the burden of Church support upon their brethren by refusing to bear their own share.

Of course the Church holds back (for fear of humiliating some who cannot give) from bearing down on those who will not give. It is somewhat of a scandal that these supposedly impecunious members can give elaborate social functions, and also expect to take their leave of the Church in expensive funerals. Really we do not fool God or our neighbors, but only our-

selves in our efforts to maintain respectability without sacrifice.

Indifference, insincerity and ingratitude constitute a grave menace to the effectiveness of our witness to the Master. After all it is Christ that we worship and not the local minister. Our baptismal vow is a pledge to serve faithfully in His army and we cannot claim exemption from service because we do not like our officers or are out of step with this or that policy.

The test of our loyalty is to be found in our willingness to do our share regardless of our comfort in the local situation. The whole is greater than any of its parts, and disciples will not produce the fruits of love, joy and peace if they nourish roots of bitterness and weeds of discontent.

Church life is somewhat like touring in an automobile. You do not abandon the trip because the road is sometimes rough and the scenery is not always inspiring.

## THE CHRIST OF COMPASSION

By

NORMAN NASH

IT IS a traditional belief as old as the 6th century that the man who composed the two volumes we know as the Lucan Gospel and The Acts of the Apostles was a painter. Among the treasures of the Boston Art Museum is a charming 16th century picture of St. Luke drawing the portrait of the Virgin and Child. The figures have the tender beauty that marks the infancy story in the third of our Gospels, and the background is as picturesque as the scenes in Acts. But Roger Van Der Weyden's painting rests on fancy, not sober history, which knows the author of these two beautiful books as an artist in words only. The 2nd century was probably right in identifying him with Luke the physician, beloved companion of St. Paul (Col. 4:14); while the 4th century was surely wrong in believing him one of the seventy evangelists of chapter 10 of his own Gospel. As he himself tells us (1:2), he was not among the eye-witnesses of the ministry of Jesus.

The book truly contains a *religio medici*, a physician's faith, for its key-note is compassion for men's sufferings and needs, physical and spiritual. Its author's extraordinary gift of picturesqueness is subordinated to his desire to portray the merciful Messiah, the Christ of the divine compassion. His success is attested by such a well-known estimate as Renan's—"the most beautiful book in the world"—or by Dante's lovely phrase, "*scriba mansuetudinis Christi*," the scribe of the gentleness of Christ. His is the gospel of grace in both senses of that word, for he portrays both the beauty of holiness and the divine compassion on sinners as incarnate in Jesus.

His book begins with the story of God's mercy on the childless Elizabeth (1:25, 58), and His grace to

the humble virgin of Nazareth (1:30). Its first canticle proclaims the triumph of the meek and the might of God's mercy (1:48, 50, 52, 54). Its second sings of merciful redemption (1:68, 72, 74, 77) and the dawn of salvation dispelling darkness and ushering in the day of peace (1:78f).

The child in the lowly manger (2:7), the poor shepherds abiding in the fields, the angelic assurance of God's good pleasure (2:14), and the poor mother's offering (2:24, see Lev. 12:6-8) all bespeak God's loving-kindness to the humble. The devout Simeon, his heart's desire granted, departs from earth in peace (2:29), and aged Anna recognizes that redemption has at last drawn nigh (1:38). The grace of God abides with the growing child (1:40, 52).

Even stern John the Baptist turns from denunciation and doom to bid the multitudes to show mercy on the poor (3:10-11), and the tax-gatherers and soldiers to cease from oppression (3:12-14). And when Jesus stands up to read the scripture in the Nazareth synagogue to his fellow-townsmen, his chosen passage is of a vocation to preach good tidings to the poor, release to prisoners, sight to the blind, and liberty to the oppressed, for such is the acceptable year of the Lord (4:17-19). His own reject him (4:24), but he recalls to them God's mercies of old to Gentiles (4:25-27). The evangelist has already enlarged his readers' horizon to see the wideness in God's mercy, for in his genealogy of Jesus (3:23-38) he does not, like Matthew, stop with Abraham, but goes back to Adam, thus hinting at a redemptive purpose for all the sons of Adam.

JESUS has called himself physician (4:23), so we are not surprised to find him performing many works of mercy, and even working a great miracle for

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



fishermen whose all night toil has brought them nothing (5:5). Truly here is the compassionate physician of both bodies and souls (5:31f), who subordinates even the sabbath to men's need (6:1-11). We see him taking the same compassionate attitude in 13:10-17 and 14:1-6. So appealing is this to Luke that he includes three stories with this one sabbatarian teaching.

Jesus prefaces his discourse to the disciples with healings (6:17-19), and his opening words are of promise to his poor, hungry, sorrowful and rejected followers (6:20-23). At once he bids them imitate God's mercy to the wicked (6:27-38), for love of enemies is to our evangelist the characteristic of God, God's Son and God's children. A comparison of 6:36 (be ye merciful) with Matthew 5:48 (ye shall be perfect) is revealing; and similarly we notice that in telling of the healing of the centurion's servant (7:1-10, Matthew 8:5-13), it is Luke alone who finds room to speak of the Roman officer's affection for his slave (v. 2) and generous love for the Jews (v. 5). Notice, too, the pathos in the ensuing story of the dead man of Nain, "the only son of his mother, and she a widow" (7:12).

The Lord's reply to the inquirers sent by John from his prison makes deeds of mercy the proof of Messiahship (7:19-22), with the climax the good tidings to the poor, echoing the Isaianic prophecy already employed in 4:18. One of the most dramatic stories in the book depicts Jesus the friend of sinners (7:36-50, note 7:34), and the loving devotion of the forgiven woman is the sinner's response to compassion. Tradition has long identified the woman with Mary of Magdala, making "Magdalene" synonymous with "penitent." But since Luke introduces Mary of Magdala as a new figure in the very next paragraph (8:2), this traditional view can hardly be correct. Mary to Luke is not a penitent sinner but a healed demoniac, a figure parallel to the man of 8:26-39, from whom many more than seven demons were cast out. Both the woman and the man were healed, not of moral disorder, but of mental disease.

Mercy is once more the note in 9:51-55; vengeful disciples, eager to call down divine wrath on the inhospitable Samaritans, are rebuked. A Samaritan of a very different sort is depicted in the immortal story of neighbor-love (10:25-37). He that shows mercy fulfills the great commandment of Lev. 19:18. Who can estimate the influence, in centuries past and to come, of this literary and ethical masterpiece? Did any generation need its lesson more than our own, obsessed with racial and national prejudice?

**H**OW deft is the contrast of the little vignette that follows this magnificent scene (10:38-42). It is as homely as an interior of the Dutch painters, and as lifelike. The Master quiets the shrill and exasperated Martha with a sympathetic word that is yet a correction. Sterner are his words to Pharisees and lawyers (the latter Luke's equivalent for scribes). But the offense of the Pharisees is extortion (11:39), and they are taught that ceremonial purity is no substitute for

the love of God made real in almsgiving (11:41f). The lawyers make the burden of keeping the Torah ever heavier, never lighter (11:46). What a damning record of cruelty and blind rejection of God's messengers is theirs! (11:47-51). They will treat Jesus by the same dreadful precedent (13:33), yet how he longs to save them from the doom of their wickedness (13:34)! How he pleads with them at the end of the grand parable of grace (15:11-32), to imitate God's loving forgiveness of sinners, that they too may be forgiven before it is too late. We call it the parable of the prodigal son, but its true climax is in the dialogue between the compassionate father and the dutiful, unforgiving son (vs. 28-32). Why can they not share the joy of heaven over a repentant sinner, restored to his true home? The companion-piece to this marvellous story is 18:9-14: the proud Pharisee does not ask for forgiveness, knowing no need for it, while the penitent publican goes to his house at one with the God of forgiveness. Such a publican is Zacchaeus (19:1-10), for v. 8, whether we understand it as a new resolution or an established practice, is the "bringing forth fruits worthy of repentance" (3:8), instead of relying on racial claim upon God.

Jesus has a sad foreboding that the nation will not turn, and when from across the valley of Kidron he gazes on the beloved city, so beautifully and so utterly blind, it is through tears of sorrow (19:41-44). To him, God's mercy is infinite, but not indefinite. Judgment is at hand for those who with clear conscience turn God's house into a robbers' den (19:46), reject the manifestly divine authority of John the Baptist, already slain, and of Jesus, whose life they are about to take (20:1-19). On an unrepentant and wicked nation doom is pronounced (21:20-23), but it is characteristic of our evangelists' stress on the redemptive aspect even of the Day of Wrath that he alone, unlike Mark and Matthew, adds a word of redemptive assurance at the end of his apocalyptic program (21:28).

**T**YPICAL, too, is the prophecy of doom in 23:27-31, another expression of Jesus' pitying foreboding; he sorrows not for his own pain but for the dying anguish of the nation. One cannot but regret that the judgment of textual criticism casts serious doubt on a verse so sublime, and so characteristic of the Lucan Christ, as "Father, forgive them, for they know not what they do" (23:34). But it is absent in manuscripts of the first importance for our knowledge of the text in early centuries in different parts of the Church, so that its originality is as doubtful as its congruity is sure, seeing that it attributes to Jesus a consistency with his own teaching of the divine compassion, so beloved of Luke.

A passage of equal consistency and with no textual doubt is 23:39-43, assuring the dying thief of God's forgiveness. Luke's readers know that there was joy in heaven over this repentant sinner, this sick soul healed in the last earthly ministration of the compassionate physician of souls, a healer even on His cross.

Luke's resurrection-narrative is all his own, and one



imagines that the scene in the humble home at Emmaus is to most modern readers by far the most beautiful of all resurrection-stories. At the very end, as in Matthew, the disciples receive their commission; but how characteristically different are Matthew 28:18-20 from Luke 24:45-49. The Lucan Christ speaks, not of authority, rite and law, but of a redemptive dying and resurrection, of repentance and forgiveness. His last word is a promise of spiritual power, his last act is to lift his hands in blessing (24:51).

Luke's Gospel is complete, but his literary task is only half done. The sequel is to follow, and we realize that it will tell us how "repentance and remission of sins" were "preached in Christ's name unto all the nations" by men "clothed with power from on high." For the Spirit will fulfill the promise of the Christ of compassion. We, with the disciples of old, continuously bless the God of the everlasting mercy. To many of us, this is the most moving of the four Gospels, the most winsome of the portraits. In its two unique parables of compassion divine and human, Christ speaks to our condition, and reconciles us to God and our neighbor. Here is the wideness of God's mercy, pardoning and renewing us, and calling us to be merciful, even as our Father is merciful.

## The Lenten Call

Sixth Week

### THE COMPENSATIONS OF THE MASTER

I. TEXT: Genesis 15:1—I am thy shield, and thy exceeding great reward.

II. INTRODUCTION: "Prove Me now and see." God will not be outdone in generosity. He loves to be trusted. He gives without measure. Only a calculating and bargaining service is a wrong service to offer Him. The cup of cold water, in His Name, cannot fail of its reward. His reward for faithfulness is increased capacity; His reward for service—greater opportunity of service; His reward for friendship—Himself. To possess Him is to possess all. "He that hath the Son hath life. All things are yours."

III. Bible Readings, Monday to Saturday.

LOVE:	Romans 8: 35-39
JOY:	I St. Peter 1: 3-8
PEACE:	St. John 14: 23-27
WISDOM:	I Corinthians 2: 12-16
POWER:	Acts 1: 1-8
LIFE ETERNAL:	St. John 6: 37-40

IV. PRAY DAILY: "That we may evermore dwell in Him, and He in us."

V. RESOLUTION: "Here we offer and present unto Thee, O Lord, our selves, our souls and bodies, to be a reasonable, holy, and living sacrifice unto Thee."

O GOD, who hast prepared for those who love

Thee such good things as pass man's understanding; Pour into our hearts such love toward Thee, that we, loving Thee above all things, may obtain Thy promises, which exceed all that we can desire, through Jesus Christ our Lord. Amen.

## Let's Know

By

BISHOP WILSON

### LEGENDS

THE Rabbinical literature of Israel was a great mixture. It constituted the "tradition of the elders", some of which was serious and some a collection of legends. The Rabbis took particular delight in compiling fanciful tales about the Old Testament worthies. For instance, here are a few about David.

David is said to have had red hair. Naturally he was quite small in stature but after Samuel anointed him, he grew rapidly until he was as large as Saul. The commentators conclude this must have been so or Saul would never have offered David his armour to wear.

David is said to have possessed the "evil eye" and was able to inflict leprosy upon anyone upon whom he turned his angry glance. When Goliath cursed, he switched the evil eye on the giant turning him into a leper at the same time as he hurled the fatal stone from his sling. Indeed they say that David was a victim of leprosy himself for six months. This conclusion is drawn from a literal contemplation of numbers in the Second Book of Samuel. The account says that David reigned for seven years and six months in Hebron and then for thirty-three years in Jerusalem. But his entire reign is spoken of as forty years. Hence there are six extra months to be accounted for. The legend says that David was a leper for those six months and counted as a dead man, which evens up the total. As a matter of fact the number forty was often used in the olden days as a round number signifying a long time. But people always get into trouble when they try to take Scriptural numbers literally. The legend assigns this leprosy as the reason for the verse in the Psalm "Thou shalt purge me with hyssop, and I shall be clean; thou shalt wash me, and I shall be whiter than snow."

Also they said that David had a lute hanging above his bed turned so that the morning breeze would strike it and produce music. This would arouse him very early, before daylight, and give him a quiet period for studying the Law. That is why he wrote in the Psalm "Awake, lute and harp: I myself will awake right early".

The Rabbis loved to produce stories to account for picturesque passages in the Psalms. There is the one which says "Save me from the lion's mouth; thou hast heard me also from among the horns of the unicorns." It was a poetic way of saying that God had rescued



David from greivous troubles. But the legend tells how David was out pasturing his father's sheep and came upon a sleeping rhinoceros (a unicorn — one horn). Before he knew what it was, he had driven his sheep right up on the animal's back. The rhinoceros awoke, stood up, and David found himself mounting toward the sky. Whereupon he prayed lustily and the Lord sent a lion against the rhinoceros, which became frightened and lay down again, allowing David to slide off and kill the lion. That, so says the legend, is what he meant by the "lion's mouth" and "the horns of the unicorns".

The "shield of David" was the six-pointed star, two triangles intertwined. There were sacred Hebrew letters in the center and on each point. It was a sure protection against fire—it was stamped on a cake of bread and cast into the fire while certain words were recited.

Is it any wonder that our Lord said sharply to the Pharisees—"why do ye also transgress the commandment of God by your tradition?"

## Casual Comment

By

BERNARD IDDINGS BELL

THE two most telling blows at constitutional democratic government and in promotion of Fascism in America this year, have been delivered, one by the legislature of New York State and the other by the United States Senate. Both of these assemblies recently indicated quite clearly that legislative bodies are for the most part to be regarded as jobholding juntas rather than as stewards of the public welfare.

The New York legislature has refused to pass Mayor LaGuardia's economy bill, designed to permit the firing of a lot of political place-holders whose jobs are sinecures, and a cutting of the pay of others. The state Salons made all sorts of pious excuses at not allowing these necessary reforms; but finally they proposed to Mr. LaGuardia that they would pass his bill provided the thousands of "county jobs" were not disturbed. These "county jobs" are jobs connected with the counties which were incorporated into the greater city some years ago—divisions maintained almost wholly on paper and to provide fat jobs for political henchmen. The mayor, wisely, let the newspapers have the whole story. Is it any wonder that membership in the law-making body at Albany is popularly regarded as more of a disgrace to a man than otherwise?

And the Senate passed a bill giving \$139,000,000 to veterans, money saved in the decent reform of veterans' relief by Mr. Roosevelt last spring. The President will, of course, veto it. Why did the Senate do this? Because there are elections next fall and the veterans' vote is organized. The noble Senators cannot afford to offend these vocal boys. Of course the Senate forgot the younger votes, those who came of age between

1919 and 1934, fifteen years,—a lot of people, who do not give a hoot about oiling up the war veterans. These younger votes are not yet organized; but they have their eyes open. They are getting restless. It is such as they who have overthrown the parliaments in half the world, and for the reason that those parliaments have seemed, apparently incurably, to be dominated by venal job-jobbers, intent almost wholly on re-elections, and morally unfit to govern anybody. Is it so in America too? The younger voters are asking.

There are people who insist that America will never go Fascist. We love our liberties too much, it is said. But we do not love our legislators. More and more, we are sick of them. Out of this recent sordid business, LaGuardia and Roosevelt take on new popular glory, protectors of the people against Solonic incompetence and worse. Cannot legislatures, national and state, understand that they, and the system of which they are a part, are on trial before the bar of public opinion, and that no constitution can protect them if they fail to satisfy that stern and impatient jury? The answer to that question seems to be, that they cannot understand that simple fact at all, at all. Whom the Gods would destroy, they first make foolish.

## Hearts and Spades

By

CAPTAIN B. FRANK MOUNTFORD

*Church Army*

IS GOOD FRIDAY coming to have more reverent recognition amongst Episcopalians? There was need for better observance. Christmas and Easter are overlooked by none who call themselves Christians, but the Day of the Cross has had but slight homage from the multitude. Whatever view we may hold of Calvary's accomplishments, we must allow that the Church and the New Testament alike give large place to Good Friday. The Creed leaps from the Cradle to the Cross. The New Testament places less emphasis upon our Lord's birth and life than it does upon His death. Bethlehem and Nazareth are in the program, but it is Jerusalem that is made conspicuous. One-third of Matthew, Mark and Luke, and one-half of the Fourth Gospel, are given to recording Calvary. Apostolic teaching and preaching circled around Christ's death and resurrection. In the final book of the New Testament, not the perfect Man is shown, but the *Lamb standing as it had been slain*.

Some twenty-five times does the title "Lamb" occur in the Apocalypse; the slain Lamb, the enthroned Lamb, the Shephred Lamb, the Warrior Lamb.

Good Friday calls us back to our Agnus Dei. We may not know, we cannot tell how Calvary's Cross a world from sin could free, but somehow in that gigantic mass beneath which Jesus sank, are our sins, and He has borne them away. Calvary's Matchless Offering brought God's love to us, and surely reverent observance becomes us on Good Friday.

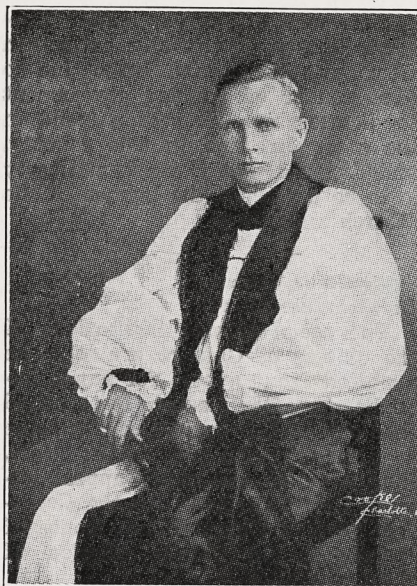


## MINISTERS DEAL WITH THE CHURCH OF THE FUTURE

By GARDINER M. DAY

In the winter number of that excellent quarterly, *Religion in Life*, Dr. Warren W. Pickett, of Detroit, in an article entitled "Is Worship an Escape?", observes that one of the great needs of our Protestant Church at the present time is that of liturgies and prayers which express the religious feelings and beliefs of the modern man in phraseology which is perfectly natural to him. In case any of our readers do not know this quarterly, it may be of interest to remark that the Rev. Professor Howard Robbins, of the General Seminary, is one of the editors and the Bishop of Massachusetts has an article on "The Devotional Life of the Minister" in this number.

A volume has just come out which is a recognition of this need cited by Dr. Pickett. Dr. Morgan P. Noyes, minister of the Central Presbyterian Church of Montclair, N. J., has gathered together in a volume entitled *Prayers for Services* (Scribners, \$2.50) a remarkably fine collection of prayers. He has divided these prayers under six general headings—"Calls to Worship," "Confessions," "Petitions," "Invocations," "Thanksgivings," and "Intercessions." In addition, there are a good many sections of prayers for special occasions, as for example suggested prayers to be used for the choir before the service or for a funeral service. Dr. Noyes has by no means limited himself to modern prayers but has gone back in many cases to the original source books out of which our own *Book of Common Prayer* grew, such as the *Leonine Sacramentary*. An idea of the comprehensiveness of the book and its method is given you if I note that under "Prayers of Confession" we find prayers from Albinus Flaccus Alcuinus, the *Leonine Sacramentary*, three from the *Book of Common Prayer*, two from the *Presbyterian Book of Common Worship*, prayers from the *Congregational Book of Church Services*, the *Church Service Society's Book of Common Order*, and fifteen other prayers by modern Christians, two of whom are Episcopalians, namely, Dr. Samuel McComb, of Nice, France, and the Rev. Elmore McKee, the rector of Trinity Church, Buffalo. It is impossible to review a book like this. We can only say that the book contains hundreds of exquisite prayers, heartily congratulate Dr. Noyes on a worthy compilation, and observe that the usefulness of the book is greatly enhanced by some exceedingly helpful



BISHOP PENICK  
To Preach at Church Congress

indices, which enable one to look up the prayers by their first lines, authors, sources, or topics.

*The Church Looks Ahead* is the title of a volume edited by Charles E. Schofield which purports to be an analysis and a forecast of American Protestant Christianity (Macmillan, \$3.00). The book itself is divided by the author into three sections headed "The Mission of the Christian Movement," "The Message of the Gospel," and "The Method of Organized Christianity." Under these three headings, almost everything connected with the church is touched upon, from personal religion to church architecture. Although the book boasts that it is looking ahead, the major portion of it is looking backward, and very little space is actually given to the future. Most of the chapters trace a development of particular aspects of Christian work or thought, analyze the situation to date, and then add a paragraph or two of speculation about the future. Although the chapters are contributed by many well known men, such as Dr. Lynn Hough, Dr. Ralph Diffendorfer, and Dr. Albert E. Kirk, the chapter which impressed me the most is one on personal religion, by Raymond Calkins, the minister of the First Congregational Church in Cambridge, Mass. Dr. Calkins quotes a couple of comments on the necessity of the church which are particularly interesting in view of the modern trend of thought on this subject. "No less a keen and independent thinker than T. S. Eliot has written: 'Unless by civilization you mean material progress, cleanliness, etc. . . if you mean a spiritual

(Continued on page 15)

## NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

The 1934 meeting of the Church Congress is to be held in Philadelphia on April 17-20, with the Bellevue-Stratford Hotel as headquarters. The first session is on the evening of the 17th when the subject is "What should be the relation of the Church to the NRA," with the Rev. Floyd Van Keuren, social service secretary of New York, leading off, followed by the secretary of the Church League for Industrial Democracy. The annual corporate communion is the following morning, with Bishop Taitt as celebrant, and Bishop Penick of North Carolina as preacher. That afternoon the subject is "In what sense do we wish Christendom to be reunited? Is unity of organization essential?" The papers are to be by the Rev. Robert S. Chalmers of Baltimore and the Rev. Theodore R. Ludlow of South Orange, New Jersey. That evening the session is to be on "What is the relation of the Church to social change," with the executive secretary of social service of the National Council, the Rev. C. Rankin Barnes, contending that "It is making a vital contribution," whereas the Rev. W. Spear Knebel, formerly social service secretary of Long Island, and now the rector at Woodside, L. I., is to contend that the Church "is merely adjusting itself."

Problems of the ministry will be discussed on Thursday morning as follows: "Admission" by Bishop Washburn of Newark, "Placement" by the Rev. B. H. Reinheimer, executive secretary of the field department of the National Council, and "Retirement" by Bishop Capers of West Texas. There seems to be nothing on the program for that afternoon which possibly means that the boys are going to see the Athletics take on the Yankees in the opening series of the 1934 baseball season (spring is just around the corner even if prosperity isn't). Thursday evening's subject is "Clergyman, General Physician and Psychiatrist: How should they work together," with the Rev. Percy C. Kammerer of Avon School speaking as the parson, Dr. William Darrach, College of Physicians and Surgeons, as general physician and Dr. Helen Flanders Dunbar of the Columbia University Medical Center, winding up as the psychiatrist.

Friday morning: "The Protestant Emphasis; Why we need it. The Catholic Emphasis; Why we need it" with the Rev. Ralph S. Meadowcroft of Rye, N. Y., speaking as the Protestant and the Rev. William M. V.



Hoffman Jr. of the Cowley Fathers presenting the Catholic viewpoint. The final session is to be Friday afternoon when the Rev. Donald B. Aldrich of New York will read a paper on "Awareness of God."

\* \* \*

#### Little Rock Parish Has Anniversary

Christ Church, Little Rock Arkansas, was organized on March 17th, 1839 by Bishop Polk. So last Sunday a great service, commemorating the 95th anniversary of the parish, was held at which a five-year program was launched which will culminate with a 100th anniversary celebration in 1939. The lot on which the first church was built, and on which the present building stands, was purchased by Bishop Polk with money out of his own pocket. That church was destroyed by fire, with the present beautiful church being consecrated in 1901. Bishop Gailor of Tennessee preached the sermon at that consecration service. He also preached the sermon last Sunday. It is also interesting to note that the special centennial hymn is one that Bishop Gailor composed, adapted for use at Christ Church by the rector, the Rev. W. P. Witsell. Features of the five-year plan include 100 presented for confirmation each year; increased attendance at services; Bible classes; payment of the debt on the parish house; endowment.

\* \* \*

#### Archbishop of Canterbury to Broadcast

The Archbishop of Canterbury, the Most Reverend Cosmo Gordon Lang, has accepted the invitation of Bishop Manning of New York to broadcast a devotional address on Good Friday from England over a nation-wide hook-up. The address is to be delivered at 4:45 eastern time. It is hoped that Church groups will gather for the broadcast in guild rooms and Church clubs.

\* \* \*

#### Negro Speaker at Church College

Mr. William Pickens of the National Association for the Advancement of Colored People was the speaker at an open forum, sponsored by the Christian association of William Smith College, Church college for girls. The association of Hobart, college for boys, cooperated.

\* \* \*

#### Editor Hits at Crooked Politicians

Crooked politicians do more harm to society than do all the convicts that are behind bars, according to Bishop Irving P. Johnson, speaking at the noonday services last week at the Garrick Theatre, Chicago. The Church and her laymen hold the only lasting solution to present-day diffi-

culties, according to our editor. Personal liberty is virtually extinct in Germany, Russia and Italy, due to a surrender of popular government to dictatorship. He sees a trend in the same direction in this country, and declared that if personal liberty is to be preserved the laymen of the Church must do it.

\* \* \*

#### Appeal for Social Service Institutions

The social service institutions of the diocese of Chicago are to make a united front appeal for funds immediately after Easter. It is hoped that out of this beginning will come a permanent plan for united effort, thus avoiding the many appeal letters. The institutions are the Cathedral Shelter, Chase House, House of Happiness and Church Mission of Help.

\* \* \*

#### Trek for the Cause of Christ

An international team of the Oxford Group (Buchmanites) arrived in New York on March 15th, headed by the Rev. Frank Buchman, and according to their official publicity sent out from Calvary House, New York, is "on a trek for the cause of Christ." Meetings were held in New York on March 15th and 16th, the first in the Salvation Army Auditorium and the other in the grand ballroom of the Waldorf-Astoria. They are "Apostles in Modern Dress" out for "Revolution by Consent," according to their news release.

\* \* \*

#### Pence Saves Assyrian Work

The bishop's pence has come to the rescue of the Church's Assyrian mission in Chicago. The sum of \$1,000 from the fund collected in the little tin boxes has been allocated to this work which otherwise would have to close.

\* \* \*

#### New Parish House at Radford, Virginia

Bishop Jett of Southwestern Virginia consecrated a new parish house at Grace Church, Radford, Virginia on March 4th, and also several memorials. The parish house contains five well equipped class rooms, two robing rooms, kitchen, and large auditorium.

\* \* \*

#### Sam King Donates Twenty-three Jack Rabbits

Sam King is a member of St. Gabriel's Indian Mission at Brien, North Dakota. He wanted to do something for his church but he lacked cash. However he had a gun so he went out and popped off 23 jack rabbits which he carted over to St. James Mission, Cannon Ball, and sold for 20c apiece. The \$4.60 he

sent to the archdeacon of the Indian Field to be credited on the St. Gabriel's quota for the General Church Program. He started something for the entire congregation is now out after jack rabbits to raise money for the Indian Convocation. I would say that it was a good idea if I didn't feel so sorry for the rabbits.

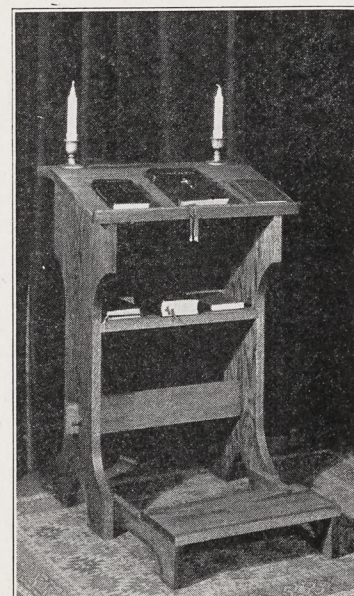
\* \* \*

#### One Way to Keep Warm

It has been very cold this winter throughout New England. When the thermometer dropped to its lowest point, the Redeemer, Providence, R. I., arranged for a lecture by a representative of a steamship company, giving him instructions to illustrate his talk with plenty of views of

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palms, coconuts, crocodiles and natives running about a la Ghandi.

#### A New Sort of Marker

Grace Church, Baldwinville, N. Y., is to have a marker stating that it was the first church in the country to be lighted by electricity.

#### Seek Funds for College Chapel

The Rev. L. A. Wilson, Bryan, Texas, is seeking funds with which to build a chapel at A. and M. College, where there are 100 boys who are members of the Episcopal Church, with thirty others who express a preference for us. The church already owns land upon which the chapel will be constructed.

#### To Join Faculty of Theological College

The Rev. Lawrence Rose, formerly a tutor at the General Seminary and more recently a missionary in Montana, has been appointed to the faculty of the theological college at St. Paul's University, Tokyo, Japan. He is sailing this month.

#### New Church School Worker in Southern Ohio

Miss Emily Aldrich, a recent graduate of Teachers' College, Columbia University, has been appointed field worker for Church Schools in the diocese of Southern Ohio.

#### Rector Will Stay Where He Is

When you are pondering over "God Save the Church," the recent article that caused such a to-do, you might take in this bit for consideration. A clergyman of the diocese of Central New York was called to a parish at a salary of \$5,000. He very promptly turned it down in order to

stay on his present job which pays \$1,800.

#### Parish House Becomes a School

The public school at South New Berlin, N. Y., was completely destroyed recently by fire. The parish house of St. Matthew's Church was therefore turned over to the school board at a nominal rental, and is now the public school of the town.

#### Students Discuss Religion and Life

Three students from the Virginia Seminary went to Trinity, Morgantown, W. Va., recently and ran a symposium for the students of the state university, located there, on "Religion and Life." The students were VanDyke, Sydnor and Moss, with the latter also speaking for Protestantism at a symposium held at Newman Hall, Roman Catholic student center, along with speakers representing the Roman and Jewish faiths.

#### Glendale Churches Run Forum

The Presbyterian Church and our own Christ Church at Glendale, Ohio, united in sponsoring a forum in that Cincinnati suburb, running for ten consecutive weeks. Among the speak-

ers: Bishop Paul Jones, Rev. Samuel Shoemaker Jr., Dean Chester B. Emerson, Rev. William Norman Guthrie and Mr. Charles P. Taft.

#### Editor Lectures on Japan

Mr. H. M. Nimmo, newspaper editor and former vestryman of St. Paul's Cathedral, Detroit, was the speaker at the Cathedral Fellowship on March 15th, lecturing on a recent trip to Japan.

#### Enroll in the Church-Wide Endeavor

When Bishop Rogers visited St. Andrew's, Akron, Ohio, on Sunday last more than a third of the communicants of the parish handed in signed cards enrolling in the Church-Wide Endeavor.

#### Bishop Keeler Conducts Quiet Day

Bishop Keeler of Minnesota conducted a quiet day for women at Grace Church, Madison, Wisconsin, on March 7th, with over 100 present. His subject was Modern Discipleship.

#### Youth Still With the Church

Religion among the younger generation is not obsolete if a survey

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Wednesday		
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Saturday		
Sunday		



made at Los Angeles Junior College is any indication. Of the 460 Students interviewed, 328 stated a definite church preference, and a majority professed regular church attendance. The girls led the boys slightly.

\* \* \*

#### Newark Represented in Mission Fields

The diocese of Newark has fifteen workers in the mission fields, including one bishop and one priest. Fourteen of them are in the Orient, with one in the domestic field.

\* \* \*

#### Field Department Meeting in Chicago

Bishops, department heads and representative laymen of the province of the mid-west are to meet in Chicago on April 3-4 under the auspices of the field department of the National Council. The purpose of the conference is to consider the Church's Program and the deficits of 1933 and 1934.

\* \* \*

#### Pray in English, Sing in Hungarian

Trinity Hungarian Mission, South Bend, northern Indiana, is now in that transition state where English is used for most of its services as the younger generation is becoming "Americanized," but the vicar, the Rev. Edwin E. Smith, still inter-

sperses Hungarian hymns for the older people. Fourteen people were confirmed here last year.

\* \* \*

#### Eight Hundred Confirmed in Six Years

St. Martin's, located in Harlem, New York City, was established in 1928 with the Rev. J. Howard Johnson in charge. Since that time 800 persons have been presented for confirmation. It is a Negro parish, with a church too small to take care of the crowds each Sunday, though it seats 1,200.

\* \* \*

#### Brooklyn Parish Faces Extinction

St. Simon's, Brooklyn, N. Y., must either raise \$30,000 within the next few weeks or be sold at foreclosure. As a result of a three day delay in presenting semi-annual interest due on the mortgage last November, the mortgagor insists that the entire obligation was in default. The matter has been fought out in court, and the rector, the Rev. Louis A. Parker, has presented the matter to the Home Loan Corporation and the R.F.C., to no avail. A campaign is therefore on to raise the necessary funds.



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lecture on "The New Testament and the New Era," in the Lenten series offered by the social service department of Rhode Island and given in the parish house of St. Stephen's Church. The gist of Mr. Nash's address was this:

The New Testament still has this good news to offer: It is the will of the Father that His children shall have the Kingdom, but that Kingdom is His Kingdom, not their kingdom. The trouble has been that men have been trying to establish their kingdom and that brought on the wreck.

There are two schools of thought among Christians. One school is defensive and says, it is hopeless, the odds are too great. We are sure to lose but we can take to the catacombs and hold on as long as possible to the precious things that are ours. The other school is aggressive, hopeful, determined. It says we have the things that will save this order and it can never be saved without them. Let us jump into the fight and apply these precious things which are best expressed in the good news of the New Testament.

On February 26th, Mr. Otto Gilmore, head of the committee for leisure time activities of Rhode Island, gave the second lecture in the course, his subject being "The Church and Leisure time."

\* \* \*

**Dr. Fleming Speaks  
In Chicago**

The Rev. Frederic S. Fleming, rector of Trinity Parish, New York, speaking at the noonday services sponsored by the Church Club of Chicago last week, declared that there can be no recovery economically until we recognize the divine plan of the universe.

\* \* \*

**Wellesley a National  
Conference**

Wellesley certainly is a national conference. This year the director will be Bishop Stephen E. Keeler, Coadjutor of Minnesota, and the chaplain the Rev. John Crocker, student pastor at Princeton University. The Rev. Harold Deacon, rector of St. Luke's Church, Malden, Mass., is in charge of providing speakers on the conference for spring meetings. If you want to have this big summer school explained to your organization, better get in touch with him.

\* \* \*

**Noonday Services  
In Jacksonville**

The laymen of Jacksonville, Florida, inaugurated noonday services for three weeks commencing on March 5th, the services being held in a downtown Methodist Church because of its central location. Bishop Wise of Kansas was the speaker the first week; the Rev. W. W. Memminger of

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Atlanta followed and Bishop Morris of Louisiana is to take the last week.

\* \* \*

#### Institute Singers Visit Florida

The Rev. C. E. Bentley, associate director of the American Church Institute for Negroes, together with a quintet of Negro singers, and J. E. Blanton, head of the Voorhees school, have been holding large meetings in parishes throughout Florida.

\* \* \*

#### Bishop Gribbin Visits New York

Bishop Gribbin, new Bishop of Western North Carolina, addressed the women of the Ascension, New York City, on March 13th on the mission work done at Penland. The parish hopes to contribute \$2,500 to this work as a part of its parish quota.

\* \* \*

#### New York Parish Has Work Shop

Grace Church, New York, has a workshop as a practical expression of social service. There men who have been long unemployed are put to work repairing furniture. The type of work done, as good as it is, is not the most important thing, according to the parish paper. The results in stabilizing the character of the men themselves, who come to the shop practically shell-shocked by many months of unemployment and insecurity, are definite and permanent.

\* \* \*

#### Syracuse Ministers Protest Navy Bill

Forty-three ministers of Syracuse, N. Y., have signed a petition protesting against the Vinson navy bill.

\* \* \*

#### Bishop Stewart Ridicules Questionnaire

There have been a couple of items in these notes about a questionnaire sent out by Northwestern University to clergymen dealing with matters of belief. Bishop Stewart of Chicago now comes forward and gives the whole questionnaire a thorough paning.

"It is simply incredible that such questions should be offered as tests of modernism," says the Bishop. "They have nothing to do with what is technically known as modernism. One does not go about hoarsely and excitedly and modernistically announcing that the world is round and not flat. One does not toss back and forth at night feverishly asking whether he dare accept the new theory of Copernicus that the sun moves.

"We have always supposed that intelligent persons could accept their Lord's teaching about hell as about heaven without accepting the poet-

ical scenery of sulphur and smoke on the one hand and pearly gates and golden streets on the other. For the past fifty years or so no intelligent clergyman of the Church has held a theory of verbal inspiration of the Scriptures. And no one with even a whiff of theological learning confuses the cosmic significance of the Eternal

Logos with His mission as the Incarnate Jesus of Nazareth born of the Virgin Mary. Nor has the Church with its theories of the poena sensus and the poena damni ever dogmatized on the character of infernal combustion.

"The answers to these questions do not touch the question of modernism

## 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.



which as even a first-year theological student knows cuts far deeper into the doctrinal vitals of Christianity."

\* \* \*

#### Denver Services in Baptist Church

Bishop Irving P. Johnson is the preacher this week at noonday services being held under Episcopal Church auspices in the First Baptist Church of Denver.

\* \* \*

#### Swedish Services at St. Bartholomew's

Services in Swedish are being held each Sunday evening during Lent in the chapel of St. Bartholomew's, New York City.

\* \* \*

#### Special Sundays for Nyack Parish

March 4th was fathers and sons Sunday at Grace Church, Nyack. The 11th was mothers and daughters, and the 18th was the special day for the "seldoms." Palm Sunday is to be family day.

\* \* \*

#### Rector Has an Anniversary

The Rev. William Porkess celebrated the 15th anniversary of his rectorship at St. Stephen's, Wilkesburg, Pa., on March 4th. He preached on "The Real Test of the Ministry."

### Tragedy of Easter

THE custom of many churches of bringing their services to a climax on Easter Sunday and then virtually letting everything drop has recently been spoken of as "the tragedy of Easter." Easter, the Day of Resurrection, comes this year on April 1st. Pentecost, the birthday of the Church, is on May 20th. This season should be the most glorious of all the year for His Church. Do not let "the tragedy of Easter" hit your parish. Keep things up. And as one means of doing it may we suggest that THE WITNESS Bundle, which so many of you have been taking during the Lenten Season, be continued at least until Whitsunday. If this is impossible we hope that an opportunity will be given your people to subscribe on an annual basis. The price is \$2 a year and a commission of 50c is to be deducted by parish organizations or individuals appointed by the rector to solicit subscriptions.

### MINISTERS DEAL WITH THE CHURCH OF THE FUTURE

(Continued from page 9)

and intellectual coordination on a high level, then it is doubtful whether civilization can endure without religion, and religion without a church.' And even so radical a critic as Edmund Wilson, in commenting upon this statement of Eliot's, agreed that without a church you cannot have anything properly describable as religion. A religion, that is, is bound to incorporate itself in visible form. The spiritual life does not flourish in an atmosphere of pure individualism. The spirit of religion demands some incarnation, some place in history, some social outlet, some fixed tradition and disciples. The soul has two sides: solitary vision or revelation, and then some incorporation of that vision in the actual life of the world. To maintain that personal religion obviates the necessity of any expression of itself in visible and institutional forms, is to run counter to all that we know of religious experience, either in the life of the individual or in the life of the world." To this statement we enthusiastically cry, Amen. But what a task it is to convince the modern intellectual of the truth of it!

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for

### *Laity and Clergy*



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