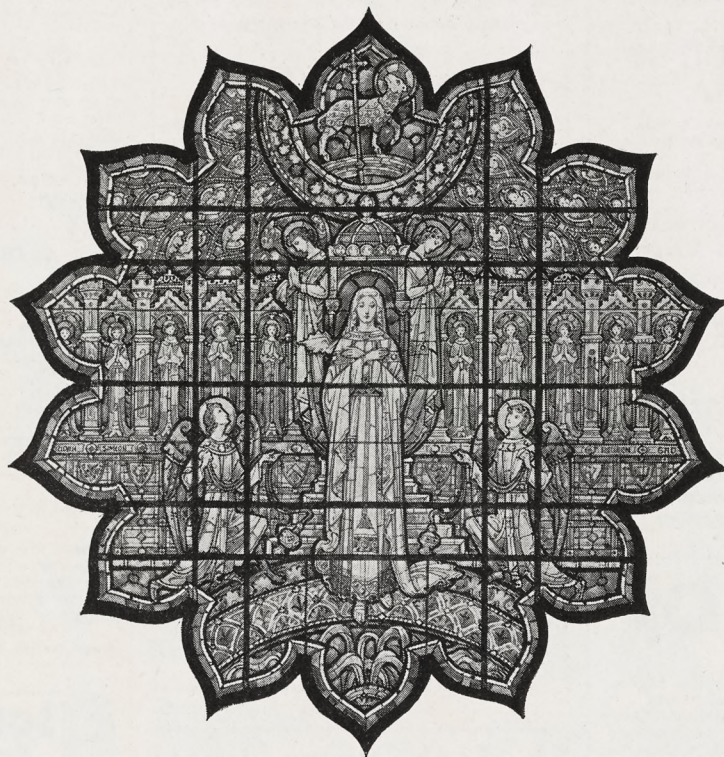


The **WITNESS**

CHICAGO, ILL., MARCH 29, 1934



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THE WITNESS

A National Paper of the Episcopal Church

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Vol. XVIII No. 30

MARCH 29, 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.

IMMORTALITY

By

WILLIAM THOMAS MANNING

Bishop of New York

"WHY", St. Paul asked Agrippa, "should it be thought a thing incredible with you that God should raise the dead?" St. Paul puts his finger at once upon the all important point. He brings God into the argument. Our belief in the future life depends upon whether in any real sense we believe in God. If God is a reality to us we shall not be in doubt as to the life hereafter.

For Christians there is no question as to the fact of immortality. All Christians, all who believe in Christ and His Gospel, believe in the future life. The Christian Church throughout the whole world proclaims its faith in those sublime words of the Creed "I look for the resurrection of the dead, and the life of the world to come."

The suggestion is sometimes made that all people of intelligence, or all real scholars, have given up their Christian belief, but a mere roll call of the Christian scholars and thinkers of the world would be sufficient answer to a statement of that kind. And we must remember also that the deepest things of God and the human soul are often hidden from the wise and prudent of this world and revealed unto babes. Much depends upon our faithfulness and sincerity in our prayers to God. There is no such thing as religion in any true meaning of the word, without prayer. Our prayers are the true test of whether God is real to us. What we need, all of us, is not merely to argue about God, that does not get us very far, we need to realize our relationship to Him, and to kneel reverently and humbly in His Presence.

It is quite true that we cannot prove the fact of immortality by logical demonstration, but this does not in the least detract from its credibility, as of course we all know. None of the great ultimate facts of life can be proved by argument, but all sane people accept them nevertheless. All material science relies ultimately on assumptions which cannot be proved. Science acts on these assumptions, and accepts them as facts, because they fit in with all that we know of the universe.

It is so with the fact of immortality. It fits in with all that we know of God, of the world, and of ourselves. It gives us the key to our whole experience of life, its disciplines, its training and development of

character, its sufferings, its joys and its sorrows. In the light of immortality our life has purpose and meaning. Without that belief it becomes meaningless and inexplicable. It is the lack of belief in a future life which breeds cynicism and despair and paralyzes men's souls with a sense of the futility of human life, and there is much of that feeling in the world today. There is no adequate, or satisfying, or reasonable philosophy of life if we limit our view to our brief existence in this world.

No God, and no future! Then those blessed relationships of love and fellowship which we are forming in our lives here are to end only in blank hopelessness and crushing grief.

No God, and no future! Then where does conscience come from, that voice which speaks within each one of us, and why should we heed it?

No God, and no future! Then the beasts of the field are better off than we are. They are not tormented by hopes and aspirations, by anxieties and regrets, by trials and disciplines that mean nothing. If this life is all that is given to man who can blame him if he says "It is all meaningless—Let us eat and drink for tomorrow we die." Then, why should life not end in a suicide pact such as we recently read of in the case of two students of a great university?

BUT we cannot believe such a creed. Both our minds and our souls refuse to accept it. We believe in immortality because this belief is instinctive and natural to the human soul. It is in all normal men and women though in some it may be temporarily obscured. Always and everywhere men have felt this belief stirring within them. This instinctive longing which God has planted in us cannot be without meaning. Like all other human instincts, like every instinct that we know of in this whole universe, it must have its proper fulfilment and realization.

We believe in immortality because as men rise in the scale of being this belief becomes stronger and clearer within them. The more we develop morally and spiritually the more impossible it becomes for us to believe that death is to end us.

"The resurrection," says Emerson,—certainly not a prejudiced witness—"the resurrection, the continuance of our being is granted; we carry the pledge of it in our own breasts."

"The moral law," Immanuel Kant declares, "contains in it a postulate of immortality."

We believe in immortality because the wrongs, the cruel injustices, the undeserved limitations, and the crimes in this world demand redress, and enlarged and continued opportunity, if justice is to be done, though this does not mean that we are to cease, but to increase, our efforts to set up the Kingdom of God in this world and to get God's will done here on earth as it is in heaven.

We believe in immortality because this belief makes our lives in this world rational and intelligible. It does not explain everything, but it gives us the key to the mystery of life. Our life here is manifestly a training and preparation. We know that we are capable of life far higher and better than anything we have yet attained. It is unthinkable that our training here, mental, moral, and spiritual, has no purpose and is to end in nothing.

It is God our Creator Who has woven this hope of immortality into our souls. And to this hope, which He has planted in us, God gives us the answer—the perfect and complete answer—in Jesus Christ. And what could be more reasonable than that God should do this?

It all comes back to the question whether we believe in God in any real sense. If God is our Father and Creator, Maker of heaven and earth, it is supremely reasonable that He should come to our help and guidance as He has done, and still does, in Christ.

It is Christ Who gives us the answer to that deep longing which God has planted in us. It is Christ Who gives us certainty of the life to come. It is Christ Who says to us "I am the Light of the World. He that followeth me shall not walk in darkness but shall have the light of life", and men are seeing today more clearly than ever that His words are true, and that He is the world's one Hope and Guide.

And when we stand at the graveside, in grief that is beyond any help that men can give, it is Christ, and Christ alone, Who brings us the message that our souls need, and Who speaks the great words "Thy brother shall rise again."

AN EASTER MEDITATION

By
BISHOP JOHNSON

IT IS difficult to think of the calendar without any Christmas or Easter. They represent two great principles without which the world becomes very sordid and life rather meaningless. It is quite the fashion to assert that our belief in God's love and in man's ultimate victory over sin and death are illusions; whereas one is sure that without these notes of faith and hope everything else is an illusion ending in futility. We believe either in a world springing from its own elements or created by divine intelligence. We believe either in a world ending in dust and ashes or one in which love and righteousness will be triumphant. If the belief of a Christian may be an illusion, the alternative is a worse delusion.

So long as the materialist confines himself to criticizing the faith of someone else he is in his element, because it is difficult to criticize the vacuum which he substitutes for Christian standards of faith and practice. In fact when men have scrapped their faith in God's love for us and His purpose for mankind, they have emptied life of the incentive to moral ideals. It is as though you emptied your tank of gasoline and deduced yourself with the idea that, because the machine still runs on its momentum or will coast down hill, there is power left to make the next upgrade. The censors of religion specialize on the fact that, because the gasoline is sometimes defective or the machine is sometimes out of order, therefore we must abandon gasoline as a motive power. And curiously they have nothing to offer in its place.

The disciples of Freudism or of Behaviorism are de-

feated at the start for they deprive the world of any purpose and the journey of any objective. There is no use of trying to run the moral and spiritual machine if there is no where to go and no reason for going there. One is reminded of the mandate of a Roman bishop in the midwest. He read in the press that at a Roman Catholic funeral, the choir had sung the sentimental rhapsody about the "beautiful isle of somewhere". He issued a statement that if on any future occasion a priest should countenance such action the offending priest would find himself in the beautiful isle of nowhere.

THE breakdown of our social structure throughout the world is not due to the failure of the Church, which offers God's grace to those who will seek it, but it is due to the refusal of men to accept the conditions which are essential to love, joy and peace. It makes no difference whether these men are in the Church or on the outside, the truth remains that the Church is not a mechanical device for insuring spiritual progress without the cooperation of man's intelligence and perseverance. As Carlyle has well said, "Indifference is the most ignoble of all vices". It makes no difference whether you are in the conveyance or on the outside, if you have not the intelligence and the industry to use it, there will be no progress. It is an escape mechanism, quite frequently used today, to justify our own inertia by laying the blame upon the Church, which, without man's intelligent participation, is good for nothing but to be trodden under the foot of man.

Judas was within the apostolic body; Caiaphas was outside. They combined to bring about the disaster of Good Friday and were equally culpable; while the spectators of the tragedy who did nothing but gaze on the cross contributed nothing to the cause. Whenever a nation is composed of similar material the result will be the same, whether men are inside or outside the Church.

The remedy which our intellectual friends would substitute for strenuous effort is that of academic analysis. They seem to think that if they can resolve man into his component parts they have solved the problem of human progress. It is as though one would take an automobile to pieces, not for the purpose of repairing the damaged parts, but with the idea that if the machine would not go forward when assembled it might be induced to go when dismembered.

Analysis for the purpose of finding the use of this or that part and possibly adjusting it to the whole machine is constructive, but disintegration for the purpose of substituting the parts for the whole is bound to be inoperative. One can separate water into hydrogen and oxygen, but one does not find the qualities of water in either of the parts when analyzed. The whole is the product of all its parts, but the parts when separated are not equal to the whole. So far as a materialist goes a corpse has in it all the parts which can be dissected, but you can't reproduce the living man by re-assembling them. Man may be made up of sex impulses and religious delusions and ego complexes, but when the man is alive and acting there is something known as character which cannot be discovered in the separate parts. Of course one can rationalize character out of existence, but one cannot live in the same house with a disreputable character without acting as though he were a reality.

It is just this element that has suffered in our modern chaos. We have divided society into business, education, diplomacy and religion, but they exist as separate entities. Christ came to make of one blood all nations of the earth and to break down the barrier between race and class. Society lacks character when it tries to function in its separate compartments. Christ came to unify society into a kingdom of character. He seemed to be uncertain of the fate of His experiments for He asks whether, when He comes again, He shall find faith on the earth. Faith is confidence and it is built upon character. If Christ came today He would find a disordered world due to the fact that men have no trust in God and no faith in one another.

EASTER therefore can be a dress parade in which case it is a subject for comic opera, or it can be a dramatic expression of joyous love because of one faith in the promises of our dear Lord. The disconcerting thing in our survey of society is not the joyousness of Easter which may be only skin deep, but rather in the indifference to sacrificial lives which so often mark those who join the parade on Easter Day. It was not the mission of our Lord to provide a feast for the masses, but rather to prepare the nucleus of His Church in order that they may be able to comprehend the dimensions of the Christian life

and so be fit to inhabit a kingdom in which righteousness is the essential element.

The Church has been a power plant which has given light, life and love to thousands who have sought these objectives. It has amply demonstrated its power to produce characters who have been the lights of their several generations. It may fail to produce these results in any age or place. But that does not imply that it is a failure. Any power plant is dependent for its efficiency upon the intelligence and industry of those who compose its personnel. It may be that men will scrap the plant as they have in Russia. That may mean that they are as incapable of operating it as they were of operating other delicate machinery. It remains to be seen whether they are able to substitute another permanent source of light, life and love for that which they have wrecked. They have deleted Christmas and Easter from their calendars and have substituted Lenin for the Christ in their devotions and the writings of Karl Marx for Holy Scripture. In these particulars they are fundamentalists and fanatics. They have invoked brute force for man's initiative and terminate a discussion with a concussion. The argument is unanswerable but love, joy and peace are absent from the picture. It remains for us to determine which are the ways of pleasantness and what are the paths of peace, and our final answer will be found in the ideals and performances of the individual men and women who compose the nation. Each man contributes faith or cynicism; hope or skepticism; love or suspicion to the whole. After all each one of us is responsible to God for His own life and to men for the influence that he exerts. One cannot evade the implications of his baptismal vow in his service of the Master.

Hearts and Spades

By

CAPTAIN B. FRANK MOUNTFORD

Church Army

" . . . and, as I am not likely to see the majority of you here in Church again for some time, may I take this opportunity of wishing such a very happy Christmas"

Thus a Rector is said to have concluded his notices on Easter Day. Another waggish clergyman refers to these unfair and selfish folk as the *Christmas-Easter contingent*. It might be worthwhile to have a C-E button prepared and handed out to them at Easter-tide. The Christmas-Easter Society certainly lives up to the apostolic admonition, "Let your moderation be known unto all men!" The attendance of the twice-a-year Christians is their bit of concession to retain God on the calling list.

The great numbers of automobiles outside Church around 10 a. m. gives evidence that their youngsters are being temporarily rescued from paganism, but no questions are asked as to who gives the time and effort and money for the spiritual culture of these offspring of the two-timer contingent.

These people are so enjoying the by-products of Christianity as to be losing sight of the fact that the very things they enjoy, their security, community ethics, standards of right and wrong, the institution of the home, education, are directly traceable to the teachings of the Church.

How shall these utilitarians who want all the privileges without paying any portion of the price be aroused from their selfishness and unfairness? Certainly not by the Every-member-canvass. That leaves

them almost cold. Possibly a carefully thought out, much prayed-over visit by a couple of keen men of the Church, followed up by a visit from the Rector, prepared for no less prayerfully, might help.

Quite impossible is it for any of us, when physical strength is failing, to crowd into a few precious and fleeting moments, the spiritual culture that needs a lifetime of careful nurturing.

But how shall we bring the C-E's to this realization?

THE CHRIST OF MYSTERY

By

NORMAN B. NASH

THE portrait of our Lord in the last and latest of our four Gospels is the least photographic of them all. Whether its author is the Galilean John, the son of Zebedee, as tradition has maintained ever since the latter part of the 2nd century, or whether, as many contemporary scholars believe, it is by another disciple, John of Jerusalem and Ephesus, or whether, as still others argue, it is by a disciple of one of these two men, in any case it would be a rash scholar indeed who would rate its evidence for Jesus' ministry or teaching on a par with that of its three predecessors. Its undisputed pre-eminence is rather as an interpretation of Jesus, a translation of His message and a theology of His person, so admirably adapted to the mind of the ancient world and to its profound religious need that it won of right a place beside the three earlier Gospels in the New Testament, as that collection of Christian books was gradually forming in the 2nd century. It has been not inaptly called "the Gospel according to St. Paul", whose epistles undoubtedly throw much light on the teaching of this book.

There are two phrases in the book of Job which, though written some centuries earlier, aptly convey the intellectual problem and the religious longing of the generation for whom the unknown author of the Fourth Gospel wrote: canst thou by searching find out God? (Job 11:7) Oh, that I knew where I might find him! (23:3). Our evangelist knows that the answer to this question and the satisfaction of that longing are found in Jesus Christ. For although "no man hath seen God at any time", yet "the only begotten Son (or, as a variant Greek reading may be rendered, "the only begotten Divine One) hath revealed" him (John 1:18). "He that hath seen" Christ "hath seen the Father" (14:9). And this vision is also a religious communion: "if a man love me he will keep my word: and my Father will love him, and we will come unto him, and make our abode with him" (14:23).

The Johannine Christ is the full revelation of the invisible God. For that very reason he is the Christ of awe and mystery. How can the Eternal One in time, the divine Word made flesh (1:14), be other than awesome, or, in Professor Otto's well known

phrase, "numinous"? God revealed remains God; and His Son comes from heaven trailing clouds of glory. Throughout His earthly career as this book tells it Jesus is a being of majesty, moving mysteriously among men.

The introduction or prologue to the book (1:1-18) makes plain its author's thesis. In his first words he deliberately echoes the language of Genesis 1, for Christ, he believes, is God in action, even as in the beginning. God is transcendent over the world; but His Word or Reason has been immanent in it from the start, the agent in creation (v.3), the light and the life of men (v.4). He came into the world which He had made, and His own people rejected Him (v. 11); but John the Baptist witnessed to Him (vs 7-8), and the wonder of His words and deeds revealed the glory of God Himself, His gracious purpose and His saving truth (v. 14). They who saw and believed entered through the Son into fellowship with God (vs 12-13), receiving even more fully the mysterious life of God Himself, life eternal (v. 16).

THE first great subdivision of the book is 1:19-12:50, the divine mystery revealed to the world in Jesus' words and deeds. After John the Baptist bears his witness (1:19-), declaring Jesus to be the world's redeemer (1:29, compare Isa. 53:4-7), and after several disciples join him, he reveals his mysterious authority at Cana (2:1-11), the last verse showing that our evangelist views Jesus' miracles as signs of divinity. He emphasizes this repeatedly as his miracle-stories are told; notice 2:23, 4:39, 4:53, ch. 9 throughout, and the summary in 20:30-31. If, as literary criticism has made very probable, ch. 21 is an appendix to the original book, the last incident in the latter was Thomas' cry of faith, his doubt dispelled by the sign of the resurrection (20:28). To the evangelist as to doubting Thomas, the miraculous power of Jesus is chiefly significant as proving Him "Lord and God". The light of the world give sight to the blind (9), life to the dead (11), and life eternal to all believers (20:31)—the last as true a miracle as the others.

Like Christ's deeds, His words are full of divine

mystery. The dialogues in this Gospel are almost on a single pattern. A mysterious saying is uttered, misunderstood and then explained in a manner which, while clearing up the misunderstanding, only deepens the mystery. See, for example, 2:18-, 3:3-, 4:7-, 5:17-, 6:26-66, 8:21-, 10:6-; and the same pattern is found in 21:15-. The reader is left to meditate on profound religious truth revealed in Christ. As in deed, so in word He is unique (7:46, 9:32), and His revelation abides in mystery. Indeed, many of the discourses resemble meditations on a theme, rather than actual dialogues; the clearest instance is the conversation with Nicodemus, where the dialogue manifestly becomes the evangelist's own expression of his religious belief after 3:10. The book constantly invites its reader to tarry and contemplate and pray.

It takes a special reading of the Gospel to bring out with what sombre skill our artist has depicted the tragic aspect of his central figure. He lets us see in 1:10-11 the irony of the rejection of Jesus by "his own", and in 1:29 he hints at the theological explanation. Jesus' cryptic remark in 1:19—destroy this temple, and in three days I will raise it up—again foreshadows the tragic end, and throughout the book the same motif recurs. The writer never allows us long to forget that the death of the Son of God, while it was the predicted and predestined divine way to man's salvation, is also the supremely evil fact of all time, the work of blind and wicked men, even a Satanic deed (13:3, 27) of utter blackness. When Judas went out to his work of treachery, "it was night" (13:30). The terrible judgment of 3:19—men loved darkness rather than light—is our author's reflection on the mystery of evil, which thwarts the divine purpose "that the world might be saved through" Christ (3:17). The evangelist has meditated long on the cross of Jesus, and contemplates it from all sides; but like every other Christian who has done so, he knows he has not plumbed the depth of its revelation of the awfulness of sin and the wonder of God's love.

THE long section on the public ministry (2-12) is followed by one on the fellowship of Jesus with "his own that were in the world" (13:1) at the Last Supper. We are startled to find no mention of the cup and bread of the Synoptic Gospels, until we realize that in ch. 6 the author has set before us his interpretation of "the bread of heaven" in connection with the miraculous feeding of the five thousand. Instead we have another drama or enacted parable, the humble act of love in the washing of the disciples' feet (13:4-17). This is followed by a very long discourse on love, divine, and human. Beginning with the teaching on brotherly love among His disciples, an imitation of His own example (13:34-35), He promises the coming of the Spirit (14:16-17) and His own return in loving self-manifestation (14:21), which is also the coming of the Father to dwell with the Son and the Spirit (14:23) in the fellowship of the obedient, loving disciples (14:24). The same reassuring teachings keep recurring throughout these chapters, interwoven with the themes of joy, peace and truth. The magnificent meditative prayer of ch. 17 carries

on the same symphonic interplay and elaboration of themes, and concludes in the harmony of love and communion which binds God and the Christian fellowship in one (vs 22-26). In this mystical communion life eternal is shared by men who are in the world, but not of it, even as their Lord (vs 3, 11, 16). Such human-divine communion is the convincing sign to show the world that Christ truly came from God (v. 21). The Church is the extension of the Incarnation.

The Johannine passion-narrative (18-19), like the Gospel as a whole, is interpretation rather than description, as the accounts in the earlier Gospels are on the whole closer in their accounts to the historic facts. We notice the awe which Jesus inspires in those who come to arrest Him (18:6); His thought for the safety of the disciples, who have no need to flee (18:8-9); His claim of celestial kingship (18:36) and of the function of revelation of divine truth (18:36); Pilate's superstitious fear, inducing a desire to release Him (19:7-8, 12); and the solemn ending of the ordained suffering (19:28-30). Our evangelist multiplies the references to fulfilled prophecy, evidently to bring home to us the assurance that all is according to the divine plan, wonderfully accomplishing its predestined ends.

THEN in a final chapter (20), the mystery of the resurrection, the greatest of the signs, is depicted. Thomas' cry of confession is significantly followed by a reference to the faith of later believers (vs 28-29), and the summary statement of the purpose of the book (v. 31). The added chapter (21) really detracts from the magnificent effect of the original ending; but its note of mystery continues in the key of the earlier chapters. The appearance of Jesus and His miracle again awe the disciples (v. 12), and His sayings are equally full of mystery. Unlike the ending of our Mark (16:9-20), it is in the very style of the book to which it is appended, and the ancient manuscripts and versions all give it. It is thus no unauthentic work, like the Marcan ending, but apparently a fragment by the author of the book, added later by followers who conclude with their own authentication (v. 24), and with the charming, naive v. 25, which echoes 20:30.

The Johannine portrait is worthy to stand beside the earlier ones, for it is a great interpretation of them, partly in Pauline terms, but a wonderfully fresh, original work, which proved indispensable to the theology and the devotional life of the Church of the Gentiles from that day to this. The Christ of power, wisdom and compassion here becomes the numinous, awesome revealer of the invisible God, bringing the words and mysterious powers of eternal life into time. One of its unforgettable phrases says the first and last word of the Christian gospel: "God so loved the world" (3:16). If the music of Mark is that of a trumpet, that of the Fourth Gospel is the voice of a great bell. There are rich overtones in its peal, but the fundamental note is this: God is love. Before the mystery of that love, the believer bows in awe.

Let's Know

By

BISHOP WILSON

TE DEUM AGAIN

A FEW weeks ago I endeavored to answer a question about the Te Deum and its present division into three parts in the Prayer Book. I side-stepped the question of musical settings for a shortened form of the canticle, asking if any of our readers knew of such settings. Now I have three replies which may be helpful to other readers.

One priest writes—"I am enclosing herewith a copy of 'The Divided Te Deum' by Brown Bros., Winston, Conn., which we have been using here for quite some time—however never in sectional form. I selected it mainly because of its simplicity and for being within the reach or ability of an ordinary choir. In fact, the way it worked out, the whole congregation sings it."

Another priest writes—"There is a short unison setting for the Te Deum by Hilton Stewart, published by the S. P. C. K. for the first two parts—the third part being arranged as versicles and responses. It is an excellent setting and we sing it omitting the third part or occasionally reading it responsively when after one lesson and the Te Deum we pass to the Holy Communion—the reading of the versicles and responses leading up to the first Collect of the Communion Office. We read this third section as in the Prayer Book, not as divided for intoning in the musical setting."

The third writes thus—"Having suffered much with long and flowery Te Deum settings from the days of boy soprano-hood on, this division with its implied intention appealed to me very much. In this parish, with a choir a bit above the average, the Te Deum settings used were over-elaborate, took too much time, and inquiry among the people revealed that they didn't care to stand through the grand musical performance that came at that point in the service. Inquiry revealed no one who had taken advantage of the divisions; also that apparently there were no settings available for the various sections. So I have been using the plan of having one section at a time sung to a double chant, with a Gloria at the end of sections I and II when these are used. Both the choir and congregation seem well satisfied with this arrangement. When the musicians become restive and long for a 'heavy' setting of the Te Deum, which happens every few months, we then switch to the Benedictus Es after the First Lesson in Morning Prayer, and use the Te Deum as an Offertory Anthem. Again this makes everyone happy."

Now you see one of the functions of a Church paper. Here is some valuable information collected from three sources and passed on to many others. These letters came one from Pennsylvania, one from Virginia, and one from Illinois, with another having just arrived from Georgia. Evidently THE WITNESS is widely read. It would be still better if it were more numerously read. My experience is that people really want to know what is happening in the Church but not very many of them are willing to spend two dol-

lars a year to find out. But what's the use of saying this to those who will read this column? It is like berating a congregation that is present in Church for the sins of absentees who will never hear it. Yet there ought to be more subscribers to THE WITNESS. How to get them?

Casual Comment

By

BERNARD IDDINGS BELL

MY FRIEND, Jack Openigh, the quiet young rector of a parish of considerable size, up here in New England, has asked me to comment casually on something that he, and I too, think of some importance, namely the lack of imagination manifested by missionary bishops and other returned workers from far parts, in the presentation of their causes to parishes at home.

They come in usually, so Jack says, assuming that the people in the churches can be reached by hortatory appeal. It would be better psychology, he thinks, not to appeal in terms of general loyalty for interest and cash, and above all not to act as though they were facing a lot of enemies to be converted; but rather to fire off with fortitude a battery of facts and then sit down. Maybe they could say at the end, "Well, fellow-Christians, that is my story. If you think my work is worth doing, say a prayer now and then for it and for me, and dig up a little cash, please; for if you don't, I've just honest-to-goodness got to up and quit." Instead of that, my friend maintains, what you usually get is a lot of vague generalities and windy exhortations.

I am not sure that I wholly agree with this. I myself hear more missionary addresses full of facts than I do full of too general appeal to sentiment and such. What I find fault with in these presentations by returned missionaries is a bit different, and two-fold.

In the first place, are they not generally too long and too diffuse? If there ever was a parson who ought to write out his sermon and stick to his manuscript it is the returned worker. Otherwise he almost invariably talks people to death. And frequently he gets on some incidental memory that leads him off his trail and his hearers up an alley. In the second place, he often seems too apologetic, too much afraid of his crowd. He tells stories to divert us. He puts in too many "maybes" and "possiblys" and "at least we thinks". The result of both these defects is to bore the congregation; and the instant people think that missions are a bore to hear about, that instant they decide to give a nickel instead of a dollar or two. Missions are a fascinating story really; but not from gentlemen, however holy, who are vague, garrulous or unsure of themselves.

Jack and I agree, at any rate, in feeling that most of the public talk about missions that we and our congregations listen to, does a bit more harm than good.

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

Some years ago the following story appeared in this paper under the heading "One Life":

Here is a man who was born in an obscure village, the child of a peasant woman. He grew up in another village. He worked in a carpenter shop until He was thirty and then for three years He was an itinerant preacher. He never wrote a book. He never held an office. He never owned a home. He never had a family. He never went to college. He never put His foot inside a big city. He never travelled two hundred miles from the place where He was born. He never did one of the things which accompany greatness. He had no credentials but Himself.

While still a young man, the tide of popular opinion turned against Him. His friends ran away. One of them denied Him. He was turned over to His enemies. He went through the mockery of a trial. He was nailed upon a cross between two thieves. His executioners gambled for the only piece of property He had on earth while He was dying, and that was His coat. When He was dead He was taken down and laid in a borrowed grave through the pity of a friend.

Nineteen wide centuries have come and gone, and today He is the centerpiece of the column of progress.

I am far within the mark when I say that all the armies that ever marched, and all the navies that ever were built, and all the parliaments that ever sat, and all the kings that ever reigned, put together have not affected the life of man upon this earth as has that One Solitary Life!

No name appeared over the story for at that time we did not know the author. Since then it has crossed our desk at least a half dozen times, always with the suggestion that it would be appropriate for our cover. Within the past week it has come to us from two sources; the Baltimore Sun and from Brown University, the latter institution using it on the cover of a leaflet announcing a series of Lenten lectures. Even now we are not positive of the authorship. We were told after we published it originally that it was from a sermon preached many years

ON THE COVER

THE Rose window illustrated on the cover presents symbolically, St. John's description of the Heavenly Jerusalem, "and I John saw the Holy City coming down from God out of Heaven prepared as a bride adorned for her husband". This great rhapsody of a world Redeemed, and Isaiah's vision of the Incarnation have inspired the art of the Church throughout the centuries. Symbolism has always played an important part in the decoration of the Church, and Christian symbolism is appropriately expressed in this great transept rose, one of a series of beautiful windows designed and built by the D'Ascenzo Studios of Philadelphia, to be installed in the East Liberty Church, Pittsburgh, in collaboration with the window committee and the architect, Mr. Ralph Adams Cram. As St. John describes it, we have, "the wall great and high and at the gates twelve angels and names written thereon which are the names of the twelve tribes of Israel". These are represented in the horizontal line of figures and architectural motifs crossing the center of the rose. Attended by censuring angels and angels of adoration the Bride dominates the center of the window while the river of life, the heavenly choir and the Paschal lamb fill the lower and upper levels of the rose, completing a color harmony suggestive of this great vision of St. John.

ago by Phillips Brooks. In any case we would suggest that those using it give the credit to this great American preacher until it's authorship is positive. And in doing so you can credit him with a masterpiece.

* * *

Liberal Evangelicals to Hold Conference

The second annual conference of the Liberal Evangelicals, organized last year with a conference at Virginia Seminary, is to be held at the Philadelphia Divinity School on June 4th and 5th. The chairman, the Rev. W. Russell Bowie, rector of Grace Church, New York, is to lead off by reviewing the work of the organization during the past year, and we are informed that he can report genuine progress. This is to be followed by a paper by the Rev. Henry B. Washburn, dean of the Cambridge Seminary, on "Our Conception of the ministry of this Church". The paper is to be fol-

lowed by a discussion led by the Rev. Alexander C. Zabriskie of the Virginia Seminary faculty. The Rev. Norman Nash of Cambridge is to present a paper on "The social implications of religion from the Liberal Evangelical point of view", followed by discussion led by the Rev. J. Howard Melish of Brooklyn. There is then to be a paper by the Rev. Charles W. Sheerin of Richmond on "Approach to Youth".

At the evening session there will be addresses by Bishop Taitt and Presiding Bishop Perry, followed by an address by Bishop Parsons of California on "The Liberal Evangelicals' message in our Church today", with the Rev. George C. Foley of the Philadelphia Divinity School leading the discussion.

The second day, following a celebration of the Holy Communion, there will be papers on "The Approach to Worship" by the Rev. Howard C. Robbins and the Rev. Bradford Young, the former of the General Seminary faculty and the latter of Holy Trinity Church, Brooklyn, with the discussion led by the Rev. Theodore H. Evans of Tuscaloosa, Alabama. The Rev. C. Leslie Glenn of Cambridge is to read a paper on the "College Man of Today", with the Rev. Brooke Stabler, chaplain at the University of Pennsylvania, leading the discussion. At the final session that afternoon there will be a paper on "The Appeal of Jesus to Modern Life" by Bishop Washburn, coadjutor of Newark.

* * *

Bishop Oldham Wants Better Movies

Bishop Oldham of Albany has issued a statement on the movies—"the movies, as a whole, instead of being a blessing have become one of the greatest menaces to the morals of the country that America has ever had to face"—is the gist of it.

* * *

Religious Press Editors to Meet

The editors of religious journals are to go into a huddle on April 12 and 13 in Washington to determine, I take it, just what can be done to keep alive. On the first day, I notice by the announcement, Michael Williams, editor of the Roman Catholic weekly, *The Commonweal*, is to speak but apparently he is to be limited in time for the announcement reads "adjournment in time to see the cherry blossoms on the Potomac". Apparently they are to pop out that afternoon with the arrangement committee having a bit of inside stuff as to the exact time. One editor is going to talk on how his paper gained in circulation in a year of depression, with the bets better than even that the boys will

all have their pencils out for that one. The editor of *The Churchman*, the Rev. Guy E. Shieler, is to be on hand to talk on one of his specialties, "The Problem of the Movies". I solved that long ago by staying away.

* * *

Missionary Doctor Sails for Europe

Dr. and Mrs. John Perry Hubbard sailed for Europe on March 21 for several months' study before joining the staff at St. Luke's, Tokyo. He is a brother of the Rev. Russell S. Hubbard and the Rev. James DeWolf Hubbard—with the combination of names "James," "DeWolf" and "Perry" sounding very much as though the doctor was also kin to the Presiding Bishop. His appointment was one of the very few emergency appointments made by the National Council at its December Meeting. It has been announced several times by the officers at the Church Missions House that the financial situation made further missionary appointments impossible, but somehow or other this one was managed.

* * *

Death of Rhode Island Clergyman

The Rev. Herbert B. Gwyn, Tiverton, R. I., formerly prominent in affairs of the diocese of Chicago, died suddenly on March 21. He was pleading for additional funds for the local Red Cross at a meeting of the town council when he was stricken with a heart attack.

* * *

New Dean for Harrisburg Cathedral

The Rev. J. Thomas Heistand, Bloomsburg, Pa., has accepted a call to be dean of St. Stephen's Cathedral, Harrisburg, Pa.

* * *

Plans for Triennial Presentation Service

The 16th United Thank Offering is to be presented at a service to be held in Atlantic City on October 11th. That evening there will be a missionary mass meeting at which the amount of the offering will be announced.

* * *

Warns of a Church Racket

The publicity department of the National Council sends out a warning about a racket for financing church bulletins, wherein local advertising is solicited by promoters, who pocket the money and then duck. Watch your step.

* * *

Denver Clergymen Promote Goodwill

Seventy-five clergymen of Denver held a breakfast meeting on March 14th to discuss what might be done

to promote better understanding among Protestants, Catholics and Jews. There were three speakers, one from each group.

* * *

Announce the Bronxville Conference

A conference is held each summer at Bronxville, N. Y., for leaders in the field of religious education in the 2nd province. It meets this year from June 20th to July 7th, with courses given by Mrs. Charles McF. Hunt, the Rev. Frank Gavin, the Rev. Samuel Tyler and two or three others.

* * *

Canon Bell Preaches to Preachers

Canon B. I. Bell was the noonday preacher last week at Grace Church, Providence, and on the first day had all the members of the Union Minister's Association at the service. He

preached to them on "The Challenge of the Crisis."

* * *

Ordination in Springfield

The Rev. Ralph B. Pease was ordained priest on March 20th at the cathedral in Springfield, Mass., by Bishop Davies, acting for the bishop of California.

* * *

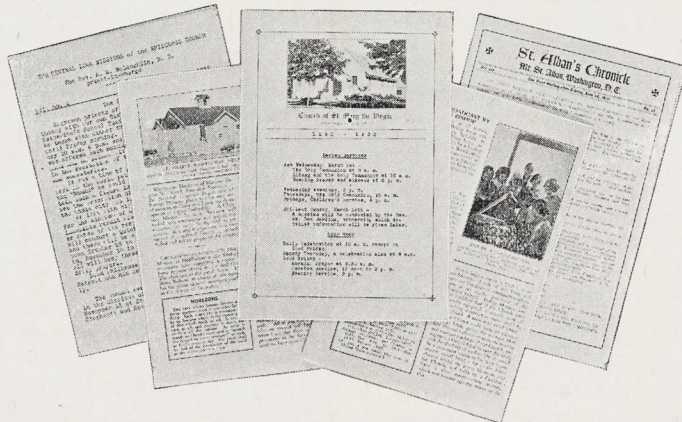
Accepts Call to Wellsboro

The Rev. H. St. Clair Hathaway has accepted a call to the rectorship of St. Paul's, Wellsboro, Pa.

* * *

Bishop Roots at Wellesley Conference

Bishop Roots of Hankow is to be a headliner at the Wellesley Conference this coming June, giving a course on missions. The Rev. Burton S. Easton of the General is to



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give a course on the Life of Christ, and other Bible courses are to be given by the Rev. C. A. Simpson of the General and the Rev. James A. Montgomery of the Philadelphia Divinity School. The Rev. D. A. McGregor, big-wig at "281", is to give a course on "The Social Interpretation of Christian Doctrines" and of course there are many other fine courses, all of which we will tell you about in due course.

* * *

How About Becoming a Regular?

No long speech; just this—some of you have been getting your paper through Lent at the Church door on Sunday morning. Won't you ask the rector if the bundle is to be continued? If the answer is no then tell him you would like to subscribe for a year. There may be an agent in the parish. If so subscribe through him so he can get the 50c commission—if not send it direct. Address: 6140 Cottage Grove Ave., Chicago.

* * *

Memorial Service in Iowa City

Over a hundred nurses in uniform were in the procession at Trinity, Iowa City, on March 11 at a service commemorating the life of Jane A. Delano, a founder of the American Red Cross Nursing Service. The Rev. Richard McEvoy preached, touching upon three temptations which he felt nurses face; the temptation to become callous to pain and suffering; the temptation to grow cynical of human goodness and in consequence to let down personal standards of decency; the temptation to lose faith in the presence of love at the heart of the world.

* * *

Good Congregations in Cuba

Archdeacon Townsend of Cuba writes that in spite of a social revolution going on before their eyes, the work of the Church is actually increasing, with congregations good, large confirmation classes, day schools holding their own and Sunday Schools greatly increased in enrollments.

* * *

Auxiliary Has a Quiet Day

The Auxiliary of Sussex County, Delaware, had a quiet day on March 16th at Milton, with the meditation by the Rev. R. Y. Barber, rector of the Southwest Gateway Field. The educational day of the Auxiliary is to be held at All Saints', Delmar on the 11th of April.

* * *

Bishop Abbott Conducts a Preaching Mission

Bishop Abbott of Lexington conducted a week's preaching mission

at St. Paul's Cathedral, Detroit, March 18th to 23rd. He also addressed the monthly meeting of the diocesan Auxiliary which met at Ferndale on the 19th.

* * *

Navy Chaplain Prepares Confirmation Class

Lieutenant David L. Quinn, chaplain on the U. S. S. Arkansas, stationed at Bremerton, Washington since January, has been supplying at St. Paul's Church there, and prepared a confirmation class that was presented to Bishop Huston on March 20th. He leaves the battleship in May for duty as junior chaplain at Annapolis.

Fine Enrollment for Round Table Fellowship

The Round Table Fellowship of the diocese of Michigan, sponsored during Lent by the department of religious education, closed on March 19th. There was an enrollment of 350, many of whom were not members of the Episcopal Church. Bishop Page was the speaker at the closing meeting.

* * *

Near East Chaplain Tells of Work

The Rev. John B. Panfil, formerly stationed in the Near East, and Miss Alice G. Carr, director of public

CARDINAL MANNING

defended Life Insurance during the controversy in his day as follows:

"God's providence comes in no sense as a supervision of man's duty to himself . . . As much say he shall not harvest his crops or put by food for the winter . . . It would appear that Assurances, Annuities and the like are measures of this nature—and being so, I would to God that not some, but all men, should engage their protection and beneficence against the contingencies of our common lot. . . by removing apprehension for the future."

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health in Greece for the Near East Foundation, spoke at a conference on March 23rd at the headquarters of the foundation on their work. Mr. Samuel Thorne presided and Presiding Bishop Perry was among those present.

* * *

Weather Hurts Preaching Mission

The Long Island Preaching Mission, carefully prepared during fall and winter, suffered seriously from bad weather when it was finally staged. The worst blizzard in years upset the program in most churches and caused cancellations in some. In a number of the latter the program was carried out the following week.

* * *

Spokane Pushes Church-Wide Endeavor

Bishop Cross has a comprehensive plan for the Church-Wide Endeavor for the district of Spokane. The promulgation of the Call was pushed from Ash Wednesday to Mid-Lent; the exposition of the purpose of God during the whole of Lent. Easter to Whitsunday is to be a period of enrollment, ending with the presentation of enrollment cards at the altar, constituting a rededication to the fulfillment of the purpose of God. After Whitsunday the district plans a period of study of the purpose of God, with a series of pageants on the Bible, the Church, the Sacraments.

* * *

New Rectors in Long Island

The Rev. H. Augustus Guiley was recently instituted rector of the Church of the Holy Apostles, Brooklyn. Mr. Guiley was formerly a

curate at St. Ann's, Brooklyn. The Rev. Harold Pattison has become the rector of Christ Church, Oyster Bay, being instituted on Palm Sunday by Bishop Stires. He was formerly a Baptist minister, having been ordained deacon in our Church by Bishop Mitchell of Arizona in 1930.

* * *

General Secretary in Kansas

The Rev. Richard M. Trapnell, general secretary of the National Council, led four deanery conferences this month in the diocese of Kansas at Parsons, Leavenworth, Wichita and Manhattan. About 300 men attended.

* * *

Brooklyn Rector Resigns

The Rev. J. H. S. Dixon has resigned as rector of St. Andrew's, Brooklyn, where he has served since 1929.

* * *

Field Department Sets Up Conferences

Diocesan leaders in various parts of the country are cooperating with the field department of the National Council for a series of two day regional conferences on Church mat-

ters, looking toward next fall's activities.

Among the subjects for discussion are the following: Religious factors apparent now in American life and thought. The effects on the spirit and the fabric of the Church of the last four years; are these effects temporary or permanent? Are they

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gains or losses? What corresponding readjustment will be called for in parish, diocese, and mission field? General Convention in 1919 adopted a plan which represented a controlled parochial and missionary economy which the Church has since been endeavoring to realize; shall there be a return to the state of affairs which preceded 1919? Essentials in a plan for a fresh start in diocese and parish; a national integrating program.

Dates and places of conferences are as follows: April 3-4, Chicago, Ill., and Boston, Mass.; 5-6 Omaha, Nebr., and Philadelphia, Pa.; 9-10, Portland, Oregon; 10-11, Birmingham, Ala.; 12-13, Raleigh, N. C.; 12-17, Fresno, California; 17-18, Dallas, Texas.

* * *

Brooklyn Church Is Consecrated

The Church of the Nativity, Brooklyn, was consecrated on Palm Sunday.

* * *

Secretary to Address Utica Clergy

The Rev. C. Rankin Barnes, top man of the department of social service of the National Council, is to address the clergy of Utica, N. Y., on April 9th on "Some Problems Confronting the Church."

* * *

Greek Congregation to Worship at St. Mary's

The Greek Orthodox congregation of St. Gerasimos, New York City, has been loaned St. Mary's, 126th Street, for their Holy Week and Easter Services. Their calendar, as I presume you all know, falls one week later than our own.

* * *

Was Her Face Red

The treasurer of the parish aid society, so I am told, went to the bank to deposit some money. She said to the teller: "Here is some aid money", but being a little deaf he thought she said egg money so he responded enthusiastically, "Well the old hens did pretty well."

* * *

Church Mountain Worker Dies

Mrs. Georgia Campbell, mountain worker in the Blue Ridge mountains of West Virginia, died on March 14th after a long illness.

* * *

Chicago Leader Goes to Florida

William F. Pelham, a leader in the diocese of Chicago for a quarter of a century, has departed for Florida where he is to make his home. He has long been active in Brotherhood affairs and represented the diocese as deputy at several General Conventions. The Brother-

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hood gave him a party on March 12th and his parish, St. Mark's, Glen Ellyn, gave Mr. and Mrs. Pelham a farewell reception on the 15th.

* * *

Church School Leaders to Hold Conference

Religious education leaders of the mid-west are to have a conference in Chicago on April 3rd on Church School problems. The conference has been called by the National department of religious education, with the Rev. D. A. McGregor as leader. Assisting him will be Dean Victor Hoag of Eau Claire, the Rev. Herman Page of Ohio, the Rev. J. S. Higgins and Miss Vera Gardner of Chicago.

* * *

Social Workers Meet in Buffalo

The social service department of the diocese of Western New York, the Rev. Lewis E. Ward, chairman, held a quiet hour, followed by a dinner on March 12th. The speaker was the Rev. C. Rankin Barnes, national social service secretary. He also preached at a number of special Lenten services while in the diocese.

* * *

Church Goes in for Training Fish

At the Transfiguration, Edgewood, Rhode Island, they recently organized "the Junior Horticultural, Bird and Aquarium Society" which is a bit of a mouthful so they are calling it the H. B. & A. Club. The purpose of this society is to give boys a chance to study and care for fruits, trees, birds, tropical fish and aquarium plants. The story I received also states that there will be baseball, football and track meets, coached by one of the star athletes of Brown University, which means I am afraid, now that spring is on its way, that the fish and birds will have to wait awhile.

* * *

Bishop Advocates Street Preaching

Bishop Abbott of Lexington, noonday preacher in Chicago, said:



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(Bet. 33d & 34th Sts.)
New York



"We preach from our pulpits to semi-saints and empty pews. The passing mob we miss completely. This is the group that really needs religion. I covet the opportunity to get out on the street corner and preach and I feel certain that our clergy could do a great deal of good by such action."

The next time you come to New York, Bishop Abbott, I suggest that you get in touch with Captain Mountford of the Church Army. I am sure he will give you a box, and probably a couple of guys with bugles. Then you can go into Union Square and go to it. Let me know too, if you don't mind, for I don't

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.

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: 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.

want to miss the fun. I'm all for it—English Bishops, I am told, do this sort of business regularly but somehow or other our dignataries seem unable to quite bring themselves to it.

* * *

Young People on Social Justice

The Y. P. F. of the Good Shepherd, Pawtucket, R. I., figured prominently in a recent symposium on the advancement of social justice, sharing the platform with three Catholics and three Jews. Miss Ruth Slater advocated a new economic order based on service rather than profit; Miss Emily Thomas spoke for international peace and James Higson dealt with credal and racial tolerance.

* * *

Parish Feeds CWA Gang

Members of St. Stephen's, Chicago, where the Rev. Irwin St. John Tucker is pastor, is providing noon-day luncheons for a C. W. A. gang which is working on a road in the neighborhood.

* * *

Erie Has Conference on Endeavor

Bishop Ward of Erie led a conference of leaders of his diocese at Oil City recently to arrange details

for the Church-Wide Endeavor. The clergy have been asked to preach a series of sermons on "The Purpose of God" beginning immediately after Easter and continuing through the year. A parish visitation is urged; a day of prayer or a parish retreat; and the cooperation of various Church organizations, such as the Auxiliaries, Brotherhood, Girls' Friendly etc., is being sought.

* * *

Bishop Rowe Plans Difficult Trip

Bishop Rowe of Alaska, now in his seventy-seventh year, is planning a trip this summer which he has not attempted before. (Unless your sense of Alaskan geography is good, this will not mean much without a map.) On returning to Alaska and after making a visitation of the southeastern section, the Bishop intends to go down the Mackenzie River in Canada in the late spring, and then make the circuit of the northern and northwestern Alaska coast. Part of this will be by dog team and part by whaling vessel. This would bring him around to Tigara (Point Hope) to meet the revenue cutter for the rest of the journey south. He and Archdeacon Goodman have attempted in previous years to make the northern circuit in the cutter, going east from

Tigara, and have been turned back by the ice.

Archdeacon Goodman, speaking of the current M. G. M. motion picture, Eskimo, much of which was taken on his premises with his Church people as the actors, says that the young leading lady and one of the young men were married by him last year.

* * *

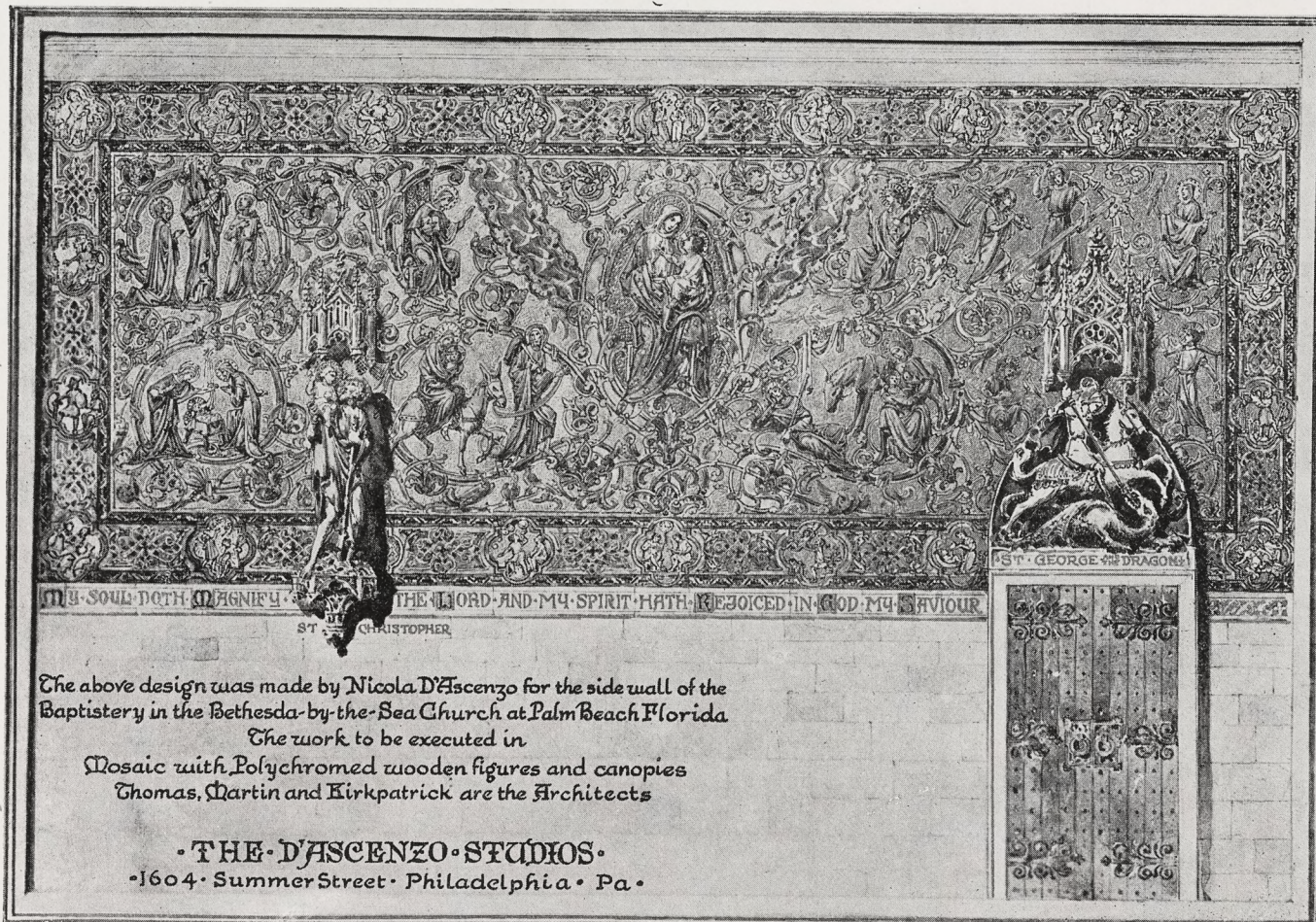
Ordination in Western Nebraska

The Rev. C. D. Snowden was ordained priest by Bishop Beecher at Valentine, Nebraska, on March 11th. He was presented by his father, the Rev. C. E. (Rex) Snowden, rector of St. Paul's, Overbrook, Philadelphia. Dean Lee of Hastings preached. Young Snowden is in charge of several stations in Nebraska.

* * *

City Rector Takes Up Rural Work

It is a far cry from crowded Michigan Boulevard, Chicago, to rural America, but the Rev. John R. Pickells, rector of Trinity, Chicago, has set out to interest the one extreme in the other. He has accepted the managership of "The Rural Messenger" a sheet devoted to rural church activities, which he will edit from one of the most congested metropolitan areas in the country.



The above design was made by Nicola D'Ascenzo for the side wall of the Baptistery in the Bethesda-by-the-Sea Church at Palm Beach Florida

The work to be executed in
Mosaic with Polychromed wooden figures and canopies
Thomas, Martin and Kirkpatrick are the Architects

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Available for the First Time

THE LIFE OF OUR LORD

By

Charles Dickens

Why THE LIFE OF OUR LORD has remained unpublished until 1934

A few hours before he was stricken with the attack which caused his death the following day, Charles Dickens wrote to John M. Makeham. The final paragraph of this letter, probably the last words written by Dickens, are as follows:

"I have always striven in my writings to express veneration for the life and lessons of Our Saviour, because I feel it: and because I rewrote that history for my children—every one of whom knew it from having it repeated to them—long before they could read and almost as soon as they could speak. But I have never made proclamation of this from the housetops."

Far from making proclamation from the housetops, it was the expressed wish of Charles Dickens that **The Life of Our Lord**, the history he refers to in this last letter, remain unpublished during the lifetimes of his children—a wish that was scrupulously fulfilled by the Dickens family.

For sixty-four years only a handful of people have known of the existence of this manuscript. Just before the Christmas holidays in 1933, Sir Henry Dickens, last surviving child of Charles, died in a traffic accident. Publication was then finally permissible.

We present **The Life of Our Lord** to readers with the following note: Charles Dickens did not wish to reveal to thousands of people of varying beliefs this intimate, personal opening of his heart to his children during any of their lives. Read this beautiful and touching story with the understanding that a Victorian father, who happened as well to be one of the greatest of English writers, has told the eternal story of the life of Jesus Christ out of love for his children when they were very young.

Why Dickens wrote

THE LIFE OF OUR LORD

The purpose in the mind of Charles Dickens when he finished **The Life of Our Lord** in 1849 is best expressed by his own words. When his son Alfred left for Australia where later he became a sheep-farmer, the author wrote to him: "I put a New Testament among your books for the very same reason and with the very same hope that made me write a simple account of it when you were a little child—because it is the best book that ever was, or will be, known to this world."

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