

The **WITNESS**

CHICAGO, ILL., JANUARY 31, 1935

The Greatest Power

by

CHARLES P. STEINMETZ

THE greatest power of all is in our midst unscratched today. I refer to the spiritual power that comes through right living and worship. Our forefathers knew the power of prayer, the economic importance of Sabbath observance, and the need of family and public worship. To these, America owes its prosperity and growth. Today this power is temporarily forgotten.

MESSAGE OF THE WEEK

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THE CHORDS OF DISCORD

An Editorial by
BISHOP JOHNSON

IT IS a curious feature of Protestant religion that it rests almost entirely upon documentary evidence. There are two kinds of Protestants, generally known as Fundamentalists and Liberals. In spite of the fact that they are antagonistic to one another and so form a divided camp, yet they seem to agree that "the Bible and the Bible only" is the source from which they draw their conclusions. The difference lies in the fact that one group swallows the Bible whole while the other picks out such tid-bits as gratify the palate and discard the rest as apocryphal.

The great difficulty in the process lies in the fact that, sacred as the Bible is, it nevertheless has all the limitations of a book; chiefly that it is unable to interpret itself or to defend itself against false interpretations. It is like a statute book handed to disputants who are asked to make decisions without any court to which they may appeal for a decision. Naturally each disputant reads into the record his own prejudices and deletes whatever is unfavorable to his predilections. The result is necessarily confusion and discord. It is not within the capacity of humans to render impartial decisions contrary to their prejudices.

These critics assert that the Lord did not found a Church despite the fact that the document says that He did. The Fundamentalists seem to attach little importance to the catena of texts which assert that He did "build a Church" which "He purchased with His own precious blood," which is "the pillar and ground of the truth," which is "the body of Christ," which He will "present to the Father as a glorious Church without spot or wrinkle." Why does he exclude these texts from his fundamentalism? It is hard to see how the Fundamentalists can say that the Bible doesn't teach the Church as a vital factor in the faith.

Of course the Liberal eliminates such passages as being misrepresentations of the facts or as having been interpolated by designing ecclesiastics. Consequently neither of them have any standards of values excepting private judgment and consequently there can be no "unity of the spirit in the bonds of peace" but merely diversity of opinions in the blows of controversy. In their opinion the Lord taught a gospel without providing any possible way of testing its accuracy.

For as a matter of fact the Bible becomes "a fiddle on which each musician plays his own tune" and the orchestra becomes a discord.

In spite of the fact that the Lord asserted that the apostles were to be witnesses, they insist that there was no court with any authority to summon them as witnesses. Instead of "witnesses" they substitute "philosophers" who can alter the faith to suit their particular theories. Instead of a living court they invoke a changing forum.

NOW the historic Church regards the Scriptures with far more reverence than the average Protestant, for it uses the Bible in an orderly way. But it looks upon the Scriptures as confirming the faith which writing could not have originated. In the first place the faith existed for at least a generation before the New Testament was begun. These primitive Christians could not have derived their faith from something which did not exist. They depended upon the living witnesses to tell them what the faith was.

It was more than a century before the New Testament was collected and its contents approved. The selection of these books which were a canonical, as distinguished from those which were rejected, was determined by the Church. Otherwise we would have had several different New Testaments for there was great difference of opinion about the value of certain books. It is absurd to claim that the body which passed upon the canon of the New Testament should have owed its existence to these documents. There are two questions to be answered. Was there a Church at Pentecost? What was the essential nature of the Church?

When St. Luke tells us that the Lord was "adding to the Church such as were being saved" and when St. Paul contrasts the duty of those "within" and "those without" it is difficult to imagine that there was no corporate body involved. When the Council of Jerusalem (Acts XV) settled certain mooted questions it acted as a court would act and not as individuals would perform. An official decision was rendered to heal the dissension in a Church that would otherwise have been divided by the disputants.

Without the authority of the Church in the first few

centuries the Gospel would have been so hopelessly misinterpreted by zealous fanatics that we would have no faith, no sacraments, no Scriptures, no household.

It would be interesting if the modern liberal could summon witnesses who lived in those early days and to ask them whether they believed in the Holy Catholic Church as the guardian of the faith. Does one imagine for a moment that St. Paul or St. Ignatius (100 A. D.) in the East or St. Irenaeus (170) in the West would say that there was no institution which had authority to determine the faith or to administer the discipline of the Church?

THERE is a consensus of testimony of the living organism which cannot be overthrown because of the predicament in which post-reformation Christianity is involved. The present divisions of Christendom cannot be justified by an appeal to the New Testament alone, for the simple reason that the writers of the same were not confronted with our problem and consequently did not have the need to discuss them.

In the Acts and in the Epistles the Church is taken for granted. These documents are meaningless unless one assumes that a living organism existed to which they were writing. Those who went out from them were not of them and those who refused to hear the Church were regarded as without the pale.

To look for proof-texts as to the existence of the Church would be like seeking the constitutional authority of the Supreme Court in a set of briefs dealing with mooted questions. If the Supreme Court had no authority there would be no briefs for it to consider.

The letters to the Churches written by St. Paul either assume that they will recognize his authority as an

apostle or else they rebuke those who question it.

It is unthinkable that our Lord should have entrusted His teaching to unrelated individuals, each of whom could alter it to suit his fancy. The whole setting of Pentecost and the events succeeding can be explained only on the ground that a corporate body existed in which all were members one of another.

It is true that we have a grave problem in the divisions of modern Christianity, but we will not attain unity by altering the facts to justify individualism and to rectify our errors. It is only on the hypothesis that there was and is a Church that we can have any unity of faith and discipline. We will not produce order by advocating greater confusion. And this we are going to do if we assume that Christ was not what He claimed to be; that the apostles and evangelists were clever swindlers and that the primitive Church was universally misled by scheming ecclesiastics.

If one has to choose between the sincerity of early martyrs and the theories of modern literary critics it would seem reasonable to put one's trust in the former rather than in the latter. Somehow when I get through with much of this criticism I wonder how a gospel of love could have had its origin in a group of accomplished deceivers. I prefer to believe with St. Peter that they did not follow cunningly devised fables but were eye witnesses of His majesty. I believe not only that God sent the Christ but that the Christ spoke the truth when He promised that the Spirit which He would send would guide His flock into truth. The story of the early Church is as much a part of God's revelation to men as are the writings of the apostles, and you cannot rightly interpret the latter unless you have confidence in the former.

THE SIMPLICITY OF INSPIRATION

By

SAMUEL M. SHOEMAKER, JR.

Rector of Calvary Church, New York

I HAVE been looking over two old sermons of Frederick Farrar, on "The Silence and the Voices of God." He said in them just what every other preacher says when they preach on this subject: that God speaks in six great ways: in nature and creation; in the moral law; by the Scriptures; by Jesus Christ; by human conscience; and in history. All these things are forever imperishably true. And you all know them to be true, and have known it for years: yet many of you believe no more now in the practical Voice of God than you did when you first heard them. They sound to you as if they belonged to the paraphernalia of religion. You find it hard to carry on any conversation with God through nature or the moral law. Tell an ordinary man that God speaks to him in history, and all he can say is, "Well, I suppose God was at work when the Roman Empire fell through rottenness of character; or when China survives through meek-

ness—but I don't quite see what that has got to do with getting me into touch with God." Then you tell him to come closer: God speaks to him through the Scriptures and through Jesus Christ. And he will say, "But have we, then, in Christ a fixed pattern which we must imitate meticulously; and have we in the New Testament another set of rules to follow? I am interested in what I shall *do*—how I shall make my decisions, how I shall feel the power of God working in and through my life." And we shall probably reply to him, "No, Christ provides a kind of spiritual climate in which to live, and the New Testament gives us not rules, but life." To which the exasperated man will reply, "You are all too vague for me. *How* am I to know what Christ wants me to do today? I don't want general ideas, I want help. There is no situation in His life exactly analogous to mine now, and no precept of His which exactly covers it. It is not know-

ing these things, it is applying them that matters. How do I find out what He wants me to do? And how does He help me to do it?"

If we only knew it, this man is not quibbling: he is seeking something which Jesus thought was important, but which the Church has hidden under a bushel. And when we answer him, if we are full-fledged Christians, and not neo-legalists who stopped with the giving of the Christian Law, we shall tell him that Jesus foresaw this need, knew what different situations would arise than any precisely paralleled by His own life or even His words; realized that for many good but stiff-minded people the Sermon on the Mount would become another kind of Law from Mount Sinai; realized the need for simple men to know His will directly. And so He provided and promised the Holy Spirit. It is perfectly clear to me that Jesus did not think His life, or the New Testament, or even human conscience lighted by these great facts, was sufficient "light for us in the dark to rise by." They constituted part of the preparation and discipline which are necessary if the Holy Spirit is to find in us ready spirits to hear His will and understand it, but in themselves they were not direct inspiration. Religion when it is fresh and vital is never afraid either of the cost or of the possible risk of direct inspiration: but when religion cools, it wants rules and systems, wants to avoid the personal searching which is needed to find direct inspiration, wants to avoid the clash with the conventional world, the hazard to one's own personal insecurity, which is incident upon living in the Spirit, and so moving like the wind under His touch.

But Jesus did not let men rest with memories, He thrust them forward to the time when His human life would be withdrawn, when the command of His lips could no longer be heard, when His Church would be dependent upon One Who was to come after. The Holy Spirit was to lead us into all the truth, call to our minds the things Jesus said, take of the things of Christ and show them to the world in fresh ways which the world could understand, comfort and guide and empower people directly as they were open to Him. The Holy Spirit, when the human Good Shepherd was gone, was to be the voice of the Shepherd through all the rest of time.

IF I am sure of one thing I am sure of this: it is the absence of this note of personal inspiration, of the availability of the resources of Almighty God, for the humblest person about the humblest question; this reduction of Christianity to a sterile and self-generated goodness, which has brought the typical man of today to believe that the religion of Jesus Christ means trying to live up to the moral ideals of Jesus by human will-power, sometimes fortified by prayer. This is not only true about people outside of the Church (many of whom do not forget Jesus Christ), it is true of many laymen and ministers within the Church also. Religion today is all the imitation of an example, instead of the hearing of a Voice. And so the interior life of Christians has become a dynamo, when it ought

to be a receiving-set: busy with plans and philanthropies and activity when it ought to be primarily concerned with listening. The preaching of the Church has become a dry appeal to the human conscience, a call to be good, instead of a watering of the soil of the inner life, in the certainty that when men are in touch with God they will of course be good—I am weary of the accusing finger of conscience being taken as the symbol of religion. And the leadership of the Church has become a marshalling of the already overtaxed energies of men and women in very worthy social activities, instead of replenishing their waning supply of interior energy, quietness and light.

The Church has backed down from its original position that men must be born into a new world of the Spirit, and live out their lives from the center of a divine inspiration: she now takes the people she finds, lines them up in service, sends them out to help their fellows with cheer, friendliness, investigations or money, because they are themselves too inwardly poor to help them with joy, fellowship, spiritual understanding and the riches of faith in God.

Some of the fruits of religion are taken to be religion itself. People are drilled into this imitation of the "fruits of the Spirit" without being provided first with the Spirit. Thousands today are helping who desperately need to be helped. The Church needs to call in its workers, and ask them whether they seek to give away something they do not have: whether they are trying to give away the Bread of Life with emaciated hands. What this generation wants and responds to is the secret of direct inspiration. They hate all this humbug of activity in the place of experience. They want to know, and they deserve to know, how a common man can hear the Voice of God. When the Church finds that Voice again herself, then she can again tell the world how to find it.

Rural Work of the Church

By

J. M. STONEY

4. THE COST

EVERY thing we do costs money. It seems a shame that the Church of God should be crippled by lack of funds, but part of the reason is that we have gotten ourselves too expensive.

The present mission work of the Church is about to break us, so how can we do any considerable expansion? Lots of people think that, but it isn't true. The mission work of the Church is expensive, too expensive for the results obtained. But it isn't breaking us. If we are willing to take a bitter dose we will admit that the trouble lies with the fact that most people think that our mission work is not worthwhile and won't pay for it. In part they are right, for much of our mission work is dead waste. But however dearly

the Church may be paying for what is being done, the people are not going broke over it.

Let us take a typical illustration of rural mission work under the present set-up. A clergyman is placed in charge of four or five stations by his bishop or whatever the missionary scheme under which he may be functioning. Each mission pays a small part of the salary and each receives a service a month, an occasional pastoral visit and such other attention as may be deemed necessary. The mission funds pay what the missions do not pay, often half or more of the entire salary. The per capita giving of the people is not high, baptisms are few, confirmations are rare, services are poorly attended and everyone is discouraged, especially the clergyman. They all think they are doing the best they can, but the fact is that they have not started on anything real.

This system is very expensive, too expensive for a wide-flung effort. Episcopal clergymen are well trained and demand something more than a subsistence wage. Few of them are willing to work in mill or field or garage to eke out an existence. They must be freed from all work that takes time from their ministry, and often are put to it to find something to occupy the time thus saved. The result of this is apt to be the development of idle habits.

If such a group of missions showed a real inclination to become self supporting the situation would be brighter but a congregation that once gets itself on the payroll of a missionary society usually has to be blasted off. There is little agitation for self support. The effort is generally for more and more outside aid.

Shall we extend this system that is already breaking down of its own weight? Would it be wise, even if funds were unlimited? The answer is an emphatic "No!" Under pioneer conditions the system was good. Under present conditions it is merely hanging on to an outworn custom, except in rare instances.

Little equipment is needed to start a rural mission. A dozen Mission Hymnals and a Bible is enough for the first year or two. After that, developments can come as they are needed, and they will always come if they are really needed.

It is nice to have a clergyman in charge of a rural mission but not essential. The most promising beginning is with a priest who is willing to use a few of his spare hours for services and community visiting. He must have working with him several lay people who are willing to sacrifice a part of their Sundays and some of their weekday time. If the clergyman can give only one Sunday service a month,—afternoon or evening,—that is enough provided that his lay workers will see that there is some sort of a service every Sunday, and some weekday activities in between. As for place of meeting, here are a few that have served nicely: an abandoned farm house; a tent; a bush arbor; a shade tree; some one's front porch.

Children for a Sunday School can be had practically anywhere. The task is to interest them in coming. That comes under the head of that sorely abused word "contact" and will be dealt with next time.

Let's Know

By
BISHOP WILSON
ONE KIND

A CORRESPONDENT has asked for something more to be said about the administration of the Holy Communion in "one kind" which is the common practice of the Roman Catholic Church today.

It seems that in very early days there was a custom of carrying the consecrated Bread home from a public Eucharist so that people could receive the Sacrament daily. This led to certain abuses and was abolished.

In the fifth century there was a wave of Manichaeism which was prohibitionist in the extreme and refused to touch anything alcoholic. These people declined to receive the chalice in Holy Communion. Pope Leo the Great ordered them to be excommunicated for receiving in "one kind". Pope Gelasius I issued a like condemnation. Then along in the seventh century we meet references to the use of intinction in the West—dipping the consecrated Bread in the Wine. This custom was frowned upon but it was again in evidence in the eleventh century when Pope Urban II at the Council of Clermont in 1095 A. D. forbade it, decreeing that "no one shall communicate at the altar, without receiving the Body and the Blood separately and alike, unless by urgent necessity and for caution". It is interesting to note how three popes of an earlier date roundly condemn the very thing that popes today order to be done. Yet we are often told how Rome never changes and many other things about papal infallibility (of course, we know the inevitable answer).

Then the custom arose of receiving the Holy Communion in "one kind"—that is, receiving only the consecrated Bread. I have often heard it said that this custom grew up during periods of great plague when every precaution was exercised to guard against the spread of mysterious infection. But I have been able to find nothing to substantiate this idea. The custom seems to have arisen chiefly as a precaution against possible desecration of the sacred Elements. In handling the chalice a drop or two of the Wine might easily be spilled and the people refused to accept the responsibility for such an occurrence. Communion in one kind came as a result of popular demand. It was not imposed upon the Church by those in authority. In fact, for some time the authorities were opposed to the practice but the public insisted and the custom became widely established.

There was no formal pronouncement on the subject until the fifteenth century when the Hussite controversy became acute in Bohemia. The followers of John Huss demanded the return of the chalice and when he was condemned at the Council of Constance, this demand was refused. This Council had already deposed the rival popes and on June 15, 1415, declared for Communion in one kind. It was not until the following November that a new pope was chosen. Later the Council of Basle permitted the chalice to the Bohemians but in the sixteenth century the Council of Trent laid

down the present Roman rule that none should receive of the chalice except the officiating priest. The only exception to this rule has been made for the benefit of the Uniats who were proselytized from Orthodoxy in the seventeenth century and, among other things, were given the privilege of receiving the Sacrament in both kinds.

The principle involved rests on the doctrine of "concomitance" which says that Christ cannot be divided and that He must be wholly present in either the Bread or the Wine. Therefore a communicant receiving either species must receive the full benefit of the entire Sacrament.

A Living Sacrifice

By

BENJAMIN BREWSTER
The Bishop of Maine

EVERY time the Holy Communion is celebrated in our churches, the officiating priest makes to Almighty God this solemn pledge on behalf of himself and the congregation:—"Here we offer and present unto thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and living sacrifice unto thee." Over and over again communicants of the Episcopal Church hear these words, as they are set down in the final paragraph of the Prayer of Consecration. If the people obey the rubric and say "Amen", they explicitly subscribe to this declaration. Even if they neglect this audible response, nevertheless they must know that the words "we" and "ourselves" include them, and by their presence and devout attitude they acquiesce in this self-oblation to God. It becomes their own act. The priest is their mouthpiece. Remember, the Prayer Book is not a collection of private devotions for the clergy. It is the "Book of Common Prayer", that is, for everybody's use.

When we hear the Epistle read on the First Sunday after the Epiphany (January 13th in 1935) we note the use of the same phrases. See this for yourselves on page 110 of the Prayer Book. Our Liturgy, in the central act of worship, appropriately transforms a most appealing apostolic injunction into a promise to God.

"A living sacrifice" that is what every communicant says to God that he aims to be, when he receives the Holy Communion. It is not something external to himself that he presents to God. Not merely some money when the offering-plate is passed. Not songs of praise tuned to some catching melody. Not some petition for a boon to himself or others. All these have their place, but it is a secondary place. The primary offering which the Christian must make to God is himself.

Is there anything strained, anything unnatural, about this? If you think so, you have missed the meaning of Christian discipleship. We belong to God. He has given us life. He has given us salvation. He makes us temples for His spiritual indwelling. Father, Son, and Holy Spirit—Creator, Redeemer, Sanctifier—that is what we know about God. Nothing is so certain as that, if we

really believe the Faith which we profess. So we give God but His own, when we give ourselves as "a living sacrifice" to God.

This does not mean any denial of human obligations. It means basing these human duties on an eternal foundation. It does not mean less love for wife or husband, for parents or children. It means a finer realization of these God-given affections. It does not mean the abandonment of glad, friendly intercourse, with all the sparkle of innocent fun and humor. It means the exaltation of these pure joys. The service of God is perfect freedom. It has a liberating power,—this self-oblation as "a living sacrifice." Books, and art, and science, and adventure, and play, all may find their place in the life given to God, from whom all these good things come. But to worship and serve the creature rather than the Creator is an act of unreason which limits, enslaves, and debases the lives of too many.

Do not give God a half-hearted allegiance. The Church has too many nominal Christians. We all need to know God better through real prayer. We need to take time for prayer. Even a short time, with concentrated attention, will help if that is all the time we can honestly give to definite acts of conscious devotion. I fear that many among our communicants are leaving prayer out of their lives. They may "say prayers" in a conventional way, repeating old formulas about God keeping them at night or protecting them by day. But prayer means the communing with God that we may learn His will for us, and then seek grace to do His will, each one of us, conformably to our position in life, our tasks, our relations with society, and above all with the Church. I am sure that the clergy need to teach more about prayer, about its technique, about regularity in prayer, about freshness and sincerity in prayer, how it means hard work, but richly rewarding work, how simple and natural it really becomes, if we only will keep at it, and give definite time to it. It stands to reason that Church-going and public prayer will be irksome and seem unreal if one has abandoned the effort to pray genuinely in secret, as our Lord directed.

The practice of personal religion is the first thing needed in the revival of the life of the Church. Other things will follow if this is honestly and perseveringly attended to. When the generality of our communicants wake up to what is involved in that language of the great Communion prayer, about offering "our selves, our souls and bodies, to be a reasonable, holy, and living sacrifice," there will be no slackness in Church attendance, no niggardly support of the parish, no wilful ignorance as to the Church's missionary undertakings, nor grudging of gifts for its maintenance.

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NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

The department of Christian Social Service of the National Council has sent out a pamphlet presenting the resolutions which they say were passed by the 1934 General Convention. Among them are affirmations "On Industrial Problems and Social Justice" which I am very sure were not passed. Just what happened to them was explained in this paper at the time of the Convention, but just to keep the records straight it may be worthwhile repeating the story. There was no little dissatisfaction with the report of the committee of ten dealing with social matters that were introduced into the Convention. On the next to the last day of the Convention Bishop Hobson of Southern Ohio therefore moved that "only the resolutions be printed and distributed as expressing the mind of this House." Immediately after that session members of the press pointed out to the Presiding Bishop and other Bishops that by that motion, which passed unanimously, the Bishops had failed to concur with the Deputies "On Industrial Problems and Social Justice" since this part of the report was not in the form of resolutions but were affirmations. Bishop Perry and others were persuaded that this was so. Therefore the following morning, at the closing session of the House of Bishops, Bishop Perry explained to the House what they had done in order to give them an opportunity to concur with the Deputies on these matters. Bishop Freeman of Washington then moved concurrence. Bishop Parsons of California, who, with a number of other Bishops, was of the opinion that no resolutions were better than bad ones, immediately went to Bishop Freeman and after a brief talk with him, Bishop Freeman withdrew his motion. That ended the matter, the Bishops thus failing to concur with the Deputies on Industrial Problems and Social Justice. The final action in the House of Bishops on these matters was the passing of the resolution offered by Bishop Hobson in which they concurred on the resolutions, which did not include the part of the report devoted to industrial matters.

It is not unimportant, since those affirmations committed the Church to an endorsement of company unionism and the open shop. Just what can be done about it I do not know, though I should think that the department of Christian Social Service might publish in the Church



PROFESSOR HOCKING
Pushes the Inquiry Findings

press a statement that they were in error in stating in their pamphlet that these affirmations did pass the Convention. They will also probably see to it that no more of the pamphlets are sent out.

I might explain that all of this jumble seems to be nobody's fault particularly. The closing sessions of Convention are devoted largely to mopping up and action is so rapid that it is a wonder that there are not more errors.

* * *

Churches Unite in Canada

Bishop Fathing, Canadian, recently invited the cooperation of other churches in a program of evangelization, on the basis of the declaration of the Lambeth Conference that concerted evangelistic efforts should not wait for organic unity. This month all ministers in Canada are asked to spend a morning together which will be followed by a joint witness on a huge scale in the evening. It is hoped that every Christian minister will appear as part of a massed body on the platform in the vast forum.

* * *

Plans for Reorganization of Philadelphia School

Plans were adopted by the joint boards of trustees and overseers of the Philadelphia Divinity School on January 22nd, looking toward a reorganization of the school. The plan, which requires further action at a meeting to be held March 26th, provides for training in pastoral theology through clinical experience of at least nine months. In addition to a Dean the plan calls for the office of Warden. The present dean, the Rev. George G. Bartlett, who is in full sympathy with the plan, it is said will resign and will be elected Warden, another being elected to fill the vacancy of Dean. There will be

a faculty of four men, one of whom will be the Dean. No steps have been taken as yet to select either the new Dean or the other faculty members. The plan calls for re-financing, and between now and the meeting on March 26th an organization will be created to raise the funds to finance the school for a period of three years.

* * *

New Rector in Mexico City

The vestry of Christ Church, Mexico City, has elected the Rev. Charles W. Hinton as rector to succeed the Rev. F. W. Golden-Howes. The Mexican government has granted a *permiso* to Mr. Hinton to serve for a period of six years, during which time he is expected to train his successor, who must be a Mexican by birth. Mr. Hinton has already entered upon his duties.

* * *

Professionals Conduct Annual Canvas

Holy Trinity, New York City, has completed its annual canvas. It was directed by Gates, Stone and Co., and resulted in a 60% increase in the number of subscribers and a 55% increase in the amount pledged over 1934. Pledges were secured from 287 persons who have not subscribed previously. Rather looks as though that was the way to do it.

* * *

Rectors Instituted in New York

The Rev. Wendell Phillips, formerly assistant chaplain at Columbia University, was instituted rector of Trinity, New Rochelle, N. Y., on January 20th by Bishop Manning. On the 27th Bishop Manning instituted the Rev. Philip M. Styles as rector of St. George's, Newburgh, N. Y.

* * *

Bishop Cook Speaks at Maryland Convention

Bishop Cook of Delaware was the speaker at the annual dinner of the diocese of Maryland, held the evening of the 22nd and attended by 400 Church men and women. Bishop Helfenstein in his convention address the following day deplored the trend toward younger men for rectors. "I recall the days when a man of 60 years was considered still in his prime and available for any vacancy. Now the line has come down to 40 and a man of 45 is at once pronounced too old." He urged strict observance of the canon on marriage and divorce.

* * *

An Answer to a Parson's Prayer

This from the Rev. Charles M. MacLean: "That one dollar offer for Church School workers and vestry-

men is an answer to many a rural parson's prayer. Here is my list. I hope they will all renew not just for next year but for many years." Who is next: subscriptions for vestrymen and Church School teachers—that is NEW subscriptions—accepted at one dollar each. Let's get our people reading.

* * *

Russell Bowie Condemns War

Modern war was denounced as "dirty, barbaric slaughter" by the Rev. W. Russell Bowie, rector of Grace Church, New York, in an address before the Kiwanis Club of New York on January 23rd. He urged the United States to enter the world court.

* * *

Re-Thinking Missions Becomes a Movement

The report of the commission that visited the Orient a couple of years ago, published in the book, "Re-Thinking Missions," has become a movement. Modern Missions has been launched for the purpose of pressing the findings of that commission, and has set up office in Chicago. Their first public meeting was held the other day in Chicago with an address by Mr. Albert L. Scott, Baptist layman of New York. Mr. Scott was chairman of the Laymen's Inquiry and was one of the commissioners to visit the Orient. This first meeting was intended to be a small luncheon meeting, but the demand for tickets was so great that actually there were twice as many present as had been anticipated, with practically all of those present men of power and influence.

Mr. Scott's address was a forthright vindication of the missionary enterprise, but he also stressed the absolute necessity of some such movement as that now being undertaken, both in order to achieve the valid objectives of missions and to rally failing support. It was evident that Mr. Scott spoke the mind of the gathering.

The Modern Missions movement is still in the formative stage and faces many perplexing problems. Its objectives, in general, may be said to be to foster such enterprises as those envisaged in the practical recommendations of the laymen's report, and to achieve those ends it seeks to work through the regularly established denominational foreign mission boards. It is by no means divisive. Instead of establishing another board, as some other groups have done, its first step has been to list a group of specific projects now being conducted which are of a nature that the movement can heartily approve, and recommend these to the churches for support. The movement

hopes for the cooperation of the missionary boards of the various churches in this effort to rally support for the enterprises that they endorse.

* * *

Pacific School Builds Deanery

The Church Divinity School of the Pacific began 1935 by constructing the second unit of its plant at Berkeley, near the University of California. It is a nine-room deanery, adjacent to and harmonious with Gibbs Hall, the dormitory building. It is expected to be finished in time for the installation of the Rev. Henry H. Shires as dean on February 20th.

* * *

C. L. I. D. Plans Preaching Teams

Plans were developed to send out teams to present the social implications of the Christian religion at an informal conference of members of the Church League for Industrial Democracy, held at the Retreat House, Bernardsville, N. J., January 17-18. The Rev. Shelton Bishop, rector of St. Philips Church, Harlem, New York, was the chaplain, and the Rev. Bradford Young, assistant at Holy Trinity, Brooklyn, was the chairman. Believing that the present economic and world situation calls for vigorous action on the part of the Church this plan was developed whereby teams of two or three men will go out for crusades of two or three weeks' duration, meeting in parish churches wherever invited, holding street meetings and contacting various groups in each locality, particularly labor groups.

Plans were also developed for the issuing of literature, with the Rev. Joseph Fletcher appointed the chairman of the committee. A considerable number of those present also volunteered to serve in strike areas and other conflicts in social and industrial life when called upon to do so by the League secretary, it being understood that he would first make careful investigation as to the merits of the cause they were asked to serve. It was felt by all present that there was a great need today for a well organized, disciplined and militant group that could act in these areas in the name of the Christian religion and it is hoped that their findings and recommendations may be acted upon favorably at the annual meeting of the C.L.I.D. next month so that the organization may become such an agency even more than it has been in the past.

The annual meeting of the League is to be held on Washington's Birthday at the General Seminary, New York, commencing with luncheon and running through the evening.

The following day there will be a conference of theological students.

* * *

Louisiana Council Meets in New Orleans

The council of the diocese of Louisiana met on January 23rd and 24th at Christ Church Cathedral, New Orleans. There was a preliminary meeting on the evening of the 22nd when an Epiphany Pageant was presented. The council itself was devoted largely to routine business with a lengthy discussion of financial affairs.

* * *

Bishop Remington Has Anniversary

The seventeenth anniversary of the consecration of Bishop Remington was celebrated at Pendleton, Oregon, on January 10th. There was a dinner, given by communicants of the Church of the Redeemer, at which Bishop and Mrs. Remington were the guests of honor.

* * *

Large Legacy for Church Hospital

St. Luke's Hospital, New York, is the principal beneficiary by the will of Mrs. Mary H. K. Tompkins, last surviving daughter of Ambrose C. Kingsland who was mayor of New York from 1850 to 1853. The total of the bequest is \$1,374,780. The Church of the Ascension, New York, also received \$20,000.

* * *

Convention in Diocese of Texas

The council of the diocese of Texas was held at St. Paul's, Waco, January 20-22 with Dr. Francis Wei, president of Central China College, Wuchang, China, as the headliner. He spoke at the Sunday evening service and again at the diocesan dinner held in a hotel of the city.

* * *

Bonus Opposed by Church Group

A large number of clergymen united last week in declaring that "the government has a clear responsibility to take generous care of all those who suffered injury or disease as a result of the war" but insist that the bonus treats veterans in general "as a specially favored class."

"The gravity of the whole question of special favors to veterans," the statement reads, "becomes apparent when such facts and figures as the following, attested by highly competent authorities, are clearly grasped:

"1. Our pension rolls are so swollen that they already include twice as many persons as incurred any disability during the World War. Furthermore over 1,900,000 World

War claims have been filed, even though there were fewer than 350,000 American casualties, including deaths and disabilities by wounds or sickness, in line of service.

"2. Last spring, in spite of the veto of President Roosevelt, all but about eight thousand of a total of nearly one hundred and thirty-three thousand cases of merely 'presumptive' disability were restored to the government pay roll. These 'presumptives' included men whose disability appeared at any time up to six years after the termination of the war and it was contrary to fact, as President Roosevelt pointed out, to 'presume' that all these disabilities were actually due to war service.

"Now an insistent demand is made that a cash payment be given at once to veterans regardless of need or disability at a time when millions of other citizens are unemployed and in actual distress.

"In making this demand the veterans' organizations ignore the fact that already the United States has reached the point, despite its brief participation in the World War, of spending more money upon its veterans than France, Great Britain and Germany combined."

Bishop Sherrill of Massachusetts was a member of the committee to draft the statement, which was signed by a number of Episcopalians, including the Rev. W. Russell Bowie, Bishop Lawrence, Canon Anson P. Stokes, and Mr. George W. Wickersham.

* * *

Daughters of the King to Hold Retreat

The Rev. Walter P. Doty, rector of St. John's, New York, is to conduct a retreat for the Daughters of the King of the diocese of New York on February 5th at St. John's.

* * *

Returns from Trip Around the World

The Rev. Marshall F. Montgomery, rector of St. Barnabas, Newark, N. J., returned from a four months' trip around the world on January 29th.

* * *

An Old Joke Is Applied

The convocation of Scranton, diocese of Bethlehem, held its mid-winter session in Epiphany Church, Glen, on Jan. 14 and 15, the Rev. Edward McCance, rector. The Rev. John Lewis, a Congregational minister of Scranton spoke on "A Ministry for Today." He told the story of the child who fell out of bed. When her mother asked her how it happened the child said "I fell asleep too near to where I got in." Dr. Lewis thinks one trouble with some of the clergy at least in his denomination is that they fall asleep too soon

after they get into the ministry. He wondered whether this was so in the Episcopal Church. Maybe!

* * *

Urges Purchase of Altar Linens

A number of firms dealing in altar linens, notably J. Wippell & Co.; J. M. Hall, Mary Fawcett Co. and Cox Sons and Vining wish to remind Church people that now is the time to lay in a supply of altar linens. It seems that flax has taken a big jump in price with the trend still upward. So, they say, buy now before prices are higher.

* * *

Leicester Lewis Wellesley Chaplain

The Rev. Leicester C. Lewis, rector of St. Martin's-in-the-Fields, Philadelphia, is to be the chaplain at the Wellesley Conference this year. The conference dates are June 24 to July 5th and this will be the 31st annual session of this outstanding national summer school. Bishop Keeler of Minnesota, director last year, is to be in charge again. Those wishing further information can get it from the secretary, Miss Marian DeC. Ward, 150 Commonwealth Avenue, Boston.

* * *

To Restore Old Carolina Church

Plans have been made to preserve the oldest church in North Carolina, St. Thomas', Bath, with steps taken to restore the interior to what it was in colonial days.

* * *

Alexandria Alumni Meet in Raleigh

Twenty of the Carolina clergy who are alumni of the Virginia Theological Seminary turned out on January 21 for a dinner in honor of Dean Wallace Rollins who spoke on the ministry today, emphasizing especially the need for high intellectual

qualifications. Bishop Darst was toastmaster and Bishop Penick delivered an address of welcome. The party was held at the Church of the Good Shepherd, Raleigh.

* * *

New Rector in Government Town

The congregation of the community church at Fort Peck, Montana, government town at the new dam site, has elected the Rev. T. M. Jones as their rector. The Rev. Haven Perkins, former tutor at the General Seminary, succeeds Mr. Jones in the Scobey-Glasgow field. They are building a new rectory at Fort Peck.

* * *

The Child Labor Amendment

A good deal of attention is being given again these days to the Child Labor amendment, passed some

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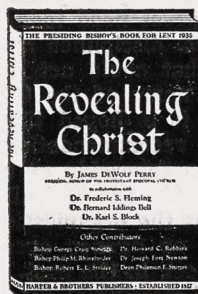
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years ago by Congress and now before the states for ratification. The Roman Catholic Church has issued a statement opposing it. The Federal Council of Churches on the other hand has released a statement signed by a large number of eminent Church people urging the speedy ratification of the amendment. The statement quotes the resolution on the subject passed at its biennial convention held in December, as follows:

"Whereas Christianity has always surrounded the child with special tenderness and solicitude, and whereas the Federal Council of the Churches of Christ in America has for many years advocated the abolition of child labor and

"Whereas substantial progress toward that end has been made under the national recovery administration and the codes, and it is apparent that the obvious method of making permanent improvement in child labor conditions is through ratification of the national child labor amendment;

"BE IT RESOLVED: That the Federal Council of the Churches of Christ in America reaffirm its previous declarations in favor of the abolition of child labor and urge the speedy ratification of the national child labor amendment by the states."

The Federal Child Labor Amendment, which is merely an enabling act giving Congress power to "limit, regulate and prohibit the labor of persons under eighteen years of age," was passed by Congress in 1924 by a vote of 297 to 69 in the House of Representatives and 61 to 23 in the Senate. It had the endorsement of both political parties and presidential candidates. The Amendment was deemed necessary, if there were to be federal control of this evil, because two federal child labor laws, one passed in 1916 and the second in 1919, had both been declared unconstitutional by the Supreme Court of the United States. Experience under these two federal laws, before they were declared unconstitutional, showed that federal control gave protection to many thousands of children who were not reached by state laws.

Convention * * * of Pittsburgh

The convention of the diocese of Pittsburgh met at Trinity Cathedral on January 22nd, marking the 70th anniversary of the organization of the diocese. "The greatest and the most serious fact that confronts the Christian Church", said Bishop Mann in his Convention address, "is the steadily lessening interest which the mass of men and women, especially young men and young women, are

taking in the life, the worship and the work of the Church. It is not that they are actively hostile. It might be better for the Church if they were. No, they are something worse than hostile, they are simply indifferent. One may combat hostility, but he finds himself sadly helpless in the face of indifference. I believe that the trouble is with the Church herself. She is not effective, not because she is rationally discredited, but because she is not attractive. The shock of her failure to prevent the Great War still lingers in men's thought about her. But more

than that, her seeming impotence in dealing with the great social evils of our day, in work for international peace, in the doing away with racial hatreds, in the creation of a more fair and just social order,—in all these and other great movements for a just and peaceful and happy world, the Church, while sympathetic, seems to be singularly powerless. The weakness of the Church is not, I believe, the result of outside opposing forces. It is in herself, in her life and conduct. Men do not love her because she is not lovely. It is always

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beauty that calls forth love, and where today in the life of the Church is that moral and spiritual beauty that draws men after it by all that is most fragrant, most persuasive and most fair? So it has been down through the ages. When all is said and done it is the Christian Saint who is the one unanswerable argument for the Christian faith. It is the Saint alone who can stand on the crowded highway of life and speak to the travellers on that road, the busy men of affairs, the pleasure lovers, the poor, the sorrowful, the forlorn tramps under the hedge rows and 'compel them to come in' by the revelation of the power and the beauty of a life that is hid with Christ in God." When it came to the subject of support for the Church enterprise Bishop Mann stated that the small giving on the part of Church people was "largely the result of lack of proper information." He said that the laity simply did not know what the Church was doing. He suggested three or four sermons a year that would give definite information. He did not mention reading but I am sure that he will not mind having me add that a Church paper in each home might accomplish something. There are those who believe this. One layman who was a delegate to the General Convention from an eastern diocese recently sent a personal letter to every member of his parish urging them to subscribe to THE WITNESS. At the same time we sent these parishioners a sample copy. The result so far, and only the first report is in, is a large bundle of annual subscriptions. Another method is that described in the middle column of the inside cover page of this issue. Three cents invested in a Church family each week is a good one for any vestry.

Dr. Francis Wei at Buffalo

Dr. Francis Wei of China is to be the speaker at the annual meeting of the Auxiliary of the diocese of Western New York, meeting today, January 31st, at St. John's, Buffalo. Archdeacon Patterson is to tell of the work in the diocesan rural field and Mrs. J. S. Jameson presents the report on social service work.—The clergy of the diocese recently were the guests of Bishop Davis at luncheon, at which there was a discussion

of the program for this year and plans developed for the forward work in the diocese.

Something New in North Carolina

St. Saviour's, Raleigh, N. C., has elected women to its vestry—an innovation so I am told in the diocese of North Carolina.

Bethlehem Auxiliary Has Annual Meeting

The Woman's Auxiliary of Bethlehem held its annual meeting in Trinity Church, Carbondale, on Jan. 15-16, the Rev. Clarke Trumbore, rector. The reports were excellent. Over \$2,000 more was given for all kinds of work during 1934 than in 1933. All obligations were met and there was a small balance in each account. The Rev. C. Rankin Barnes preached the annual sermon.

Summer Conference Announces Plans

The Concord Conference, sponsored by the province of New England each year at St. Paul's School, Concord, N. H., is to meet this year from June 24th to July 3rd, returning to the nine day period. The program is to be ready on April first.

Northwest Province Issues Prayer Card

The province of the Northwest has issued a little prayer card for use during Lent. It is the work, I imagine, of the president of the province, Bishop Ingley of Colorado. One was

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brought out several years ago and sent to 15,000 people. They have also issued a little card containing suggestions for Church Schools, hoping thereby to stimulate the opportunities of Lent among the children in Sunday schools.

* * *

Bishop Hobson in Chicago

Bishop Henry Hobson, chairman of the Forward Movement, is to be the headliner at a mass meeting to be held in connection with the convention of the Diocese of Chicago, to meet February 5-7. Bishop Stewart is also to announce plans for refinancing the obligations of the entire diocese which will call for the raising of a large sum of money.

* * *

Educational Leaders to Meet

Church educational leaders of New England are to hold a conference next month. It is expected that the Rev. Vernon McMaster, national secretary of Church schools, will be the leader.

* * *

Normal School in Lexington

A diocesan normal school is being held in the diocese of Lexington, meeting for ten consecutive Monday evenings at Christ Church, Lexington.

* * *

Contribute to Church by Weaving

The weaving of rugs, coverlets and bags is becoming a parish industry in St. Thomas Mission, Beattyville, oldest mountain mission in Kentucky. The women are unable to keep up with orders, the demand for their work is so great. Three looms are in almost constant use. The Rev. Frederick Drew, priest-in-charge, says, "We wish all the industries of the country were doing as well in proportion." This work is the only contribution some of the workers are able to make to the Church's program.

* * *

Church Life Tops Twelve Year Record

New insurance and annuity contracts issued by the Church Life Insurance Corporation in 1934 were the highest in the twelve years of the company's existence, according to a preliminary report issued January 15th. The corporation is a subsidiary of the Church Pension Fund. Ordinary life insurance contracts showed consistent gains in every quarter of the year, the amount of new insurance issued having increased 44 per cent over the previous year. First year insurance premiums were more than double those of 1933. Annuity payments contracted

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* * *

Convention of Michigan

The convention of the diocese of Michigan is in session this week (30th and 31st) with nearly 700 persons attending. Dr. Francis Wei—how that man gets around—is the speaker at the convention dinner. He is travelling, so I am told, under the auspices of the Forward Movement, set up at the recent General Convention. More details of the convention will naturally have to go over until next week.

* * *

Maine Rector Resigns

The Rev. John Saunderson has resigned as rector at Old Town, Maine, to accept a call to Grace Church, Merchantville, N. J. The Old Town parish has not yet called another rector.

* * *

The Retreat House at Bernardsville

Three years ago there was established at Bernardsville, New Jersey, a house for retreats and conferences, following the precedent of the Church in England where the great value of centres for retreat, directed meditation and study, and conference, has long been proved by the experience of clergy and laity alike. The Bernardsville centre consists of a house formerly used as a private dwelling standing in the midst of a 30-acre tract of hills and woodland. Since its establishment, the house has justified the reason for its existence and the demand for its perpetuation, especially in the province of New York and New Jersey. The board of managers, meeting recently, decided to incorporate and to appoint as resident warden, Mr. William Codman Sturgis, formerly educational secretary in the department of missions. Mr. Sturgis' acceptance of the appointment was received to date from January 15th, 1935. By this action, the Board feels that they have placed on a firm and permanent basis this means of service for Christ and His Church, and they look forward to the ready cooperation of all faithful people within reach of its benefits.

* * *

Interpreting the Hard Sayings

Things brand new to his audience were uttered by the Rev. John M. Evans, rector of the Messiah, Olneyville, R. I., at the school of Christian education now meeting Monday evenings in Providence. When the Old

Testament says that Elijah was fed by the ravens it means that he was fed by a tribe of nomads called "the Ravens". And this of course means that a lot of pictures will have to be repainted.

Some of Mr. Evans' other interpretations: "Be ye therefore perfect even as your Father is perfect" should be "Be ye therefore all inclusive even as your heavenly Father includes all."

"Lead us not into temptation" is better translated, "May we not fail in the test." For Christ's injunction in the Garden of Gethsemane, "Watch and pray that ye enter not into temptation" he would have, "Awake and pray that ye may fail not in the approaching trial."

Mr. Evans, whose topic was "Values in the translation of the New Testament" waded thus into the thick of the battle now raging between Professor Torrey of Yale and Professor Riddle of Chicago.

Dr. Torrey, with the world of Biblical scholarship shaking its head and sometimes its fists, declares that the four Gospels were all written in Palestine, in the Aramaic language which Jesus spoke, within ten or, at most, twenty years after His death. Later they were translated, the Yale professor explains, into the Greek language and have come down to us in this form.

Dr. Riddle, on the other hand, argues that the account of what Christ and his disciples said and did

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Weekdays: 7:30, Holy Communion (Saints' Days, 10). 9:30, Morning Prayer. 5, Evening Prayer (choral). Organ Recital, 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.
Vespers and Benediction: 8 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 and 11 A. M., and 8 P. M.
Daily: 12:30 except Mondays and Saturdays.
Holy Communion, 11:45 A. M. on Thursdays and Holy Days.

The Heavenly Rest and Beloved Disciple, New York

Rev. Henry Darlington, D.D.

Fifth Ave. and Ninetieth St.

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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

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Sundays 8, 10 and 11 a. m., 4 p. m.
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St. Bartholomew's Church

Park Avenue and 51st Street

Rev. G. P. T. Sargent, D.D., Rector
8 A.M., Holy Communion.
11 A.M., Morning Service and Sermon.
4 P.M., Choral Evensong.
Junior Congregation, 9:30 and 11 A.M.
Holy Comm., Thurs. and Saints' Days, 10:30 A.M.

St. Paul's Church

Flatbush, Brooklyn, N. Y.

Sunday Services:

Holy Communion, 7:30 a. m.
Holy Communion Choral, 8:30 a. m.
Morning Service, 11:00 a. m.
Evening Service, 8:00 p. m.

St. James' Church, New York

Madison Avenue and 71st Street

The Rev. H. W. B. Donegan, Rector

Sunday Services

8 A. M.—Holy Communion.
11 A. M.—Morning Prayer and Sermon.
8 P. M.—Choral Evensong and Sermon

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 and 4.
Weekdays: 8, 12:05.
Thursdays (Quiet Hour at 11) and Holy Days: 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, D.D.

Rev. Gordon B. Wadhams

Rev. Bernard McK. Garlick

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.

was committed to memory and years later when Christianity had ceased to be centered in Jerusalem and was taking root in the Graeco-Roman world it was put into the Greek language. Mr. Evans, who has completed a translation of the Gospels after working seventeen years on it, is also convinced that Dr. Riddle is right. Incidentally Mr. Evans announced that now that the big controversy is on he will not take his translation to the printers until he has had the benefit of the battle.

"During the last fifty years we have learned more about the early days of Christianity," the lecturer said, "than we have learned in all the centuries that have gone before." He spoke of the need of understanding it as more the product of the Graeco-Roman world than of Palestine, after the death of Christ. The sciences of geography, archaeology, and sociology have greatly helped. "Form Criticism" is the latest word in Biblical criticism, putting "Higher Criticism" out of date. Frederick Grant, dean of Seabury-Western has done one of the finest pieces of work in this field.

* * *

Loyalty Week at Evanston Cathedral

Loyalty week was celebrated Jan-

uary 13-20 at St. Luke's Pro-cathedral, Evanston, Illinois, Bishop Stewart opening the occasion by preaching on the 13th, followed by a canvass of the parish. The plan inaugurated the jubilee of St. Luke's which will be celebrated sometime later in the year.

* * *

Professor Gives Lectures at Cathedral

Professor F. W. Buckler of Oberlin School of Theology, is delivering four lectures at Trinity Cathedral, Cleveland, on successive Thursday evenings, starting January 31st, on "The Kingdom of God in the doctrine of the Church." — Bishop Rogers who has been in Florida getting over an illness, has returned to the diocese.

* * *

Convention of Western Michigan

The convention of Western Michigan was held at Battle Creek on January 15-16, and was devoted largely to routine matters. It was decided to hold the convention next year at St. Mark's, Grand Rapids, since that parish is to celebrate its 100th anniversary then. It will also mark the 30th anniversary of the

consecration of Bishop McCormick. Needless to say there will be a special program.

* * *

Bishop Woodcock Is Ill

Bishop Woodcock was too ill to attend the convention of the diocese of Kentucky, held last week at Louisville. His address was read by the Rev. W. F. Rennenberg and the Rev. Henry L. Durrant was elected to preside.

* * *

Stresses Value of Forward Movement

Bishop Casady of Oklahoma, in his convention address, stressed the value of the Forward Movement and urged the need of an adequate endowment for the district. The convention, held at Okmulgee, was also addressed by the Presiding Bishop.

* * *

Turn Down the Negroes

Upper South Carolina refused to give a seat and a voice to the Negro clergy in their diocesan conventions at the convention that met last week. Bishop Finlay pleaded earnestly for it, and the clergy supported him by a vote of 16 to 3 but the laymen turned it down 11½ to 10.

Lenten Programs for the Children of the Church

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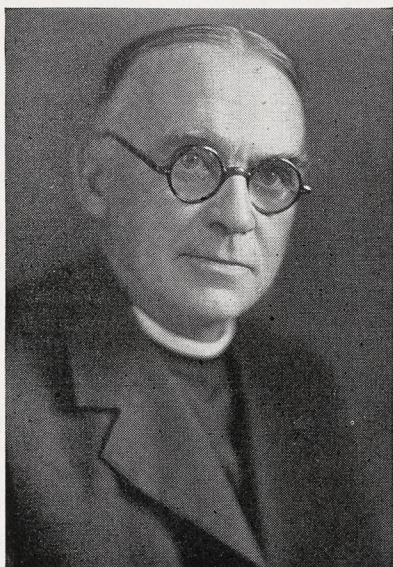
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