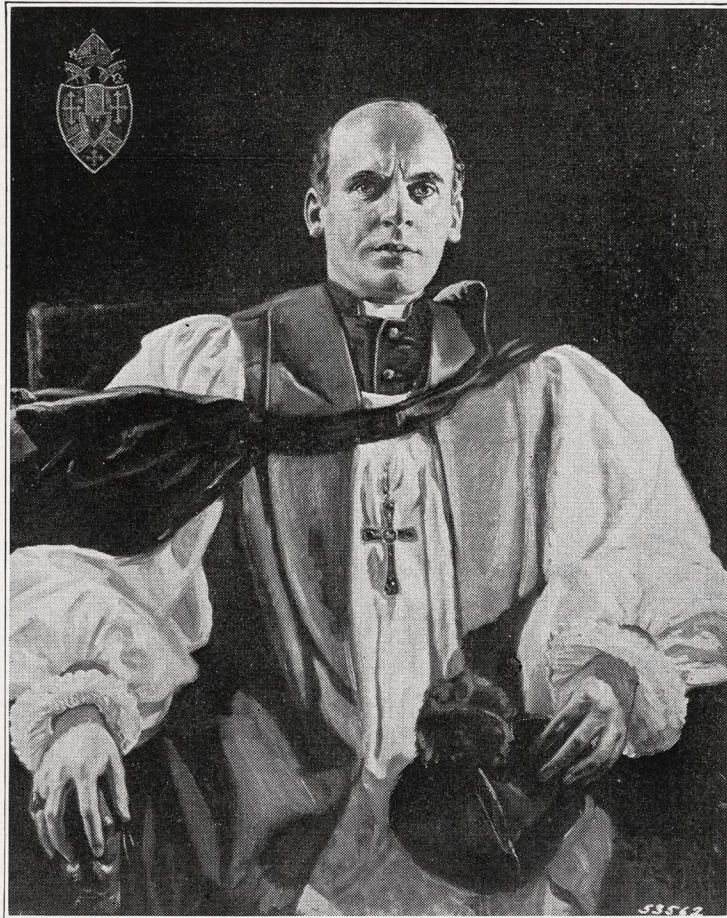


The **WITNESS**

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THE WITNESS

A National Paper of the Episcopal Church

Associate Editors
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ROBERT P. KREITLER

Vol. XIX No. 26

MARCH 7, 1935

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.

FOLLOWING THE MASTER

An Editorial by
BISHOP JOHNSON

THE problem which faces us as a nation is not so much one of political or economic mechanics as it is one of individual character. No system can bring love, joy or peace to a people who are self-centered, self-indulgent and self-satisfied. It is not a question of mass production so much as it is one of individual righteousness. In my judgment Christ has the only remedy for human ills but His message is to the individual conscience rather than to the crowds. The only thing that the Master ever ran away from was the multitude. He seemed to distrust the effect of mob psychology and to place His confidence in the faith and devotion of individual souls.

"Follow me," "Lovest thou me," "Do this in remembrance of me." "If you love me keep my commandments." He never tried to work from the upper circles to the common people but He sowed His seed in the soil of the individual soul. He chose the foolish things of the world to confound the wise; the weak to confound the mighty; the things that the mighty despised to bring to naught the existing agencies that no flesh should glory in His presence.

He not only avoided the crowd but He deprecated any statistical estimate of His labors. Because He ate and drank with publicans and sinners He offended the self-righteous pietists, and because He demanded repentance and amendment He lost the sinners. The church has the same embarrassment. At the close of His ministry, the number of those who left all to follow Him was one hundred and twenty. He put principle before policy and personal devotion before academic philosophies. He never chose to be popular at the expense of truth and He explained the rejection of His Gospel in the fateful words, "Because I tell you the truth, ye will not believe me."

He never assured us that the world would accept His standards, but called out of the world those who believed in His mission. On the other hand He bade His followers to be "in the world but not of it," which unfortunately has been too often understood by the clergy as being of the world but not really in it.

IT IS a difficult role to play, and yet one which is thrilling because of its difficulty. To stand for His ideals and yet not to stand aloof from all sorts of publicans and sinners; to be the salt without losing savor; to be the cream without turning sour; to be the leaven without giving a brown taste to the bread; to permeate without trying to dictate or to dominate; to lose one's identity in effecting the result; to avoid the tendency of serving God to be seen of men, of demanding that we shall have personal credit instead of being content if the end is achieved, no matter by whom.

We are here to do His will; not to acquire a popular reputation. This latter affects all that we do. It results in larger confirmation classes but too often at the cost of adequate preparation. It results in padded communicant lists which too often are a liability rather than an asset because of the number who are inactive. It results in parochialism which is pernicious anæmia and a diocesanism which is creeping paralysis.

There is nothing more certain of ultimate extinction than a parish whose sole interest is in its own comfort. The whole diocese can be no stronger than the sum total of its communicants and the dynamic force which they create. Each communicant is responsible for his or her own influence in the area of the parish in which he or she is a servant of Christ. Each member of the Church is worth as much as his word is worth—as expressed in his baptismal vow. The worst that a servant can do is to do nothing.

THE Church suffers more from its listless servants than it does from its militant enemies. When it comes to our support of the work of the whole Church, I am afraid that our gifts—small as they are—exceed our real interest. I am of the opinion that the Church suffers more from the self constituted censors than it does from the hostile censures from without. If you really love the household of faith you don't go around abusing it. The members of your own family may be irritating but you are not apt to publish their deficiencies. I am not advocating that we be blind to our

ineffectiveness; merely that we be dumb in broadcasting it.

Too often our real enemies are those of our own household, whose ability to find fault far exceeds their willingness to find work. So much of our demand for perfection is vicarious. It is something that we demand of someone else and our alibi is that because the other fellow is a quitter, therefore we are exempt from our own obligations.

It reminds me of the answer made by a missionary to the question in the question box: "Ought a profane man be a member of the Church?" The answer was, "He ought not to be profane. However, if the questioner refers to himself he ought to confess his sin and

repent, but if it refers to some other member of the congregation, it is none of his business. It is the Lord's problem."

I know that Christians are provoking, but I am reminded of a story that I heard about Robert E. Lee who gave a glowing testimonial to a confederate officer. "But," said his questioner, "this officer has a very poor opinion of you, General Lee." "I didn't know," Lee replied, "that you wanted to know his opinion of me, I thought you asked my opinion of him."

If we could reach that point where we were solicitous about saying all the good we could about our neighbor, regardless of what he thought of us, we would be much nearer Christ's standard than we are.

THE STORY OF THE AMERICAN CHURCH

By

E. CLOWES CHORLEY

The Historiographer of the Church

II. LAYING THE FOUNDATIONS

THE destruction of the Spanish Armada turned again the thoughts of English adventurers to colonization. In December, 1606, three ships left England bound for Virginia and entered the Chesapeake Bay on Sunday, April 26 of the following year. One month later they effected a settlement on the Island of Jamestown. The chaplain was the Rev. Robert Hunt, described by the turbulent Captain John Smith as "an honest, religious and courageous Divine." He had been Vicar of Reculver, in the County of Kent. Under his direction provision was made for the conduct of religious services. Of that provision Smith writes:

"When I first went to Virginia, I well remember, we did hang an awning (which is an old saile) to three or four trees to shelter us from the sun, our walls were railes of wood, our seats unhewn trees, till we cut our planks; our pulpit a bar of wood nailed to two neighboring trees; in foule weather we shifted into an old rotten tent, for we had few better."

Under that awning, on the third Sunday after Trinity, June 21, 1607, Robert Hunt administered the sacrament of the Body and Blood of Christ. It was the most memorable service in the long history of the American Church, for it marks the permanent beginning of her work. From that day to this there has been no break in her continuity of service. At times the altar fire has burned dimly, but, thanks be to God, it has never died out. As long as Robert Hunt lived Morning and Evening Prayers were said daily; every Sunday there were two sermons and every three months the holy Communion. They quickly built a church described as "a homely thing like a barne" but a few months later it was destroyed by fire and it was

replaced by one built of golden dirt which the rain "washed near to nothing in fourteen days."

Sometime in 1608 Robert Hunt died. The only reference to such a loss is by Captain John Smith who says of him, "Till he could not speak he never ceased to his utmost to animate us constantly to persist; whose soul questionless is with God."

It is not possible within the necessary limits of space to trace fully the laying of the foundations of the Church in the other American colonies and provinces. The story can only be told in the barest outline.

The Carolinas were settled in 1662 by a Company inspired by "zeal for the propogation of the Christian faith . . . in a country only inhabited by some barbarous people who had no knowledge of God." When Charleston was occupied in 1680 a site was reserved for a church and about one year later St. Philip's Church was erected. It is described as "large and Stately"; built of black cypress. The first minister was the Rev. Atkin Williamson who was followed by the Rev. Samuel Marshall who died in 1699 of yellow fever. The first church erected outside Charleston was at Goose Creek where the Rev. William Corbin ministered in 1700. In 1701 North Carolina had 5,000 settlers without a single minister and no public worship of any kind. The first minister is said to have behaved "in a horrid manner." In 1703 the Rev. John Blair served as an itinerant minister, but soon turned his back upon what he called "the most barborous place on the Continent" and returned to England "quite sunk with poverty and sickness." A church was built at Edenton in 1702.

The first Church of England service in what is now Maryland was conducted by the Rev. Richard James of Hampton, Virginia. When Leonard Calvert arrived in

1634 he was accompanied by 200 settlers, a majority of whom belonged to the Church of England. Although the Calverts were Romanists religious toleration prevailed. Under an Act of 1692 the Church of England was by law established. The Act provided that "the Book of Common Prayer as then established be read each Sunday and Holy Day, and the Blessed Sacrament administered according to the rites of the Church of England." By 1676 there were three ministers resident in the Province and later work was begun on a brick church at Annapolis. In 1696 the Bishop of London appointed the Rev. Dr. Thomas Bray as his Commissary for Maryland and under his leadership the Church was permanently established in the Province.

Pennsylvania was settled by Swedes, Dutch and English. Of the English some 2,000 were Quakers who came over with William Penn. In 1695 twenty members of the Church of England created a Vestry; applied to the Bishop of London for a minister; bought land and built Christ Church. The Bishop sent out the Rev. Thomas Clayton in 1698. On his arrival he found a congregation of 50 which in two years grew to 700. His successor was the Rev. Evan Evans who extended his ministry to adjacent towns and also to West Jersey. He is said to have baptized over 800 persons. By 1702 a church had been built at Chester and a second church—St. Peter's—was opened in Philadelphia in September, 1761.

Church of England services in the Province of New York date back to the English occupation in 1664. They were conducted in the Dutch church within the Fort by the chaplains to the royal governor. One of them, the Rev. Charles Wolley, came with Governor Andros in 1678. Two of the Labadist Brothers who heard him preach in 1679 said he read his sermons out of a book "and thought he was performing wonders." Under pressure from Andros the New York Assembly passed in 1693 a Ministry Act providing for the settlement and maintenance of two good and sufficient Protestant ministers in the city of New York and the three adjacent counties. Later the church people in the city created a "Board of Managers of the Affairs of the Church of England in the City of New York." On May 6, 1697, a royal charter was granted to Trinity parish and Mr. William Vesey was chosen as rector. He was ordained in England and inducted as rector of Trinity on Christmas Day, 1697. The first Trinity Church was opened for divine service on March 13, 1698, and was burned down during the War of the Revolution.

The Church in New England was handicapped by the intolerance of the Puritans who had control of the civil government and would not brook any other religious organization. Members of the Church of England were deprived of their civil rights and on occasion were imprisoned and suffered the loss of their property. The Morton brothers were banished to England because they "were of gay humor and used the Book of Common Prayer."

As early as 1625 there lived on a farm where Boston now stands the Rev. William Blaxton, "clerk in Holy Orders." He did not conduct any services and it was

said of him that he "retained no symbol of his former profession but his canonical coat." The Puritans drove him out and he settled in Rhode Island and conducted occasional services in Providence. About 1636 the Rev. Richard Gibson settled in Maine and was brought to trial because he had presumed to officiate on the Isle of Shoals. Four years later came the Rev. Robert Jordan, "an orthodox divine of the Church of England." New Hampshire was settled by Church of England men. In 1640 a grant of fifty acres for a glebe was made to the two church wardens at Strawberry Bank (Portsmouth) and it is on record that the church there was furnished "with one great Bible, twelve service books, one pewter flagon, one communion cup and cover of silver, two fine table-cloths and two napkins." These beginnings of the Church in New England were ruthlessly crushed by the iron hand of the Massachusetts government which claimed jurisdiction over the whole of New England.

The Restoration in England marked the end of the ecclesiastical domination of New England by the Puritans. Once again the Church came into her own. About 1679 sundry inhabitants of Boston petitioned Charles the Second "That a church might be allowed in that city, for the exercise of Religion according to the Church of England." The petition was granted. In 1686 the Rev. Robert Ratcliffe, of Exeter College, Oxford, was appointed by the Bishop of London as minister in Boston which had then "three fair and large meeting-houses or churches, commodiously built, in several parts of the town." Ratcliffe preached in the Town House on May 16, and Dunton, a London book seller who was present at the service, says "He was a very excellent preacher, whose matter was good, and the dress in which he put it extraordinary; he being as well an orator as a preacher." The church was organized on June 15. Prayers were said every Wednesday and Friday morning at seven. The following year Andros, the governor, took forcible possession of the South Meeting House for services and to atone for such desecration the Puritans appointed a special day of fasting and prayer.

Meanwhile the adherents of the Church of England raised funds for the building of their own church. A site was found in the old burying ground. It is recorded that on October 16, 1688, "the ground sills of the church are laid, the stone foundation being finished," and the next day "a great part of the church is raised." King's Chapel, the first Anglican church in Boston, was opened June 30, 1689. When the news of the landing of William of Orange reached Boston the Puritans again took the upper hand; overthrew Andros and cast some into prison. The church shared the fate of the governor. Ratcliffe escaped imprisonment, but was "hindered and obstructed in the discharge of his duty," and finally was "forced to leave the country and the congregation, and go for England." The windows of King's Chapel were broken "and the doors and walls daubed and defiled with dung and other filth." It was a triumph as short as it was petty. The Church had come to New England to stay.

Next Week: Building on the Foundations.

NEW FRONTIERS

By

JOHN W. DAY

Dean of Grace Cathedral, Topeka, Kansas

SOME say that the future holds only one solution of the race problem and that it is the same as that of the past, namely, conflict; the Nietzschean idea of the physically strong races using the physically weaker as servile groups ministering to the strong.

The second solution is that of segregation, that is, that the west, for example, leave the east alone and the east leave the west alone as though the races were living in a world of the 15th century.

Thirdly, there are those who recommend subjection. This proposal assumes the superiority of the white man. As a superior being he should rule the other races not necessarily with an iron fist but at least with a firm hand. This recommendation would continue the situation as we have it now in India. Such a solution is entirely out of date because of its impossibility in the face of the rising tide of nationalism and the consciousness of racial equality.

In the fourth place there are those theorists who recommend eugenics as a cure-all for the race problem. This proposes the dream of a single human breed in which every individual would be a superman. The obvious difficulties in the way of such a solution are greater than the original problem.

And finally there are the amalgamationists. "Let the races interbreed," they say. By so doing they will produce a better type of being, or as Professor Reinsch puts it, "engulf man in an indiscriminate mass." The forces of interracial amalgamation have been operating for centuries, for milleniums, and will continue to do so,—but not so as to outbreed any great predominant strain, such as the white, the yellow or the black. The most startling evidence of racial intermixture is in our own country. "There are now," says Professor Conklin, "one quarter as many mulattoes as full blooded negroes in the United States and the former for many years increased at twice the rate of the latter."

Professor Conklin goes on to say in his book *The Direction of Human Evolution*: "No race has a monopoly of good or bad qualities; all that can be said is that certain traits are more frequently found in one race than in another. In love of adventure, of discovery, and of freedom within the limits of social order the white race is probably supreme, and these qualities under favorable environment have led to its great scientific, industrial and political development. In virility, conservatism, and reverence for social obligations the yellow race, as a whole, is probably superior to the white. If the white race worships liberty, the yellow race defies duty; if the former is socially centrifugal, the latter is centripetal. The brown, red and black races each have their characteristic virtues and defects which have become proverbial. Every race has contributed something of value to civilization, though there can be no doubt that the white, yellow and brown races lead,

and probably in the order named. No doubt, if all the good qualities of different races could be combined and all of the bad qualities eliminated, the result would be a type greatly superior to any existing race."

There are many sincere and enthusiastic proponents of the amalgamation solution of the race problem but when all that is good has been said for it there are still some very disturbing and weighty considerations against it.

In the first place, and I am following the reasoning of Dr. Robert E. Speer, it cannot be operated on a scale sufficiently inclusive or speedy to solve the present problem. In the second place, amalgamation imperils race personality and autonomy and self-development.

In the third place, instead of bringing about racial equality, amalgamation is a subversion of it,—the stronger physical strain predominating over the weaker.

In the fourth place, amalgamation imposes a tremendous burden upon the immediate offspring of the intermingling bloods as witness examples in South America, the United States and India.

The only adequate solution of the race problem is that offered by the Christian Religion. The fundamentals are comprehended in the statements, "We are our brother's keeper" and "Those who are strong ought to bear the burdens of the weak." Robert E. Speer puts it in these words in *Of One Blood*: "We live in the bonds of a universal trusteeship, color and climate and language and physiological traits are all secondary matters. Heredity and education alike entail obligations but entitle to no privilege except the privilege of service. All the races are in the world to help one another, to work together for their common good, to build unitedly on the earth a human commonwealth. The right solution of the race problem is the simple solution of justice and righteousness, of brotherhood and good-will. Races must recognize their economic interdependence and common interests. No race can permanently profit by the loss of other races. Capital must be employed where it can serve all men best or it will not serve best either its owners or the race to which they belong."

The note of trusteeship is paramount in the solution of the problems of race. Not only does the white race hold what is ours for all men but we hold what we have taken over from other races for all men. This same thing is true of any other race. We are all trustees in common of various contributions to our human destiny.

The race problem belongs to Christianity because, at the present time, it is the only force in the world that holds an adequate solution to the problem. This is true because all intelligent men agree that force, whether it be used for segregation, subjection or amalgamation, will not work, especially a force in the hands of a race assuming itself to be superior to other races.

In the second place, Christianity holds to three great ideals which are the common heritage of all peoples, that is, equality, service and love, and unity. This does not mean that every race is equal in its capacities or achievements. There are lower and there are higher races, in that they differ in character and in education and in inheritance. But in the Christian sense all races are equal, that is, "They have equal rights to justice, to happiness, to work, to self-development, to liberty and to life." Christianity asserts that each race and each man must be given the opportunity to be his best and do his best. To quote Dr. Speer again, "Each race has its right to self-fulfilment according to its highest possibilities."

Christianity asserts the ideal of love and service as the greatest power in the world to bring about peace and understanding. Even those who believe in the use of violent force are compelled to rest the employment of their weapons on the moral force of love of, and service, to country. It has been found that the best soldiers are those who give themselves to the fight with these basic moral qualities behind their training and their fighting capacities.

These same fundamental forces can be placed behind intelligence and good will as weapons instead of fire arms, and when they are, and not until they are, will permanent progress be made in the solution of racial difficulties. Finally, Christianity asserts the ideal of unity which is common to the whole of humanity. All the scientific invention in the field of transmission such as the telegraph, the telephone and the radio emphasize the note of fundamental human unity as well as inven-

tion and advancement in the field of transportation such as the steam engine, the automobile and the aeroplane. With these factors of civilization stressing man's fundamental physical unity and drawing men closer together by the bonds of sympathy, the separating influences of political nationalism and economic jealousies are beginning to lose their power of former years. International banking, in spite of its group selfishness, is also pointing the way to a greater economic world unity.

But, for the most part, these unities are external and physical. They need a deeper synthesis as an undergirding foundation and binding power. This necessary cohesive force is found in Christianity. St. Paul gave to the world the figure of humanity in its several parts or member races as one whole body with Christ as the head. It is perfectly obvious, both through the eyes of the Master and through the eyes of the far seeing prophet and seer, that the races of the world are "members of an organism, living a common life, sharing alike the honor and health of the whole body of which each is a part. There is unity of body, variety of function, identity of interest, equality of life and joy."

The remarkable feature of the Christian solution of the race problem is that it is equally effective between the races as groups and between individuals in the different groups. It has the additional advantage of always appealing to the highest ethical and spiritual qualities known to man.

Next week: Peace.

WHAT SHOULD WE UNDO FOR LENT?

By

WILLIAM PORKESS

Rector at Wilkinsburg, Pennsylvania

THIS is not a popular question, but, for many lives, it may be a fundamental one. To consider, as a specific Lenten undertaking, the process of undoing, scarcely ever enters our thought. We are, more or less, carried off our feet by the call of doing this or that, in an increasing degree. Is it not time that we commandeered a courage that changes the emphasis? Might not this prove the finest stroke we could make for Lent? Ignore, at least, a little, the clamor for doing and face the challenge of undoing. With whom shall we begin?

Unhesitatingly, the writer feels, with the clergy. It is not easy, but it is vitally necessary, and the testing days in which we are living intensify the necessity. Those of us who have given our lives to the ministry, and have been performing in the arena of activities for a few years, let us be frank before the whole world. We know we are not leading as we should, and yet we continue holding on to the high office that stands for

leadership. The real trouble is not in that we are lacking from the standpoint of ability, or of efficiency, or of willingness to work harder than ever. No, no, we must look somewhere else if we are correctly to diagnose. Where then is it? Would not you say that we, almost exclusively, have been doing all the planning, the scheming, and the talking? Why not contemplate on the drastic work of undoing these things? Why not tear down the superstructures that we have erected? Then you see what happens. God will, at last, have His chance with us. And you may rest assured He will take it. He will then plan and speak through us. What a transformation of our ministry would be effected! The people, to whom we minister, would, undoubtedly, feel the searching influence of that ministry. They could never again think that we were theorizing, or merely ventilating opinions, or launching clever designs. Rather the very opposite, that God Himself was revealing His power and His guidance

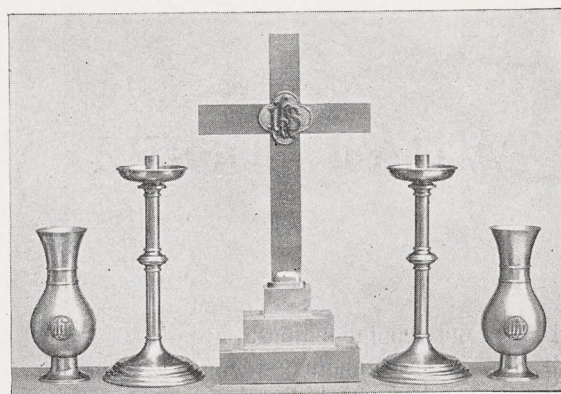
through us. It would seem that God's doing things hinges upon our willingness and determination to undo a great deal of what we have persistently clung to. We have been so busy and fascinated with the activities of planting in our ministerial garden as to be blind to the many weeds that have sprung up. Shall we go on bungling, or shall we utilize Lent as the psychological season for the weeding process? It isn't an increase of flowers that we need in our garden, to indicate more clearly the solidity of beauty in our ministry, but it is less weeds—an eradication of man's mere schemes.

IN THIS process of undoing we must include more that the clergy. Our scope should have sweep enough to take in the laity—the men and women who make up the personnel of our churches. We, the clergy, are to ask them to follow us. Not to tell them what to do. Not to dictate. That has never worked, and it never will. We are, rather, to invite them to share with us in the drastic work of undoing. We are to manifest, in this direction, the clearest evidence of leadership, and earnestly urge them to follow. At its best, we can only reasonably hope to lead our parishioners as far as we have gone ourselves—not an inch farther. This is a severe challenge.

What shall we then, in the main, suggest to them for the Lenten season? We will try to touch upon a very few of the soul's fundamentals—all belonging to the vital process of undoing. One of the Church's greatest needs today is more worshippers of Almighty God. So many of our people, whose names are inscribed on our parish registers, are planless in the exercise of worship. It is almost a chronic disease, enslaving a large number. Because of this other gods have usurped the place of Jehovah in their lives. If increasing effort is not made to treat this disease, to break it up, to eliminate, then we know the ravages on the soul will be even worse. Let us, as never before, sound the note of worship, as an obligation to Almighty God, and also as an essential to soul health. The first requisite of the Church is not to put more of our people to work, but to win them into the exercise of regular worship. A sincere worshipper cannot help but be a worker for the glory of God. The two things are inseparable. But a man or woman who makes supreme the doing of this or that between Sundays is likely to be conspicuously absent from the Temple on the first day of the week. If you accept the Decalogue as being still in force, and its given order, worship precedes work.

This planlessness of worship, that we must reluctantly acknowledge characterizes the majority of the laity, does not end here. It invades other areas of their life. You can take it almost as a certainty that the man or woman, weak in the recognition of God on the Lord's Day, is just as planless in their daily devotional life. They do not say their prayers, nor read their Bible and Prayer Book, nor express thanks for the food that is on their tables. These things, regularly and sincerely practiced, are the basis of real religion, and the secret of Christian homes. Should not this spiritually chaotic state be undone, and why not seize upon Lent as the golden opportunity?

PLANLESSNESS in worship, and also in our daily prayer life—Is this as far as it goes? No, it is even more far-reaching in its undermining effect. The space allowed for this article will only allow the brief mention of one more phase. It follows, in the majority of cases, that the life which has no plan for worship, that is indifferent to the cultivation of daily devotional expression, this same person is just as planless in a systematic Christian use of his money. He really knows nothing about giving. And the number of such is amazingly large. Those who fall down on the practice of worship and prayer are not likely to stand up as impressive givers of their money. Even in these days, many of those, in our churches, are spending much on themselves, also saving considerably for themselves, and at the same time withholding from God. They are planless, outside of their own interests. How this situation makes more acute the immediate need of a process of undoing! The writer has confined himself to those within the fold of our own Communion—the clergy and the laity alike. We are a large family, possessed with a tremendous potentiality, but greatly in need of much house cleaning. We can mean nothing, worth talking about to the world outside, until that has been put into effect. It is the process of undoing where the emphasis should be placed. Courageously attacking this planlessness that has such a strangle-hold on the majority of the Church. Let us, by the help of God, beginning with ourselves—if we are guilty, break it. What a wonderful and startling Lent it might be if we would use it for a concentrated attack!



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MEDITATIONS FOR EVERY DAY OF LENT BY W. A. LAWRENCE

The following meditations, to be continued through Lent, are offered by the Rev. W. Appleton Lawrence, rector of Grace Church, Providence.

It is hard these days to distinguish between those who call themselves Christians and those who make no such claim. It ought not to be. There ought to be a very definite difference. The trouble is, that a good many of us have never really faced the question of what it means to be a disciple of Christ.

This Lent, we are called to do just that thing by those who are heading up the Forward Movement of our Church. They have provided a Leaflet of daily readings, entitled *Discipleship*, which you doubtless may obtain at your church. In order to help apply the readings more definitely to our daily life, I present each week in THE WITNESS additional suggestions.

The World — the Nation — the Church—you and I—need God these days. When physical and material things are tottering, we need to strengthen our hold on those basic qualities that are unshakable. We need to deepen and discipline our lives. The very word "disciple" comes from the same root as the word "discipline." Will you so re-order your life as to make time to give at least ten minutes of quiet, uninterrupted time to God? Will you consider this question of Discipleship with the earnestness, interest and application that this tremendously important question deserves?

Ash Wednesday, March 6—You Need Me.

We may sing "I need Thee every hour" with great gusto and lusty heartiness, but let's be honest with ourselves. Do we really feel such a need of God? Aren't we pretty self-sufficient and self-complacent? And yet, isn't it true that the fellow who has a very good idea of himself is the last one to know it—the woman who is a gossip, the last one to admit it? The fact is, the less we feel the need of God, the more we *really* need Him.

March 7—How Much Do You Care?

This is usually called "The Parable of the Sower". It should be called "The Parable of the Soil", for the difference lay in the kind of soil. There are always four kinds of hearers: the stolid, who are hard to penetrate; the "sentimental", who are "shallow" and not dependable; the "sordid", who are busy with other things; and the "sincere", who give

time and thought and proper attention to the word of God. In which class would others place you? Where would you place yourself?

March 8—Simple? Troubled? Welcome.

Some people seem to think that faith is a complicated affair. They say that they cannot join the Church because they don't know enough, or aren't good enough. But Discipleship is not a matter of knowledge or even of present goodness. It is rather a childlike teachableness and willingness to open your life to the presence and power of God. Try relaxing in the quiet of God's presence ten minutes a day the rest of Lent, and see what happens!

March 9—The World's Hope.

"Why not try God?" is the title of a little book written recently by Mary Pickford. Why not? We've tried almost everything else. We pride ourselves on being scientific; but in science we keep on making experiments until we find the thing that really works and satisfies. Why not try God?

March 11—Here Is Certainty.

When John doubted, Christ set forth the evidence. It was convincing. It was enough. The trouble is that we, like those of old, are so blind to the evidence before us. Jesus said, "I am the way, the truth and the life"—and He is!

March 12—Meant For Us All.

Jesus couldn't get along without His "morning watch." He needed to get poise and perspective for the day ahead. He must needs wait on His Father to learn His plans and purposes. He needed to open His life to the power of God. You and I also have that same need each and every day.

March 13—Quibbles Can't Stop Him.

It isn't that life without God is necessarily very bad or downright wicked, but life without God is so trivial—so petty—so meaningless. It is so foolish for us to give so much time and attention to the things that are in the light of eternity of such little consequences, and neglect so outrageously things that really matter, just because they are not so tangible or immediate!

BISHOP BARNWELL ON NEW JOB

Bishop Barnwell of Idaho has sent word to the diocese of Georgia, where he was recently elected bishop coadjutor, that he will tour the diocese in April to confirm. He will also attend the Georgia convention on May 8th. He then plans to return to Idaho to complete work there, assuming charge of his work in Georgia the first of October.

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

The clergy of the diocese of Alabama held a conference recently and went on record unanimously as being opposed to any direct connection of the Forward Movement with the money raising activities of the National Council. There seemed to be a suspicion on the part of many present that the Forward Movement was really a money-raising campaign in disguise, and they all seemed to agree that the spiritual ends of the Movement would be lost if tied up with an effort to get cash with which to finance the Program of the National Council. In fact several present expressed the opinion that the Church Wide Endeavor, launched last year with a blast of trumpets as a spiritual movement of the Church, was a failure largely because it was, they felt, turned into a means of getting money. It was pointed out that an effort was now being made to make the Forward Movement serve the same purpose, with a topic at a recent regional conference of the field department of the National Council being pointed to as an indication of the trend, since those attending there were asked to consider "Gearing the Forward Movement to the normal activities of the Every Member Canvass." A number of the clergy attending the Alabama conference said that they were wondering "when the National Council would interrupt the Forward Movement to take up the collection," while one clergyman made a hit when he said that he believed that the proper relationship of the Forward Movement to the National Council was best expressed in a parody of "Drink to Me Only With Thine Eyes" that went as follows:

"If they thereon should only breathe
Or touch its garment's hem,
The Movement soon would smell,
we swear,
Not of itself but them."

The result of this discussion was the resolution above referred to that opposed any direct connection between the Forward Movement and the money raising activities of the Council.

* * *

Wants More Dependence Upon God

The Church needs to depend more upon God, declared Bishop Mitchell of Arizona in his address before the convocation of his district. "We still rely upon man when the fact is we should rely upon God. We have to

handle finances so we select men who are supposed to be expert in financial matters and who have made a success of their own financial affairs. The first question is, is he expert in money matters; if he is and is otherwise fairly decent and interested in Church matters, we ask him to serve. But what we are dealing with are not financial, but first, last and all the time, spiritual matters in which a certain amount of money figures. What we should do, I am convinced, is to ask ourselves with respect to any given man, is he an expert in the things of God? Is he living his life in accordance with the will of God? If so and he happens to be expert in money matters, so much the better. But I have come to the conclusion that our work would be better served if in the hands of God-centered rather than money-centered men, or even in the hands of conventional Christians with a money sense."

Bishop Mitchell, who always delivers an interesting address, had other things to say. For instance, he declared that the General Convention "was a mess," with everyone filled with fear, so that the Convention was defeated before it started. The action taken on the status of the Presiding Bishop, he declared, "was a mistake and will be undone next time." "We divorced him (the Presiding Bishop) from all real leadership of the general work of the Church and placed that responsibility upon another diocesan. Personally, if it comes to killing off the Bishop of Rhode Island or the Bishop of Delaware, I suppose one's vote would be determined by whether he thought one of them more valuable to the Church than the other."

* * *

Forward Movement Commission Holds Meeting

The commission of the Forward Movement, meeting in Cincinnati on February 27-28, received with sympathetic interest a communication from the Church League for Industrial Democracy which urged that the social note be stressed in the literature and addresses under their auspices. The chairman, Bishop Hoatson, was directed to reply favorably to this request and to incorporate in his answer the following declaration of principles:

"Since the program of the Commission is primarily a call to the members of the Church to accept the full demands of discipleship, it must face with courage those conditions and situations in modern life which are contrary to the Gospel as taught and revealed by Christ. We recognize that remedial social service is not enough to discharge our



BISHOP ABBOTT
Writes of Proposed Merger

obligation as disciples, and that justice and fullness of life for all is the will of God, and must be included in any program which seeks to unite the members of the Church in a Forward Movement toward the Kingdom.

"The Commission does not expect to present detailed programs in the fields of social, economic, industrial, racial or international life, for which united Church effort is asked, or expected. But it does plan to set forth definite standards of Christian attitude, and concrete suggestions to be used in determining the position of our times. The disciples' vocation in social matters must not be left vague, nor should the way of discipleship lead along the middle of the road where the traveler is seeking safety first and trying to please everyone. Whether the individual disciple is a conservative, liberal or radical in social thinking, he must first of all be in deadly earnest about being a Christian who accepts the second great commandment as his obligation, and is ready to sacrifice time, money and personal advantage in keeping it."

It was reported that since the last meeting members of the commission have visited about all the dioceses and missionary districts in this country, where they have received an enthusiastic response. The commission's principle not to impose a program but to seek local action was gratefully accepted everywhere, as was also the assurance

that the Forward Movement had no veiled intentions of campaigning for funds. More literature is planned to follow *Discipleship*, 625,000 copies of which have been ordered. It is also planned to use the radio.

* * *

The Archbishop Makes a Suggestion

In London a solemn convention of British Church musicians was admonished by the Most Rev. William Temple, Archbishop of York, to stop ending hymns with "Amen". Said the chuckling Archbishop: "I would plead that we should get out of the evil habit. If the tune is a good one, it comes to an end by itself. To put an 'Amen' afterward is redundant. I think it is rather a bore."

* * *

The Merger of Kentucky and Lexington

A movement has been started looking toward the consolidation of the dioceses of Kentucky and Lexington. It has been stated in the public prints that the reason for the proposed merger is "lack of money". This Bishop Abbott of Lexington denies. The diocese of Lexington, he points out, "is in better shape today financially than ever before in her history", a statement which he supports by calling attention to the fact that the diocesan indebtedness has been reduced from \$74,800 to \$5,170; all bills for 1934 have been paid; pledge to the Council has been paid in full; the diocese is to maintain the salaries of the missionary clergy in spite of a 20% cut in the grant from the National Council, and there is a balance in the diocesan maintenance fund. What's more, during the depression the number of clergy in the diocese has been increased, and new mission stations have been opened. Bishop Abbott goes on to give the following as the reasons for the proposed merger: geographically the two dioceses belong together and the transportation problem, which was the chief reason for the division of the state into two dioceses forty years ago, no longer exists, thanks to excellent roads. Two, a merger would make for a unification of interest. Third, to quote the bishop, "It is little short of a crime to ask a bishop to spend his life in administering a limited number of parishes and missions. Today there are 32 parishes and missions in the diocese of Kentucky and 35 parishes and missions in the diocese of Lexington. Any bishop in reasonable health could cover such a constituency in his visitations in three months. The rest of the year he must spend in further visitations upon his parishes and missions, the wisdom of which is questionable, and engage in outside preaching and

activities. Many of our splendid bishops are administering dioceses of well over one hundred parishes and missions, and without the assistance of coadjutor or suffragan. A diocese of sixty-seven parishes and missions would be worthy of the consecrated efforts of a single diocesan. A number of dioceses and missionary districts in the Church today are similarly situated as are the dioceses of Kentucky and Lexington. It would be a worthwhile ministry to give the lead toward fewer bishops and stronger dioceses and greater efficiency in the Church's work."

* * *

Council Secretary Accepts a Call

The Rev. Charles H. Collett, secretary of the speakers bureau of the National Council, has accepted a call to be the rector of Christ Church and St. Michael's, Philadelphia, a parish that was formed about a year ago by the merger of the two parishes. It is one of the largest parishes in the city. Mr. Collett has been a secretary at the Church Missions House for four years. His resignation leaves the field department with three men, the Rev. B. H. Reinheimer, the Rev. Eric Tasman and the Rev. Percy Houghton. The Rev. Richard Trap-

nell and the Rev. David Covell left the organization the first of the year.

* * *

Religious Leaders at Bowdoin

Bowdoin College, run by Churchman-President Sills, has a religious forum each year. A parson is imported for each fraternity house and lives there with the undergraduates, talking to all so disposed about eternal things. In the evening there are discussion groups, led by the preachers. This year's forum was held last week, with the Rev. Vincent Bennett of Fitchburg, the Rev. Stephen Webster of Weston, Mass., and the Rev. Gardiner M. Day of Williamstown representing the Episcopal Church. Incidentally it was reported at the forum by Roman Catholic Father Beckley, chaplain at Princeton, that he believed thoroughly in having the young college people read something besides text-books. He therefore subscribed

for a Roman Catholic weekly for 140 of the Princeton youths. After a time he sent cards to the group and asked them how many cared for the paper enough to be willing to pay for it themselves. The answer



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was "yes" from 125 of the number, which speaks well for the paper. Father Beckley of course got a price from the magazine for this wholesale order, which prompts me to say that THE WITNESS too will give you a price if you want to try the scheme with any considerable group.

* * *

England Is for Peace

The League of Nations Union, English organization, has been conducting a monster "national declaration" with about a million citizens so far having cast their "ballots" on various subjects. The results reveal that 97% of them favor having Great Britain in the League of Nations; 93% are in favor of all-round reduction of armaments by international agreement; 87% are in favor of all-round abolition of national military and naval aircraft by international agreement; 94% declare that the manufacture and sale of armaments for private profit should be prohibited by international agreement; 94% declare that if a nation insists on attacking another the other nations should combine to compel it to stop by using economic and non-military means, while 70% declare that military measures should be used if necessary. The "national declaration" is being widely supported by the churches.

* * *

Louisville Canon Dies

The Rev. Francis W. Hardy, fifty-seven year old canon of Christ Church Cathedral, Louisville, Ky., died on February 22nd after a brief illness.

* * *

Seminary Students Hold Conference

Thirty-five or forty seminarians from Cambridge, Berkeley, Union, General and Alexandria went into a huddle for a day on February 23 to discuss the relationship of the Church to our present social and economic life. There were a number of papers read, followed by lively discussion. They seemed to agree rather generally that the present economic system was in for drastic changes, and they approved the idea, feeling that fundamental changes are necessary if we are going to have anything approaching a Christian world. The conference was held at the General Seminary and was under the auspices of the Church League for Industrial Democracy.

* * *

Special Preachers in Washington

The following are the special preachers at the Epiphany, Washington, D. C., during Lent, each taking several days: the Rev. Oliver J.

Hart of St. John's, Washington; Bishop Rogers of Ohio; the Rev. Frederic S. Fleming of Trinity Parish, New York; Bishop Strider of West Virginia; the Rev. H. A. Woolfall of St. Louis; Bishop Budlong of Connecticut and Bishop Freeman of Washington.

* * *

Bishops of the Pacific to Meet

The House of Bishops of the province of the Pacific is to meet on March 12th in Portland, Oregon. It is expected that the Presiding Bishop will be present.

* * *

Bishop's Dinner in Washington

The annual dinner of the laymen of the diocese of Washington was held on Monday, the 4th of March. The guest of honor was Bishop Freeman.

* * *

New Portrait of Bishop Stewart

The portrait of Bishop Stewart of Chicago, shown on the cover, is the work of Ernest S. Klempnew, Chicago artist, and is at present being exhibited at the Chicago Art Institute.

* * *

Chinese Educator in California

Dr. Francis M. Wei, president of Central China College, is speaking in the diocese of California this week on behalf of the Forward Movement.—Laymen of the diocese of California, at least those who are members of the Churchmen's Round Table, a laymen's organization that meets monthly, favor military train-

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ing and passed resolutions to that effect at a recent meeting. The resolutions were presented by General R. H. Noble at the diocesan convention but were defeated. Instead a resolution offered by the Rev. John C. Leffler was passed which affirmed that "war is not compatible with the mind of Christ."

* * *

**Seminarians
Condemn Hearst**

Students from theological seminaries of the middle Atlantic states held a conference at Crozer Seminary, Chester, Penna., on February 21-23 and expressed themselves forcefully on a number of topics. Thus they condemned Mr. W. R. Hearst and his red baiting activities; urged the government not to conduct naval demonstrations in the Pacific this summer; protested against the militarization of the CCC camps; approved the anti-lynching bill; condemned the legislative suggestions of the government committee that has been investigating so-called Un-American activities, and endorsed the program of the American League Against War and Fascism.

Students were present from sixteen seminaries and among the speakers were Congregationalist Hubert Herring, Dean Henry P. Van Dusen and Prof. Harry F. Ward of Union Seminary, the Rev. Herman Reissig, Congregationalist, and Episcopalian Gardiner M. Day of Williamstown. Since the C. L. I. D. held a conference for Episcopal theological students the same day, no students from our schools were present at the Crozer conference. It is planned to avoid this conflict in the future.

* * *

**Sewanee Receives
a Gift**

The University of the South, Sewanee, has received a grant of \$25,000 from the General Educational Board for the college library.—The theological school at Sewanee is crowded this year.

* * *

**A New Deanery
in Chicago**

The diocese of Chicago has created a new deanery, consisting of Lake, Kane and DuPage counties. The new dean is the Rev. Gowan C. Williams, rector at Glen Ellyn. There are fifteen parishes and missions in the territory.

* * *

**Parish Secretaries
Have Institute**

Parish educational secretaries of the Woman's Auxiliary of the diocese of Michigan held an institute on February 26 at the Cathedral, Detroit, under the direction of Mrs. W. L.

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and mechanical reliability

Correspondence Solicited

Torrance, who led a conference on how to conduct study groups. Arch-deacon Hagger was a speaker at luncheon, and in the afternoon there were addresses by Mrs. F. W. Baeslack, Mrs. O. R. Berkeley and Mrs. Armond Cassil.

* * *

Want Social Security Stressed

The department of social service of the diocese of Southern Ohio has appealed to the Forward Movement Commission, which met this past week-end in Cincinnati, to stress Social Security in their addresses and conferences. The department did not ask the Commission to endorse any special legislation bill but rather to work for better protection for the unemployed, aid for the aged, and pensions for mothers.

* * *

Noonday Speakers in Chicago

The preachers at the noonday services in Chicago, sponsored by the Church Club and held in a loop theatre, are Bishop Stewart, the Rev. Irving Goddard, the Rev. Harold Holt, the Rev. Dudley Stark, the Rev. Alfred Newbery, Bishop Spencer of W. Missouri, Bishop Johnson of Colorado, the Rev. John Gass of Charleston, W. Va., and the Rev. Harry S. Longley of Des Moines.

* * *

Florida Popular with the Clergy

A professor of one of our theological seminaries told me the other day that the clergy could hardly be called prophets these days, but that they were taking the lead in being champions of the new leisure. It is getting to be a well established custom for many of them to take not only nice summer vacations but also what they call "pre-Lenten rests." Florida seems to be a favorite spot for many of them during this season of the year. Our correspondent for that diocese sends us a list of bishops and rectors who have been seen on the streets of Jacksonville during the last month that would fill a column. All of which is in the nature of a report not a criticism. I am merely a bit sore that I can't get down there myself. You know—baseball and one thing and another.

* * *

A Protest from the Federal Council

The Federal Council of Churches has dispatched a letter to President Roosevelt protesting against the projected naval maneuvers that are scheduled to be held in the Pacific this summer. "Surely, Mr. President, the launching of such a program at

such a time cannot but have the effect of making even more tense and difficult our relations with Japan. . . . We do not believe that it is a 'good neighbor' policy for the United States to go through with the plans for the maneuvers as recently announced by Admiral Reeves." The letters calls upon the President, as the commander-in-chief of the armed forces, to alter the plans.

* * *

John D. Rockefeller Is Preferred

"I had rather be governed by Rockefeller than by Father Coughlin", declared Bernard Iddings Bell in a lecture delivered before the School of Christian Life of the diocese of Rhode Island. "Capitalism,"

he said, "hasn't much time to live. It can't very well last until 1950. But there is no reason why we should attack it. Nobody knows anything better to take its place, not yet anyway, and on the whole it has done well. Capitalism must soon pass off the scene because it is based on the economic fallacy that you can produce more goods than can be bought. Unless the workers are paid enough to buy all of their own output, why of course the machine will go to smash. The disaster has been postponed because of an expanding frontier and foreign trade, but the end is now fast approaching. I expect to see the time when there will be no interest paid on investments. The clergy will all be poor, and it looks as if they could

Services of Leading Churches

The Cathedral of St. John the Divine

Cathedral Heights
New York City

Sundays: 8 and 9, Holy Communion. 9:30, Children's Service. 10, Morning Prayer or Litany. 11, Holy Communion and Sermon. 4, Evening Prayer and Sermon.

Weekdays: 7:30, Holy Communion (also on Saints' Days at 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.

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

Rev. George A. Robertshaw

Minister in Charge

Sundays 8, 10 and 11 a. m., 4 p. m.
Daily 12:20.

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.

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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.

St. Bartholomew's, Chicago

6720 Stewart Ave.

Rev. Howard R. Brinker, S.T.B., Rector

Sundays, 7:30, 9:30, 11:00 A. M. 7:30

P. M.

Week-days, Tuesday and Thursday, 7:30

A. M. Wednesday, Friday and Saturday,

10:00 A. M.

not marry. I am far from being an advocate of revolution. That would mean merely exchanging a set of well-fed rascals for a set of hungry ones. I do think that the Church has tied itself too closely to the capitalistic system. It has been afraid to speak out at times for fear of offending the people who support it.

"It is not for the Church to outline, much less declare for, any system to take the place of capitalism. Father Coughlin is always advocating something new. But the people who listen to him have so little brains that they don't realize how he is shifting about from one corner of the economic field to another. What the Church can do and ought to do is to watch developments and when the change comes see to it that the Christian values are preserved in the new order."

To which I agree in the main, except that it seems likely to me that if we merely sit by and watch developments while others do the job, they will very well see to it that we have nothing whatever to say when they come to power.

* * *

Successful Campaign In Minnesota

Christ Church, St. Paul, Minnesota, held a victory dinner on February 26th to mark the completion of a successful campaign that was conducted with the three-fold object of increasing the loyalty and attendance, the increasing of subscriptions for the 1935 budget and for the removal of a debt of \$11,000. Writing of the campaign the rector, the Rev. Walter S. Howard, says of Mr. George W. Stone of the firm of Gates, Stone and Company, who conducted the campaign:

"We feel that Mr. Stone's superior business methods, his uniform courtesy and his devout Christian character have all contributed to a marked success in our campaign. He secured the enthusiastic support and work of our canvassers that resulted in a splendid response from our people. We can heartily commend your firm in its worthy and effective work of assisting churches."

* * *

Junior Auxiliary In Harrisburg

A junior branch of the Auxiliary has been organized in the diocese of Harrisburg. Eighty representatives from parishes in the diocese launched the organization at a meeting held at the cathedral in Harrisburg. . . . Harry E. Farnsworth, Presbyterian of Danville, Pa., recently killed in an automobile accident, willed \$1,000 to the Episcopal Church there. He

willed \$2,000 to his own church. . . . Father Joseph, Order of Saint Francis, is conducting a preaching mission this week at Carlisle, Pa. . . . Dean Heistand of St. Stephen's Cathedral, Harrisburg, conducted a pre-Lenten mission at the Cathedral recently.

* * *

Increase in Churches for the Deaf

Episcopal churches set aside for the exclusive use of the deaf have greatly increased in recent years. Twenty-five years ago there were such churches only in New York, Chicago and Philadelphia. Today they are found also in Boston, Cleveland, Durham, N. C., Birmingham, Ala., Morgantown, N. C., Burlington, N. C., and one or two smaller places.

* * *

Auxiliary Promoting Church Attendance

The devotional committee of the Auxiliary of the diocese of Harrisburg is campaigning to arouse renewed interest in Lent, trying particularly to stimulate attendance at services during Lent.

* * *

Bishop Rowe Wants Adventure

Bishop Rowe, seventy-eight year old bishop of Alaska, still wants adventure and advised those attending the annual convocation of the district of Spokane, that Christian adventuring gave meaning and fullness to life. He preached, addressed a large mass meeting and also a meeting of the young people. The Forward Movement was stressed by Bishop Cross in his address.

* * *

Pensions and the Security Act

The Church Pension Fund has sent a communication to the clergy informing them that the proposed Economic Security Act may make it impossible "for the Church Pension Fund to continue successful operation unless the various parishes, missions and other ecclesiastical organizations can continue to carry the present assessment of the Fund, plus the added burden of a 5 (or perhaps 6) per cent tax under the compulsory plan, plus an unemployment compensation tax ranging from 1 per cent to 3 per cent of the payroll, and contemplated in another section of the bill."

Several people have asked for my comment on the statement. Here goes: The clergy of our Church have the protection of a model pension system. The government now proposes to tax us in order that other

people may have security, though far less than the Pension Fund gives us. I speak only for myself, but as far as I am concerned that is one tax that I will pay gladly. I can hardly imagine any clergyman of the church, comparatively secure with the Church Pension Fund, joining in any protest against the proposed federal security act, merely because it is going to cost him something.

* * *

A Thriving Parish for Negroes

The vicar of St. Philip's, a parish for Negroes in Jacksonville, is a man of energy and resources who is doing a bully job among the Negro population of the city. He is the Rev. J. Herbert Jones. He had a great service recently, attended by social and welfare workers, at which both white and Negro speakers urged race co-operation. Then too he put on a fine exhibit at a county fair which presented the work being done by our Church for the Negroes.

* * *

New Church at Flossmoor

Flossmoor, south side suburb of Chicago, now has an attractive new church which the congregation recently moved into from a vacant store where they have been holding services. The Rev. Rex Clift Simms is in charge.

* * *

Evangelism in Florida

The Rev. Malcolm S. Taylor, director of the national commission on evangelism, recently spent three days in the diocese of Florida, holding a conference and retreat for the clergy.

* * *

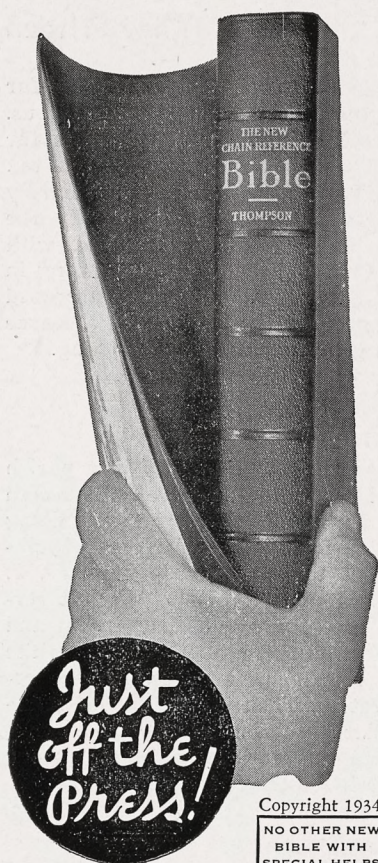
Regional Conference in Oregon

Lewis B. Franklin, officer of the National Council, was a headliner at a regional conference held in Portland, Oregon, for leaders of the northern half of the province of the Pacific. Money and how to get it was the subject chiefly discussed.

* * *

Church Broadcasts in California

The diocese of California is sponsoring broadcasts each Sunday afternoon over KTAB. The Rev. J. C. Leffler was the broadcaster for three Sundays in January. The Rev. Mark Rifenbark of San Jose then took his turn for a number of Sundays and the man now being heard is the Rev. J. Henry Thomas of Berkeley. Funds are being raised to maintain the service.



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 38. General Bible Prophecies.
 39. A List of the Prophets of the Bible.
 40. List of Judges of Israel and Judah given in Chronological Order.
 41. List of the Notable Women of the Bible.
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