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# THE WITNESS

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*Associate Editors*  
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ROBERT P. KREITLER

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## IS THE CHURCH A FAILURE?

*An Editorial by*  
BISHOP JOHNSON

ONE hears this so often that it becomes a settled conviction in the minds of those who are outside, and a serious trouble to many within the fold. As a matter of fact, from the standpoint of those making the accusation, it is true. From that angle not only the Church is a failure but it always has been. Not only that, Christ's earthly ministry was a dismal failure from the same viewpoint. Christ's ministry ended in desertion and crucifixion. The Apostles spent their lives in poverty and ended them in martyrdom. For three centuries those who persisted in the faith were the victims of the contempt of the intelligentsia, the enmity of those in power, and the malice of the mob. But the Church was a greater failure when it received imperial patronage and was held in derision for its vices instead of being punished for its virtues. At the time of the Reformation the Church had proved to be a dismal failure. Under the Georges in England the candle nearly went out. And today the Christ and the Church are ignored by those who feel themselves quite capable of producing a decent world out of their own wisdom.

There are three things that enter into the question of success or failure:

First—What is God's purpose in creating us?

Second—What is our response to His purpose?

Third—What are the real values for which Christ died and for which the Church exists?

I think that our Lord clearly indicated the method of striking a balance sheet when He contrasted earthly and heavenly treasure and summed it up in the statement that "where your treasure is there will your heart be also".

The question resolves itself into what the world wants as the mark of success and what Christ regards as of ultimate value. For what the world wants is what the world demands of Christ and the Church. The world wants to satisfy its curiosity, to gratify its desire for physical comforts, and to ratify the changing conclusions of scientific research.

Frankly, Christ was never impressed by any of these objectives. He pursued His way without reference to these matters and thanked God that His purposes were hid from the wise and prudent but revealed unto babes. The modern world demand of

Christ and His Church results He never contemplated and deliberately repudiated.

FIRST, He came to do His Father's will and that seems to have been to set a standard of moral conduct which puts the creation of a new kingdom before the patching up of the one already in existence. To rob the Gospel of its ultimate purpose is to substitute the plans of men for the purpose of God. The childish demand of this generation is practically this: Unless you can make this world delectable, we do not take any stock in your promise of a better world. We are like children who say: "Unless you give us a good time now we will not concern ourselves with preparation for the adult world of which you say we will eventually become a part." Of course the whole question resolves itself into the veracity of Christ Who said "What shall it profit a man to gain the whole world and lose his own soul."

Christ taught that the future of the soul was the great reality in human life, and of course if there is a future life for which this one is the preparation the statement is conclusive. And if there is no future life then "let us eat and drink and be merry for tomorrow we die".

To substitute any temporal goal for this eternal one is to repudiate the purpose of the Creator, if that be His purpose, and of course there is no way of reconciling these two basic assumptions. There is no use of arguing spiritual values with one who rejects God and denies a future life. But for those who do believe that the only rational explanation of the creation lies in such an ultimate purpose, there ought to be no question that preparation for such a kingdom is paramount.

The second question is not quite so clear cut. There are those—possibly a large majority of our population—who straddle these questions in a sort of bewildered way. They meet Christ's evangel with a caveat which admires His life but rejects His teaching as having no other authority than that of a philosopher. God does not force spiritual obligations on His children. Therefore the reaction of people at any time or place to His invitation is a part of the problem.

Third, In consideration of these two principles, we



come to the final question as to what constitutes success and what constitutes failure in the Church's program. If in a village of one hundred people one man stands for a principle and suffers martyrdom while ninety-nine are indifferent to the subject, the Church in that community has been a failure from the world's viewpoint, but on the other hand it has produced all the result that it could produce with the constituency involved. The same is true of a nation or of an epoch.

Christ's gospel comes with the implication of take it, use it, or reject it. He will not use force. He prefers to bring victory out of seeming failure. He never sought what the world calls success at the price of sacrificing principle.

THE whole trend of modernism is to secure all the benefits of the Gospel by some other method than that of the Cross. In seeking a religion without sacrifice, the world is losing the spiritual values that have always come from overcoming obstacles. No great progress has ever come to society here without great tribulation and today we are surrendering the values gained by diluting the Gospel which Christ gave. In trying to make religion a purely intellectual philosophy men have ignored the essence of His appeal to the common man, which was to sacrifice physical comforts for the comforts of God's grace, and this has always meant small groups and great contempt.

We are not above the Master, and His body the

Church must accept His standards regardless of what is called influence or success. I do not think that friendship with the world is any less enmity to Christ than it was in the day in which these words were written. When the Church has rejected the wisdom of this world, it has produced spiritual character; when the Church has become entangled with the world it has improved its financial status and its general popularity at the cost of spiritual values. Christ is an opportunity; He is not a dictator. And He willed to give His Gospel to men and left to their initiative the carrying out of its provisions.

So the Church is the witness of those things concerning Him which the Apostles saw and heard. It is not a factory for the manufacture of new panaceas but an institution which is trying to keep the faith and to adapt it as far as it can to the needs and requirements of its environment. In any event it cannot take the Cross out of the faith once delivered, and the Cross spells failure in the eyes of the world; but thanks be to God it giveth us the victory through our Lord Jesus Christ. The final issue cannot be determined until He comes again to be our judge. Then and only then can the balance sheet be made of the positive values which He lived and called upon us to accept.

We fail it is true but we have the comfort that Christ used failures to achieve the final result. "If we confess our sins He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness".

## HOW TO PREVENT WAR

By

JOHN W. DAY

TO THINK that we can effect world peace by disarmament alone is the wildest kind of a dream of a pure idealist. Disarmament cannot possibly be achieved with the present condition of international politics. The international political situation is merely the foreground of a world picture the background of which is our entire civilization.

Our civilization is a competitive combination of different forces composed of capitalism, imperialism, nationalism and race hatred. Every one of these forces breeds wars. Disarmament will come not as a segregated achievement, it will come gradually with a civilization changing towards a cooperative world in which human values will be considered more worthwhile than material values. World peace will come not solely as a result of the Geneva Conferences but gradually as a result of an expanding idea and realization of the supreme value of the individual personality, regardless of his color or his creed.

Let there be no slackening in the efforts of all those interested in the ideal of a peaceful world. The Churches have declared that "war is sin." Then let the Christians of the land bind themselves together in ever increasing numbers and declare their intention not to participate in the wholesale murder of other

peoples unless they as aggressors actually attack the people or borders of these United States. Let the clergymen of this country express themselves as determined never again to turn their churches into recruiting stations. Let them refuse even to become chaplains in regiments or on naval vessels.

Let the American Legion become more enthusiastic about pressing the matter of a universal draft in the event of war; a draft that will demand that machines, materials, employers and owners be recruited as well as employees. Let the constitution of our land be amended so that wealth may be drafted as well as life in case of war. Distinguished as all will admit our constitution to be, as a document of human liberty, nevertheless, it incorporates a presumptive principle which must be changed by an amendment. I refer to the principle which declares that Congress may draft a man's life in defense of his Country but not his property. This principle makes it possible for some men to give their lives in defense of their country while others become millionaires. Let an increasing number of citizens demand that in the event of war, Congress be authorized to draft all wealth, all industrial plants, banks, mines, railroads,—every conceivable agency and means necessary to carry on the



war and thereby make it impossible for any man to profit one penny at the expense of those who must offer their bodies in defense of the constitution.

LET every citizen interested in machinery for the adjudication of international problems by peaceful methods, demand of his senator and representative that they press again for the presentation to Congress of the matter of our entrance into the World Court and that they vote for our participation.

Because a comparatively small group of senators with the help of a few demagogues outside Washington, were able, through a certain amount of well-timed "rabble-rousing," to defeat our entrance into the World Court,—is no good reason for giving up hope of membership. The majority of the senators favoured it. The matter can no doubt be reintroduced and our entrance secured if not at this, then during another session. The vote on the World Court in the Senate was evidence of the power a few radio spell binders can wield over a not too enlightened public; also of the influence of our foreign policy superstition, referred to as "Isolation" but, which in reality, is one of "Regression" or fear of European diplomats,—and a further evidence of our national inferiority complex towards Europe. It has so often been said, "We have never lost a war with Europeans but have never won a conference with them" that we are assuming an attitude of childish fear towards them. But there is hope that we may someday grow up, at least, to the point where we will be able to face reality instead of running away from it as we did recently in the World Court affair.

There is one bit of consolation relative to the defeat of the Court. While the radio spell binders and demagogues were busying themselves about the Court the United States became a part of the International Labor Bureau. This participation in a League of Nations committee is probably of greater importance than our joining the World Court because it deals not with symptoms and occasions but with sources and causes of world disorder.

Mr. Charles A. Beard, the historian, in an article in Scribners for February, calls our attention to the great temptation constantly presented to the administration now in power, of attempting to solve our domestic economic problems through the strategy of a foreign war. Is there any doubt as to the present trend in that direction?

If the forces of peace in this country are to head off a conflict in the Pacific, they must be up and doing. With a proposed military appropriation of 792 millions, the largest of our peace time history; with the manoeuvres of the combined fleets scheduled to take place in the Northern Pacific in May and June of this year; with the growing friction between the United States and Japan over the "Open Door" policy in China; with our general provocative attitude and Japan's avowed militaristic and imperialistic plans,—occasions and reasons for not resisting the temptation suggested by Charles A. Beard may be found,—or may—just happen. If two countries insist on preparing for war,—sooner or later they will realize their objective,—they always have in the past.

In the event of hostilities in the Pacific a suitable slogan will be manufactured. Instead of "Save the World for Democracy" it will probably be "Save the World for Christianity." One hardly need comment that a man dies from gun shot wounds or from drowning much more easily in the romantic cause of "Saving the world for Christianity" than he does for so prosaic a cause as "Saving foreign investments."

Let every citizen demand that the proper congressional committee pursue the necessary course towards the adjustment of such sections of the Covenant of the League of Nations as will make it possible for the United States to become a member of the League.

It is perfectly obvious that there must be dependable machinery such as international courts of justice, to which all questions in dispute can be submitted for decision if war is to be outlawed. When all disputable international questions can be placed before such courts the world of nations will be making progress towards a point in history when war shall cease to be considered a means of settling issues between nations.

OUR civilization is changing and will continue to change, for the better, I hope, provided more of the idols of war and a brutal economic system can be destroyed.

When one realizes that between the years 1914-1918 there were more than 66 millions of men under arms, that of this number 37 millions were casualties and 10 millions of them killed,—that 200 billions of dollars were spent directly in carrying on the wretched business and that 137 billions have been spent indirectly,—one begins to grasp the utter foolishness of it all. And when one stops to analyze the achievements of this tremendous expenditure of blood and dollars one is simply amazed at the stupidity of beings who call themselves reasonable creatures. To make an utterly stupid situation ten thousand times more idiotic, these same people seem to be permitting themselves to be persuaded to spend other billions in anticipation of a worse debacle than the last.

Let us for a moment examine some of the achievements of this last tremendous expenditure of blood and money. One does not wish to become cynical, especially if one took a part,—a very small part, to be sure,—in the world war, but one cannot possibly be encouraged by the results of this expenditure. With the world a thousand times worse off than it was in 1914; with an economic depression, the like of which the world has never seen; with the morale of millions of men and women gone, with Hitler, Mussolini and Stalin to reckon with, with the orient a potential political volcano and with the credit system of the world almost destroyed, where are the accomplishments of this incalculable expenditure of men and materials? There are only the profits of the armament makers.

To talk about warfare accomplishing anything in this present world of science is simply to talk nonsense. War today is the silly, ridiculous actions of primitive, unintelligent people. Warfare, like slavery and duelling, had its day. It is a remnant of barbarism and the jungle bred mind. It must pass.

This is the fourth of a series of articles, *New Frontiers*, to appear in our Lenten numbers. In the following numbers Dean Day is to deal with the Christian approach to economic life.



# THE REVOLUTION AND RECONSTRUCTION

By

E. CLOWES CHORLEY

THE war of the Revolution bore heavily on the Church in America both materially and spiritually. Her severance from the Church of England followed the Declaration of Independence. In the Crown colonies where the ministry had been supported by the government, the Church was disestablished and in Virginia the glebes were confiscated by the newly established state. The charter of the Society for the Propagation of the Gospel limited its operations to the British empire and consequently the Society had to withdraw its grants for the support of the missionaries in America. Congregations were unable to provide means for carrying on the work of the Church and many parish churches were of necessity closed.

There was another serious handicap. All the American clergy on their ordination in England had taken the oath of allegiance to the British crown. To say prayers for the President of the United States and Congress was a violation of that oath. Faced with such a condition not a few of the clergy returned to England or went to Nova Scotia and their churches were also closed. The tradition that the Church was "tory" lingered long after the Revolution. The real truth is she was divided in her political allegiance. Seabury was a tory of the tories; White was chaplain to the Continental Congress and a trusted adviser of Washington. In New York Samuel Provoost was an ardent Whig and Benjamin Moore was a Loyalist. Robert Smith and John Croes—both later bishops—served in the ranks of the Revolutionary army. A majority of the signers of the Declaration of Independence were churchmen as was also George Washington. But in the popular imagination the Church was tarred with a "tory" brush.

On the spiritual side the Church was like a headless body—an Episcopal Church without the episcopate. There were no bishops. Candidates for Orders could no longer receive ordination in England and the succession of the ministry was gravely threatened. Likewise there could be no confirmations; indeed it is doubtful whether any of our earlier bishops were ever confirmed. From 1776 to 1785 there was no semblance of unity between the Church in the various states; each was a law unto itself and being without bishops there was no one authorized to exercise and enforce discipline.

To function according to Catholic tradition the Church in America needed

1. The Episcopate.
2. A Constitution.
3. A central governing body (General Convention).
4. An American Book of Common Prayer.
5. Canons.

The beginnings of the Episcopate came unexpectedly to the Church at large. Without consultation, the clergy of Connecticut selected Samuel Seabury as their bishop and he was consecrated by the Scottish non-

juring bishops on November 14th, 1784 and thus became the first bishop of this Church. He was well received in New England generally, but outside that area his Scotch consecration was not highly regarded and some went so far as to question its validity.

No steps were taken to organize the Church until after Great Britain recognized by treaty the independence of the erstwhile American colonies. At a representative meeting held in New York a constitution was drafted and it was determined to summon a General Convention to meet in Philadelphia on the Tuesday before the Feast of St. Michael, 1785.

THE Convention duly met with clerical and lay deputies from the Church in the states of New York, New Jersey, Delaware, Pennsylvania, Maryland, Virginia and South Carolina. None of the New England States were represented, nor was Bishop Seabury present. This first General Convention adopted a Constitution; revised the English Prayer Book and determined to apply to the Church of England for the consecration of bishops.

The Constitution—which was later revised—provided for a triennial General Convention; diocesan conventions in each state and the method of electing bishops. The most significant provision was the admission of the laity as part of the governing body of the Church. It is to the eternal honor of this Church that she was the first in the Anglican communion to take this step.

Prayer Book revision which took the form of what was known as the "Proposed Book" was drastic. The Nicene and Athanasian creeds were omitted entirely. The words "He descended into Hell" in the Apostle's creed were eliminated. The Articles of Religion were ruthlessly edited and reduced from thirty-nine to twenty. These and other changes were *proposed* and *recommended* to the Church in the various states and by them almost unanimously rejected. Connecticut was particularly alarmed and would brook no changes save in the state prayers. These changes likewise caused the English bishops to hesitate to consecrate bishops for America for fear it may have departed from the Church of England in essential doctrine or discipline.

Four years were needed to reach a common agreement. So far as the Apostle's creed was concerned it was restored in its integrity and the Nicene Creed was restored. But the General Convention resolutely kept out the Athanasian Creed. With these changes the way was opened for the consecration in 1787 of William White as Bishop of Pennsylvania, and Samuel Provoost as Bishop of New York. Three years later Madison was consecrated as Bishop of Virginia in London and in 1792 the four American bishops united in the consecration of Thomas John Claggett for



Maryland. This happy event united the Scotch and English line of succession.

There were other difficulties relating to the Constitution which were not solved until 1789. The truth is that the Church was ecclesiastically divided into two camps. Connecticut, indeed New England as a whole, was doctrinally what we should now call "High Church," as distinct from the modern "Anglo-Catholic." In what was called in those days "the Church to the South", which included New York, Pennsylvania, Virginia and South Carolina was pretty close to being latitudinarian. Connecticut churchmanship followed the great Caroline divines. Seabury held exalted views of the ministry and the sacraments. Bishop White was broader in his Church views and Bishop Provoost had no very strong Church convictions. South Carolina acceded to the Constitution on condition that no bishop should be sent into that state. For a time it seemed as though there might be two Episcopal churches. Seabury was so disturbed by the changes in the Prayer Book that he put forth a Communion office of his own which was generally used in Connecticut. Naturally and properly he resented a disposition in some quarters to question the validity of his consecration and he absented himself from the early General Conventions.

GRADUALLY these obstacles to union were removed. Bishop White was a main factor aided by Samuel Parker, rector of Trinity Church, Boston, and later Bishop of Massachusetts. Seabury played the part of a statesman. He yielded on the admission of the laity to General Convention and on the omission of the Athanasian creed, but succeeded in giving the bishops their proper place in the Convention sitting as a separate House. In the General Convention of 1789 a resolution was adopted reading: "That it is the opinion of this Convention, that the consecration of the Right Rev. Dr. Seabury to the Episcopal office is valid". This paved the way for union and at an adjourned meeting Seabury and the deputies from the New England States were present. Certain amendments having been made to the Constitution the following document was signed and is preserved in the archives of the Church:

"We do hereby agree to the Constitution of the Church as modified this day in the Convention, 2nd October, 1789

SAMUEL SEABURY, D.D., Bp.

*Epl. Ch'ch Connect.*

ABRAHAM JARVIS, A.M.

*Rector of Christ's Church, Middletown*

BELA HUBBARD, A.M.

*Rector of Trinity Church, New Haven*

SAMUEL PARKER, D.D.

*Rector Trinity Church, Boston, Massachusetts, and Clerical Deputy for Massachusetts and New Hampshire.* After four troubled years the Church in America was united.

A Prayer Book remained to be adopted, the "Proposed Book" having been discarded by common consent. The most important change from the English

book was the addition to the consecration prayer in Holy Communion of the Oblation and Invocation as found in the first Prayer Book of Edward VI and in the Scottish Prayer Book. There were also added Selections of Psalms, the Office for the Visitation of Prisoners and a service for Thanksgiving Day. Psalms in metre and twenty-seven Hymns, the foundation of our present Hymnal, were provided.

The year of our Lord, 1789, marks the perfecting of the organization of the Church in America. She had the episcopate, a Constitution, a General Convention, a Book of Common Prayer, a Hymnal and Canons. For the first time in her history she was in a position to function as a branch of the Church Catholic and Apostolic.

In answer to requests from Group leaders who are using these articles the following sources are appended.  
Perry. History of the American Church. 2 volumes. Tiffany.  
McConnell. History of the American Episcopal Church. (goes down to the end of the Civil War).  
Coleman. A History of the American Church. 112 pp.  
Bishop Wilson. Outline History of the Episcopal Church.  
Perry. Handbook of the General Convention. 1785-188.  
Bishop White. Memoirs of the Church.  
This is the fourth of a series of articles by Dr. Chorley on The History of the American Church.

## Thoughts About Prayer

By

ROBERT KREITLER

THE acid test of a man's religion is the answer to the question, "What of your prayer life?" All other tests are unreliable. Prayer is a necessary part of religion, like breathing to the body.

Remember that no one else can do our prayer for us. Our efforts in prayer must be calm, steady and confident. Every act of prayer is primarily an offering made to God. Then too we should remember always that praying calls for self-discipline, self-sacrifice—unswerving loyalty to the Captain of our salvation.

When we pray we should 1, kneel; 2, close our eyes; 3, put our hands together; 4, think what we are doing; 5, mean what we say.

In our praying we should speak to God about 1, Himself; 2, His gifts; 3, other people; 4, our sins; 5, our needs. The first is praise; the second is thanksgiving; the third is intercession; the fourth is confession and the fifth is petition.

Praying is talking to God. We ought to pray because God has given us power to pray and wishes us to pray; because other people are helped by our prayer and finally because we cannot live a good, useful and happy life as Christians unless we do pray.

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## RACE PROBLEM IS PRESENTED IN AN INTERESTING BOOK

By GARDINER M. DAY

Surely one of the most serious problems of our country is that of how harmonious relations can best be created between the white and the Negro races. It is almost a platitude to say that the Church will have to meet this problem in a far more straightforward way in the future than it has in the past or is doing in the present. If you have any doubt of the truth of this statement, let me urge you to secure a copy of *Divine White Right*, which is a study, according to its own sub-title, of "race segregation and interracial cooperation in religious organizations and institutions in the United States," written by Trevor Bowen and containing a section on "The Church and Education for Negroes," by Ira de A. Reid. The Institute of Social and Religious Research has put us in its debt in producing this socio-religious study, which is published by Harpers (\$1.75). Trevor Bowen's study begins with the landing of the first slaves at Jamestown in 1619 and traces the history of the Negro, in his relation to Protestant religious forces, up to the present time. The study is such a fascinating one that we wish that we had space to quote more of the startling material that it contains.

How thinking in regard to this race problem has changed is evident from the reply which was given in the majority report at the convention of the Diocese of New York in 1854, in response to a request for admission of Negro delegates to the convention. The request was refused. "Society," the committee said, "is unfortunately divided into classes—the intelligent, refined, and elevated in tone and character and the ignorant, coarse, and debased. Since, however unjustly, prejudices exist between these two groups that prevent social intercourse on equal terms, it would seem inexpedient to encounter such prejudices unnecessarily and to endeavor to compel the one class to associate on equal terms in the consultations on the affairs of the diocese, with those whom they would not admit to their tables or into their family circles—nay, whom they would not admit into their pews during public worship." I do not know when the New York Diocese allowed Negro membership in the convention, but it is interesting to note that only last January 22 were all the colored clergymen in the Diocese of Southern Virginia admitted to full privileges in the diocesan council.

One of the most interesting conclu-

sions into which Mr. Bowen was led by his study was that while he admits division of public opinion among Negroes on some questions, the survey found "that on some matters Negro opinion is more united than white opinion is upon almost anything. It found, for instance, that Negro opinion is, so to speak, completely unified on the proposition that, given the necessary technical qualifications, Negroes should be equally eligible with whites for any job in the United States. It found Negro opinion united on the proposition that skin color should not be penalized in any way whatsoever. It found division of opinion as to how this can be brought about, but the division is as to ways and means, not as to objective." Further, the survey showed clearly that economic forces were the most fundamental of all in the whole problem.

The religious organization which stands above all others in the distinctly Christian way in which it has handled the race problem is the Y.W.C.A. Not only did it hold the first interracial conference of white and colored women in Louisville in 1915, but even in its national board there has been no division or department of colored work, a fact which Mr. Bowen notes "helps to preserve the integration of all work within the general program." "Nobody," says the author, "knows better than do the white and colored secretaries the enormous difficulties which the outside traditional attitudes bring to this arrangement; but these difficulties have been carefully thought through and faced, an achievement which is itself one of the most important and enlightening contributions I met in interracial cooperation."

The survey reveals that no church group has so honestly faced the problem in thought and deed. According to Mr. Bowen, there is a distinct feeling among Negroes that "discriminations against them continued only because of the apathy of some church groups and the endorsement of others; a militant Christianity could stamp it out but the occasional gestures in this direction, feeble at best, are often devised for saving its own face. Such gestures frequently lack even common honesty; they are rarely carried through with vigor, integrity, or strong Christian purposefulness." Obviously, there is an enormous amount of food for thought in this survey.

### RUSSELL BOWIE AT YALE

The Rev. W. Russell Bowie, rector of Grace Church, New York, is to deliver the lectures on preaching at Yale next month.

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

March 21—God and My Neighbor.

You often hear it said—"A man must make a living." Perhaps—but building a life comes ahead of making a living. These are the principles Jesus set forth as those on which to build a life. Many of the world's greatest men could have been fabulously rich if they had devoted themselves to accumulating material wealth,—but instead, they preferred to build a life that stands immortal. On which of these are you spending most of your time?

March 22—Related by Will.

Jesus meant no disparagement for the value of those relationships which are ours because of birth. He rather wished to emphasize the fact that there is a spiritual kinship which is deeper and more lasting, that rises above the mere accident of birth. When we enter the family of God through doing the Father's will, we enter that higher relationship which will not disappear with death.

March 23—You Do It to Him.

If Jesus should come back to earth, there is no question but what every one of us would be eager to feed Him, entertain Him, and do everything we could for Him. The question is—Are we as glad to help His children?

"Who gives himself with his alms feeds three—

Himself, his hungering neighbor, and me."

March 25—The Lord's Prayer.

The Lord's Prayer is so familiar to us that few of us have stopped to understand it. Jesus gave it to stop vain repetition, and instead, it is used with incessant repetition. Take time to go through it slowly, phrase by phrase, taking special note that everything we ask for ourselves we ask for every single child of God—that the forgiveness we crave for ourselves is measured by the forgiveness we give to others.

March 26—Tell Your Father.

If God knows what we want and wills to give what is best for us, what is the use of praying at all? The very asking of this question shows a fundamental failure to understand the purpose of prayer. The object of prayer is not to inform God or correct His plans, to drag His wisdom down to our intelligence, but to educate us into more intimate personal relations with God.

March 27—Turn Worry to Thanks.

"Try thanksgiving!" Worried by news he had received from home, a man in far distant China wandered

(Continued on page 16)



## NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

Archbishop Temple of York, England, is to be a visitor to our shores next December. The man, having opinions on social and economic matters, runs the chance of being deported of course, but his visit being brief perhaps he will get by the authorities. He is to spend about a month here, being in New York from December 14th through the 16th, with possibly another brief visit to the city before he sails. His New York engagements are being made by Bishop Manning and so far consist of a sermon at the Cathedral of St. John the Divine in the morning, a service to which the faculties and students of the city's colleges are being especially invited. That afternoon, the 15th, he is to preach at Trinity Church. On Monday the 16th he visits the General Seminary and in the evening he is the guest of honor at a dinner given by the Church Club of New York. The Archbishop, as I presume you are aware, is what is known as an advanced thinker on social questions, many of his books dealing with these matters. He has been for many years a member of the British Labor Party, the socialists of England.

\* \* \*

### Suppressing Unpopular Opinions

The labor department of our government, presided over by Churchwoman Frances Perkins, an avowed liberal, has informed Mr. John Strachey, Britisher, that his opinions are not fit for good Americans to hear. He is therefore to be bundled off to his native country, unless the decision is reversed in court. The conservative New York *Herald-Tribune* says of the incident editorially, "If the American system and American principles of government mean anything, they must mean that our surest defense against 'dangerous thoughts' is always in maintenance of conditions of life and freedom that will leave them no ground to grow in. Suppression is always a confession of failure; it is an announcement that those who advocate it have lost faith in themselves and in the validity of their institutions."

Of course it is quite possible that the whole thing was pulled off to bring Mr. Strachey into the headlines and thus round up audiences for his lectures and books. In any case that seems to have been the result. I have a friend who is active in promoting a meeting in New York



BISHOP DARST  
*Preaches at General*

this week at which Mr. Strachey is to debate. The promoters, he tells me, were a bit worried that the show would be a flop financially. Now, thanks to our government officials, all seats have been sold.

\* \* \*

### A German Priest Goes to Trial

The Rev. Joseph Spiecker, Jesuit priest of Germany, was tried last week in Berlin for saying in a sermon that his leader was Jesus Christ. He was acquitted but was told by the court that there were "suspicious circumstances" in his case and that he was not entitled to leave the courtroom "with head high." He was not released but was detained "in protective custody." Thus do we learn what is in store for Christians when Fascism comes to power.

\* \* \*

### Bishop Ingley in Dallas

Bishop Ingley of Colorado conducted a preaching mission at Christ Church, Dallas, Texas, from March 10th through the 17th. There were special meetings during the week for men, for women and for children. The Rev. Bertram L. Smith is the rector of the parish.

\* \* \*

### The Report Was Finally Finished

Bishop Finlay of Upper South Carolina was having some difficulty in getting the annual parochial reports made out correctly. Especially the financial exhibits seemed to be a bit wobbly. After bearing down on the subject at some length, he got a report from a congregation with

the following notation: "Dear Bishop; I have made this report balance. May God have mercy on my soul."

\* \* \*

### Improvements in Jamaica Parish

Grace Church, Jamaica, Long Island, presided over by the Rev. Joseph Titus, has been completely done over in the past two years, the latest addition being a beautiful three manual organ, manufactured by the M. P. Moller Company. It is a very complete instrument, with chimes, harp, clarinet, trumpet and all the rest of it. In the chancel are murals, shown in the picture on the cover this week, executed by David Karfunkle, an artist of note. They are unique in conception. Taking as their inspiration the Christ figure in the center window, they picture Grace being carried to the nations; St. Paul in Europe, St. Augustine in Britain, Francis Xavier in the East, John Elliott in America, David Livingstone in Africa. These murals, and others that decorate the church, were done by artists and craftsmen working under the Emergency Work Bureau of New York, the only cost to the church being the materials.

\* \* \*

### Takes Job With Forward Movement

The Rev. Arthur Sherman, secretary of missionary education of the National Council, has accepted a position as secretary of the Forward Movement and is to begin his work in Cincinnati on April first.

\* \* \*

### Goodrich Fenner to Kansas City

The Rev. Goodrich Fenner, formerly the secretary of rural work of the National Council, has accepted the rectorship of St. Andrew's, Kansas City. This is a large parish of over a thousand communicants, formerly presided over by the Rev. James DeWolfe, one of our associate editors who is now the rector of Christ Church, Houston, Texas.

\* \* \*

### Professors Also Preach

Teachers are also preachers. Thus we find the scholars at the General Seminary filling all sorts of preaching engagements during Lent. Burton S. Easton is branching out by delivering lectures in April at the Virginia Seminary. Frank Gavin, a man who always has a crowded schedule, is preaching every Sunday during Lent at St. Mary the Virgin's, New York; is lecturing on The Bible once a week at St. Ignatius; is the noonday preacher at Trinity, and preaches at Grace, Newark, on Good



Friday. Chaplain Lauderburn is filling a large number of preaching engagements, including the three-hour service at the Incarnation, New York, on Good Friday. The Rev. D. F. Forrester, the Rev. Edward R. Hardy Jr., and the Rev. T. P. Ferris, all of the General faculty, also are much in demand.

#### Sisters in Charge of Oakes Home

Oakes Home, Denver, is now in charge of the Sisters of St. Ann, where they are prepared to give excellent care to tuberculosis patients. They also have opened a ward for aged people. Mother Noel is in charge.

#### Meetings for Laymen in Chicago

A series of meetings for laymen, featuring the Forward Movement, the centenary of the diocese and the place of laymen in the life of the Church are being held this week in the diocese of Chicago. Teams of speakers including three laymen and a priest are speaking in twelve zone centers.

#### Large Crowd at Opening Service

A crowd of more than 600 attended the opening Lenten service at the Harris Theatre, Chicago, on Ash Wednesday, sponsored by the Church Club. The preacher was Bishop Stewart who said that selfishness was at the root of many of the world's ills. In his second address he spoke on the dangers of fear.

#### Retreats in New York

A school of prayer for men and women is being held on Friday afternoons this month at St. Mary's Retreat House, New York, conducted by the Rev. Shirley C. Hughson, Order of the Holy Cross. There are to be quiet days for women during Lent conducted by the Rev. Karl Tiedemann, the Rev. Robert S. Chalmers and the Rev. William H. Dumphy.

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#### Church Army in Nyack

Two captains of the Church Army are at work from now through Palm Sunday at Grace Church, Nyack, N. Y., holding special services, and working with various groups.

#### Rector Leaves for Abroad

The Rev. Samuel Shoemaker, rector of Calvary, New York and a leader of the Oxford Groups (Buchmanites) preached a farewell sermon on March 10th prior to sailing for Europe where he is to take part in numerous house parties and conferences sponsored by the groups.

#### Another Racket to Look Out For

A very slick gentleman calls and offers to make money for your parish by giving sound pictures of the Century of Progress. Ten dollars deposit, please. It sounds like a good idea so you hand out the cash, whereupon the slicker disappears and is heard of no more. He has been operating with considerable success in New Jersey.

#### Bishop Manning Meets College Students

Bishop Manning of New York gave a reception for boys and girls attending colleges in New York who are Episcopalians on February 25 in the synod house. There was a large attendance, with every college and university of the city represented. . . . There were 700 men and boys at the annual corporate communion of the Brotherhood of St. Andrew, held at the New York Cathedral on Washington's Birthday. Dr. H. W. Chase, chancellor of New York University, spoke at the breakfast as did also Bishop Manning.

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#### Daughters of the King Have Anniversary

The Daughters of the King celebrate their 50th anniversary this spring. The order was founded at the Church of the Holy Sepulchre, now the Resurrection, in New York City on April 4, 1885. Its sole object then as now is the spread of Christ's Kingdom among women and girls and the strengthening of the spiritual life of the Church. The two rules are prayer and service. There are about 6,000 members at the present time, found in every missionary district and diocese of the Church.

#### Appointed to Illinois Church

The Rev. H. Foster Whitney, in charge at Niles Centre, Illinois, since the founding of Trinity Church there, has been appointed in charge of St. Paul's, Savanna, Illinois, succeeding the Rev. H. B. Ziegler, resigned because of illness.

#### Buried in Church He Served

The Rev. George H. Thomas, for twenty years the rector of St. Paul's, Chicago, who died recently, has been buried beneath the altar. The fun-

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eral service was held on March 2nd with the church filled to capacity. Taking part in the service were Bishop Stewart, Bishop Page of Michigan, former rector, Dean Grant of Seabury-Western, and the assistant rector, the Rev. Donald Crawford. Six former assistants served as pallbearers, the Rev. Messrs. R. B. Grobb, Otis Jackson, Frank R. Myers, Thomas Bellringer, Charles E. Williams and Charles L. Street.

\* \* \*

#### New Chapel at Bethlehem

A new chapel was consecrated at the Pro-cathedral of the Nativity, Bethlehem, Pa., on March 5th. It is in the parish house and is called New St. Mary's Chapel. It has a seating capacity of 52, and is to be open daily for meditation and prayer, and is to be used also for small services. It is "New" because there is still another St. Mary's Chapel at the Cathedral still in use. This will be known henceforth as Old St. Mary's Chapel. Bishop Sterrett, Dean Walter Gray, and a number of the diocesan clergy took part in the service.

\* \* \*

#### Day of Prayer at Iowa City

Mrs. Richard McEvoy, wife of the rector at Iowa City, was the chairman of a committee sponsoring a Day

of Prayer in that city, in which women of all the Protestant churches of the city united. Bishop McElwain gave the meditations, and according to my informer "did a very lovely job." About two hundred women attended the services.

\* \* \*

#### Large Confirmation Class at Charlotte

Bishop Penick confirmed a class of 52 persons at St. Peter's, Charlotte, N. C. last week, presented by the rector of the parish, the Rev. Willis Clark. There were 25 adults in the class.

\* \* \*

#### Large Class at Hartford Cathedral

A class of fifty-five was confirmed on March 10th at Christ Church Cathedral, Hartford, by Bishop Budlong. He also led a quiet day for the clergy of the diocese on March 4th at the Cathedral.

\* \* \*

#### Distinguished Preachers at Buffalo Cathedral

The following clergymen are the noonday Lenten preachers at the Cathedral in Buffalo: Dean Hale, the Rev. C. C. Carver of Rochester, the Rev. W. C. Eccleston of Ontario, Dean O'Ferrall of Detroit, the Rev. Bernard Iddings Bell of Providence, the Rt. Rev. Richard Roberts, mod-

erator of the United Church of Canada, the Rev. Don Frank Fenn of Baltimore and Father Harrison of the Order of the Holy Cross.

\* \* \*

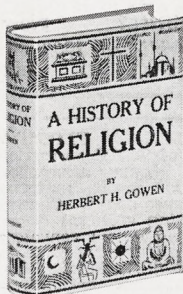
#### C. L. I. D. Fellowship in New York

Twenty-five clergymen of the metropolitan area of New York, banded together in the Fellowship of the Church League for Industrial Democracy, met for a monthly luncheon on March 13th. There were addresses by the Rev. Frank Gavin of the General Seminary and the Rev. Joseph Titus of Jamaica, on the "Task Before the Church."

\* \* \*

#### News Notes from Maryland

Bishop Creighton of Long Island was the speaker at a mass meeting for the Church school children of the diocese of Maryland, held at St. Michael and All Angels. . . . Bishop Helfenstein was the preacher at the noonday service on Ash Wednesday at St. Paul's, Baltimore, and in the evening preached for the 34th consecutive Ash Wednesday at St. Anne's, Annapolis. . . . The Rev. Percy C. Adams, the Advent, Baltimore, has accepted the rectorship of St. George's, Mt. Savage. . . . The Rev. Ernest C. Earp of Bryn Mawr, Pa., conducted the quiet day for the

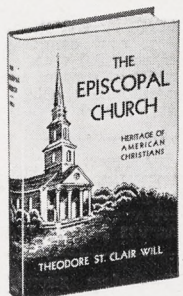


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Maryland clergy on March first. . . . Dr. Larkin Glazebrook, connected with the commission on evangelism, recently conducted a mission at the Church of the Resurrection, Baltimore.

\* \* \*

### An Ordinary Canon at Bexley

I am not sure that I know just what a "Canon to the Ordinary" is—anyhow the Rev. Gilbert Symons, bearing that title, delivered four meditations at Bexley Hall, Gambier, Ohio, on March 6th. His subject was Discipleship, the title of the Forward Movement Lenten leaflet which he, I understand, prepared. Bishop Rogers of Ohio and Dean Emerson of Cleveland preached at the seminary recently and Bishop Ward of Erie is soon to do so.

\* \* \*

### Indiana Church Received Legacy

Gethsemane, Marion, Indiana, has received \$2,000 by the will of Mrs. George Paull Torrence, who died in February. She was the widow of a former rector of the parish.

\* \* \*

### Records Broken in Brooklyn

Men apparently like to listen to Mayor LaGuardia of New York. Witness: there were 1710 of them present at the annual Brotherhood of St. Andrew breakfast and corporate communion, held in Brooklyn on Washington's Birthday, breaking records for attendance. The mayor was a speaker at the breakfast, as was also Bishop Stires.

\* \* \*

### C. L. I. D. Speakers for New York Parish

Members of the Church League for Industrial Democracy are delivering a series of sermons on the Sunday evenings during Lent at St. Philip's, New York City. This is a parish for colored people, and is said to be the largest parish in the country, with about 3,000 communicants. The subject for all the sermons is "The Social Implications of the Gospel," with the secretary of the League the first preacher, followed on succeeding Sundays by the Rev. W. Spear Knebel of Woodside, Long Island; the Rev. Edward R. Hardy, Jr., of the Gen-

### Ministers Son Invents Invisible Ear Drum

The Invisible Ear Drum invented by A. O. Leonard, a son of the late Rev. A. B. Leonard, D.D., for many years secretary of the Board of Foreign Missions of the Methodist Episcopal Church, for his own relief from extreme deafness and head noises, has so greatly improved his hearing that he can join in any ordinary conversation, go to the theatre and hear without difficulty. Inexpensive and has proven a blessing to many people. Write for booklet to A. O. Leonard, Inc., Suite 34, 70 Fifth avenue, New York city.

eral Seminary faculty; the Rev. Gardiner M. Day of Williamstown; the Rev. Bradford Young of Brooklyn; and the Rev. James Myers, secretary of industrial relations of the Federal Council of Churches. There are also special preaching services on Wednesday evenings during Lent at St. Philip's, with the following men preaching: the Rev. John W. Suter, Jr., of New York; the Rev. Raymond E. Brock of Riverdale; the Rev. Wilbur Caswell of Yonkers; the Rev. R. S. W. Wood of Tuxedo Park; the Rev. Richard Beatty of New York and the Rev. Lester Leake Riley of Douglaston, Long Island.

\* \* \*

### Clergy Conference in Northern Indiana

Bishop Gray of Northern Indiana was the leader of a conference for the clergy of his diocese on March 4th. It was held at St. James, South Bend. Plans were made for the promotion of the Forward Movement in the diocese.

\* \* \*

### Quiet Day at General Seminary

The Rev. Humphrey Beevor, Pusey House, Oxford University, lecturer this year at the Berkeley Divinity School, was the conductor of a quiet day at the General Seminary on

### A HAND BOOK

For the members and Friends of the Protestant Episcopal Church by the late

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March 13th. Bishop Darst of East Carolina was the preacher at the seminary on March 18th.  
\* \* \*

**Steps Toward  
Unity in China**

Representatives of six denominations (thirteen were invited) attended a conference on steps toward unity, called by the Anglican Church, both English and American, in China. Bishop Shen presided. There were 25 present, about half of them Chinese, representing the Church of Christ in China, the Methodist Episcopal Church, the Methodist Episcopal Church, South, the Methodist Church of England, the Northern Baptist Convention and the North China Congregationalists. A representative of each group stated the position of his group as regards organic unity. These statements were frank and revealed considerable divergence of attitude. As the conference progressed, however, there developed a unity of conviction that steps to promote church unity are both needed and desirable. Reference was made to the South India scheme though it was not discussed at length. Considerable interest was shown, however, in the movement in England to promote groups of "Friends of Reunion." At the close of the conference, the delegates unanimously expressed their conviction in these words: "We find ourselves united in our loyalty to Jesus Christ and, in our earnest desire to become so united that the result may be an organic union of all Christian bodies, we believe that the time has come when some definite action is not only desirable but necessary." As a result it was decided to appoint a continuation committee, representing all churches present. This committee is to arrange for a further conference in 1936 and to prepare and distribute literature bearing on the present situation as regards church unity  
\* \* \*

**Mass Meeting  
Protests Lynching**

Forty organizations, racial, civic and religious, joined forces recently in Philadelphia in sponsoring a great mass meeting to protest against lynching and to arouse interest in the anti-lynching bill now before Congress.  
\* \* \*

**Cycling Troubadours  
in Florida**

A team of Church Army men, called the Cycling Troubadours, are pumping their way about Florida holding missions and services at various places; in churches, school houses, jails, poor farms, homes for the aged, convict camps, tourist camps, public camps. And now that the ball players are down there loos-

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ening up their arms I presume they will hold services in ball parks—in any case I hope so.

\* \* \*

#### Danger in Small Congregations

Said he: "I understand that at your church you are having small congregations."

To which she replied: "Yes, so small that every time the rector says, 'Dearly Beloved' you feel as if you had received a proposal."

\* \* \*

#### Rector and Sister are Honored

The Rev. Henry R. Freeman of Troy, New York, and his twin sister, Mrs. C. Irving Latin of Yonkers, N. Y., were guests of honor at a tea held in the parish house of St. John's, Troy, on March 10th, the occasion of their 75th birthday.

\* \* \*

#### A Biblical Test for the School

Not only for the school, but for the family as well—it is an I. Q. test that appeared recently in the Massachusetts diocesan paper. You know the idea of course; a person reads the following and then you give an immediate answer.

God told Abraham to (1) lead the people over the Red Sea (2) sacrifice his son (3) build the Ark, (4) have his son anointed King.

or Aaron was (1) the great law-giver (2) Moses' interpreter (3) the greatest King of Israel.

Could there be even fifty per cent accuracy on these?:

After Moses' death the leader of the Israelites was (1) Joshua, (2) Timothy, (3) Aaron, (4) Jacob.

Esther was a maiden who (1) refused to have anything to do with the Jews, (2) married a king of Persia, (3) betrayed Samson to the Philistines, (4) demanded the head of John the Baptist.

Do you know whether the Sanhedrin was (1) a court of the Jews, (2) a Jewish temple, (3) a Roman palace or (4) a book of the Jewish law. The checked list I hold voted for the last!

An English Bishop said that he had two conversational bits which he tried out on casual friends just to see if they got the point. One, which he tried out on his golfer friends is the remark that Ananias and Sapphira halved a hole after a good lie. "Most folk look blank," he smiles. The other is the anecdote of a

*nouveau riche* lady who was surveying a noted girls' school to see if she would enter her daughter. She was enthusiastic. "I haven't been told half!" she gurgled. "Oh," said the cicerone, "like the Queen of Sheba?" "Did she have a daughter here, too?" the lady ecstatically exclaimed. Again, the Bishop avers, most folk look blank.

\* \* \*

#### Money Is Available for Church Repairs

If your church needs repairs the money is to be had. Home and business property owners, months ago, took advantage of the provisions of the National Housing Act to borrow money for repairs and improvements, but most congregations apparently are not aware that they

have the same privilege. The Federal Housing Administration nevertheless is encouraging the renovation and modernization of churches and church plants and offers a credit plan whereby a congregation can borrow up to \$2,000, repaying the loan in installments. Under the terms of the plan items such as memorial windows, new organs, interior decorating, etc., can be financed as well as a new roof or a coat of paint. The government also announces that additions to the plant can be financed in this way. The first step is to decide whether you wish to pay for present repairs and improvements out of future parish income. If so go to your bank and be told how to secure one of the loans that is insured by the Federal

## 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). 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.  
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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.

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\* \* \*

### Learning Something from England

It is possible that we might learn something from the English Church about the running of parishes. Thus St. Augustine's Church, Kilburn, London, is a building about the size of St. Thomas', New York. It has a Sunday morning congregation of about one thousand, an evening attendance of about six hundred, a Sunday school of eight hundred children, three daily services, with usually four hundred communions a week, all at early services. There are hardly a dozen parishes in America that can touch it for real work done. It has a staff of four priests. It is not in the slums, but its people are not well off. The total cost of running it is \$13,150 a year. The vicar's salary is \$2,000; the assistants each receive \$1,250; the organist and choir costs \$1,200; repairs, \$1,125; poor relief, \$400; expenses of upkeep, including heat, \$3,750; diocesan assessment, \$825. In addition the parish gave to missions last year the sum of \$1,865. Compare these figures with the cost of running our larger parishes. There are parishes in the United States, a number of them, doing far less work that are spending many times the amount of money. The significant figure in the budget of the London parish is the clergy pay. It is true that the parish owns a decent vicarage and a house for assistant priests; but on these the clergy must pay all repairs, heat, light, and taxes, since in England rectories are not exempt from taxation. They must also pay their own pension premiums.

Our people are more generous certainly and it is perhaps not to be expected or desired that we should run our parishes on such budgets or pay our clergy any such salaries (though there are clergymen in America today who would like to get any salary at all.) Still the comparison of this London parish with our great metropolitan parishes is interesting, and the figures are worth thinking about in these times.

\* \* \*

### Fragments of a Fifth Gospel

The British museum has come into possession of three fragments of Greek papyrus which are said to be almost certainly parts of an unknown Gospel, earlier in date than any known piece of Christian writing. Purchased along with other papyri

last year, these fragments manifestly date from no later period than the middle of the second century, and possibly much earlier. The nature of the subject matter gave ground for the conjecture that this unknown Gospel was the source from which the Gospel of John was drawn. H. Idris Bell, keeper of manuscripts in the British museum, reports that this writing is a part of the gospel story, but not a part of the known gospels. At one point it runs parallel with the synoptics, at another with the Gospel of John. He points out also that the fragments are not part of the author's original manuscript, but a copy intended for distribution. It is his belief that this new find carries back to the year A.D. 120 or 110—perhaps even back into the first Christian century. The full text is soon to be given to the public, in a volume published by the trustees of the British museum.

\* \* \*

### Commissioner Speaks To Church Chaplains

Emphasizing the fact that human influence is the greatest single force in prison work, Austin H. MacCormick, New York's Commissioner of Correction, on January 24, addressing the chaplains and social service staff of our City Mission Society, recalled the fact that a year ago the penitentiary on Welfare Island was in a state of uproar. He declared: "Conditions have changed enormously, especially in the attitude of the men, in their state of mind and somewhat in their morale. Yet, when a prison is a place of idleness, a place that does little to stimulate a man, everything to degrade him, he cannot develop good morale.

"As to the place of the clergy in our institutions, may I say that the chaplains' organization which your Episcopal City Mission Society maintains in this city is without question the best that can be found anywhere. I am going to rely upon you who are chaplains to help us put over some of the things we want to do.

"I believe that religious services on Sunday are desirable. I believe that if there is one time in a week when a man can go into a prison chapel, hear religious music, can listen to a talk, sincere and direct, straight forward, one that reaches down to him—that is an experience which ought to come into his life.

"Prison reform twenty years ago meant the abolition of open brutality or an effort to secure better physical facilities. It is different today. Prison reform has certain essentials and fundamental elements: case work, proper employment; proper medical service, including psychiatry and psychology; vocation-

al training, constructive discipline, proper preparation for parole, proper placement, and proper follow-up. Now we use the term 'correctional program', not 'prison reform.'

"Recently we have begun to talk about case work and medical service, for instance, in which the technique is well-known. There is no debate about the methods. It is a case of finding the funds. We know what we ought to do in the way of educational and vocational technique in a good many things. We are going ahead as fast as funds will permit.

"But there is grave danger that we will become so highly mechanized and so technical in the American prison field that we will forget that the greatest thing in prison work is human influence. All else will fail unless human influence of

## Lenten Reading

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the right sort comes in. If it is to be effective, the contact of one human being on another who is to be improved will have a spiritual quality in it, whether intended or not.

"In other words, the things that lie back of the Christian religion, the things that actuate you and me, are spiritual in their nature."

\* \* \*

#### Outlines Development of Rural Work

The unique story of an "unseen" congregation of 1,000 souls, scattered throughout the northern third of Illinois outside the metropolitan district, was related by the Ven. W. H. Ziegler, archdeacon of the extra-metropolitan area of the diocese of Chicago at the annual meeting of the Town and Country Council this week. The Town and Country Council, it should be explained, is the advisory group which Archdeacon Ziegler has organized to assist him in his work. It is composed of representatives of all of the diocesan organizations and departments. Since his appointment four years ago, Archdeacon Ziegler has gone into small towns and rural communities and located Church people who in some cases had been "lost" for half a century. New areas of work have been opened and his list of isolated communicants now numbers better than 1,000. With the assistance of Deaconess Edith M. Adams, the Archdeacon keeps in constant contact with this large group, by mail or personally. Regular instruction materials are sent to the children.

As a typical example of the results of this work, Archdeacon Ziegler told of the revival of St. Thomas' church, Morris, where a comfortable chapel has been equipped and where a class was presented for confirmation recently. The latest development in the case of this mission is the appointment of Robert F. Stretch, Seabury-Western seminarian, to take charge of the services under the Archdeacon's direction. This mission is self-sustaining and has made a pledge to the quota of the diocesan and national councils.

\* \* \*

#### Studying the Munitions Racket

A number of churches, so I am told, are sponsoring study groups based on the information revealed by the Senate committee's investigation of the munitions industry. It is the claim of some that the investigation so far has revealed that the industry is more powerful than some governments, but dismissing the more sensational claims, an analysis of the testimony certainly shows that the munitions industry is a powerful force for competition be-

tween nations in armaments, with secret agreements between private munitions interests directly influencing the foreign relations of governments. Those who are promoting discussion groups on the subject will possibly be glad to know that the World Peace Foundation of New York City has gotten together a packet of literature that gives the significant testimony brought out by the investigation.

\* \* \*

#### Ordinations in East Carolina

Rev. John W. Hardy, St. Andrew's, Columbia, N. C., was advanced to the priesthood on March

4th. The following day the Rev. Edward C. McConnell was priested at the Good Shepherd, Wilmington, N. C.

#### MEDITATIONS FOR EVERY DAY OF LENT

(Continued from page 8)

into a Church and saw there this inscription—"Try Thanksgiving." He immediately set to work to think of all the things for which he had to be thankful, and in the process found that his worries soon disappeared in the growing confidence of God's goodness. It is a good plan! When you are worried—try thanksgiving.

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