

# *The* **WITNESS**

CHICAGO, ILL., APRIL 4, 1935

## Be Christian or Perish

*by*

J. MIDDLETON MURRAY  
*English Lecturer and Author*

THE teachings and prophecies of Christ mean more than they ever have to any other generation of mankind. The most profound of Christ's teachings is His injunction to love your enemies. We must be Christian or perish. We can never enter into a new order of life by violence. We must enter into it by love or not at all.

MESSAGE OF THE WEEK



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GARDINER M. DAY

# THE WITNESS

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FRANK E. WILSON  
JAMES P. DEWOLFE  
ROBERT P. KREITLER

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## GHOULS

*An Editorial*

By BISHOP JOHNSON

ONE of the most gruesome stories in the annals of crime took place in Scotland more than a hundred years ago. It was a period when the study of anatomy was receiving much attention in the medical profession, but doctors were greatly handicapped by the prejudice against dissection. It was difficult to get the cadavers upon which to operate. There was a Dr. Knox in Edinburgh who had acquired a great reputation for his anatomical lectures, but it was not easy to get human bodies upon which to demonstrate. He offered ten pounds for each cadaver brought to his office.

There was a pair of rogues who saw an opportunity for profit. Their names were Burke and Hare. By enticing wayfarers into their house and plying them with drink, they were able to supply the doctor with fifteen bodies, over a period of time, all of whom had been smothered by these hardened brutes. They were finally caught in their nefarious trade and Burke was hanged, Hare was imprisoned, and the doctor's reputation was ruined. The astonishing feature of the case was that the doctor did not manifest the slightest interest in the methods by which this precious pair secured the bodies that he needed. Probably scientific interest outweighed any humanitarian considerations. It is true that the victims were for the most part people of no consequence and of questionable habits, of little or no value to society, whereas their bodies were of great value to the scientific pursuit in which the doctor was engaged.

So much was the doctor impressed by the needs of the scientific world that he never questioned the hoodlums as to where and how they secured their plunder. He paid them for their wares and asked no questions. The crime made a great sensation in Scotland, even though none of the victims were of the slightest value to society. It was the verdict of the jury that men could not destroy human lives however worthless, in order to provide men of science with anatomical specimens. After all, the common sense of the common man is a better test of values than the sophistries of learned men. Even drunkards and prostitutes could not be sacrificed to the Moloch of scientific progress. The defense that the death of these paupers rendered them of more value to society than did their lives did not stand

in court. Granted that none of the fifteen victims was of any importance, yet the brutalizing occupation of smothering them was fatal to social decency. A human soul is of more concern than a corpse devoted to the progress of science.

Since that time, it has often been a profitable trade to rob cemeteries of freshly interred bodies in order to sell them for anatomical purposes. Such body snatchers are not regarded highly in the community and if caught are dealt with severely.

CHANGING the picture somewhat from the cemetery to the Church, one is confronted with those who rob the poor of their faith in God and give them nothing in its place. I am not concerned with the philosophical disputes of the intelligentsia among themselves. As I grow older I have become more or less of a pacifist in these argumentative battles in which no one ever seems to win the fight. I am thinking of the ordinary man whose faith in God is his life and whose reading of the Bible his sole intellectual diet. Perhaps he is not conspicuous for his service to his fellow men, but the sole compensation for the drabness of his life lies in his religious faith.

The increase of crime in the United States seems to be measured by the growth of education and the loss of faith on the part of the man in the street. Certainly a God fearing peasantry is the best antidote to crime. Our prisons are not filled with those who worship God. Granted that the high-brow population can be respectable without religion, yet the masses of the people to whom our Lord preached need religious faith as the motive to joy and decency. I am well aware of the theory that the peasant was the victim of human selfishness and possessed only little of this world's goods. Would that it had been otherwise. But what do we have in his place? Millions of unemployed living on the dole; millions of laborers whose lives are far more drab than was the lot of the peasant, for their souls are empty of love, joy and peace.

A scientific world has offered the worker some physical comforts for which he is usually in debt and robbed him of the only values that are within the reach of the poor. Yesterday we had the poor who found content-



ment in their religious faith. Today we have those who are just as poor but are full of envy, hatred and all uncharitableness. We have not improved their physical condition and we have robbed them of their spiritual comforts. Moreover my experience is that the only rich who have ever had any real compassion for the poor are those who regarded their wealth as stewards of their Lord. I do not look for any real brotherhood in those who have a mechanistic conception of the universe. The plausible argument that everyone shall share alike is a Utopian dream which will never be realized by a world of selfish people, who are interested only in that very small percentage who are mentally capable of philosophical thought, and those who are financially able to finance their philosophy.

**G**RANTED that many Christians are worthless and that some are as good as dead, yet one wonders

whether, even under such conditions, robbing them of their religious faith in the interests of science is radically different from the body snatching referred to above. What has the mechanistic scientist to give to the poor man when they have robbed him of his faith? Nothing but a mess of pottage. Without religion life becomes a pursuit of purely material ends in which neither rich nor poor have any real love for their fellowmen.

It is true that capital has always been brutal and hard-boiled. Now labor is in much the same condition. Neither of them seem to be very much interested in those outside their charmed circles. Without some such influence as the love of God, one can see little ahead that can soften the hearts of men and produce an international understanding and a world-wide sympathy. Certainly material science cannot change the hearts of men.

## FOREIGN MISSIONS

By

E. CLOWES CHORLEY

**T**HE principal movers in the organization of the Missionary Society had foreign missions mainly in mind. Writing in 1820 Bishop Griswold said, "In compliance with the wishes of some individuals, domestic missions are embraced; but the main object of its promoters is the propagation of the gospel in foreign parts."

In 1823 it was determined to send missionaries to Liberia where a settlement for freed negroes had been established by the American Colonization Society and Ephraim Bacon was authorized to visit the dioceses and gather goods and money for the establishment of a mission school in Africa. In this connection a foreign missionary sermon was preached in Philadelphia by Dr. Bedell—the first foreign missionary sermon known to have been preached in this Church. Mr. Bacon was appointed catechist to Liberia but was prevented from sailing.

The General Convention of 1826 recommended the sending of foreign missionaries to South America and Liberia. The Rev. Lot Jones was appointed to Buenos Ayres, the port of which was then blockaded. When the blockade was raised Mr. Jones had found other work and a mission to Latin America had to wait for many years.

Bishop Brownell and some associates had established an African School at Hartford to train native Africans as catechists. One such was Jacob Olsen, "a man of piety, worth, talents," who desired to exercise a ministry in Africa. He was ordained by the bishop. St. Paul's church, Boston, contributed \$300 for the work and the Society rejoiced that God "has opened for us a path of usefulness to this long injured and degraded race of men." Alas! When the ship was ready to sail it found Olsen "on a bed of sickness, from whence he was taken, before the departure of the vessel, to his

grave." Meanwhile, James Thompson in Liberia had established a school attended by children anxious to "sabby book" (learn to read) and acted as lay reader, but in the course of time it came to supersede him.

Other ways opened. As a result of a visit by the Rev. Dr. Milnor to the Virginia Theological Seminary three of the students were profoundly impressed—Savage, Payne and Minor. In his Journal for 1835 Payne wrote: "After mature deliberation and full survey of the risk to life and health, brother Minor and myself determined to devote ourselves to preaching the Gospel in Africa." Savage, who had graduated from a medical school, joined them and became the first medical missionary of this Church. He arrived in Liberia on Christmas Day, 1836, and Mr. and Mrs. Payne with Mr. Minor arrived July 4th, 1837, finding a school of fourteen boys and four girls. Such was the beginning of our foreign missionary work.

**I**N 1828 the Rev. J. J. Robertson of Maryland, expressed a willingness to engage in missionary work in Greece which had just been delivered from bondage to the unspeakable Turks. He was commissioned to visit the country and on the strength of his report was appointed a missionary of the Society together with the Rev. John Hill and his wife. Mr. and Mrs. Hill lived in the tower of a ruined castle and in the basement of that tower Mrs. Hill opened a school for girls in 1831. Out of the first ninety-six pupils only six could read. For fifty-two years Dr. Hill labored in Greece and died in 1892 in his ninety-first year.

In the list of missionaries for 1836 this appears: "Persia, the Rev. Horatio Southgate, Jr." The Board of Missions in making this appointment had in mind the conversion of Mohammedans. Eventually the work resolved itself into a mission to the Greeks of



Constantinople. In 1844 Mr. Southgate was elected missionary bishop "to exercise episcopal functions in the Dominions and Dependencies of the Sultan of Turkey." This work never commanded the whole-hearted support of the Church in the United States and Bishop Southgate returned home in 1850 and the Society reported that the "removal of the bishop with his family had closed the mission in Turkey." One other attempt was made to establish missionary work in the East. In 1836 the board appointed the Rev. George Benton to Crete. The work continued for about five years and then was abandoned.

The beginnings of missionary work in China were inspired by Augustus Foster Lyde, a student at the General Theological Seminary. Stricken with fatal illness he exclaimed, "Can it be so? Shall I never be allowed to preach the Gospel in China? Yet I am not worthy of such a service! But I will labor for her sake while I live."

The Board of Missions resolved to appoint two missionaries to China after six months of medical study. The first was the Rev. Henry Lockwood of the General Seminary and the second the Rev. Francis R. Hanson of the Virginia Seminary. They sailed on June 2nd, 1835 and arrived in October. Settling on the Island of Batavia where there were forty thousand Chinese they established a school of twenty boys and ten girls. In 1837 William J. Boone, of the Virginia Seminary, an M.D., of the Medical College of South Carolina, offered himself as a medical missionary for China. Intense interest was created throughout the Church and seventeen men of the Virginia Seminary volunteered for work in the Celestial Empire. Dr. Boone set himself the task of translating the Bible into Chinese and worked with his feet in water and his head bound in wet towels. He wrote, "I feel that if I can acquire the Chinese language, I would exchange station with no one whatever."

At the close of the war between England and China certain treaty ports were opened to foreigners including missionaries. An imperial edict granted to foreigners the privilege of teaching the Christian religion, "and to the natives of China to profess it in any parts of the empire." The American Church rose to the opportunity. At the General Convention of 1844 Boone was consecrated Bishop for Amoy and China, and, together with Horatio Southgate, was consecrated on October 26th, in St. Peter's, Philadelphia. These two men were the first of the long line of foreign missionary bishops of this Church.

The work developed slowly. In 1850 fifteen Chinese were baptized and the following year Wong Kong Chae was ordained Deacon. He was the first convert of the Mission and the first native to be ordained in China. In 1865 Channing Moore Williams became Bishop of China and Japan and was succeeded in 1877 by Samuel Joseph Schereschewsky, a converted Russian Jew. And so the story runs.

CHRISTIANITY was introduced to Japan by St. Francis Xavier in the sixteenth century. Later Jesuit missionaries meddled with internal politics and

for two hundred years Japan was closed to foreigners. The isolation was broken in 1859 and Townsend Harris became the first American diplomat accredited to Japan. He was a devout member of the Episcopal Church and succeeded in obtaining permission for Americans to reside in three ports with freedom to exercise their religion and to erect a place of worship, but they were not permitted to propagate the faith among the Japanese. The old edict providing the penalty of death for the natives who professed Christianity, remained in force.

Our first missionaries to Japan were the Rev. John Liggins and the Rev. Channing Moore Williams, both of whom had served in China. Mr. Williams published in Japanese the Creed, the Lord's Prayer and the Ten Commandments. A church at Nagasaki, a boy's school at Osaka followed, and in 1873 work was begun at Tokyo. The following year Bishop Williams was relieved of the episcopal supervision of China and enabled to devote his entire time to Japan. In 1879 the Rev. John McKim—happily still living—began his work in Osaka and in 1883 the first Japanese Deacons were ordained. Four years later the American and English Churches in Japan joined hands and created the *Nippon Sei Ko Kwai*, the Holy, Catholic Church of Japan. The country was divided into four districts, each having its own council, and the General Synod consisted of all the bishops and six clerical and six lay delegates from each district.

Scarcely had this been done when a new Constitution was adopted for Japan. It provided religious liberty for all Japanese. The long battle for religious freedom was won, and won in large part through the devoted labors of the missionaries.

In 1889 Channing Moore Williams resigned his jurisdiction. After a short rest in the United States he returned to Japan quietly taking a subordinate place in the ranks and giving loyal support to his successor, Bishop John McKim. After fifty years he came back to die in his native land. He had lived to see one hundred and fifty thousand Japanese Christians.

#### SOURCES:

Denison. A History of the Foreign Missionary Work of the Protestant Episcopal Church.  
Gray and Sherman. The Story of the Church in China. Japan Advancing Whither?  
Jeffreys. James Addison Ingle, first Bishop of Hankow.

## Let's Know

By

BISHOP WILSON

CALVARY

THE city of Jerusalem is roughly of a triangular shape. The apex of the triangle points in a southerly direction, the broad base lying toward the north. Along the east and west sides are valleys which, in our Lord's day, afforded valuable protection to the city. The roads leading out from the city were all on the north side and there were three of them. One road ran westward down the hills to the seaport of Joppa. A second road ran eastward, over the Mount of Olives, through the village of Bethany, and on down the steep



mountain to Jericho in the Jordan valley. The third road went straight north and was known as the Damascus road because of its final destination.

At the time of a great feast, like that of the Passover, pilgrims came to the Holy City in very large numbers from all over the world. There were far too many of them to be housed in Jerusalem itself. Lodgings were therefore provided for them in the surrounding country and the neighboring villages. The section to the east, along the Jericho road, was reserved for those who came from Galilee. The district to the west, along the Joppa road, was for the pilgrims of Judaea and those from the foothills toward the Mediterranean Sea. The countryside to the north was theoretically for the Samaritans but, due to the ancient feud of several centuries' standing, no one ever came from Samaria and this section remained unoccupied. These pilgrims living outside the city would come in early each morning for the ceremonies connected with the Temple and, in the evening, return to their lodgings.

It is important to keep this in mind when one considers the events of the first Holy Week. We read that our Lord and the apostles lived in Bethany during that Passover feast, walking into the city proper each morning. They were counted, of course, as Galileans and their quarters would naturally be on that side of the city. Not only the apostles but also the bulk of our Lord's followers came from Galilee and during the Passover He lived among His friends. On Palm Sun-

day morning He started into Jerusalem in the customary manner. A great demonstration was made for Him as the people threw palm branches in His way and shouted their "Hossanahs." It was a Galilean outburst. If our Lord had entered the city from any other direction, there would probably have been no Palm Sunday.

Our Lord's death was compassed by the leaders who lived in Jerusalem. They hurried His examination, trial, and condemnation during the night so that He could be spirited away to His crucifixion very early in the morning, before the pilgrims began to enter for the religious observances. If it had been delayed until the Galileans arrived from the neighborhood of Bethany, there would likely have been trouble. He carried His cross out through the Damascus gate to a point northward where the hill of Calvary stood. This almost had to be so for it was the only open place available. Eastward and westward the whole country was crowded with pilgrims, their animals and all the trappings that go with a week's stay away from home—only the north approach to the city was vacant. By the time His Galilean friends heard about it, came in from the east and followed Him out the north road, they were too late. He was actually fastened to His cross by nine o'clock in the morning.

That is how it happened that the Savior was crucified on Calvary with no appreciable protest and in spite of the fact that so many people loved and respected Him.

## SERVICE OR PROFITS?

By

JOHN W. DAY

IT HAS taken centuries for men to reach a position in relation to the earth's resources, where they can be used abundantly. Out of an economy of scarcity there has finally come an economy of abundance. In bringing about this change men have employed their jungle-like instincts, avarice, combativeness and greed in competition with nature and their fellows. Now that an economy of abundance has been achieved it is difficult for men to transform their primitive drives and express them through sublimation, in socially ameliorating motives such as cooperation and sharing. This must be done or else the thing men have so long fought and striven for will rot in their hands. Part of the administration's recovery program includes a definite plan for returning to an economy of scarcity in an attempt to preserve profits. (When using the word "profits" in this paper I mean "unearned increment" and not "wages" or "overhead" of any kind.) I have in mind the Agricultural Administration Act which requires that certain stocks of food and raw materials for clothing be destroyed while millions of people are still undernourished and insufficiently clothed.

In their interesting little book on *The Economic Consequences of the New Deal*, Benjamin Stolberg and Warren Jay Vinton have this to say: "The result of

the New Deal is that we are today neither an economy of balanced scarcity, nor an economy of progressive abundance, nor in transit from one to the other. We are today in an economy of stalemate."

"There is nothing," these writers say, "the New Deal has so far done that could not have been done better by an earthquake. A first-rate earthquake, from coast to coast, could have reestablished scarcity much more effectively, and put all the survivors to work for the greater glory of Big Business,—with far more speed and far less noise than the New Deal."

The owners and controllers of the basic resources of the world are convinced that capitalism is not an outworn system of economics. It seems to be as obsolete as the ox-cart and the kerosene lamp when faced with the problem of the distribution of wealth. A new order based upon principles resembling the motives set forth by our Lord must be put in its place. In making this change the Church has a tremendous task,—the task of convincing business men, long trained and experienced in the brutalities and inequalities of capitalism, that a social system set up on the basis of use and not profits, will bring more abundant life not only to themselves but to human kind in general.

Stuart Chase in his interesting book *The Economy*



of *Abundance* suggests the necessity of a general staff set up in Washington in order to bring about a change from the profit motive in economic life to the motive of usefulness. A system based upon use instead of profit would invalidate many of our present ideas of living. It would place the emphasis upon the distribution of wealth instead of upon the present ideas of saving and hoarding. It would mean the careful planning of every major industry and the more effective employment of all professional men and women. In the field of health instead of having a plethora of physicians, dentists and nurses, many of whom can scarcely keep body and soul together, there would be required thousands more in each classification. For illustration: there were in 1930, 144,000 physicians in the United States. According to Stuart Chase the country really needs 174,000 in order to care for the health of our people, an increase of 30,000. We think of the nursing profession as one of the most overcrowded in the nation. In 1930 there were 118,000 nurses. Under a system based upon use instead of profit 216,000 nurses would be required, 98,000 more than the present number. In the last four years some 200 privately run hospitals closed their doors because of debts and insufficient business, yet before these 200 closed the country needed about 500,000 more beds in hospitals to take care of the sick. In 1930 there were 68,000 dentists. Our needs call for 219,000 or an increase of 151,000. It may be objected that physicians, nurses and dentists are already organized on the basis of need and use. This is merely an ideal and by no means a reality. The doctors, nurses, and dentists have something to sell. Their economic security depends upon the vendability of their individual product, namely their personalities and their skill. It is true that they have codes of ethics dedicated to serviceability but it is almost impossible to live up to them in a world based upon competition and profit. In fact the whole medical profession including nurses and dentists is not interested primarily in keeping people from illness but rather in attempting to make them well after illness has occurred.

UNDER a motivation of serviceability instead of vendability or profit the entire outlook of the health problem would change from one of ambulance work to that of prophylaxis or defence against disease. There would be great emphasis placed upon medical clinics and medical education through which people would be taught to maintain health.

This same principle of serviceability or the use of natural resources, labor, the machine, and human intelligence for the good of the whole of society instead of, as at present, the profit of the comparative few,—would operate in every phase of our national life.

It would seem that this new economic system, based upon use instead of profit, would necessitate the social ownership of all the machinery of production.

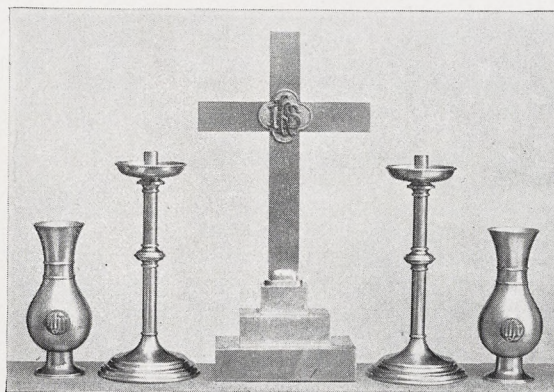
Contemplate, if you will, the change that would take place in the steel, coal and oil industries if the basic motive of our economic life were serviceability and not profits. The whole problem of war and the munition

makers would be well on the way to solution. Life generally would become more human and the world a dwelling place and not a slaughter house.

The present philosophy of education, as something to be gained at the expense of society, to be employed for the individual's exploitation of both society and the natural resources of the land, would be changed into a philosophy which would teach that education is something provided by society for the service of society and the expansion and enlargement of individual personality and character.

As one who attempts to follow and interpret the life and teachings of our Lord I am not interested in any modernism as such. I am, however, deeply interested in social justice and in every movement and effort that seems to point towards the rule of righteousness on earth.

The Church, instituted as the visible organization, the very body of Christ, for bringing about social justice and the rule of God on earth, has followed an ostrich philosophy for more than fifteen hundred years. Today it is faced with a definite choice between following Christ and being led by the world. It can no longer dodge the issue as it has in the past. What has happened to the Church in Russia may happen to the Church in the United States unless it puts its house in order and stops equivocating in regard to an economic order which is essentially pagan. What we of the Church should do, particularly the young people of the Church, will be dealt with next week.



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## AUTHORS PRESENT JESUS' MEANING OF KINGDOM OF GOD

By GARDINER M. DAY

Prof. Stanley Brown-Serman of the Theological School at Alexandria and Canon Harold Adye Prichard of Mt. Kisco, New York have combined forces to write a book about Jesus and they have produced a volume which ought to be mighty helpful to laymen and as I hope will be evident from this review not uninteresting to clergy. The authors believe that plenty of opinions have been written about Christ but that more important than what other people think about Jesus is what Jesus thought Himself about the fundamentals of religion, and especially about Himself, and in consequence the book bears the very accurate title, *What did Jesus Think?* (Macmillan \$2.50). The work is based on a careful examination of the best modern critical scholarship and the authors have brought to their task a vivid imagination in the realm of spiritual possibilities.

We found the most thought provoking chapters those concerning Jesus' relation to the Kingdom of God and His Messiahship. The writer's view is that Jesus believed that the Kingdom of God was a state of society that would come when the grip of evil on the world would be broken and men realizing their sonship would be surrendered entirely to the will of God. It was a future state but one to which the present world was linked through His own personality. "He and the Kingdom of God were unintelligible and unrealizable without the other." Jesus did not refer to Himself as the Messiah in the early part of His ministry in order to avoid certain popular associations which the word had to the ordinary Jew and also because He believed His teaching in and of itself would prove more popular than it did. In His later ministry Jesus became absolutely convinced of His Messiahship and asserted it without hesitation. He was convinced that He had experienced the Kingdom as something present, and because of that fact had in Himself the power of God, that is the power to perform miracles, forgive sins and judge men.

A few views set forth by the authors in sustaining this viewpoint are of interest. Part of the difficulty attendant upon an exact interpretation of His teaching is that Jesus' own thought was not always consistent. Because of his very humanity He was the victim of moods and His intuitions quite naturally varied.

The belief that the Kingdom of God may not be achieved by a grad-



BISHOP STRIDER  
*Preaches in Baltimore*

ual process but only by sudden intervention by God the authors think is being given greater credence by modern physics according to which progress is achieved by a process of "unexplained and uncaused leaps." "If such may be true in the concrete realm of science, how much more naturally may it be true in the less defined sphere of spirit. The coming Kingdom . . . may without doing violence to any system of thought, be an entirely new and causeless manifestation of the power of God."

Further believing Jesus already to be in the Kingdom the authors affirm that it is perfectly natural that He should manifest supernatural powers. Consequently to them the miracles are not miracles in the sense that they break the laws of the universe but they are miracles to us "only because they go beyond our present horizon of knowledge." To Jesus Who had at His command a vast reservoir of spiritual knowledge, the miracles were "supremely natural and inevitable"; and the authors believe they will appear natural to us when we achieve the Kingdom which means when we come into that vital touch with God, when our will is subsumed in His Will. The statement of this position is perhaps the most interesting part of the volume and with a man's mind full of the knowledge of the ever increasing discoveries by science of hitherto unknown resources in the universe it will strike the reader as highly persuasive.

At only one point did I find myself regretting that the authors did not elaborate their thought, and that was when they were attempting to defend the thesis that if God could per-

(Continued on page 16)

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

April 4—What Do I Value?

The last few years have revealed to us the perishable nature of a good many things we used to value—and it is a good thing. Few of us can leave behind us a legacy of worldly wealth. All of us can leave behind a legacy of fine ideals. It was said of one man,—"During his lifetime he transported his fortune to heaven; now he has gone there to enjoy it." Will this be said of you?

April 5—Love Never Fails

"Do we dare to undertake the readjustment of all social life to bring it into obedience to the law of love?" "Do we dare to assert the futility of everything in our great world of commerce and industry that leaves love out?" In other words, do we dare to be Christians? Do you?

April 6—Living Together

Every time we shut ourselves away from someone else, we are limiting the possibility of our greatness. Everyone and everybody has something to bring us and we to bring them. It is through love that we receive what they have to give, and it is through love that we give them what we have to offer.

April 8—Absolution from God's Altar

Isaiah felt himself face to face with the glory of God, and in the light of perfect holiness he felt his own unworthiness. But he also felt the cleansing, strengthening power which sent him forth with new purpose and power. God, like the sun, dazzles us, but as we can ill do without sunlight, so we can ill do without God.

April 9—Joyful Worship

When the tide comes up the bay, it lifts all the boats—the little tender and the large yacht. God's love and life are like that. They will lift you, if you place yourself in the current of His power or the bay of His presence. Do you?

April 10—The Apostles' Fellowship

We need to socialize our worship. When we go to Church, it is helpful to think of the many millions who have used the same prayers that we are using—who have sat in those same seats—who have come forward to that same Altar and there have dedicated their lives in Confirmation, or have been joined in Holy Matrimony, or perhaps simply come forward and knelt with open hand and humble heart to receive the bread of life. There is a very real fellowship of the Spirit.



## NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

Orders have continued to pour in for the publications of the Forward Movement, necessitating large printings. Thus up to March 23rd close to 40,000 copies of Bishop Hobson's radio address had been mailed out; over 83,000 of the leaflet "The Episcopal Church" and 671,199 copies of the folder, "Discipleship". Another publication will be released presently for the fifty days between Easter and Pentecost, to be called "Disciples of the Living Christ." True to Gospel and Prayer Book teachings it views the discipline of Lent as only a right beginning, the clearing away of rubbish and the laying of a foundation. The new pamphlet, arranged for seven weeks, deals with "The Living Master", "The Home Circle", "the Parish", "Modern Society", "the World", "the Living King" and "The Gifts of the Holy Spirit".

\* \* \*

### Services at Northwestern

A series of special Lenten services are being held on the campus of Northwestern University under the direction of Miss Stephane Hughes, Church worker. The leaders are the Rev. Alfred Newbery and the Rev. John S. Higgins. Also one afternoon each week conferences are possible with Mrs. Carl Pfanstiehl, psychiatrist, and Miss Esther Stamats, vocational expert.

\* \* \*

### Religious Editors To Meet

The editors of religious journals are to hold their annual meeting in Washington, April 23 and 24, with a luncheon with Mrs. Roosevelt held out as the bait which will bring the boys to the city. The conference, an annual event, is under the auspices of the Federal Council of Churches.

\* \* \*

### Worship Through Music in Detroit

They are worshipping through music at St. John's, Detroit. On Tuesday noons during Lent they open the service with a solo, the remainder of the service consisting entirely of organ music. There is no address. Those attending receive a program containing a few verses of the Bible, suggesting a meditation for the day, and a note on the technique of relaxation. The plan follows the theory of Albert A. Stanley, for many years the professor of music



B. H. Reinheimer  
*Secretary off to the Caribbean*

at the University of Michigan, who maintained that all great music represents definite pictures and human attributes in the mind of the composer which can be transmitted to the listeners if the environment in which they are produced and the minds of the listeners can be properly prepared. The services are attracting many people.

\* \* \*

### Students to Protest Against War

A nation wide strike of college students against war has been called for April 11th by the American League Against War and Fascism and a number of student organizations. It will last for two or three hours, with mass meeting and demonstrations against war and the trend toward Fascism being held.

\* \* \*

### Discuss Security At Denver Cathedral

The Carnegie Foundation has given \$5,000 to expand the work of the adult educational council of Denver. The first use of the cash has been to stage a series of panel discussions on social security, the group meeting at our St. John's Cathedral.

\* \* \*

### Discuss Coordination Of Social Action

The representatives of the social service commissions of eleven denominations met in New York on March 21 to consider what should be the major emphases in their programs of social action, and what are the objectives upon which all groups can unite. The discussion included the question of how all the national

agencies and the local churches can be mobilized for the more effective carrying out of social policies.

\* \* \*

### Dr. Reinheimer Takes a Trip

The Rev. B. H. Reinheimer, executive secretary of the National Council's field department, sails on April 10th for a visit to Puerto Rico, Haiti, Dominican Republic, Cuba and Mexico. He goes to collect pictures and information for missionary education. There are a lot of folks who are saying that, in view of the shortage of cash to carry on the missionary work of the Church, that secretaries might find better things to do than to take trips to distant shores at the Council's expense. But their answer, both in the case of Miss Marston, who is to go to China this summer, and that of Mr. Reinheimer, is that they must have first hand information in order that they may correctly inform us about the work.

\* \* \*

### The Church and Social Security

No longer is the need for social security, unemployment insurance, old pensions, health insurance, questioned. Consideration now turns to the method of providing these, with the Roosevelt program in the foreground. This whole matter is to be considered by a conference on industrial problems at St. George's Church in New York, on April 8th with eminent speakers discussing various phases of the subject. Secretary of Labor Frances Perkins is to speak on "The goal of social security," Bradford B. Locke, executive vice-president of the Church Pension Fund, on "The Pension Fund and Social Security," and the Rev. C. Rankin Barnes, and Spencer Miller, Jr. on other points. Bishop Gilbert is chairman of the sponsoring committee. It is under the auspices of the national social service department.

\* \* \*

### Noted Negro Educator Dies

The Rev. James Solomon Russell, principal emeritus of the St. Paul Normal and Industrial School, Lawrenceville, Va., died on March 28, aged 77. As founder of St. Paul's School and its head from 1888 to 1929, Dr. Russell has long been known throughout the Church as one of the most distinguished and accomplished leaders of Negro education.

\* \* \*

### Noonday Lenten Preachers in New York

Among the New York Lenten preachers this week are: Bishop Ernest M. Stires of Long Island, at St. Thomas, his former parish;



Bishop Frank William Sterrett of Bethlehem, Pa., at the Church of the Incarnation and St. James', and the Rev. Leister C. Lewis of St. Martin's, Philadelphia, at Trinity.

\* \* \*

**Woman Makes Address from Pulpit**

Seldom do we hear of clergymen yielding the pulpit to women. However this happened again when the Rev. I. C. Johnson, rector of St. John's Church, Detroit, invited Miss Elizabeth S. Thomas, diocesan director of religious education, to address the congregation on March 31.

\* \* \*

**News Items from Philadelphia**

Dr. Richard C. Cabot, professor of social ethics at Harvard, and a member of the staff of the Massachusetts General Hospital, made an address on Tuesday of this week at the Church of the Holy Trinity, on "The Love of God and the Human Body." Dr. Cabot is the originator of medical social service, and is credited with being the leader in bringing physicians to center their science and skill upon the patient rather than the disease, and is especially interested in helping clergymen to deal more effectively with people in difficulties, particularly in times of illness. . . . Bishop Granville G. Bennett, Assistant to the Bishop of Rhode Island, was a Lenten preacher in Philadelphia this week. . . . Bishop George W. Davenport, of the diocese of Easton made a special address to the Clerical Brotherhood of the diocese of Pennsylvania on Monday.

\* \* \*

**Conference of Church Workers Held**

A conference of Church workers, preceding the general conference of Southern Mountain Workers, was held at Knoxville, Tennessee, April 1 and 2. There were addresses by Bishop Frederick B. Bartlett of North Dakota, the Rev. Arthur M. Sherman of the Forward Movement, Bishop Robert E. Gribbin of Western North Carolina, and others, on vari-

ous phases of mountain work and other matters. A motion picture entitled "A National Program in the Tennessee Valley" was shown by courtesy of the Tennessee Valley Authority, indicating the splendid work of rehabilitation being carried on in that region.

\* \* \*

**International Relations to Be Studied in South**

Concern and consideration for the problems that beset nations is not confined to the East. A group of Southern ministers, educators and others are alive to the dangers to peace and are again to conduct an Institute to train those who work for peace. A ten day course will be given by authorities on international relations, from June 10 to 19, at St. Luke's Church, Atlanta, Ga., for this purpose.

\* \* \*

**Clergyman Honored by Belgium**

The Rev. Harry Middleton Hyatt, honorary associate rector of the French Church du Saint-Esprit in New York, has been made an Officer of the Order of the Crown of Belgium, in recognition for services to Belgium.

**Bishop Ablewhite In Michigan**

Bishop Ablewhite of Marquette is spending a couple of weeks in the diocese of Michigan, with two more to follow in May, assisting Bishop Page with confirmations.

\* \* \*

**Books Published In England**

There were 15,436 new books published in England during 1934. Of these 814 were on religion and theology. Fiction of course led the pack with 4,827.

\* \* \*

**A Mission at Oxford University**

Students by the hundreds turned out for a mission held recently at Oxford University, England, led by Archbishop Temple. There was a marked social emphasis in all the addresses, not only by the Archbishop but by a number of other distinguished speakers who brought out the evils of present day industrialism and of racial antagonisms.

\* \* \*

**Lent in Parishes In Massachusetts**

The sister of the bishop of Virginia, Mrs. George W. Lee, is leading a Lenten Bible class at Trinity

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Church, Concord. . . . the Rev. John M. McGann, former dean of Springfield, Mass., is to hold a Passion week mission at St. John's, Charlestown. . . . Friday evening lectures are being delivered at the Good Shepherd, East Dedham, on great Christian leaders. The lecturer is Dr. Booth, author of "The Oak of Saxony", a biography of Martin Luther. . . . Imagine, Bishop Lawrence, who is eighty-five years old, is now in the south getting over a severe attack of whooping cough. . . . Christ Church, Quincy, operated a bus to bring children and parents from outlying districts to the church on Sunday. . . . St. John's, Charlestown, in order to keep up its missionary offering has cut out janitor service, the men of the parish doing the work by turns.

#### The Report of The Industrial Commission

The Church has done it again—this time in England. A report on unemployment and its underlying causes was presented at the Church Assembly (similar to our General Convention). It was a carefully drawn document, the result of a year's work by the best minds the Church could muster. The report dealt courageously with the present economic system, and did not hesitate to put its finger on the basic evil, the profit system. The secular world was stirred by the debate. It was summarized each evening over the radio; all of the great dailies, including the *Herald*, official organ of the Labor Party which ordinarily pays no attention whatever to Church affairs, ran the discussion on their front pages. But the whole thing peated out, with the conservatives finally being successful in "receiving" the report instead of adopting it, and so watering it down that it became meaningless. The Labor Party paper, hopeful in the early hours of the debate that the Church did mean finally to take a stand on vital industrial issues, apologized to their readers at the end for giving the matter so much attention. "We should have had better sense than to believe that there was any real change of heart in the Church. It is still the Tory Party at prayer." An article containing the main points in the report appeared in these pages of February 7th.

#### The Christian Conception Of Freedom

An Oecumenical Study Conference is to be held in Holland, May 2 to 8, on "the Totalitarian claims of the state and the Christian conception of Freedom." Important subject that, and it might be well if

we were doing a bit of thinking on the subject now while there is still time. Preparatory work is being done through study conference in the churches of the Universal Christian Council. A similar subject, "Church, Community and State" is to be the subject of the world conference in 1937.

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#### A Church Paper In Soviet Russia

It is rather generally supposed by most of us that there is very little Church activity in Russia. Yet *Beshboshnik*, a monthly Soviet publica-

tion, reports that the *Journal of the Moscow Patriarchate* has been published without interference since 1931. It is the organ of the old followers of Archbishop Tichon. The magazine contains official instructions to priests, historical sketches, current news and the calendar of the Orthodox Church. The Soviet journal comments on the magazine as follows: "The reader of the leaflet will feel as though he had got into a zoological museum and was looking at skeletons of extinct animals, such as the mammoth and the brontosaurus, etc. Only the date on

### Looking forward to Easter . . . .

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*Arrows of Light* by Merrill (Jan.)  
*The Inexhaustible Christ*, by Elmore (Feb.)  
*A Man of Property*, by Kirk (March)  
*The Way of Faith*, by Sizoo (April)  
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the edition, 1934, proves that the priests' leaflet is appearing in our day, and not in the year 1834, although it is hardly distinguishable in its contents from similar publications of the previous century."

#### Bishop Gilbert In Western New York

Bishop Gilbert, suffragan of New York, was the speaker at a supper meeting of the social service department of the diocese of Western New York, held recently at the Good Shepherd, Buffalo. There were people there from most of the parishes of the diocese and also representatives of the various social service agencies of the city.

#### Announcement of Blue Mountain Conference

The Blue Mountain Conference is to hold its tenth annual sessions on June 24 to July 5th at Chambersburg, Pa., with the Rev. Angus Dun of the Cambridge Seminary as the chaplain. There is a distinguished faculty including the Rev. Bradford Young, assistant at Holy Trinity, Brooklyn; the Rev. Thomas L. Harris, former religious advisor at Harvard, now a rector in Philadelphia; Mr. Lewis B. Franklin of the National Council; Miss Edna Beardsley, assistant secretary of the Woman's Auxiliary; Miss Mildred Hewitt, director of religious education of Grace Church, Newton, Mass.; Miss Harriet Scott of the Church Mission of Help; Twining Lynes, organist of Groton School; the Rev. S. Thorne Sparkman of Baltimore; Miss Frances Young, director of religious education of the Redeemer, Baltimore; Miss Gwendolyn Miles, director of religious education of Grace Church, Providence and Miss Helen Wright Mahon, program adviser of the Girls' Friendly Society. The Rev. N. B. Groton of Whitmarsh, Pa., is the headman of the conference.

#### Distinguished Preachers In Baltimore

St. Paul's, Baltimore, where the Rev. A. B. Kinsolving is the rector, as usual has a group of top-notchers as Lenten preachers. This year they include the following Baltimoreans, Bishop Helfenstein, the Rev. Robert S. Chalmers, the Rev. Noble Powell, the Rev. S. T. Sparkman, the Rev. Don Frank Fenn and the rector, and

the following from remote places; the Rev. Arthur L. Kinsolving, rector of Trinity, Boston, and the son of the rector; the Rev. Walter O. Kinsolving, rector of Summit, N. J., a cousin or something or other of the rector; Bishop Strider of West Virginia; Father Hughson of the Order of the Holy Cross; the Rev. John Crocker, our chaplain at Princeton, Bishop Fiske of Central New York and Canon B. I. Bell of Providence.

#### A Rector Is Fingerprinted

The Rev. Gardiner C. Tucker, rector of St. John's, Mobile, Alabama, walked into the office of the United States marshal the other day and asked to have his fingerprints taken and sent to Washington. He is said to be the only citizen of the city, not wanted for crime, whose finger prints have been taken. The government has urged at various times that all of us be fingerprinted for use in kidnaping cases and for the identifying of amnesia victims. Mr. Tucker thinks that it is a good idea. There are others who do not particularly like it, fearing that the records will be used

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### Canon Bell In Toronto

Canon B. I. Bell was the preacher at Trinity College, Toronto, on March 24th, and that evening began an eight day preaching mission at the Church of St. Mary Magdalen. During the week he addressed the social workers of the city, and said a number of characteristic things. "There seems to be a strange, utopian idea abroad that the only thing that hampers people from living a full and noble life, that keeps everybody from being a great soul, is poverty or anxiety inherent in the fear of poverty. Once you cure that and insure social security to everybody, the millenium will have dawned, social work will be unnecessary and religion superfluous. It is of course quite true that social injustice which results in a few pampered and spoiled and the many near starvation is a terrible thing. We ought to recognize that, as most of us do, though we ought never to forget that such a wise observer of things human as Jesus seems to have thought that such an arrangement is vastly more damning to the rich than it is to the poor — in which observation many a social worker will agree with Him. Still, enforced poverty is a rotten thing for anyone to have to endure, and our present social order will perish unless in a day of world plenty the great masses are no longer victims of it. Down with poverty! Away with it! Surely, if possible, and it ought to be possible, though I for one do not see in any social system on the horizon a perfect cure—certainly not in a Communism that makes all men slaves to the State.

"But merely the abolition of all poverty due to injustice will not insure a happy or sane humanity. Even in a millenial state, there will still be foolish people who are not content to get on without the wise advice of wiser men and women; and there will still be sinful, wilful, selfish people who shipwreck others and themselves. Human beings on the whole are neither intelligent enough to live without direction in a complicated civilization nor good enough to live without confessors in any civilization. To say that they are, and that all they suffer from is socially remediable poverty is to defy both history and psychology. It is too bad that it is so; but facts are facts. There will continue to be necessity for skilled advisers, people trained in the problems of social and personal adjustment, no matter what our economic system. Men,

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women and children need far more than justice and far more than food and lodging.

"But the social workers of a more just social order will have to be better people than those of today, and better trained. The problems involved in soup and socks, which now take up a large part of their time, are the simplest of all human problems. They may be solved by social readjustments, though some of us are a little sceptical about even that. But the problems that will still remain, are not at all simple or soluble by social compulsion. The social worker of the future will have to be an expert in human nature: skilled in psychology, trained in pedagogy, wise in the relationship of the individual (that strange creature) to his fellows. And I am quite certain that the social workers of the future will be more religious than those of today, for the simple reason that they will have discovered by sad experience that the thing that most ruins life is not social injustice or mere lack of dollars and cents but rather sin."

\* \* \*

#### Industrial Sunday In England

We have our Social Service Sunday, but we have not advanced far enough yet in seeking the application of Christian principles to industrial life to have an Industrial Sunday. They have set aside a day so designated in the Church of England, with a call going out each year that is signed by flocks of bishops and all sorts of other important people, including a couple of dozen members of Parliament and enough labor leaders to fill a nine by twelve page. The call this year is an appeal for a Christian interpretation of present day industrial life.

"Will the Churches interpret for us, in the life and world of today, the simple principles of Christianity as taught by its Founder, who made the supreme sacrifice for mankind? For the systems of today, the rise of distatorships, the brutality of the struggle for existence, the fear of

being the under-dog, discourage and thwart the potential human instinct towards real cooperation with and service to one's fellows from finding its fullest expression and application, and no movement, no political policy, no industrial or social system which does not have as its fundamental basis the ideal of service and universal justice will succeed in creating the new world towards which all that is best in humanity at present strives with bewilderment and uncertainty." April 28th has been set aside as Industrial Sunday this year, with services and sermons in all the churches.

\* \* \*

#### Ordination In

##### Sacramento

The Rev. Ralph H. Wisecarver was ordained priest at Christ Church

Cathedral, Sacramento, Calif., on March 11th. Mr. Wisecarver is an assistant at the Cathedral.

\* \* \*

#### Memorial Tree For Bishop Cheshire

A tree was planted on the campus of St. Mary's School, Raleigh, N. C., on March 22nd as a memorial to the late Bishop Cheshire. Four granddaughters of the Bishop, all students at the school, took part in the ceremonies.

\* \* \*

#### Rector Sponsors

##### United Lenten Services

The Rev. E. W. Churchill, rector of Grace Church, Nyack, N. Y., is responsible for the united Lenten services held in the town this year. The themes for the various sermons, all based on "Christian Discipleship To-

## 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.  
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  
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Week-days, Tuesday and Thursday, 7:30 A. M. Wednesday, Friday and Saturday, 10:00 A. M.

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day" were all chosen by Mr. Churchill, and approved by the other clergymen of Nyack. He selected the theme before our Forward Movement issued its pamphlet on the same subject, which is something of a coincidence.

\* \* \*

#### Canon Bennett to Be Dean Bennett

The Rev. Hiram R. Bennett, rector of Christ Church, largest parish in the diocese of Harrisburg, and an honorary canon of the Harrisburg Cathedral, is to be instituted dean of St. John's Cathedral, Wilmington, Delaware, next month. St. John's has never been a cathedral but is to be one henceforth.

\* \* \*

#### Another Making Suckers of the Clergy

A communication from the Rev. John A. Wright, rector of St. Paul's, Augusta, Ga.: "One John E. Grix is displaying a baptismal certificate signed by me for the purpose of obtaining money from the members of our Church. I would like special notification made in your publication in order to break up his racket."

\* \* \*

#### Former Curates for Lenten Preachers

The Lenten preachers for St. Paul's, Syracuse, N. Y., are four former curates, and two men who were candidates for the ministry from the parish. They are the Rev. Nelson M.

Burroughs, the Rev. Arthur B. Meriman, the Rev. Stewart G. Cole, the Rev. W. P. Thompson, and the Rev. H. H. Hadley, Jr. and the Rev. H. C. Gosnell. The present curate, the Rev. Franklin P. Bennett, was also the preacher at one of the special Lenten services. The rector is the Rev. H. H. Hadley, Senior.

\* \* \*

#### Progress on the Chicago Campaign

The million dollar centennial campaign of the diocese of Chicago is progressing. Last week they held a series of meetings in the deaneries and already parish campaign chairmen have been named in over sixty

parishes and missions. Bishop Stewart and the campaign directors, Messrs. G. W. Stone and Olof Gates, are heartened by the response so far. The Centennial dinner is to be held on April 30 and is to be one of the high lights of the campaign.

\* \* \*

#### Preparing Children for Confirmation

At St. Paul's, Englewood, N. J., where the Rev. James A. Mitchell is rector, they have the junior candidates for confirmation pass a written examination. Here are a few answers from a recent quiz:

"Among the Seasons of the

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by Bishop Johnson  
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was 35c—now 10c

#### The Personal Christ

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was 50c—now 20c

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Church Year are Appiphany and Appendecoc."

"I think the Church Year is a good idea because different people like to come in certain seasons."

"When you are confirmed you feel that you are now a full pledged member of the church."

"When you are confirmed you take over the responsibility of the church."

"Example of a sacrament: When a man follows a lady into a room, that is a sacrament. The outward sign is the aforesaid and the inward feeling is respect for the lady."

"The Episcopal Church came to America with the early settlers. It started with only a cross and came down through the ages."

Too bad they don't also have an examination for the adults. It would be interesting to see if they could outdo the youngsters.

\* \* \*

#### Bishop Stewart Preaches in Michigan

When Bishop George Craig Stewart of Chicago visited Detroit for Noon-day Lenten services, Church people of Michigan determined to make other opportunities for him to address them. As a consequence he found himself addressing the March meeting of the Woman's Auxiliary

in St. John's Church, Detroit, the afternoon of April 1st and the Round Table Fellowship sponsored by the diocesan department of religious education that evening.

\* \* \*

#### Army Captain Conducts a Mission

Captain Hodgkinson of the Church Army conducted a preaching mission at Christ Church, Hyde Park, Mass., from March 17 to the 24th. The first woman worker of the American Church Army, Sister Horner, has also been addressing meetings in the diocese.

\* \* \*

#### General Professor To Be Honored

The Rev. Burton S. Easton, professor of New Testament at the General Seminary, is to receive an honor doctorate from the University of Glasgow, Scotland, in June.

\* \* \*

#### Preaching at the Y. W. C. A.

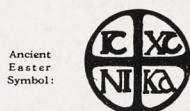
The Rev. C. W. Brichman Jr., Christ Church, Fairmont, W. Va., is preaching a series of sermons on Fridays during Lent at the Y. W. C. A. These services, now popular, were inaugurated three years ago by Mr. Brichman.

#### AUTHORS PRESENT JESUS' MEANING OF KINGDOM OF GOD

(Continued from page 8)

form one original miracle, namely that of creation, surely He must be able to do so again? Is it not possible to believe, without going over to the old mechanistic philosophy from which the authors are naturally happy to part company, that God limited Himself at least to the extent that He chose *this particular world* with all its characteristics, both known and unknown to us, rather than some other alternative world? In choosing this world must He not automatically have created corollary limitations? If not, does it not drive us up against the question, why does God hold back on us and not use this miraculous power? Is He waiting as some prophets of doom told us during the war for the world to go to Hell first or is He expecting us to achieve by dire struggle what He could achieve now if it pleased Him to use His miraculous powers? I may appear to oversimplify, but no more than the authors in devoting only a couple of pages to this very significant problem.

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