

The **WITNESS**

CHICAGO, ILL., MAY 16, 1935

The Bigger Job

By

E. STANLEY JONES

Noted Missionary to India

IT IS not enough to tell me that Christianity can and does change the lives of individual men. I know it, and am grateful beyond words for that fact. But it is not enough. Shall we rescue individual slaves and leave intact the slave system? Shall we reclaim individual drunkards and not touch the liquor traffic? Shall we pick up the wounded in war and leave intact the war system? Shall we pick up the derelicts of a competitive system and give them doles and leave the system to go on producing its poverty, its hates, and its exploiting imperialisms? There were Christian slave-owners who treated their slaves kindly, but this did not touch the basic injustice of their relationships. There are splendid Christians amid this present economic system who do much to soften it, but that very fact often hides the basic injustices.

MESSAGE OF THE WEEK

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THE CHRIST IN HISTORY

An Editorial by
BISHOP JOHNSON

THERE are two ways of looking at life. One is to see in the universe a progressive process in that which has been observed and consequently an expectation that the process has an ultimate conclusion to which it has not yet arrived. From observation also we can affirm that so far as human personality is concerned man's life does not end at all satisfactorily. If the pains and sorrows of life ending in the grave is the best the Creator can do He has fallen down on His task. The abiding consequences of a righteous life are not impressive if the martyrdom which men have suffered for righteousness sake is the end of it all. Unless God can produce some satisfactory ultimate the creation of man was a tragic mistake. God's integrity is really involved.

The other attitude is that of the materialistic philosopher who says that the order already observed is not the result of intelligent purpose but merely the emergence of our intelligence from organisms which did not possess the gift that they bestowed. It involves a blind force producing a diversity of gifts which are not to be found in the original.

I acknowledge that there are difficulties in the first postulate. It seems to me that there is inherent absurdity in the second because it violates any principle of causation known to our minds. The proponents of a material origin of human attributes destroy all those motivations by which the common man is induced to seek righteousness and exonerates the disciple of such a theory from any sacrificial obligations. If life is a meaningless episode from nothingness to nothingness, from star dust to man's dust, then the individual has no compulsion to relate himself to any moral or spiritual process which exists external to his own volition. After all the first decision which we must make is just that. Am I an incident in a divinely planned process or am I a grain of sand in a spiritual desert, to be caught up by the wind of doctrines with no ultimate destiny?

I THINK we do violence to our mental processes if we affirm that there is no plan, no purpose, no process, no ultimate reality in the universe. I am afraid that the desire to escape the implications of a moral purpose in our own lives is at the bottom of our assuming that we are the creatures of chance. It is far

more comfortable to follow our own volitions than it is to conform to any standard of authority which may control our conduct. Inertia is unfruitful and ends in decadence.

If we accept the first postulate as reasonable then we are parts of a process that we did not create and over which we have no control. By virtue of our reason we ought to seek a discovery of the plan, the purpose as embodied in a process. The ultimate reality should be the final harmonizing of the personal element in much the same way as is demonstrated in the totality of this natural world. The word totality means that which occurs when, having assembled all parts of an automobile, you have a machine that functions smoothly and fairly purrs as it goes along the way. Or it means that which takes place in an orchestra when, having assembled the various instruments, the leader produces a symphony.

We have it in the material world when you study the paths of the planets, the coordination of man's faculties, the combining of chemical and electrical units. We have the right to assume that the intelligent purpose which created these adjustments will ultimately bring together personalities in a harmonious whole, which will use the individuals to create a Kingdom in which righteousness will rule supremely.

A process which is partly intelligible does not become unintelligible in its final analysis. But if God succeeds in orchestrating human personalities why should we assume that Christ is the divinely chosen instrument for this purpose?

FIRST because any scheme of totality demands leadership. Society is so organized that some one must lead and direct the whole; either a pastor or a demagogue. The people must follow as a leader either a shepherd or a bell-wether, a Christ or a Hitler. Secondly because Christ is the only world leader who at this time can be regarded as part of a process, a distinction for which no other human leader can qualify. He fits into world history as one who was expected by the Hebrews; was competent to organize a society in the Roman world; was able to use the intellect of the Greeks to achieve His purpose. His methods were unique and His results justify His

power and His wisdom. He stands alone as an adequate agent in an age-long process.

To insert another leader now would be to ignore the process in which God has been working His purpose out, for a new master would have no organic connection with previous epochs. If human history is a working out of purpose instead of a series of unrelated events, then Christ alone fits into the purpose from the days of Abraham to the present time.

If the Christian religion does not satisfy the equation, there is nothing else that can bring the past into intimate relation with the present, as a working plan with an intelligent purpose pervading it all.

It is not merely Christ's superb personality; it is also His relation to the events which constitute the web and the woof of human history. You cannot insert a new figure which is a part of the process. He has a relation to the Jewish Church, to the early martyrs, to the mediaeval civilization, to a universal recognition unlike that of any other.

It is not merely a personality whom we follow, but a personality which is a part of a continuous development. He not only lived at a definite time; He has lived ever since as no other has ever lived, in the lives of men and not merely in their intellectual processes. He has lived in a very different manner from the way in which Socrates or Plato have lived in a purely academic atmosphere. There have been other leaders, like Karl Marx, who have influenced men tremendously but for purely temporal ends, by obvious methods.

He alone is the Alpha and Omega, the first and the last, the beginning and the end in an age long process. My thesis is that if there has been a process, demanding a leader, He and He alone touches the whole process and is the one universal in human history.

Christ is the one figure who fits into the logic of events and into the sequence of history, looking toward an adequate purpose.

WHAT IS MAN?

By

W. G. PECK

WHEN we were discussing the creation of Mr. Tomkins, President of the Terrestrial Tallow Corporation, we asserted that his existence was due to unmerited divine grace. I do not profess to fathom the mystery of the generosity which could produce Mr. Tomkins. I myself would never have created him; but I am a poor sinner, imperfect in love and still bound in stupid personal prejudices. I have, at any rate, to admit that out of the mystery of eternal love, God created Mr. Tompkins.

But Mr. Tomkins must not give himself too many airs about this. He may assume that God loves him; but he must not assume that God is satisfied with him. For he, like all the rest of mankind, is a serious disappointment. Mr. Tomkins, no doubt, is able to perceive that there are shortcomings in his clerks, his chauffeur, and his customers. Even his wife . . . but perhaps, like other strong, silent men, he keeps his thoughts on that subject to himself! But Christian theology assures Mr. Tomkins that he also is involved in the general misdirection of purpose which is called sin; and this may quite possibly mean that he is a rich man, only because he is a ruined soul.

The unfortunate feature of the situation, as we are concerned with it in these brief studies, is that this general misdirection of purposed (called by theologians original sin), is so *very* general, that men, viewing its results, the systems and institutions which it has produced, assume that these are natural to mankind in the sense that God made men for them. They believed in the ancient world that slavery was as natural as sunshine. They believe in the modern world that capitalist industrialism is integral to the universe. They are in the position of accepting the distortion and caricature of life as the real thing—and no won-

der if in these circumstances a large number of decent people find it difficult to believe in God.

Now, if Mr. Tomkins is accosted by some long-haired communist, who makes all kinds of accusations against the capitalist system, he will, I am sure, meet the assault with dignity. There is a dignity of outward manner which is only an expression of our sense of self-importance; and Mr. Tompkins, clad in this armour, will point to the achievements of the capitalist system. And let us not be so foolish as to deny that there are achievements to which he can point. The system, notwithstanding its cruelties and injustice, has achieved an enormous instrumentation. The terrific trouble is that the instrumentation has now become so vast that the system cannot manage it, and its inherent carelessness of human values is exposed for ever. It simply cannot offer any further pretense of directing the human task. And the communist will have a glorious time, explaining this to Mr. Tomkins. But they will never begin to emerge from their wrangle until they agree to consider the simple question, What is Man?

IF MAN is merely part of the cosmic machinery (which is what the doctrinaire communists believe; for although they are now talking of the cosmic mind, they have not escaped from the level of mechanical values), then we have no right to grow indignant over what happens to men, because we have no means of knowing what the cosmic machine is worth. The scrapheap may be its total destiny. But if man is made in the image of God, and the end and purpose of his existence is communion with God (as the Faith teaches), then obviously, the only conceivable object of an economic system is to enable him to reach that end and realize that purpose.

The pursuit of economic activity for any other purpose is sin. It is sure to issue in a violent contradiction of man's deepest nature, and this is precisely what has happened in the world of our time. The system of capitalist industrialism is not a necessity; it is a mistake, a miscalculation of the abiding factors in our human situation. It is essentially a dodge to keep people working while withholding from them the equivalent of their labour as that actually appears in the quantity of production. That this is true, that there is a moral and material fallacy at the bottom of the system, is proved by the fact that in its fuller development, while the industrial process is capable of an ever greater production, it is less and less able to procure for the workers the products of the process. There is no space here to examine the economic mechanism of this default. The fact is staring us in the face, however, that men are becoming superfluous to a system, which nevertheless will allow them no other means of livelihood. And if this is its final issue, that system must be of the devil.

What we have to settle, then, is whether we believe that man has a supernatural end which must rightly govern his whole approach to the resources of the material world. If we believe this, we shall surely be filled with burning indignation at the spectacle of the machines piling up goods while men wilt and pine in squalid sorrow. We shall demand that governments

cease from their tinkering attempts to solve the problem by timid adventures within the sightless and aimless realm of *means*, and pay attention to the *end* for which all goods and money and machinery exist. They exist for the sake of man, as a being who is on his way to eternity. This means that we shall desire to see the dogmas of the Faith once again become the guide of life. We must reject alike the atheism and the pietism which deny the religious significance of the economic process. We must declare that it is a transcendent significance in man that is being obscured and obliterated by the modern muddle. That is, of course, if we believe that *things* exist for men, because men exist for God.

I am only too well aware that some economists and many employers, and even crowds of working men, blinded by the other side of the modern circumstance, reject this estimate of our problem. I have pondered over this matter. If Mr. Tomkins rejects it, I will tell him the only alternative that I have been able to discover after years of hard reading and observation. It is that things and men exist to swell Mr. Tomkins' bank balance, or to feed his satanic pride. As that happens to mean, in the last resort, that God exists for the sake of Mr. Tomkins, I decline to believe it.

This is the third of a series of six articles on "An Intelligent Employer's Guide to Christianity." The article next week THE DIVINE AGITATOR.

THE FAR-FLUNG PACIFIC

By

E. CLOWES CHORLEY

THE first known service of the Church held in what is now California was in 1579 when the Rev. Francis Fletcher, attached to Drake's fleet, held a service on the heights about twenty miles north of the Golden Gate. No further service was held until 1847 when the Rev. T. M. Leavenworth of the diocese of New York, chaplain and surgeon of the *Brutus*, officiated on Sunday, March 17. One year later there might have been seen an almost unbroken line of wagons creeping across the plains towards the coast. Gold had been discovered in California. To meet the needs of the settlers a depot of supplies was established in the Spanish city of Yerba Buena which in one year became the city of San Francisco with 30,000 inhabitants.

In response to the request of a group of Churchmen in the new city the Board of Missions sent the Rev. J. L. H. Ver Mehr. His departure was delayed but on February 8, 1839, he sailed via Cape Horn. In the meantime another group had organized Holy Trinity Church and the Rev. Flavel Mines arrived in San Francisco two months before Dr. Ver Mehr. Mr. Mines immediately commenced services in the first Trinity Church. Dr. Ver Mehr began his work in a private house and his supporters organized Grace Church on April 28, 1850. No salary was available for him and he supported himself by teaching school.

These two clergymen planned to organize a diocese and called a convention to meet on July 24, 1850 attended by six clergy and thirteen laymen. Canons were adopted for the government of "the Church in California", but unfortunately no mention was made of a specific Church nor was any request made for union with the General Convention. Nevertheless, the convention proceeded to elect Bishop Southgate as bishop of the new diocese, an election which was promptly declined. A second convention met in 1853 at a time when the work was reported as "almost stationary". The one hopeful feature was the success of the two parishes in San Francisco. Canonical amendments were adopted and lay delegates elected to the forthcoming General Convention. They were not seated. The convention could not elect a missionary bishop for an organized diocese, but the need was so urgent that the fact of organization was ignored and in 1853 the Rev. William Ingraham Kip, rector of St. Paul's Church, Albany, New York, was elected Missionary Bishop of California and consecrated in Trinity Church, New York, on October 13th.

After many perils by sea Bishop Kip landed at San Diego where he held his first service on Sunday, January 21, 1854, in the Court House to a congregation of fifty. Just one week later in the early morning he ar-

rived at San Francisco and three hours later took his place in the chancel of Trinity Church which he describes as "curiously constructed of sheet iron and plastered inside", and adds, "it is now at the height of its prosperity, with a noble, energetic congregation, comprising as much intellect and cultivation as ever I saw gathered on such occasions". Grace church was not so fortunate, one of the wardens stating that "there were twenty people inside, and the sheriff at the door". Bishop Kip took charge of the parish and in a short time the debt was paid and the church filled. The first confirmation in California took place in Trinity church on April 9, 1854, one of the candidates being a Chinese woman. The first services at Sacramento were conducted in 1849. Bishop Kip visited the city and administered the Holy Communion to twenty-two persons. Stockton was organized in 1850 and the bishop preached to a congregation of three hundred.

BISHOP KIP penetrated to the outlying parts of the State. In 1855 an urgent request for a visit came from Southern California. He arrived at Los Angeles on October 5 and found a typical Spanish town of about five thousand people. A Methodist church had been erected and there was a Presbyterian resident minister. The bishop preached in the Methodist Church and baptized four children. From there he went to Fort Tejon where most of the officers were churchmen, but there was no regular Church service within two hundred and fifty miles. The bishop officiated in a room of the barracks when seven received the Holy Communion. As late as 1858 services were maintained at Los Angeles by a lay reader, this being the only Protestant service in the city. Eight years later an appeal for a minister was made by a group. They wrote: "The Americans and other Protestants settled here are left to a life of simple heathenism, and those who have families growing up are especially made to feel that it is not the state of things in which they would choose to see their sons and daughters reared. It is pitiable to think that if a Protestant dies here he must be buried like a dog; that an infant can never be baptized, that a justice of the peace is the only authority to whom a couple can go to be married".

In response to this pathetic appeal the Rev. Elias Birdsall of Indiana was appointed to Los Angeles and organized the parish of St. Athanasius (later changed to St. John's). In 1865 he reports that "we have united the whole Protestant element in our own new parish, and every Lord's Day some increase of numbers is manifested". Such were the beginnings of the Church in the present diocese of Los Angeles.

James Lloyd Breck, the great Christian adventurer, moved on from Minnesota to California in 1867, making his headquarters at Benicia where he established St. Augustine's Missionary College. It continued for three years and was succeeded by a girl's school—St. Mary's of the Pacific. Breck died in 1876.

A DIOCESE nine hundred miles in length was a task too great for any one bishop. In 1874 the General Convention created the missionary district of

Northern California (Sacramento) and elected the Rev. John Henry Ducachet Wingfield of Trinity Church, San Francisco, as first bishop. The new district had sixteen clergymen, twelve churches and five hundred and ninety-four communicants. Declining four elections to diocesan episcopates, Bishop Wingfield did heroic work under very difficult conditions. He died July 27, 1898, "released from suffering and a multitude of cares and crushing burdens", and was succeeded by the Rev. William Hall Moreland, rector of St. Luke's, San Francisco. Twelve years later the diocese of Sacramento was created.

In 1890 the Rev. William Ford Nichols of Philadelphia was elected Assistant Bishop of California. Three years later Bishop Kip died. Bishop Nichols' administration of thirty years is read and known of all men. In 1919 the Rev. Edward Lamb Parsons, present diocesan, was elected bishop-coadjutor.

Los Angeles became an independent diocese in 1895 and elected as its first bishop the Rev. Joseph Horsfall Johnson, rector of Christ Church, Detroit, and in 1920 the Rev. William Bertrand Stevens, of San Antonio, Texas, was chosen bishop-coadjutor.

Church work in what is now the missionary district of San Joaquin was begun by the Rev. D. O. Kelley who became general missionary in that section. It was first visited by Bishop Kip in 1855. Mr. Kelley established himself at Fresno where he founded St. James' Mission with nine communicants, all of whom were women. The Rev. Louis Childs Sanford was elected the first missionary bishop of San Joaquin and was consecrated January 25, 1911. The little one has become a thousand. California has now three dioceses—California, Sacramento and Los Angeles; one missionary district and five Bishops, all the growth of less than ninety years.

This is the tenth of a series of articles on the History of the American Church. Others are to follow.

Let's Know

By
BISHOP WILSON
"Now I Lay Me"

A NEWSPAPER under date of Easter Day reports that a certain clergyman, unnamed, devoted an entire Sunday morning sermon to an arraignment of the well-known children's prayer "Now I lay me—". "He talked about the apprehensiveness and fear created in the heart of a child by this time honored (though no honor is due it) prayer." Then the article goes on to tell how terrible it is to implant the idea of death into a child's mind.

In this connection I would like to put down a few things I said on Good Friday at the Three Hours Service:

"The way you feel about people depends very largely on where and how you meet them. Get acquainted with a busy man in his office and you are likely to consider him brusque, forbidding, and unapproachable. Meet the same man out in the woods on a vacation and you

will probably decide he is very friendly and companionable.

"So it makes a difference how and where you meet death. If there were any possibility of our escaping him forever, we might say it does not matter a great deal. But in all the uncertainties of life, the one thing certain is death. When you know he is inevitable, it is common sense to know something about him in advance.

"All too frequently we postpone the evil day until he comes upon us suddenly as a fearful and horrid intruder. Meeting him for the first time under the strain of sorrow and loss for one who has been dear to us, we find him very terrible and collapse in pagan misery. Some of the scenes that occur at supposedly Christian funerals are nothing short of ghastly. I even hear parents object to the phrase in the children's prayer 'if I should die before I wake' because it suggests unpleasant thoughts to a child's mind. Often they insist on substituting some sentimental expression that says nothing and let their children grow up to an emotional shock someday which is absolutely inevitable. Children should be educated to face the facts of life. One of the surest facts is death. They ought to be trained to meet it in a Christian way.

"This is one of the needs our Savior is able to supply. He invites us to His cross to meet death in the comforting presence of God. At the cross death ceases to be a fearful spectre and becomes our conductor into eternal life. There is no frenzy of despair when Jesus meets him. He calmly says 'It is finished' and goes with His conductor.

"Thanks be to God, we can realize this because we know in advance the sequel which is to follow. For the Christian, Good Friday and Easter are two sides of the same picture. We die that we may live again. This has always been true but Christ brings it to us under the reassuring test of His own passion. He does not stop with giving us pleasant advice to be brave and trustful. He dies and rises again and tells us to do as He has done. So Calvary becomes our trysting place with God where death is merely a spectator."

The sentimentalizing of the Christian religion is the best way to rob it of its practical usefulness. It was never intended to be a poetic phantasy of roses and dew-drops. It is meant to meet the facts of life as we have to live it. Show me how death can cease to be a fact and I might consider voting for a revision of this little prayer.

Used-To-Be Episcopalians

By

J. M. STONEY

Clergyman of the Diocese of Alabama

LITERALLY thousands of communicants are lost to the Church each year and no one seems to know what happens to them. One of our bishops has confirmed six thousand souls in the last ten years, yet his diocese does not show any such growth, even allowing

for the normal number of deaths. The growth of the Church at large should be the number of confirmed less the number who have died. Annual reports show that this is far from the case. There are many reasons, but one of the greatest is rarely talked about, if realized at all. There is a great loss through removal from a town where there is one of our churches to a town where there is not.

How can these people be saved to the Church, and how can they be brought to see their opportunity for advancing the life of the Church, instead of drifting away from it? It is impossible to shepherd all these with clergymen and occasional services. Some dioceses have organized these scattered communicants into Leagues for the Isolated or similar projects, and are doing excellent work. But even this reaches a comparatively small number. These leagues could and should be developed to many times their present strength, always with the two-fold idea of holding those cut off from regular ministrations and of developing new church centers when possible. The chief tool of these leagues is, of course, printed matter sent through the mail,—Church papers, tracts and the like. Much of this is being done, but not nearly enough. It would be better if these isolated could be brought to supply their own religious material. The post office is a powerful agent, not used sufficiently in advance work. Country people, especially, will read anything and everything that comes into their mail boxes, and advertising agents surely know that and act on it.

Unfortunately, the great question is to find suitable material. Most of the Church papers are partisan. They stand for this or that, and often their platform obscures the real issue at stake. But we have enough of the non-partisan type, if we would only use it. THE WITNESS is an excellent paper, full of good meat, yet lacking the controversial features that are distracting to people who know little and care less about such matters. Tracts are notoriously biased. Church School material is normally prepared for well organized schools with a fair staff of teachers and children with a firm Church background. They are not well adapted to the use of isolated families, as a rule.

I have recently examined *The Episcopal Church Home Department Quarterly* published by Jacobs, and was surprised to find how well it fills the very need under discussion. It is prepared with the idea of home study for people who are out of touch with the Church. With this in hand, any man or woman, with very little Church training, can teach the essentials of the Bible, the Prayer Book, the Christian Year and the teachings of the Master right in his home. If he will supplement it with *The Episcopal Church Sunday School Magazine* he will be better fortified. Bibles, Prayer Books and Hymnals are supposed to be in every Church home. These are, of course, fundamental. But if these could be supplemented with THE WITNESS, the *Spirit of Missions*, the *Episcopal Church Sunday School Magazine* and the *Episcopal Church Home Department Quarterly* a real program could be built up that would go far towards keeping our scattered communicants loyal to and ambitious for the Church.

INTOLERANCE THE SUBJECT OF AN INTERESTING BOOK

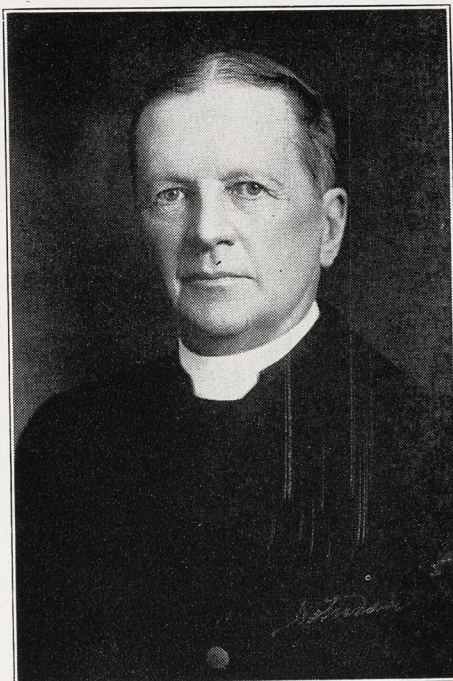
By GARDINER M. DAY

Everett R. Clinchy, director of the national conference of Jews and Christians, wrote a piece on racial and religious persecutions that had taken place in these United States and showed it to a friend. The latter upon reading it exclaimed, "And all in the name of God" and in consequence Dr. Clinchy published this brief and lucid history of racial and religious prejudice under the caption, *All In The Name of God* (John Day \$2).

If any reader is prone to wish for the good old days when the old oaken bucket was used in place of the modern faucet and life was "nothing if not simple" and a man could love his neighbor as himself, let him read a few chapters of this volume and learn what sadistic people his ancestors were. For example, in the Massachusetts Bay Colony in 1644 a man named Painter was whipped for refusing to have his baby baptized, while three years later an act provided for severe punishment of any Roman Catholic priests who might be found in the colony. In New York Gov. Stuyvesant was no more tolerant, only the shoe was on the other foot. In 1654 the Lutherans were not allowed to have a minister of their own by the Governor and after 1656 any clergyman conducting worship outside the established Church was liable to a fine of one hundred pounds. Mr. Clinchy brings his subject right up to 1933, so that the volume is not merely exposing the sins of the past but rather an attempt to study the prejudices of the past and the present in the belief that greater understanding will lead to greater tolerance and good will.

The Rise and Destiny of the German Jew by Dr. Jacob R. Marcus published by the Union of American Hebrew Congregations (\$2.) is a defense of the Jew in Germany, and a detailed history of the difficulties of his life from early Medieval times. It contains an enormous amount of material.

What Is This Christianity? is the title which the Bishop of Croydon, Dr. Edward S. Woods, has given to his statement of the meaning of the Christian faith for him. The book is written in a simple, direct style in the hope of making an appeal to the proverbial target, the man in the street. The dominant emphases are upon religious experience, the meaning of fellowship in the religious life and communion with God through prayer. Dr. Woods last chapter, for example, is devoted to definite suggestions for the man who feels he



BISHOP LAWRENCE
To Address Liberal Churchmen

can only set aside ten minutes a day for prayer. (Harpers \$2).

Mediaeval Legends of Christ is exactly what the title would indicate, the extensive collection having been made by Dr. Angelo S. Rappoport (Scribners \$3). The volume contains innumerable legends that grew up before and during the middle ages about Christ himself, people who were related to the crucifixion, and other legendary figures such as the Wandering Jew. This is a rich cake for those who delight in this type of food.

The Episcopal Church is the subject of a small volume of 130 pages by the Rev. Theodore St. Clair Will, rector of Old St. John's Church, Hampton, Va. (Morehouse, cloth \$1.50, paper \$1). The book is written with simplicity and clarity and ought to be of value to rectors wishing a book to give to prospective members of the Church to whom he may not want to give Dr. Atwater's dialogue nor Hodges' text book. The emphasis is more continuously upon the Church and upon its historic background in Dr. St. Clair Will's writing than in the other two books on the same subject. The very attractive cover at least in the paper edition is also to be commended.

SCHOOL PRINCIPAL BECOMES RECTOR

A recently ordained priest, the Rev. Harry Hilbish, who is now the principal of the community school at Erie, Illinois, has been elected rector of Grace Church, Sterling, Illinois.

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

The third annual assembly of The Liberal Evangelicals is to be held at St. Paul's Cathedral, Boston, June 10-12. It is to open with a dinner at which there will be addresses by the Rev. Howard C. Robbins, Bishop Sherrill, Bishop Lawrence and Bishop Hobson. The following day "Non-Episcopal Orders" will be discussed with the Rev. W. Russell Bowie as chairman and addresses by the Rev. William Adams Brown, Presbyterian professor at Union Seminary, and the Rev. Carl Grammer of Philadelphia. In the afternoon "The social implications of liberal evangelicalism" will be debated, with the Rev. J. Howard Melish as chairman and the Rev. Frank Nelson of Cincinnati and the Rev. Elmore McKee of Buffalo as speakers. The conference service will be held that evening with the Rev. H. Adye Prichard of Mt. Kisco as preacher. On the final day the subject is to be "Where do we stand?" with Dr. Robbins as chairman and addresses by Dean Kinsolving of Garden City, the Rev. Anson P. Stokes Jr. of Shreveport, La., and the Rev. Theodore P. Ferris of New York.

* * *

Mission Is Now a Dude Ranch

St. Michael's Mission, at Ethete, Wyoming, in charge of the Rev. Barrett P. Tyler, is a dude ranch during the months of July and August. This mission, as you doubtless know, is one of the famous ones of the Church, ministering largely to Indians. Riding, fishing, shooting, and a general time of roughing it is offered, with motor trips to interesting places in the Rockies.

* * *

Service for King in Baltimore

A thanksgiving service for King George was held at old St. Paul's, Baltimore, on May 6th at noon with several of the clergy of the city attending. The rector of the parish, the Rev. A. B. Kinsolving, gave the address. The service was arranged by Dr. Henry Barton Jacobs, president of the English Speaking Union.

* * *

Assession Jubilee Service at Old St. Paul's

At St. Paul's Chapel, New York, the only British built church in the city, a thanksgiving service was held on May 6 at noon, relatively the same hour by the clock as the service in St. Paul's Cathedral, London, to commemorate the Silver

Jubilee of the assession of King George.

* * *

Convention of Diocese of Montana

The convention of the diocese of Montana met at Missoula, April 28-30, with a memorial service for the late Bishop Faber the outstanding feature. There were a number of speakers who dealt with various phases of his life, among them Bishop Cross of Spokane. The convention endorsed the Forward Movement.

* * *

Church Society for College Work

The first meeting of the newly formed Church Society for College Work was held in New York on May 2nd. Those interested in this phase of Church work have felt for years that a society was needed to promote the work, and a few interested persons got together in January to promote one, and the plan was endorsed by the National Council in February. The president is the Rev. W. Brooke Stabler, chaplain of the University of Pennsylvania and the vice-president is the Rev. C. Leslie Glenn of Cambridge. They have assigned themselves a large number of activities, one of which is to assist in the placement of clergy on college jobs, including the keeping of an adequate and detailed file of clergy interested in such work. Retreats for college students, recruiting for the ministry, money raising for the support of the work are other tasks they have assigned themselves.

* * *

Pennsylvania Opposes Horse Racing

The diocese of Pennsylvania, in convention last week, went on record as being opposed to horse racing, betting, and lotteries. The action was taken following a carefully prepared report by a special commission which pointed out the moral and economic evils of all three. The convention also spent considerable time on a report by a commission dealing with the investments of various diocesan organizations. They reported, after careful investigation by experts, that in general the larger institutions have established and maintain careful financial practices, but that in not a few organizations with considerable funds and securities there is need for improvements in the safeguarding of their funds. The commission did not consider parish funds, not being empowered to do so.

* * *

The Sanctity of the Home

Canon A. J. Talbot Easter, British parson writing in a publication of



THE LATE BISHOP FABER
Is Honored by His Diocese

the English Church, scores the communists for "advocating free love, the abolition of the marriage law, and, consequently, home and family life." It is an interesting observation. So is one I heard made this Lent by Dr. Mark May, director of the Human Relations Institute at Yale. He declared that there were 5,000,000 young people in this country, through school, and under 25 years of age, who are unemployed. He further declared that there were 750,000 fewer marriages last year than normal, since people desiring to get married cannot do so since they haven't any earning power today. What Canon Easter has to say about communists may be true; I am not in a position to know. But we have ample evidence as to what the present economic system is doing to marriage, the home and family life.

* * *

Shows Country the City Folks

On a recent Sunday evening the rector of St. Thomas's, Mamaroneck, N. Y., the Rev. F. D. Gifford went on a pilgrimage to St. Luke's, Westchester Park, one of the smaller missions of the diocese. He was accompanied by his organist, a dozen or so from the choir and about thirty members of his congregation. The rector preached, the choir sang and the organist played. It was a big night in the little mission.

* * *

Albany Rector Has Anniversary

The Rev. Charles C. Harriman celebrated his 23rd anniversary as

rector of St. Peter's, Albany, N. Y., on May 5th. St. Peter's is one of the oldest parishes in the state, having been founded in 1715. During that time it has been served by eighteen rectors, among them the first bishop of Albany, William C. Doane, and Horatio Potter, later bishop of New York. There have been many improvements made under the leadership of the present rector, including a new parish house, a new guild house and a new organ.

* * *

Little Rock Parish Has Anniversary

Special services were held at Christ Church, Little Rock, Arkansas, on April 28th to mark the 96th anniversary of the founding of the parish. The sermon was preached by the Rt. Rev. R. N. Spencer, bishop of West Missouri. A pageant was also presented by a cast of about thirty.

* * *

Philadelphia Rector Is Honored

A reception was tendered the Rev. Charles L. Steel and Mrs. Steel in the parish house of Calvary Church, Philadelphia, on May 8th, the event marking the completion of 25 years as rector of the parish.

* * *

Students Hear About War and Peace

The program of a Christian Church dead in earnest in war resistance was outlined to students of the Virginia Seminary by John Nevin Sayre, chairman of the Fellowship of Reconciliation, in an address April 26. Such a Church will recover the pacifist standard of primitive Christianity, a policy which was completely reversed at the Council of Arles in 314. Secondly, such a Church will be opposed to the method of warfare. Thirdly, a really war-resisting Church will disassociate herself completely from war and all military agencies. This will mean reform in the chaplain service. Fourthly, it will support the agencies of peace and all who labor for the processes of peace rather than the butchery of war. Fifthly, God's waiting energies will have to be released into the struggle and this event waits upon the appearance of men and women sufficiently consecrated so that God's power can work through them.

* * *

An Assistant Has An Anniversary

The Rev. Robert R. Carmichael completed ten years as assistant at Grace Church, Providence, the other day. He has all the usual tasks assigned to an assistant in a large parish, with a great deal more. For instance he is the diocesan leader of young people's work, and he is also

the diocesan expert in religious education, running innumerable schools, seminars and institutes. They recently elected him a member of the council of the diocese, an unusual honor for a parish assistant.

* * *

San Antonio Parish Has Anniversary

St. Mark's, San Antonio, Texas, has just celebrated the 85th anniversary of the founding of the Episcopal Church in San Antonio and the 60th anniversary of the opening of the present St. Mark's church. As a part of the celebration the parish raised a memorial fund of \$60,000 to be used to pay off the indebtedness on the new parish house and the educational building.

* * *

Urge Protests Against War

The young people's division of the department of religious education of the National Council, in a recent bulletin, urges the young people of the Church to protest against war and the heavy expenditures on war preparations on the part of our government. It is pointed out that the United States is to spend one billion dollars this year on military preparations, the largest peace-time appropriation in our history. The secretary urges the young people to write the president, Senators and Congressmen and urge others to do so.

* * *

Educational Work in China

One of the best ways of telling the Christian story to the simple country people in China is through what we call a short term school. At least once a year, and sometimes oftener, the older women are brought together at some central place. Most of them cannot read. They are taught hymns and prayers and other elementary things having to do with Christian living. It is not an uncommon thing to see a girl of 13 or 14 who has had only a higher primary education herself, teaching a woman of 65 or 70 how to read.

* * *

Vermont Rector Works With Boys

Boys are important in the opinion of the Rev. Albert C. Baker, rector at Barre, Vermont. So he first of all organized a boys choir with never less than forty members. Then he organized a boys' club called the Trail Blazers League which has had an enrollment of five hundred boys since it was organized four years ago. It meets for two hours each week, with handicraft work and training in manliness and Christian citizenship a large part of the program. Then

there is a boys' camp, with 160 youngsters given a holiday last summer out of over 400 that applied.

* * *

The Circulation of the Bible

It is estimated at 882,000,000 copies of the Bible have been printed and distributed since the invention of printing in the 14th century.

* * *

A Gift to Washington Cathedral

Washington Cathedral recently received an unusual gift. One day a man who said his name was Robert F. Biel walked up to Bishop Freeman and said: "Are you the boss here?" "Yes," said the Bishop, "what can I do for you?" "I want to give the cathedral something," said the man, "and I have no money. Could you use a month of my time?" And for thirty days that man worked happily with shovel and wheelbarrow.

There is another story coming out of Washington. White House guards converged on a man entering the executive offices with a large, shapeless bundle under his arm. "What have you there?" asked a guard. The stranger, an artist, grinned and said, "It's an easel." "Well," replied the guard, "if it's alive you can't bring it in here."

* * *

Auxiliary Hears About Indians

The Rev. A. Abbott Hastings, for many years engaged in work among the Indians in Wyoming, gave a moving picture talk on that work at the annual meeting of the Auxiliary of the diocese of Albany, held at St. Paul's, Troy, on May 1st. Bishop Oldham also gave an address.

* * *

Montclair Parish Has Anniversary

St. Luke's, Montclair, N. J., recently celebrated its 75th anniversary with the presentation of a pageant depicting the building of the Church one of the features. The present bishop of the diocese, Bishop Stearly, was once rector of this important parish. The present rector is the Rev. Luke M. White.

* * *

Visual Education in Boston

An exhibition setting forth the work in various mission fields was a part of the educational efforts on behalf of the Lenten offering at the cathedral in Boston. At the Ascension, Fall River, a class of the Church school presented a play, "Going to School in China," while the Church school at Grace Church, Medford, made a pre-Lenten study of Japanese life, winding up with a Japanese festival directed by the student council. At Trinity, Boston, there is

to be an exhibition of the work of the Junior Church this week, giving parents an opportunity to observe the accomplishments of the various classes. Meanwhile the kindergarten and primary classes at St. Paul's, Malden, are growing so fast that the rector has invited the congregation to attend the sessions, hoping that they will see to it that the youngsters are provided with adequate room.

* * *

Bishop Gribbin Visits Southwestern Virginia

Bishop Gribbin of Western North Carolina was the guest speaker at a missionary service held in connection with the convocation of New River, meeting at Abingdon, diocese of Southwestern Virginia on April 30th. The convocation opened with a service at which the sermon was preached by the Rev. John Winslow of Dante; there was a quiet hour the following morning led by the Rev. Edward W. Hughes of Bluefield, while the convocation sermon was preached by the Rev. James A. Figg of Christiansburg.

* * *

Church Training School to Hold Commencement

The Church Training School of the diocese of Pennsylvania is to hold commencement exercises on May 29th at St. Peter's, Philadelphia, with the service under the direction of the Rev. Edward M. Jefferys, rector of St. Peter's and chaplain of the school. Bishop Taitt is to officiate and the sermon is to be by the Rev. Howard Weir, rector of Holy Trinity.

* * *

Services for the King of England

A number of churches of the diocese of Michigan celebrated the silver jubilee of the coronation of King George on May 5 and May 12. Among them was a service at the cathedral in Detroit, attended by the British Consul and his staff and members of the Canadian Legion. Dean Kirk B. O'Ferrall was the preacher.

* * *

President Roosevelt Writes Chicago Churchmen

One of the features of the centennial dinner of the diocese of Chicago, held April 30th, was a message from President Roosevelt. "The Church," he wrote, "has in the past and must continue to go hand in hand with the progress of the state. Where there are strong churches there will be strong citizens and strong government. In upbuilding our churches we are upbuilding one of the important factors in our American life." The dinner was attended by 1,500 Church men and women. An interesting moment at the dinner was the meeting for the first time of the two great-

grand-daughters of Philander Chase, first bishop of Illinois. Neither knew of the presence of the other and neither knew of the whereabouts of the other. The two are Mrs. James Trotman of Milwaukee and Mrs. Charles T. Hull, wife of a Chicago rector.

* * *

Events in the Diocese of Erie

A diocesan social service conference was held at St. John's, Erie, on May 7th; the annual convention of the Auxiliary was held May 14th and 15th at Trinity, Warren, and the diocesan convention is to be held at Christ Church, Meadville on the 21st and 22nd.

* * *

Boston Church Foundation Weakened

Due to changing underground conditions the foundation of Trinity Church in Boston and neighboring structures, which are built on piles, have been considerably weakened, and steps have been taken to remedy the matter. The Back Bay section of Boston is built on what was formerly a tide basin of the Charles River.

* * *

Budget Deficit Overcome

Beginning the year with a difference of \$1,808 between pledges and budget, All Saints' Church of Brookline, Mass. began a campaign with a weekly bulletin headed "Watch this sum disappear—" but by the Sunday after Easter the heading said "Watch this sum disappear—you can't! It has disappeared!"

* * *

Honor Author and Minister

A dinner in honor of the Rev. Charles M. Sheldon, a minister of the Congregational Church and author of "In His Steps," a book having the largest circulation next to the Bible, was given by the Topeka, Kansas, Press Club on May 3. Mr. Sheldon described how he wrote "In His Steps" as a series of evening sermons, with the climax each time left unsolved at the end, after the fashion of a moving picture serial,

solving it as he went along from week to week. His many achievements, his friendship with God and man, and his utter faith in the ultimate triumph of international understanding over the imbecilities and childishness of war are the qualities that gives all men delight in honoring him.

* * *

Duxbury Church Gets Repairs

St. John's parish paper of Duxbury Mass., mentioned the shabby appearance of the fine old church, suggesting that the people must wish it to look at least as well as their own homes. Within forty-eight hours of

publication, a check came to the rector from a good friend, large enough to cover the whole expense of repairs and painting.

* * *

Western Michigan W. A. Meets

The Woman's Auxiliary of the diocese of Western Michigan held its 53rd annual convention April 30 and May 1, in St. Paul's Church, Muskegon. Bishop Roberts of South Dakota spoke, as well as Winifred Moore of the Liberian Mission and Mrs. W. L. Torrence, of Detroit, and a Quiet Hour was conducted by the rector of St. Paul's, the Rev. John K. Coolidge. The Forward Movement was kept

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prominently before the convention. Next year the convention will be held at St. Mark's Church, Grand Rapids.

* * *

Seattle Rector Retires Again

Eight years ago the Rev. John F. Pritchard came out of retirement to become rector of St. Luke's Church, Renton, Wash. Now he is retiring once more, having built a new church, the ninth during his ministry, and having completed fifty years as a priest.

* * *

Golden Jubilee of Detroit Parish

The 50th anniversary of St. Andrew's Memorial Church, Detroit, is being observed this week from the 12th through the 19th. There was a homecoming service on the 12th, with a sermon by the rector, the Rev. Gordon Matthews; the anniversary dinner is to be held on the 17th with Bishop Page as the headliner, and a service on the 19th with the Rev. Francis B. Creamer, rector of Christ Church, Detroit, as preacher. It is hoped that a fund will be completed to enable them to restore a chancel window as a memorial to the Rev. W. L. Torrance, rector for 16 years.

* * *

Young People's Work in Newark

At the convention of the Young People's Fellowship of the diocese of Newark, held at St. John's, Passaic, on May 4th, the president stated that the Englewood district, formerly without any chapters had already organized five chapters, with four more about to join the diocesan organization.

* * *

Bishop Bartlett Addresses Albany Convention

Bishop F. B. Bartlett of North Dakota, secretary of domestic missions of the National Council, addressed a dinner held in connection with the convention of the diocese of Albany which met May 7th and 8th. He portrayed the scope of the Church's missionary work and appealed for sup-

port. There were addresses also by the Rev. Guy H. Purdy, Dean C. S. Lewis and the Rev. H. P. Kaulfuss on diocesan missions, religious education and social service. Bishop Oldham expressed satisfaction over the financial status of the diocese.

* * *

Death Takes Archdeacon Jaynes

Archdeacon A. A. Jaynes of Central New York died in Utica, N. Y., on May 7th of heart disease. He was fifty-eight years old. He had been rector of Trinity, Syracuse for seventeen years and archdeacon of the diocese for eight years. He was a deputy to the last three General Conventions.

* * *

Children's Services in Michigan

Four children's services are being held in the diocese of Michigan in various centers; on the 12th at St. Paul's, Detroit, at Jackson on the 19th, at Flint on the 26th and at Bay City on June 2nd. The inspiration that comes to the children from attending a large service and the presentation of the Lenten offerings are the purpose of the services.

* * *

Bishop Stewart Addresses Convention

With representatives from every major missionary field in the world in attendance, the national congress of young men sponsored by the Laymen's Missionary Movement was held in Chicago, May 3 to 5. Bishop Stewart, one of the speakers, said: "Christ refuses to be pocketed by any party

or any ism, but He is and always has been a revolutionary. Wherever He is the environment changes. Growth is change. I see in the economic and social and political upheavals, the scientific and philosophical and re-

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ligious shifts and upheavals, in the world today as the signs of God shaking the earth, sifting the nations, breaking up the old stale modes of thought, tearing down withering and sterile relics of empty tradition and pouring His spirit into men, imperatively demanding life more abundant. Look to your faith. Is it so anaemic that it will not stand going out of doors where the bright light of science beats and the tearing gales of a new naturalism and skepticism come out of the north-east? Today Christian ethics are challenged. Can they stand the tests of new social vision, or will they capitulate and be revealed as only a kind of protective coloring for the old order? The larger universe has not destroyed God but enlarged Him. We need a bigger God than we have dreamed and today the world leaps to receive Him."

* * *

**Memorials for Parish
at Bradford, Pa.**

New memorials were dedicated on the Sunday after Easter at the Ascension, Bradford, Pa., by Bishop Ward. There were a new organ, chimes and a new chancel, the work of the Rambusch Company.

* * *

**A New Rector
in Erie**

The Rev. Walter W. Ware of St. Paul's, Savannah, Ga., has accepted the rectorship of St. Mark's, Erie, Pa. He graduated from the Philadelphia Divinity School in 1932, having entered the ministry after serving as a teacher in the public schools for a number of years.

* * *

**Bishop Page Leads
Clergy Conference**

Bishop Page was the leader of a conference of the clergy of the diocese of Michigan, held at Pine Lake, May 13-16 on the subject of worship. The Rev. Walter Tunks of Akron also delivered an address on the Forward Movement.

* * *

**California
Chaplain Ordained**

The Rev. Sturgis Lee Riddle, Episcopal chaplain at the University of California, and instructor in Church history at the Church Divinity School of the Pacific, was ordained to the priesthood on April 28th by Bishop Parsons.

* * *

**Alabama Diocesan
Convention Meets**

The 104th Annual Convention of the Diocese of Alabama was held May 15th in Trinity Church, Florence. Trinity Parish is 111 years old, one of the oldest in the diocese, and the oldest in the community. The Rev. William A. Thompson is priest in charge. Preceding the convention ex-

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* * *

British Churchmen Oppose War Profits

The Archbishop of Canterbury, the Archbishop of York and various other Church leaders in the United Kingdom have formed a united front in opposition to the private profit-making manufacture of armaments, and have sent a memorandum to a royal commission considering the matter. The Churchmen believe first, that there should be international control for publicity of sales and orders, and licensing of sales; second, steps taken to remove the manufacture of armaments from the private profit-making category, either by restrictive measures or by transference to a public authority; and third, close inspection of the industry by national and international authority to prevent future abuses. They feel, "It is repugnant to Christian morality that the profits of an industry should depend on the degree of suspicion and hostility existing between nations." The Churchmen further declare that the industry "has used its financial power to impede the negotiation of treaties and has used the means of propaganda to keep alive such international alarms as will increase its profits, and has indulged in practices indistinguishable from bribery and corruption."

* * *

Florida Chapter Has Fine Record

In connection with the recent celebration of the fiftieth anniversary of the founding of the Daughters of the King, St. Andrew's Chapter, Tampa, Florida, has a record which we believe few chapters in the country can equal. The chapter was organized, January 23rd, 1895 by Miss Cornelia Pickett, who has been the active head ever since the organization. The chapter and its members were instrumental in assisting in the organization of the diocesan group and are one of the large and active chapters in the diocese. Through its efforts many fine memorials have been placed in the Church.

* * *

Words Must Be Carefully Chosen

"PLEASE SEND \$12 VIOLET STOLE" meant a rush order for a

vestment when Miss Mary Kent on Long Island tried to telegraph the words to a shop where embroidered articles are sold, but the telegraph office took it to mean an accusation that somebody named Violet had stolen \$12, and declined the message. So Miss Kent substituted "purple."

* * *

Church Strongest in Washington

The Episcopal Church is strongest in the District of Columbia, where 1 out of 25 persons is Episcopalian. For the country as a whole the ratio is 1 to 98. It is weakest in Oklahoma, where the ratio is 1 to 396. The Roman Catholics are strongest in Massachusetts, 1 to 3, and weakest in North Carolina, 1 to 442.

Baptists are strongest in Georgia, 1 to 4; weakest in Utah, 1 to 454. These figures were worked out by the Rev. Randolph F. Blackford of Leesburg, Fla.

* * *

The Farmers Are in Revolt

There is a tithe war going on in England. As you doubtless know for the past two hundred years there have been laws in England which compel farmers to pay a tithe to the Church, regardless of whether or not they are Church members. Farmers there, as everywhere else, have had a tough time lately, so that this payment is a real burden. They have therefore banded themselves together to protest, particularly against the seizure of property

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.

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.
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)
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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to pay the tax. There are many stories of destitute families being deprived of livestock because they have failed to turn over to the parish church a tenth of their income. One is the story of a widow, ill in bed, having had all but two of her cows taken. It has resulted in demonstrations in many parts of England, with farmers carrying banners denouncing the Church and the ecclesiastical authorities. It rather looks as though the system of volunteer support is to be preferred even if it does often fail to bring in much cash.

* * *

Giving His People Good Movies

The Rev. Albert C. Baker, rector at Barre, Vermont, meets the movie problems by giving his people the best he can find. Thus he has booked for parish house entertainments the following films: "The Passing of the Third Floor Back"; "The New World"; "Martin Luther"; "Pilgrim's Progress"; "Abraham Lincoln"; "The Little Swiss Wood Carver"; a picture based on the life of St. Francis, and that children's favorite, "Heidi." Mr. Baker also urges his people to read a Church paper—"every home should receive some religious magazine, for only so can we have the well-informed, intelligent Christians so needed today." He

recommends *The Churchman*, giving it praise for its age, able editing and attractive typography, and THE WITNESS, which he declared to be "the most popular Church publication."

* * *

Parishes Add Educational Workers

Alice Crothers has been added to the staff of Christ and St. Michael's Church, Germantown, Pa., and Jeanette Young to that of St. Mark's Church, Newark, N. Y., both as religious educational workers.

* * *

Curate Ordained in Rhode Island

The Rev. Frederic A. McDonald, curate at St. Stephen's Church, Providence, R. I., was recently ordained priest by Bishop Perry. The Rev. Spence Burton, S.S.J.E., preached the sermon.

* * *

Church Statistics Issued

Membership in all religious bodies in the United States increased over five million from 1926 to 1933. In 1926 there were 43,500,000 members over 13 years of age; in 1933 there were 49,890,205. If children under 13 years are added the figure is 60,812,874. These statistics are given in the Yearbook of Ameri-

can Churches, published under the auspices of the Federal Council of Churches, edited by the Rev. Herman C. Weber. There is said to be no foundation for fear that the churches are faced with financial bankruptcy. Of the large groups the Episcopal Church is shown to have the smallest percentage of debt against the value of the church property, this being 3.8 per cent. It is highest for the Roman Church, being 15.5 per cent. For the Methodists it is 10.5; the Northern Baptists, 8.6; the Presbyterian Church, 6.3. Of the 50,000,000 adult church members, 97.3 per cent belong to fifty different denominations, whereas the remaining 2.7 per cent are divided among 160 other denominations.

* * *

Industrial Sunday in England

Sunday, April 28, was observed in England as "Industrial Sunday," on which the clergy were asked to remember in prayer and sermon "the need for the Christian spirit in all our economic life," in an appeal by the Industrial Christian Fellowship, signed by the Bishop of Lichfield and industrial and trade union leaders, and endorsed by the Archbishops of Canterbury, York and Wales.

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