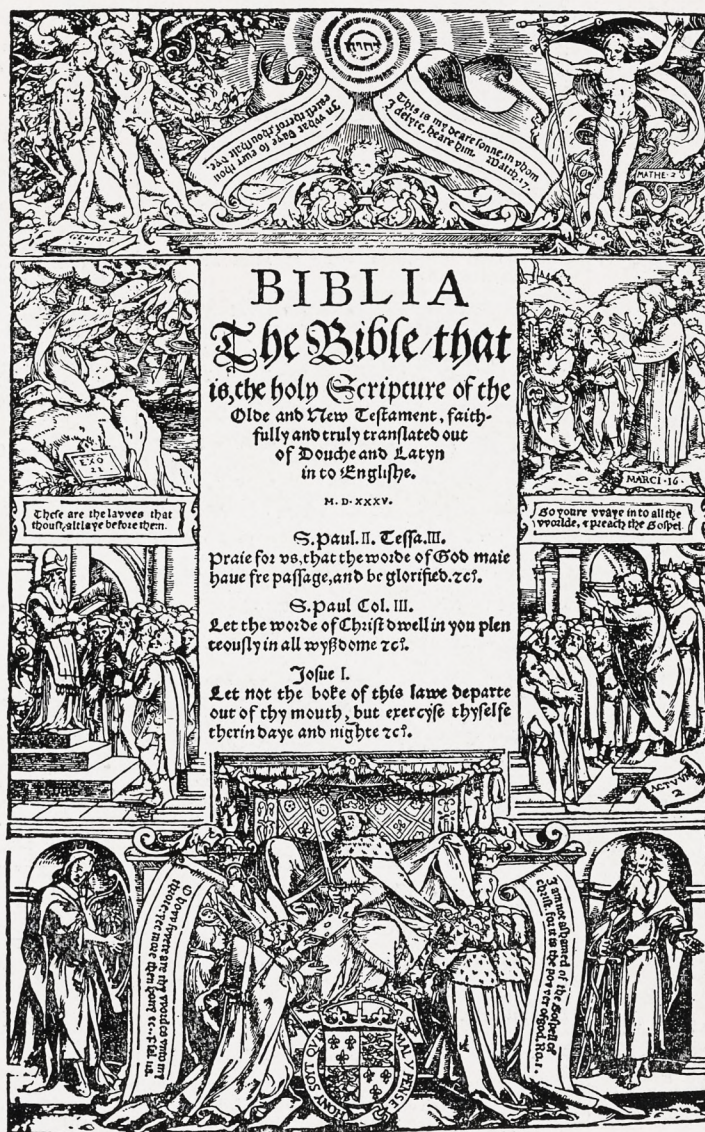


# The WITNESS

CHICAGO, ILL., OCTOBER 3, 1935



TITLE PAGE OF THE COVERDALE BIBLE



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## WITNESS GAME

INASMUCH as this number is devoted largely to The Bible, in commemoration of the 400th Anniversary of the printing of the first English Bible, the questions this week are about the Bible. Check the correct answer to each question.

1. The American Standard Version was the result of thirty years work on the part of leading scholars and was completed in  
1790 1845 1890 1901 1926

2. The first book to be printed on India paper was an edition of the Bible from  
The Stationers' Company  
The Morehouse Press  
The Oxford Press The Cambridge Press  
The Macmillan Press

3. The firm with the longest record of Bible publishing is

The Cambridge University Press  
The Oxford University Press  
The University of London Press

4. The man who put portions of the Bible into manuscript form and sent out preachers to give the message to the people was  
William Tyndale Sir Thomas More  
Thomas Cromwell John Wyclif

5. The man who translated a large part of the New Testament while in prison was  
John Wyclif William Tyndale  
Myles Coverdale The Venerable Bede

6. The first complete Bible to be printed in English was the work of  
The Venerable Bede Charles the First  
Myles Coverdale John Wyclif

7. The largest distributor of the Bible in America is  
The Cambridge Press The Oxford Press  
The New York Bible Society  
The American Bible Society

8. The Bible of 1611 is known as the  
Geneva Bible The Coverdale Bible  
The King James Version

9. Bishop Wilson says the greatest book in the English language is  
The King James Version  
The Tyndale New Testament  
The Matthew Bible

10. The Vulgate was in  
Latin Greek Aramaic English French

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# THE WITNESS

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## THE BIBLE IN ENGLISH

By

BISHOP WILSON

FROM the end of the fourth century for more than a thousand years the Bible of western Christendom was the Vulgate in the Latin language. Here and there bits of it had been translated into English, such as St. John's Gospel by the Venerable Bede and some at least of the Psalms by other translators. But, broadly speaking, the Bible was a closed book to the people. Toward the end of the fourteenth century the great John Wyclif made a bold effort for reform in the Church, and among his other activities translated the whole Bible into the English tongue. His only source book was the Latin Vulgate and the translation was not very satisfactory. Also Wyclif's cause became involved in social revolutionary movements and his Bible was sufficiently suppressed to prevent any considerable circulation.

Then two things happened. First, printing presses were perfected and it became possible to turn out books in quantities and at reduced cost. Second, the era of nationalism set in, bringing with it a revolt against the Latin language and a liking for the native tongue of each nation. Both of these played an important part as contributing factors in that mixed upheaval known in history as the Reformation.

William Tyndale, an Englishman of reforming tendencies, left England for the continent to participate in the Lutheran movement. There he translated the New Testament into English in the year 1525, sending copies broadcast back to his own home-land. There the book met a hostile reception on the part of the authorities both of Church and state. Possibly England was not yet ready for the Bible in the vernacular but it is only fair to say that other issues entered the war against Tyndale's New Testament. For he had not only translated the Scriptures but had added

comments in the margin containing bitter attacks against the Church and the crown. The times were feverish and such statements were bound to meet with opposition, even when surrounded with good Scriptural texts.

Ten years passed with many and quick changes. The desire for an English Bible would not be denied. Myles

Coverdale took up Tyndale's work and finally in the city of Antwerp produced a complete Bible in English, using Tyndale's New Testament and adding his own translation of the Old Testament and of the Apocryphal books. This version received a welcome on all hands. It appeared in the year 1535, just four centuries ago, and sets off that year as a definite turning point in Anglo-Saxon religious history. Other versions followed—the Matthew Bible, the Great Bible, the Geneva Bible, the Bishops' Bible—but it was Tyndale and Coverdale who set the pace and provided the standard for all those that came after. These many versions proved so confusing that a new and official translation was produced in 1611 known as the Authorized or King James' Version which



MYLES COVERDALE

still remains the greatest book in the English language.

All honor, then, to Tyndale and Coverdale on this fourth centennial anniversary of their epoch-making work. Except for them, or someone like them, we would not have the privilege of the open Bible in a language "understood of the people", as we do have it today. In spite of the wierd things which are done to the Holy Scriptures by many modern readers out of their naive ignorance, we would not like to be where our forefathers were when Tyndale and Coverdale took their lives in their hands to make the Word of God available for popular consumption.



# PRACTICAL THINGS TO DO

By

W. APPLETON LAWRENCE

*Rector of Grace Church, Providence*

"FIRE! Fire! Everywhere but in the Church of God." That was the startling sentence with which an English clergyman is reported to have begun a sermon. It must have aroused and stirred the congregation. The Forward Movement aims to do the same thing; to stir and arouse the Church; to fire us



W. APPLETON LAWRENCE

with such new enthusiasm, consecration, and devotion that there will be more light, warmth, and power within the Church. Unquestionably it has done this in many places; unquestionably too, it has failed in many other places.

The purpose of this article, and I take it the purpose of this whole series, is to spread the fire. The task that has been assigned to me is to present definite and practical methods by which this has been done in various places already. Of course every suggestion is not applicable to every parish: they must be adapted,—nor are they automatic in their success. Hard work must be put into them. We have faith enough to believe, however, that some of them will contain seeds which could well find soil and take root in *your* Parish or Mission.

Take for instance, long-range planning. This has become a commonplace in government and in industry, and it has also proved effective in church and parish work. Most of our personal failures are due to a desire to see results too quickly and to a lack of patience. We try to be good all at once.

It is well sometimes to fix our eyes on distant goals, then step by step start out to realize them. Have you ever stopped to think out in pretty definite terms a goal for your parish, five, ten, or twenty-five years hence? To do this would, we believe, prove to be a very effective stimulus to many a parish or mission.

Let the rector and the vestry sit down together and try to picture what they want that parish or mission to be like, and to be doing, five, ten, or twenty-five years hence, and then let them write out in practical and definite terms the steps by which they would make this picture real; checking off month by month and year by year their accomplishments in this direction.

There are, for instance on the records, probably, a certain number of persons who have never been baptized, some perhaps have never been approached definitely on the subject, others not for years.

Why should there not be made up a list of all unbaptized persons and then a definite effort made to reach and seriously present this decision to a certain number each month, keeping the number low enough

to be surely accomplished and keeping steadily at it month by month until the question had at least been seriously and earnestly presented to them?

IT WOULD seem reasonable to assume that every household should, at least, own one Bible, one Prayer Book, and, perhaps in some communities, a Hymnal. We know a city parish that conducted a canvass to find out how they stood in this matter and discovered that a considerable percentage of the parish did not even reach this minimum. They are now slowly trying to see that every family is thus supplied.

How about the financial condition of the parish? You have a debt? It has perhaps hung about your neck so long that it threatens to drag you down. The figures have come to look almost impossible as set against the resources at hand. Divide them by three, five, or ten, and by thus setting a comparatively small goal each year, you will be surprised to discover how the accumulated enthusiasm of achievement which comes with "going over the top" will enable you bit by bit, to make it disappear.

How about your active membership? There are probably names on your lists that are hardly more than names so far as interest and support are concerned. We know of a parish that conducted a canvass asking the people if they would help the church in one or more of five ways; (a) by prayer, (b) by service, (c) by worship, (d) by learning more about the Church or through books and classes, (e) by gifts. Those who were unwilling to help in *any* of these ways were put on a special list entitled "Pleasing Pagans," and a small selected group put quietly to work to reach them one by one and try to open their eyes to the meaning of Christian Discipleship.

Or perhaps you will want to be like another parish and single out some special aspect of the Christian's life or work to emphasize over several consecutive years; taking prayer one year, the Bible another, social service a third, worship a fourth, missions a fifth, pastoral care a sixth, and so on.

Try making a plan. It will have to be revised, no doubt, in the light of experience, but, at least, have some idea of what you are trying to accomplish from a picture of the parish that you want to build, and then step by step start to build it. When we build a house, we first draw our plans, then make up our specifications; then in orderly sequence start with the foundation and build up. Yet somehow, when we try to build up a parish, we endeavor to do everything at once. Why not try listing goals to be won in order?

ANOTHER interesting, worth-while, and revealing experience is to find out what the people of the parish know (or don't know) about the Church, the Life of Christ, the Bible, the Prayer Book, their attitude on social and personal ethical problems.

In one parish simple forms were mimeographed like



the intelligence tests used in schools. There were blank spaces to fill in with words from familiar prayers and psalms, or alternate choices provided as to whether it was Isaiah, Moses, Joshua, or Abraham that led the children into the "promised land," etc. These were distributed to the members of the parish in groups of approximately thirty. The people were told that no names were to be given, that this form method was being used in order that even handwriting should not reveal the author, that no one would know individual results, but that the collective results would form a basis for a series of sermons. Thus the clergyman was able to direct his messages at a known target instead of being guided by vague or imagined needs and problems, and the information secured served as a continually helpful background.

The matter of the leakage of communicants is another problem that needs thought, attention, and experimentation to solve. How many, for instance, in the last ten confirmation classes in your parish or mission have died, moved away, lost interest, or remained faithful? Is there any relation between the faithful and unfaithful in regard to (a) age, (b) the regularity of their attendance at the courses of instruction, (c) the emotional basis of their decision, (d) the amount that they know about the Church, (e) their background and family training?

Have, for instance, individuals coming from different communions been more or less faithful than those with Church background? If you don't know these things, wouldn't it be well to start keeping records so that you might know and profit by that knowledge in the planning of your course of instructions? A whole diocese is making this a subject of study and discussion. Parishes are setting up definite and usually more strict standards for those who wish to be confirmed.

THIS past year a tremendously interesting and worth-while missionary project was worked out in one parish where certain individuals, who had attended the last General Convention, were so fired with missionary enthusiasm that after translating the parish missionary apportionment into terms of work and persons, they assigned to the various societies and organizations certain parts for study and presentation at a great parish exhibit which was so good, so complete, and so thoroughly done that people from all over the diocese and even from other dioceses came to see it.

In another parish the question of family prayers was a problem. A committee of parents was formed to choose prayers for special purposes and ages. These were submitted to children who used and voted on the ones they liked best with the result that a sort of family prayer book was mimeographed and distributed for home use.

There have been many other ideas set forth and put into action in any number of parishes. I have the description of several here before me for which I have no space. The Forward Movement Commission is continuously at work discovering and compiling new ideas, and if you will write to its Secretary, the Reverend Arthur Sherman, at 223 West 7th Street at Cincinnati, Ohio, he will, I feel sure, send you added

material and suggestions helpful for your particular parish or problem as you describe it to him.

The Forward Movement in and of itself can do nothing. It is only as some interested and loyal persons take it upon themselves to not only shout "Fire! Fire!", but also immediately to take off their coats and get warmed up on the proposition of building a fire which will produce light, warmth, and power that anything will be accomplished. And when we say "some person," that means *you*, and when we say "immediately," that means *today*. Get up out of that chair where you are reading this and begin!

## The Bible

By

BISHOP JOHNSON

THE Bible is a record of man's spiritual development. In a sense it is like Mother Earth, which is God's handiwork. There we find in various geological layers the story of creation. We note how life has emerged from the reptilian age to its present potentiality of human fellowship. When one reads this record in tables of stone, looking back to the time when a crocodile was the highest expression of mental and moral qualities, one is impressed with the fact there is a living process which is related to but not confined to the finished product.

The world is a finished product. It has been running down for some time—but life is a living process, it has been gradually coming up for several ages. You cannot measure the living process in terms of the finished product. That is the mistake which the materialistic scientist is guilty of. On the other hand, you cannot find in the living process a solution of the material universe.

The Bible is like Mother Earth, an inspired record, which means that both came from God and exist for His purpose; but just as you cannot read the needs of today in a strata of prehistoric rock, so the Book of Joshua is not an inspired authority on the moral obligations of the present time. It was written for the people who lived at a period when spiritual life was very crude, and it was presented that man might have a record of the process. As a direction for our use, it has about the same value as a medical treatise composed some fifty years ago, interesting as a record, useless as a guide today. All of God's works are to be interpreted in the age in which they existed. You do not expect to find evidences of social conduct in the fossil remains of the Saurian Age.

THE Bible may be divided into three periods emphasizing different dispensations. The Old Testament records a period in which God was guiding a particular race to do a particular thing. This might be said of the Greeks and Romans as well as of the Hebrews. We have their records also. This particular mission of the Hebrew people was to bear witness to



the unity and holiness of God, the deadliness of sin and the expectation of a Saviour. No matter what are the personal habits of any particular period, the theme of the Old Testament was never lost. It was a period which may be described as God *over* His chosen people.

When we come to the four Gospels we have an entirely different theme. The word Emmanuel means in the Hebrew, "God *with* us." If God was to reveal Himself as love, it must be through a person, for no other medium would be adequate. So the Word was made flesh and dwelt among us. During the short period of Christ's earthly sojourn, He trained twelve to be witnesses of His life and so to become aware of His person He caused them to love Him as a man before He expected them to acknowledge Him as the Son of God. Having accomplished this end, He endured the Cross, rose from the dead and promised that He would send His Spirit to guide them into all truth.

Thus was ushered in the third dispensation when the Holy Ghost descended upon the Apostles and they passed it on to others. This was a still more intimate relation of God to man, for it signifies that "God was *in us*" so that our bodies are the temples of the Holy Ghost and that the fellowship of Christians known as the Church is the Mystical Body of Christ so that "He dwells in us and we in Him." This is recorded in the Acts of the Apostles, in which book, together with the Epistles, we pass on to the formation of and the extension of the Church.

In this period there was created the ecclesiastical structure which still survives. In the Book of Revelation we have a mystical interpretation of the new Heavens and new earth which God will give to those who have the capacity to enjoy it.

THUS the Book became a finished product related to the living process, but from its very nature as a Book written for those to whom it was addressed and valuable to us as a record of God's operation and a witness of those spiritual values to which the process had arrived. It therefore becomes a guide for personal conduct and our source of authority for the Church as being guided still by His Holy Spirit. It is a Book of origins, and the Church requires its priests to assert that "the Holy Scriptures contain all doctrine required as necessary for eternal salvation through faith in Jesus Christ." It is because the doctrine of Papal infallibility and the opposing doctrine of Biblical infallibility is not to be found in the Holy Scriptures, even in embryo, that the Anglican Church has rejected both horns of the dilemma, and preserved the status of the Church as indicated therein.

Insomuch as society has not yet come to the point where the ethics of the Sermon on the Mount are even approximately observed by Christians, it would seem as though we were still in the dispensation of becoming and that arrival at our ultimate destiny is postponed until God shall make a new Heaven and a new earth and we shall become new creatures. This may seem visionary to the materialists, but it is no more visionary than the Utopia which intellectuals are striving to create as a substitute for the Kingdom which Christ had within Himself and generously offers to us if we follow Him. To question the promise is to ignore the only record which tells us that God is love, that He has a living process which, because it is limitless, cannot be measured by the yardsticks of the finished product. It is a process which man did not originate and which he cannot control. It is only as we walk in the way that we can experience the joy of believing that God is love.

## TALKING IT OVER

By

WILLIAM B. SPOFFORD

THE REV. BRADFORD YOUNG is now a world's record holder. He was rector of a parish for the shortest time in the annals of the Church. Indeed he was fired before he got started. He was elected rector of Trinity Church, San Francisco, on July 17th and accepted the call on August 7th. On the 26th, after the Hearst newspapers had carried stories about his social and economic views, Young was questioned, by letter, as to his activities in industrial disputes. After receiving his answer the vestry, by a vote of four to three (one absent), in effect requested his resignation. This he received on a Friday, weeks after he had resigned as assistant at Holy Trinity, Brooklyn; after he had received a transfer from his diocese to the diocese of California; after he had said good-bye to his friends; after his household goods were packed, and with the tickets in his pocket that were to take him and his family to his new work two days later. All of which might well prompt a discourse on sports-

manship, let alone Christian manners, though that side of the matter is perhaps incidental.

Bishop Parsons, who throughout the controversy strongly advised the vestry to go forward with Mr. Young as rector, arranged for him to come to San Francisco to confer. This was done, after which, on September 17th, the vestry voted five to three to request Mr. Young to resign, which he promptly did. Statements were then issued by both the majority and minority groups on the vestry. The five men who voted against Young declared that "Mr. Young's past record of participation in industrial situations in Brooklyn and his general social point of view might react unfavorably on the minds of this community, because of past or possible future difficulties here which have made it particularly sensitive on this subject." The minority of three vestrymen, which included the senior and junior wardens, declared that they did not agree with the majority opinion regarding the effect



of Mr. Young's social principles. "Christian leadership in the modern world," they declared, "implies sincere and direct application of the principles of Jesus to current social and economic problems."

That Mr. Young meets this test everyone knows who is familiar with his ministry. The Bishops of our Church, in the Pastoral of 1933, declared that "Christ demands a new order". Bradford Young believes that, and acts on his conviction. General Conventions and Lambeth Conferences have repeatedly stated that the Church stands for the right of workers to organize for collective bargaining. Bradford Young also believes that and spent a few hours in jail (shades of the early Christians) when a group of workers in New Jersey were denied this right by lawless officials.

There is no Church in the world that has passed finer resolutions on social and economic questions than our own. We think straight. But our deeds hardly measure up to our words. It would be difficult to name a dozen clergymen who are willing to do more than read these resolutions to their congregations and perhaps preach an occasional sermon about them. Bradford Young is a man who believes that our pronouncements require more than that. He now pays a price that men and women have always paid, and will continue to pay, who speak and act courageously on vital issues.

He comes out of this San Francisco controversy with flags flying, as do also Bishop Parsons and the three vestrymen who maintained throughout that sincere and direct application of the principles of Jesus to current problems is required of any leader worthy of the name Christian. And these remarks would be far from complete if a word was not also said in praise of the Rev. J. Howard Melish, rector of Holy Trinity, Brooklyn, who has stood at Young's side and has now welcomed him back to his old position. As for the five San Francisco vestrymen, perhaps the less said the better.

To put it mildly, it is certainly to be regretted that men representing a great Christian congregation should be frightened by Mr. Hearst into accommodating the Christian religion to the will of the mob. We can only hope, with Bishop Parsons and Mr. Young, that the right man may now be found to lead this important parish so that, to quote their signed statement, "its underlying unity and strength may be firmly established".

## Second Thoughts

This is not a place for controversy. But we do welcome the opinions of our readers. Because of our limited space we reserve the right to abstract communications and to reject those considered unsuitable.

MISS KATHERINE GARDNER of the department of race relations of the Federal Council of Churches, writes as follows:

Today I have heard the astounding news that Warner Brothers propose to make Al Jolson the "Lawd" in the film production of *The Green Pastures*. Can it be possible that a black-face comedian can be

seriously considered in the place of Richard B. Harrison? My mind goes back to the first time I saw *Green Pastures*, the week it opened in New York. The Sunday School class had faded from sight, the heavenly fish fry was in progress, the littlest cherub was choking on a fish bone; there was laughter, music, confusion. Then came those words—the most difficult entrance cue in the history of the drama—"Gangway for the Lord God Jehovah," and onto the stage came Richard B. Harrison, to make of the next two hours not an evening at the theatre but a religious experience.

Today I keep seeing that entrance scene with a black-face comedian as the "Lawd." Instead of a dignified benign personality with deep gracious voice, I see a figure with lamp blacked face, white splashes around the eyes and mouth, wide red lips, hat on one side and a loud checked suit. He struts as he crosses the stage and talks "darkey talk."

That is too incredible. Warner Bros. cannot intend to make *Green Pastures* into a cheap comedy! But then why are they considering Al Jolson as the leading character? I do not question his acting ability. He may try to enter into the spirit with which Mr. Harrison imbued the play. But he has played his minstrel show part too long and too well to step into the shoes of Richard Harrison. Can you imagine the Christus of Ober-Ammergau spending nine years on the variety stage and the tenth portraying the life and death of Jesus of Nazareth?

September 28th was Richard Harrison's birthday. I can think of no more appropriate way for those of us who were helped by him to honor his memory than for us to write to Mr. Jack Warner, 321 West 44th Street, New York, N.Y., urging him not to cheapen and degrade *The Green Pastures*. Film it if he will—we do not protest that, but keep it worthy of the high spiritual purpose by which Richard B. Harrison made it America's great religious drama.

## Asking for Things

AS SOON as I reach for my hat my dog runs and fetches his leash on the chance that I might take him for a walk. He expects a share of everything I eat and, when I sit down for a quiet evening, he is always begging me to bring him one of his special "milk-bones" from the pantry. On the whole, he is a great nuisance, always asking for something or other at the most inconvenient times, but I love him. I like to have him ask me for things, for I know that it is a sign that he loves me and depends on me and looks up to me. We ask a great many things of the one whom we look up to and, although we do not always receive what we desire, we may feel sure that he likes to have us ask.

The Churchmouse.



## THE BRIEF STORY OF BIBLE PRINTING FOR 400 YEARS

By W. B. SPOFFORD

From Oxford University in the 14th century stepped forth a man who had initiative, intelligence and ideas, John Wyclif. He was profoundly dissatisfied with religion as found in the England of his day. He thought that the best way to correct the evils would be to make the Bible available to people. Printing was not yet in use so the Book could be made available only in manuscript. Placing these written copies or parts of them in the hands of "poor priests" who agreed to help him, he sent these "lollards" out preaching "the Word". In the following century William Tyndale, trained at both Oxford and Cambridge for ten years, became the man of the hour. He would not produce manuscripts, he would print and thus send forth his work by thousands. Driven from his native England because of the opposition of the authorities to his work, he never did complete his task, though thousands of copies of the New Testament were smuggled into England from the Continent before he died in 1536. His work was carried on by Myles Coverdale, a graduate of Cambridge University, who carried on the work where Tyndale left off, and in 1535, just 400 years ago, he presented the first complete, printed English Bible.

Today, in England, there are two outstanding firms publishing the Bible, and it is interesting to observe that they are both connected with the Universities that trained these pioneers, Oxford and Cambridge. The Cambridge University Press has printed the Bible in English longer than any other press in existence. The first Cambridge Bible was printed in 1591, the Geneva Version, often referred to as the Breeches Bible. In 1629 was issued the first Cambridge edition of the Authorized King James Version, a copy of which is currently on exhibition in New York. This edition set a new standard of scholarship and accuracy. A number of other fine editions were printed at Cambridge in the 17th century and for a period of some years the Cambridge University Press was the sole printer of Bibles. The most notable Cambridge Bible of the 18th century is the Baskerville Bible, which is one of the most beautifully printed books in the world. Early in the 19th century this press acquired the secret of printing from stereotype plates, a great step forward since it prevented errors from creeping in as they inevitably did when the Bible

### BIBLE ANNIVERSARY

TO those churches or Sunday Schools planning to observe the 400th anniversary of the first printed English Bible we suggest and recommend the literature prepared by the National Commemoration Committee, which may be secured from the American Bible Society in New York. An order blank, describing this literature with its many suggestions, may be had from the Society for the asking. Also those interested in new editions of the Bible would do well to send for the catalogues of the leading publishing houses: Thomas Nelson & Sons, the Oxford Press, the Cambridge Press, or our Church book stores: Jacobs in Philadelphia, Gorhams in New York, Morehouse in Milwaukee and New York. We also call your attention to the list of books presented on page fifteen on Bible subjects.

had to be continually reset for the printing of new editions. Later, with the introduction of new machinery the cost of printing was greatly reduced and new type faces were designed for readability on very thin paper. This press, as every one knows, today presents a complete selection of Bibles, worthy of its long tradition of craftsmanship.

The history of Bible printing from the Oxford University Press dates back nearly as long. The right of the Oxford Press to print the King's books, and particularly the Bible and the Book of Common Prayer, was granted to the University by Charles I in 1632. However the privilege was not exercised for nearly half a century since the University had an agreement with the Stationers' Company of London not to interfere with their virtual monopoly. In 1672, however, when the University was basking in the sunshine of the Restoration, and the policy of its Press was being zealously directed by John Fell, dean of Christ Church and Bishop of Oxford, this agreement was denounced and three years later a quarto English Bible came from their press. Since that time many famous Oxford Bibles have been produced; the "Vinegar Bible" of 1717, so called from an error in the running title of St. Luke XX, which should have been "Parable of the Vineyard"; the first Oxford Hebrew Bible (1750); the Folio Bible edited by Dr. J. Blayney in 1769; the Reference Bible of 1824, which has ever since been the standard; the Diamond Bible of 1842, which was the first book printed on real India paper,

with only 24 copies printed, and none for sale, since the stock of paper was quite inadequate; the Caxton Memorial Bible of 1877, and the Revised Version of 1881 of which a million Oxford copies were sold on the day of publication. Several editions have nicknames from unfortunate misprints. Thus in addition to the "Vinegar" Bible, there is the "Murderers" Bible of 1801 (murderers for murmurers in Jude 16); the "Ears to ear" Bible of 1807 (Matthew xiii, 45) and the "Wife-hater" Bible of 1810 (wife for life in Luke xvi, 26).

Coming down to recent years the Oxford Press, like other privileged printers, has appreciated the obligations attached to the privilege as well as the opportunities which it affords. Every attention is paid to accuracy and excellence of printing and binding, to the provision of editions suited to every purpose and every eyesight, and to the efficient and economical distribution of the Bible and the Prayer Book all over the world at low prices.

Coming to this side of the Atlantic the American Revision Committee, composed of eminent scholars from leading theological seminaries came into being in 1872. Nearly 300 years had elapsed since the King James Version had appeared, bringing many changes in our living, dynamic world. One of these was the marvelous growth of the English language. Many words in familiar use in the time of King James had become obsolete, others had changed in connotation, some so completely as to make them meaningless or misleading. This committee, after thirty years work, finished their task in 1901 and produced the American Standard Version, hailed by many scholars as the greatest and most accurate translation ever made. The paragraph form in which this American Version is printed conforms to present day writing, while modern punctuation, with the selection of marginal references and suitable topical headings, simplify the text. The text is printed in accord with modern literary usage. The American Standard Bible is used and endorsed by all the leading denominations, including our own.

Thus in these few paragraphs we present the story of three great Presses that have produced millions of copies of the Bible. And it is suggested that every Christian home might well celebrate this 400th anniversary of the first printed English Bible by placing a new copy in the living room where it may be read by every member of the family. More than that a new Bible on the lectern would be a fitting way to observe this 400th anniversary.



## THE ROMANCE OF THE AMERICAN BIBLE SOCIETY

By GEORGE WILLIAM BROWN  
*The General Secretary*

"Mule litter was the mode of conveyance . . . the food was coarse . . . prayer wheels . . . butter lamps . . . lamas prostrating . . . a temple roofed with gold . . . men and women measuring their length in the dust . . . to obtain some blessing from idols . . . the people bought Books readily . . . all strongholds must yield to the power of our Lord." These are some of the romantic touches found in a recent report of a worker of the American Bible Society in Central China.

Penetrating more than forty countries, and distributing annually from 8,000,000 to 10,000,000 volumes of Scriptures in upwards of 175 languages, is an enterprise crowded with romance. Variety, ingenuity, peril, patience, startling discoveries, baffling perplexities, joyous witnessing, linguistic gifts, business acumen, extended drudgery, apostolic fervor, New Testament exhilaration, are all factors found in the many-sided ministry of making the Bible widely and easily available.

There is romance in the life of an organization when one of its workers in eastern China falls into the hands of robbers and is stripped of most of his possessions; when in Bulgaria another is regarded with such suspicion that, after being held by the local police for twenty hours, he is forced to walk fifteen miles for trial only to be quickly liberated after four hours of waiting; when in Bolivia a colporteur encounters naked savages in the Amazon forest; or when in Mexico two Biblemen leave a stalled bus to be pulled out of a river by oxen, and proceeding on horseback come to a section of road completely covered with frogs, and shortly after are forced to gallop their horses for a full half-hour because of dense clouds of gadflies.

There is romance when a single one of the Society's more than twenty agencies works under ten different flags, and deals not only in dollars, but in pesos, colones, bolivars, balboas, quetzales, lempiras, cordovas, and guilders. There is romance in a report from Portuguese-speaking Brazil which contains such a statement as this: "By nineteen faithful, untiring colporteurs, who traveled 20,000 miles on foot, on horseback, in oxcart, by canoe, automobile, railway and steamship, visiting 18,000 homes, speaking to 75,000 persons, the Bible was carried—from house to house, about the streets, into stores, offices, shops, cafes, market places, hospitals, mili-

### NOTICE

A NUMBER of rector have asked us to have reprints made of the article, "Were I a Rector" setting forth the claims of Church papers, in order that they may mail copies to their parishioners, with a WITNESS subscription blank enclosed. If there are others who care to act on this suggestion kindly inform the New York office of THE WITNESS at once, stating the number desired. They will be furnished free of charge of course. Address, Tribune Building, New York City.

tary barracks and camps, prisons and penitentiaries, on trains and ships, to the lone traveler on the highway, to the farmhouse and the remotest mud hut among distant hills and on far-away plains."

There is romance in sharing in the tedious but fascinating labor which steadily increases the number of languages in which the Bible may be obtained. There is romance in helping to prepare a New Testament for a people who never wrote letters or read books or had an alphabet until a missionary group worked among them for a decade in reducing their language to written form. What and where are Xosa, Quechua, Ilocano, Hmar, Cakchiquel, Uvea? Ask the Christian missionaries with whom the Bible Society cooperated in giving the Scriptures to people to whom these words mean what English means to us.

More than mere printing problems are involved in publishing the Scriptures in upwards of 175 languages annually. Sometimes the books must be boxed in tin containers to make them impervious to salt water. Not infrequently they must be chemically treated to give them insect resistant qualities. When an edition of a million Penny Portions is needed, the processes must be analyzed so as to produce a volume that is just as attractive as it is inexpensive. Language combinations have to be studied so as to give immigrants the Scriptures satisfactorily in both the familiar and the new language in parallel columns.

Answers to Braille-written letters, filled with pathos but contagiously cheerful, are answered by passing on the good word to the Blind that volumes of Scriptures in embossed form for finger-tip reading are obtainable at a price far below their actual cost. Emotion, sympathy, and unspeakable satisfaction characterize such correspondence.

There is romance tinged with urgency when it is learned that 2,953 out of 7,646 homes visited by one

(Continued on page 16)

## NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by EDWARD J. MOHR

The Church's relation to the English Bible, with particular reference to the celebration of the anniversary of the Coverdale edition, was the subject of the recent meeting of the convocation of Asheville, diocese of Western North Carolina. Papers were read on "How we got the Bible", by the Rev. Albert New; "The Bible in the middle ages", by the Rev. H. P. Scratchley; "The translations of the Bible", by the Rev. Frank Blackwelder; and "How to read and understand the Bible", by the Rev. James P. Burke. Many people attended the various sessions. Upon the adjournment of the convocation, the dean, the Rev. A. W. Farnum, turned the meeting over to the discussion of various phases of church work and activities. Bishop Robert E. Gribbin was among those who addressed the gathering.

\* \* \*

### New Jersey Church 75 Years Old

Christ Church, Bloomfield, diocese of Newark, will celebrate its seventy-fifth anniversary at a dinner on October 16. Bishop Stearly and Bishop Washburn will be guests. The Rev. George P. Dougherty, the rector will relate the history of the church, which had its beginning when some English residents persuaded the rector at Belleville to conduct services Sunday afternoons.

\* \* \*

### Bishop Stewart Attacks Mussolini

Bishop George Craig Stewart of Chicago, writing in the current issue of the Chicago diocesan paper "Diocese", makes vivid comment on the present situation in international affairs. Describing Mussolini as a "megalomaniac dictator" the bishop calls upon all Christians to test their religion in the present crisis. "Here it is," the bishop says, "Europe twenty years after, plunging into hell. We have seen it coming; the whole world has seen it coming, but has refused deliberately to adventure for peace. Now with more men under arms than in 1914, with armament budgets the largest in history, with jealousy, envy, nervousness, fear, in the saddle everywhere, a megalomaniac dictator runs amok, defies the world and plunges to his doom dragging all Europe into the melee. Romo Immortalis claims to be the center of Christendom, of the Christian tradition. Yet here she is backing up, not Jesus Christ but Herod; following not Peter but Nero. Rome has gone pagan again as she has over and over in her his-



tory. She has chosen the fasces and denied the Cross. She has betrayed her birthright and stands before the judgment seat of an enlightened world guilty of high treason against the peace of the world. In such an hour it is not for us in America to boast. We should look deep into our hearts to see whether our Christianity is vital or veneer. For after all we have an Ethiopia within our own borders. And we have our respectable ammunition makers. And we have our ambitious politicians willing to exploit the weak whenever they get a chance. God help us. The whole world needs to act together in this hour to stop even now this war."

\* \* \*

#### Another Bishop Acts

Last week we had an item about Bishop Gribbin subscribing for those of his clergy who are not at present subscribers, for the duration of the Forward Movement articles. Now a letter comes from Bishop Oldham of Albany saying it is a fine idea, and enclosing a list of his clergy. These three months subscriptions, covering these special articles, are but 50c. Who's next?

\* \* \*

#### Parish Receives Large Gift

St. John's, Canandaigua, N. Y., recently received \$30,000 from the estate of the Late George Benham. The Rev. Murray Bartlett, resident of Hobart, was the preacher at the service which launched the 50th anniversary of St. Mark's and St. John's parish, Rochester, N. Y., on September 22nd. An effort is being made to wipe out the mortgage.

\* \* \*

#### Bishop Ferris Wants a Coadjutor

Bishop Ferris of Rochester is to call a special convention in November to elect a Coadjutor.

\* \* \*

#### D. A. R. to Meet in Historic Church

The Daughters of the American Revolution are to hold their annual memorial service on October 6th at St. Paul's, chapel of Trinity parish. The 14th annual British harvest festival is to be held there on October 20th, with Bishop Gilbert as preacher. On the 30th St. Paul's is to celebrate the 169th anniversary of its dedication.

\* \* \*

#### Mass Meeting in Philadelphia

Dean Henderson of St. Alban's, England, and Mr. William C. Sturgis are to be the speakers at a mass meeting of the National Retreat Association, to be held in Philadelphia on October 9th. The objective of the association is the promo-

tion of retreats, schools of prayer, and conferences. The mass meeting is to be followed by a series of week-end retreats for laymen.

\* \* \*

#### Church School Workers To Meet

Church School Objectives is the theme of a conference of Church school workers in the diocese of Pennsylvania, to be held October 3rd. In addition to diocesan leaders there will be addresses by the Rev. D. A. McGregor, national secretary, and the Rev. V. C. McMasters of his staff.

\* \* \*

#### Columbia Appoints Assistant Chaplain

The Rev. John Thorp Golding, for the past year assistant rector at St. Mary's Church, Ardmore, Pa., has been appointed assistant chaplain at Columbia University, New York.

\* \* \*

#### Retired Rector Dies

The Rev. Norman Hutton died in Boston, September 25, 59 years old. Prior to his retirement a year ago, he was for four years rector at St. Andrew's Church, Wellesley, Mass., and before that for 20 years rector of St. Chrysostom's Church, Chicago.

\* \* \*

#### Anglo-Catholics Discuss Sociology

With a considerable increase in attendance over last year, the 2nd annual Anglo-Catholic school of sociology met at Adelynrood, retreat house of the Companions of the Holy Cross, from September 16 to 20. Canon B. I. Bell was the headliner, with the Rev. Joseph Fletcher substituting very ably for the Rev.

Frank Gavin, prevented from attending by illness. Others to speak were the Rev. G. O. Graham of Toronto, Mr. Ralph Adams Cram, the Rev. Edmund L. Souder and the Rev. W. H. Dunphy. The chaplain was Father Hoffman of the Cowley Fathers.

\* \* \*

#### Trinity College Begins Year

Trinity College, Church college at Hartford, Connecticut, observed the official opening of its 110th academic year on September 20th. The occasion was marked by the procession of the faculty, in gowns and hoods, headed by President Remsen B. Ogilby, through Trinity's chapel. Nearly 500 students were present for the services. Among the newly enrolled students are the sons of several well known clergymen of the Church: Roger C. Schmuck, son of Bishop Schmuck of Wyoming; Don Perry Fenn, son of the Rev. Don Frank Fenn, Baltimore, Md.; George B. Patterson, son of the Rev. Wm. C. Patterson, Gwynedd, Pa.; John B. Reinheimer, son of the Rev. Bartel H. Reinheimer, of "281"; and C. George Widdifield, son of the Rev. James G. Widdifield, Detroit, Mich. One of the freshmen is a native Igorot of the Philippines, where President Ogilby was for some time a missionary, founding the Bishop Brent School in Bagio. Trinity, one of the oldest of the New England colleges, because of its smallness affords opportunities for personal con-

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tact between the students and faculty. The chapel, a gift of William G. Mather of Cleveland, furnishes the atmosphere appropriate to a Church college. Daily devotional services are celebrated, and the chapel is open at all times for special communions and private worship.

\* \* \*

#### **Bishop of Quincy Buried**

Bishop Edward Fawcett of Quincy, whose death was reported last week, was buried on September 20th, after a choral requiem Eucharist, at which Bishop Stewart of Chicago was the celebrant. Bishop White of Springfield read the Epistle, and Bishop Sturtevant of Milwaukee the Gospel. Bishop Longley of Iowa participated in the burial service preceding the Mass.

\* \* \*

#### **A Good Place for Supplies**

We dropped in the other day at Goodenough & Woglom's to look over the supplies that they have for churches and Church schools, since we heard that they have a very complete line. We were greeted like an old friend by Mr. Harry Simpson, the genial manager, who took a half hour of a busy morning to show the many things they have designed for church use. Sometime if you are in the neighborhood—they

are located at 296 Broadway, New York, which is downtown and convenient to all the subways—drop in and spend a profitable half hour or so prowling about. Material for Church schools there is in abundance, and they have more money raising devices than I thought existed. And some of them are a lot less expensive, more convenient and I should judge more effective than the Pence cans which have been so generally adopted throughout our Church. If you can't visit the place send for their attractive illustrated catalogue and do yourself a favor

\* \* \*

#### **New Rector at Richmond**

The Rev. B. M. Boyd, rector of St. Paul's Church, Winston-Salem, N. C., has resigned to accept a call to the rectorship of Grace and Holy Trinity Church, Richmond, Virginia, effective November 1st.

\* \* \*

#### **Detroit Dean Honored**

The Very Rev. Kirk B. O'Ferrall, dean of St. Paul's Cathedral, Detroit, was honored at a reception held on the evening of September 23 to mark the fifth anniversary of his deanship. Guests included members of the cathedral, choristers, clergy of other denominations, rep-

resentatives of the press and personal friends. Music and refreshments were furnished. The Rev. H. Ralph Higgins, formerly senior curate at the cathedral, and his wife, were also present.

\* \* \*

#### **Florida Chaplain Called to South Carolina**

The Rev. Merritt F. Williams, student chaplain at the University of Florida, Gainesville, will become rector of St. Philip's Parish, Charleston, South Carolina, November 1. Mr. Williams has been ministering to young men of the two Florida dioceses since January, 1933. Through Mr. Williams' efforts, with the support of the Florida congregations, the building used by the chaplain was moved, thus making room for the eventual construction of a new chapel. The old building was extensively renovated and made attractive.

\* \* \*

#### **Religious Education Director**

Mary Griffin Latham, formerly associated with St. James' Church, Birmingham, has taken the position of director of religious education at St. Joseph's Church, Detroit. Miss Latham has been active in religious educational work in Michigan for some years, serving on the faculty

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of the demonstration school of this year's Cranbrook summer conference.

\* \* \*

#### St. James Assistant Accepts Call

The Rev. James V. Knapp, assistant to the Rev. H. W. B. Donegan, at St. James' Church, New York, has accepted a call to be rector of All Saints Church, Harrison, N. Y. Mr. Knapp is a graduate of the Episcopal Theological School, Cambridge.

\* \* \*

#### Priest Trained as Kidnapper

Clergymen of the district of Spokane are chuckling over the discomfiture of federal agents who trailed the Rev. Joseph C. Settle, rector of St. Paul's Church, Walla Walla, Washington, all the way across the country recently under the impression that he was Mahan, the kidnapper of the Weyerhaeuser child at Tacoma last spring. Mr. Settle, who is a popular preacher at the Washington state penitentiary at Walla Walla, was received by the inmates with a standing acclamation upon his last visit to the institution.

\* \* \*

#### Archbishop of York for Peace Enforcement

The Archbishop of York, in a recent radio address on the Ethiopian conflict, gave his views on action which might be taken in accordance with the Christian view. He strongly denounced war, but declared that until Christian principles are universally accepted there is a necessity for the enforcement of law. On this basis, he felt, it would not be contrary to Christianity for nations to act to enforce law in whatever

ways necessary. Such action, provided the nations acted jointly, would not be war but police action. It would be a war not for conquest, but for the purpose of forcing warlike nations to desist. Such action can be taken by means of military force or economic pressure, he said.

\* \* \*

#### Spokane Fall Meeting Held

Led by Bishop Edward M. Cross and the Ven. W. R. H. Hodgkin, archdeacon of the diocese of California, the annual fall clergy conference of the district of Spokane, Washington, dealt with the Forward Movement. The conference was held last month at the Cathedral of St. John the Evangelist, in Spokane.

\* \* \*

#### Indianapolis Clergy Meet

Opening with a charge by Bishop M. Francis, the annual autumn conference of the clergy of the diocese of Indianapolis was held at the Indianapolis cathedral September 17 and 18. Conferences on the Forward Movement and the every-member canvass were held, a plan of operations presented by the Rev. J. G. Moore, director of the field department, being adopted by the clergy. Bishop Francis commemorated the 36th anniversary of his consecration on September 21st.

\* \* \*

#### Convocation Discusses Forward Movement

Canon Gilbert P. Symons, associate member of the Forward Movement Commission, led a round-table discussion on the movement at the 112th semi-annual meeting of the

Kanawha Convocation, held last month at Logan, in the diocese of West Virginia. The discussion revolved about the theme: "Thy Kingdom Come..Here", which included private meditation, prayer, personal religion, Bible and other reading. Twenty clergymen attended. The Rev. H. Carlton Fox, rector of Mc-

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Dowell Parish, Welch, succeeded the Rev. Frank T. Cady, Point Pleasant, as dean of the convocation.

\* \* \*

#### Living Church Managing

##### Editor Resigns

The Rev. Smythe H. Lindsay has resigned as managing editor of *The Living Church* and as rector of St. Mark's Church, South Milwaukee, Wisconsin, to accept a position on the staff of the Forward Movement Commission, effective October 1st.

\* \* \*

#### Long Island Church Dedicated

Bishop Ernest M. Stires of Long Island recently dedicated the new building of St. James Church at Long Beach, N. Y. Long Beach is a well known summer resort on the south shore of Long Island. Organized in 1926, the congregation began work on its own building in the spring of last year. In addition to the church there is a social hall and extensive equipment. The Rev. George Wellman Parsons has been priest-in-charge of the church since 1932.

\* \* \*

#### Colored Work

##### Conference Held

The Rev. Shelton H. Bishop, of New York, and the Rev. P. G. Moore-Brown, of Providence, are among the leaders of the eleventh provincial conference of church workers among colored people, being held October 1, 2, 3 and 4 at St. Augustine's Church, Atlantic City, N. J. The conference, which is for the first and second provinces, is the guest of St. Augustine's parish, of which the Rev. C. Canter-

bury Corbin, vice-president of the conference, is rector. The Rev. George M. Plaskett is president of the conference. All phases of church work are covered by the extensive program, and a day is devoted each to young people and women. Bishop Paul Matthews of New Jersey made an address of welcome on October 1st. The topic for the young people's day is "Christian youth helping to build a new social and economic order", with the Rev. F. R. Myers of New York reading a paper on "The Christian Goal for the Economic Order". The Rev. E. E. Piper, of St. Bartholomew's Church, New York, will participate as a special speaker. The Rev. J. Alvin Russell, principal of St. Paul's Normal and Industrial School, will be among the speakers the last day.

\* \* \*

#### Field Workers in Michigan Confer

Under the direction of the Ven. Leonard P. Hagger, archdeacon of the diocese of Michigan, the annual conference for diocesan women field workers was held at Pine Lake Sep-



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tember 24 to 26. Edward C. Douglas, musical director of St. Andrew's Church, Detroit, gave instructions on the use of voice. In these conferences Mr. Hagger strives to present material which may be assimilated by the workers and relayed by them in turn to church school teachers.

\* \* \*

#### New Treasurer in Harrisburg

Lesley McCreath, secretary of the diocese of Harrisburg, has been elected treasurer of the diocese to fill the vacancy caused by the death of Richard M. H. Wharton. Mr. McCreath resigned as chairman of The Laymen's League of the diocese, and William S. Johnson of St. Stephen's Cathedral, Harrisburg, was appointed chairman by Bishop Brown.

\* \* \*

#### Dean Wood Speaks to New Group

The Very Rev. George Rogers Wood spoke on October first to a group recently formed in New York for the dissemination of Catholic propaganda. The meeting was held in St. Joseph's Hall of the Church of St. Mary the Virgin, New York, for the purpose of forming a definite organization, with officers, although the group has for some time been active informally and through discussion.

\* \* \*

#### Massachusetts Faiths Join for Peace

Representatives of three faiths took part in a joint conference for world peace last month at Greenfield, Massachusetts, under the auspices of the Franklin County League for Peace Action. Various phases of international relations were dealt with, including Ethiopia and specific situations in Europe. Alden Alley lectured on international affairs. Three faiths were represented in a discussion of "Interfaith Contribu-

tions to World Peace", Prof. Cortland van Winkle of Smith College speaking for Roman Catholics; Rabbi Isaac Klein of Springfield, Mass., for Jews; and the Rev. Gardiner M. Day of Williamstown, Mass., for Protestants.

\* \* \*

#### Church Commemorates 165th Year of Royal Charter

St. Philip's Parish in the Highlands, Garrison, N. Y., of which the Rev. E. Clowes Chorley is rector,

will commemorate the 165th anniversary of the granting of a royal charter at the morning service on October 6. The Rt. Rev. Ernest Milmore Stires, bishop of Long Island, will be the preacher.

\* \* \*

#### Altoona Elects New Archdeacon

Bishop Wyatt Brown of Harrisburg announced at a recent meeting of the executive council of the diocese that the Ven. Franklin T. East-

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### 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. 11, Holy Communion and Sermon. 4, Evening Prayer and Sermon. Weekdays: 7:30, Holy Communion (on Saints' Days, 7:30 and 10). 9:30, Morning Prayer. 5, Evening Prayer (choral). Organ Recital, Saturdays, 4:30.

### Church of St. Mary the Virgin New York

46th St. between 6th and 7th Aves.  
Rev. Granville M. Williams, S.S.J.E.  
Sunday Masses, 7, 8, 9, 10, 11.  
Vespers and Benediction, 8 p. m.  
Week-day Masses, 7, 8 and 9:30.

### Grace Church, New York

Rev. W. Russell Bowie, D.D.  
Broadway at 10th St.  
Sundays: 8 and 11 A. M. and 8 P. M.  
Daily: 12:30 except Mondays and Saturdays.  
Holy Communion, 11:45 A. M. on Thursdays and Holy Days.

### The Heavenly Rest and Beloved Disciple, New York

Rev. Henry Darlington, D.D.  
Fifth Ave. and Ninetieth St.  
Sundays: Holy Communion 8 a. m.  
Sunday School 9:30 a. m.; Morning Service and Sermon 11 a. m.; Musical Vespers 4 p. m.  
Thursdays and Holy Days: Holy Communion at 11 a. m.

### The Incarnation

Madison Avenue and 35th Street  
Rev. George A. Robertshaw  
Minister in Charge  
Sundays: 8, 10, and 11 A.M., 4 P. M.  
Daily: 12:20 to 12:40

### 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.

### 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.  
Thursdays and Holy Days: 12 M.—Holy Communion.

### St. Thomas Church

Fifth Avenue and 53d Street  
New York  
Rev. Roeliff H. Brooks, S.T.D., Rector  
Sunday Services: 8 A. M., 11 A. M., and 4 P. M.  
Daily Services: 8:30 A. M., Holy Communion.  
Noonday Service, 12:05 to 12:35.  
Thursday: 11 A. M., Holy Communion.

### Cathedral of the Incarnation

Garden City, N. Y.  
Arthur B. Kinsolving, 2nd, Dean  
Sunday Services: 7:30 A. M. Holy Communion. 9:30 A. M. Junior Congregation. 9:30 A. M. Church School. 11:00 A. M. Church School. 11:00 A. M. Morning Prayer and Sermon. 4:00 P. M. Evening song and Address.  
Daily Services in the Chapel.

### St. Paul's

Church-in-the-City-of-Albany  
Near the Capitol on Lancaster Street  
8 a. m. Holy Communion.  
9:45 a. m. Church School and Adult Bible Classes.  
11 a. m. Morning Prayer.  
6 p. m. Y. P. F.  
7:30 p. m. Evening Prayer.  
8:30 p. m. Fellowship Hour.  
All Welcome  
Rev. George A. Taylor, Rector.

### 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 A.M. and 5 P.M.  
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  
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ment has resigned as archdeacon of Altoona, and that the clergy of that archdeaconry have elected the Rev. William T. Sherwood, rector of Trinity Church, Tyrone, and St. John's, Huntingdon, to be archdeacon.

\* \* \*

#### Seamen Need Clothes

The Rev. Harold H. Kelley, superintendent of the Seamen's Church Institute of New York, calls attention to the difficulties of seamen at this time of the year. Storms, shipwrecks, and cold winter weather all bring a greater and more urgent need for shoes and warm clothing for the men of the sea. Shipwrecked crews must have clothing and many hundreds of unemployed merchant seamen stranded on shore during the winter must be outfitted with work clothes and warm garments. Shoes, overcoats, sweaters, suits, underwear, and other articles of men's clothing will be very helpful. Contributions may be sent to the social service department of the institute, at 25 South Street, New York. Such assistance will be appreciated.

\* \* \*

#### Providence Organist Honored

Ethel F. Bird, choir director and organist at the Church of the Redeemer, Providence, R. I., has been honored by the Trinity College of Music, London, England, by the award of the degree of associate of the college. Miss Bird is a member of the New England Chapter of the American Guild of Organists. Announcement of the award was made recently by the Rev. Donald J. Campbell, rector of the Church of the Redeemer.

\* \* \*

#### Relief Projects Benefit Chicago Churches

An educational and recreational project involving an expenditure of \$5,000,000 of federal funds will be launched shortly in Chicago. The authorities realize that much of the church recreation and education equipment is not now being used be-

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**October 4, 1935, will be the 400th Anniversary of the first printing of the Bible in English. Celebrations of this significant anniversary will increase interest in books about the Bible as well as in the Bible itself. The following is a list of good books to be read or consulted by students and lovers of the Bible:**

#### The Story of the Bible:

Retold from Genesis to Revelation, In the Light of Present Knowledge, For Both the Young and the Mature, by **Walter Russell Bowie**.

Written to meet the desire of teachers and parents as well as scholars for a story of the Bible told in the light of modern knowledge. 20 beautiful illustrations in color. **\$3.00**

#### Concerning the Bible:

A Brief Sketch of Its Origin, Growth, and Contents, by **Conrad Skinner**.

This compact introduction to the Bible is well suited for use as a textbook in colleges and high schools. **\$1.50**

#### The Bible:

Story and Content, by **Calvin W. Laufer**.

In simple and compelling language, it tells the history, story, and meaning of the Bible in a way especially interesting and significant to younger high-school pupils. **\$1.25**

#### Romances from the Old Testament,

by **Dallas Lore Sharp**.

A poetic retelling of the matchless Old Testament stories. Told in this author's distinctive style, these stories will be thrillingly interesting to boys and girls. **\$1.00**

#### Christ and His Time,

by **Dallas Lore Sharp**.

A beautifully written and reverent book. It is not a children's book, yet boys and girls will love it. **\$2.00**

#### The Book We Love,

by **Charles L. Goodell**.

A master of brevity presents in compact form the history of the sources and the making of our Bible. **\$1.00**

#### Living Bible Stories,

by **William J. May**.

Thirty Bible stories, rewritten in novelized form. They should be added to the library of pastor, teacher, or parent who wants to make the Scripture stories dramatic and real. **\$1.00**

#### The Abingdon Bible Commentary,

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#### The Exhaustive Concordance of the Bible,

by **James Strong**.

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\* \* \*

#### Woman's Auxiliary Officers Elected

The national executive board of the Woman's Auxiliary, in session over the week-end of September 21, elected new officers for the coming year: Mrs. Henry Hill Pierce of New York, chairman; Mrs. Julius E. Kinney of Denver, vice-chairman; Mary L. Pardee of New Haven, Conn., secretary.

#### THE ROMANCE OF THE AMERICAN BIBLE SOCIETY (Continued from page 9)

worker within a year had no Bibles; and when another worker finds a family who for four generations never owned a Bible. These discoveries were made, not on the edge of a primeval forest nor in the neglected interior of a far-away continent, but in our own United States. The fact that half the world lives in Bibleless homes confronts those charged with Bible distribution with a challenge solemnizing as well as romantic.

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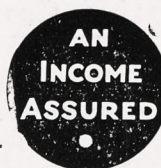
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