

The **WITNESS**

CHICAGO, ILL., OCTOBER 10, 1935

What Is a Parish?

by

GOODRICH R. FENNER

Rector of St. Andrew's, Kansas City

THE whole question of personal evangelism turns on the question, what is the parish? If the answer is that it is a group of needy sinners who must spend all their time in keeping in a state of spiritual repair, nothing more need be said. The parish is a spiritual hospital and its inmates are too infirm to make any effort that takes them beyond the hospital bed of their own souls' welfare. But if the parish is thought of as an outpost of God's Kingdom and membership in it is regarded as being faithful soldiers and servants of Christ Jesus, then the barriers of timidity, conservatism and traditionalism are broken through. It becomes a missionary power.

Message of the Week

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WITNESS GAME

Check the correct answer to each question. The following was submitted by the Rev. H. Ross Greer of Millbrook, N. Y. Make up a game and send it in for publication.

1. The number of Gospels in the New Testament is:

Ten Five Twenty Four Two

2. The epistle or letter to the Christians at Galatia was written by:

Saint Mark Saint Matthew
Saint Paul Saint Stephen
Saint Peter

3. In the creeds, in the phrase "the quick and the dead," quick means:

The Living The active The agile
The part of a finger to which the nail is attached.

4. Which of the following is correct: The Decalogue is:

A polygon of ten angles and ten sides.

A pile of ten logs.

A period of ten years.

The Ten Commandments.

5. "The Servant in the House" a play every Churchman should see or read was written by:

George Bernard Shaw
G. K. Chesterton T. S. Eliot
Charles Rann Kennedy

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THE WITNESS

A National Paper of the Episcopal Church

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Vol. XX. No. 4.

OCTOBER 10, 1935

Five Cents a Copy

THE WITNESS is published weekly by the Episcopal Church Publishing Company, 6140 Cottage Grove Avenue, Chicago, Illinois. The subscription price is \$2.00 a year; in bundles of ten or more for sale at the church, the paper selling at five cents, we bill quarterly at three cents a copy. Entered as Second Class Matter April 3, 1919, at the postoffice at Chicago, Illinois, under act of March 3, 1879.

Circulation Office: 6140 Cottage Grove Avenue, Chicago. Editorial and Advertising Office: Tribune Building, New York City.

NUTURING THE INNER LIFE

By

EDWARD M. CROSS

The Bishop of Spokane

IT IS no exaggeration to say that the tendency of modern life has been to starve men's souls. Interests have been in things, and amounts and accomplishments of a mundane sort. Where people have not been indifferent to religion, for the most part they have patronized it; and that is devastating of everything ideal and spiritual. When one stops to think of those now neglected spiritual practices of days gone by, such as family prayer, private devotions, "grace at meals," and conscientiously attended public worship and the Holy Communion, one cannot wonder that the sense of God has become unreal and faint in present day consciousness. Not deliberately, but quite effectively the doors and windows of our lives have been closed upon God; even to the extent that many have been willing to ask whether there be a God. Such have failed to realize that it is just as possible to starve the soul for lack of God as it is to starve the body for lack of food.

Surely the pendulum is swinging from that materialistic and God-excluding extreme, back to a normal life for man that shall include the fact of his spiritual nature and destiny, his divine childhood and responsibility to God. Without these truths in his life, as practices and experiences, not as theories merely, man is, indeed, a sorry spectacle; as is anything that so perversely denies its true self and thus grotesquely fails to be itself.

Nothing is simpler and clearer than the road to God. It is meant to be so. Often it is missed because of its very obviousness; frequently men turn away from it willfully because there are clear-cut things to be done

and definite prices to be paid. We would speak here briefly of the things to be done and the prices to be paid.

FIRST and foremost the Christian life is an affirmative life. It declares for itself, and others, those truths that are up-building. It gives no place to scepticism and doubt. It abhors negation. It holds no commerce with those who would think and speak of life in the terms of the least and worst rather than the most and the best. It is all but a test of sanity, as well as Christianity, that one shall be on the affirmative side, fighting for the best possible estimate of life and the highest possible promise for it. That is the Christian's attitude. Out of the pull and haul of "yes" and "no" he has definitely and finally chosen the better part. His steps are firmly in the footprints of Him who long since clearly revealed that there is no other way. Accepting Christ as "the Lord of all good life" the disciple adheres to the following Five Great Affirmations:

One: that Christ's revelation of God as our Heavenly Father is true and dependable.

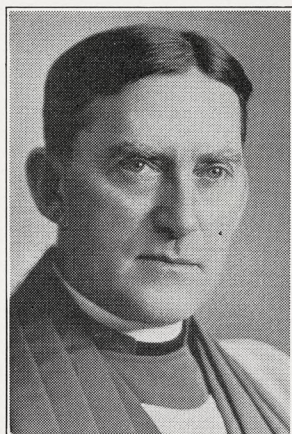
Two: that when we speak of ourselves as the children of God we mean what we say. We are of our Heavenly Father as His children, not as His creatures.

Three: that because we are His children not only is God necessary to us, but we are necessary to Him.

Four: that as the children of God *we ourselves* are His purpose.

Five: that the fulfillment of His purpose, which we are, is not possible without effort on our part to be at one with Him.

All these affirmations, but particularly the fifth, bring us definitely to recognize the imperious need of "nurturing the inner line." Where this is neglected all else fails. Life becomes a living death. A tragic unspeakable negation. A noted writer has recently said "where God is not man is not." That must be obvious to anybody who will stop to think; to look beneath the surface. The unspiritual life is a Desert of Sahara.



BISHOP CROSS

It has not even that which it thinks it has. And all its images of fulfillment apart from God are mirages.

NOW, aside from public worship and the Sacraments, there are a few very simple practices and principles that have to do with the "Nurture of the Inner Life." Let us speak of them.

There are, of course, the daily private devotions. In a very constructive and enlightened sense. Thinking of prayer not as the old, childish "give me. give me," supplicatory thing, but far rather as *an act of communion with God through which we enter into partnership with Him on the pilgrimage of life and in the fulfillment of His purpose.*

There is the Bible reading and prayer of the family group, so tragically needed, and with such incalculable power to bring healing and peace and strength where would otherwise be disruption and frustration.

But beyond these, or, better perhaps, as the very foundation for them there are three steps or principles that are verily bread and meat to the soul of man.

First is the principle of *recognition*. "Signs from heaven" are everywhere. Without us, and within us. To acknowledge the hand of God when we see it; to confess the movement of the spirit of God when we feel it; this is the fundamental, first thing we have to do. For the significance we attach to the events and experiences of life becomes itself the door that opens or closes the whole of life to us. And we ask how else is God to show Himself to us if not in beauty and truth and goodness; strength, courage and fortitude; self-sacrifice; faith, hope and love; joy and thanksgiving? If these are not of God, if they are not verily God Himself, by what perversity of our own divine nature shall we attribute them to any other cause whatsoever?

Quite naturally the ability to recognize or the failure to recognize can become habits. A bad habit is a disease. The failure to recognize, or the perverse refusal to recognize, are common not only in the world without the Church but throughout the vast Christian nominalism within the Church. The result is a malnutrition of the soul. The practice of the "principle of recognition" corrects this. It brings one into one's spiritual heritage.

SECOND, is the principle of *obedience*. No more than St. Paul dare we "be disobedient to the heavenly vision." Every truth arrived at, every beauty seen, every good identified is something about which we must do something. Beauty, truth and goodness; faith, hope and love—manifestations of God—carry to the child of God a clear implication of the *duty of response*. Each such manifestation is as a voice of command direct from God. Failure to obey causes spiritual atrophy. But, obedience, by a discipline of the will, effects the release for use and growth of all the normal attributes of the child of God, lifting him out of the valley of doubt and placing him upon the mountain-top of Transfiguration.

Third, is the principle of *use*. It is, of course, closely related to obedience. But the thought goes beyond

that of obedience. Not to react to God in those terms in which we behold Him manifesting Himself to us is eventually to shut Him out of our lives, and to thwart the fulfillment of His purpose in and through us. It is in this possibility that God's need of us appears.

Using the radio as an illustration, we have the power not only to tune in and receive from Him but—shall we say it so?—to tune up and to give to Him. Just as a child to its parents. Thus ours is the miracle to be able to give as well as to receive. The cultivation of this giving attitude toward God is at once a very uncommon and a very necessary thing. Necessary to God for the fulfillment of Himself and His purpose; necessary to us, lest through the failure to exercise our power of creative giving to God, we soon lose the capacity for effective receiving from Him as well.

The writer believes that in the five great affirmations of the Christian, and in the three principles of recognition, obedience and use will be found a simple and effective plan for "nurturing the inner life."

Rural America

By

BISHOP JOHNSON

TWENTY-FOUR hours brings curious grist to the Episcopal miller. For example, last night I listened to a learned professor analyze the Gospels in such a way as to convey the impression that the authors are a bunch of clever confidence men who put on a lot of fiction in order to save the world. This effort to get rid of the supernatural in religion demands that there was a group of supermen in Jerusalem who combined the qualities of a Shakespeare, a Mussolini and a high powered salesman in order to produce the results achieved by the Apostles. As I listened to the critical dismemberment of the Gospels, it occurred to me that there was something in a rose which was destroyed the minute that you begin to pull it to pieces. A rose is something more than the sum total of its dismembered petals, something that when once taken apart cannot be reassembled. Just as there is something in a human body which is more than the mere assembling of its various parts, man can dismember that which he cannot reproduce.

I do not dispute that there is great value in critical analysis. I do not believe, however, that it is the final word. There are certain spiritual values which cannot be discovered by picking things to pieces.

The next morning, a diocesan secretary for work among the isolated, who ministers to a parish of some seven hundred families living on ranches and in small villages, brought to my desk a number of little essays written by the children of this far-flung Sunday School, ranging in age from seven to fourteen. As I read these little essays, the thought came to me that while these children of the prairies and mountains were deprived of much that other children enjoy, at the same time they had a compensation in that they remained unspoiled by the atmosphere of city life. They are more

like the children of Galilee than they are like modern youth.

Then I reflected upon our Lord's attitude toward children of this same kind. He told the adults of His time that unless they became as little children, they would make no spiritual progress. Again He thanked His Father that He had revealed His truth unto babes, and supplemented that statement by asking if they had not read that out of the mouths of babes and sucklings, praise had been perfected. It is not the child who has a maximum of experience and a maximum of assurance to which He refers. A child at the wheel is not quite the same as one on the back seat. As I read these little essays, I said to myself, "There is a simplicity here which is more akin to the ethos of the Gospels than the product of learned criticism to which I had listened and from which I had profited the night before." There are elemental qualities with great potentialities which we are apt to lose when we substitute for them the wisdom of men.

I am sure that these things (like Higher Criticism), you should have done but not to leave undone the development of these basic virtues. We do not have to lose the enthusiasm of childhood when we put on the higher learning. I have known very learned men who have had the heart of a child and the brain of a savant.

IN ORDER to emphasize what I believe our Lord meant by becoming as children, I am going to give some quotations from these isolated youngsters. Here is one from a ten-year-old: "Our Lord spoke to them in parables so they could understand very easily what He was teaching;" and then he sums up the purpose of certain parables: "The parable of the Sower teaches us to do all the good we can where it will do the most good;" "The parable of the nets teaches us to go out into the world and teach the Gospel to all countries;" "The parable of the laborers teaches us that we must give the best work we can to those we work for." That is what a child of ten could assimilate from our Lord's teaching, something that would be lost in the profundity of the erudite. They could never get it across. Here is one from another ten-year-old: "I like the parable of the tares best, because it tells us that Jesus will separate the good from the bad." There is a world of comfort in that for a lad who has to combat so much that is evil. Another boy of fourteen writes: "The lesson that I thought most interesting was that of the Beloved Disciple at Ephesus. It tells how the dear Lord and St. John blessed the little children." Another boy of eight, living on a ranch, says in concluding his story, "Our Blessed Lord does not want you to wait until you are grown to go to Him, but go to Him now."

One doesn't know what these children will become when they grow up, but now they are natural children who have not been picked green to ripen prematurely and so lose the flavor of ripening in the ground. At least good seed has been sown in fertile soil.

The tragedy of our American life is that there are millions of promising citizens in the small places, which, because of our unhappy divisions, are shepherdless.

"Lift up your eyes and look on the fields, for they are white already to the harvest." I sometimes feel that the Church's greatest opportunity today lies in these fallow reaches if we could find the men who would undertake the task, made so much more feasible by the automobile, and if we could find some men who were reared in the country and who have been prospered in this world's goods, who would dedicate their blessings to those who are their successors.

Why is it that the sowing of seed in fertile ground is overlooked by those who so richly endow higher education and forget the soil from which they emerged?

Rural America today has become sadly pagan, not from choice, but from their inability to maintain any church which appeals to the whole community. The most fertile soil in America for any Lincolns or Papins is to be found in rural regions. I would much rather plant a living tree than to prune one already grown.

It would seem as though there was a field for consecrated wealth in providing the gospel for isolated areas.

Let's Know

By

BISHOP WILSON

SCOTTISH PRAYER BOOK

DURING the reign of the English Queen Elizabeth, Scotland was a storm center due to a mixture of politics and Calvinism. Mary, Queen of Scots, was closely identified with continental Romanism which was a definite peril to the throne of England. Hence English politics was obliged to look without too much disfavor on the contrary efforts of John Knox and his Calvinistic cohorts in their anti-Roman battle. Eventually this attitude proved something of a boomerang when Knox became also a leader of English Puritanism against the Church of England. One of the chief objects of Puritan hatred was the English Prayer Book to which they were bitterly opposed. Knox brought over from Switzerland a Calvinistic book called the "Book of Common Order" which he was successful in establishing in Scotland in place of the Prayer Book.

In 1603 the Scottish king, James I, succeeded Elizabeth on England's throne and, to the disgust of the Puritans, seemed bent on bringing Scotland into line with England religiously. He re-established the Scottish episcopate and insisted on the use of the English Prayer Book in spite of the opposition. An attempt was made to placate the Calvinists with a revised Scottish Book in 1619 which was a cross between the English and Swiss Books but it did not prove at all satisfactory.

Then Charles I became king and William Laud became Archbishop of Canterbury. Laud worked hard on a new Book for Scotland and produced an excellent piece of work but when the attempt was made to introduce it in 1637 the Scots went into riots. In St.

Giles' Cathedral, Edinburgh, a lass named Jennie Geddes gained for herself immortal renown by hurling a copy at the head of the Minister when he began to read from the unwelcome service. This Book was never really used in Scotland but the efforts expended in its preparation were not lost for it played an important part in the revision of the English Book in 1662, in the later Scottish Book, and in the American Book after the Revolutionary War.

In 1688 the Church was disestablished in Scotland and Presbyterianism took its place. After that the Church of Scotland pursued a mixed course, largely using the English Book but at the same time showing a fondness for the Communion Office from the discarded Book of 1637. But in 1908 the preparation of a definitely Scottish Book was again undertaken and went on by degrees until 1925 when work was suspended to await the outcome of the action of Parliament on the revision of the Prayer Book in England. As most of us know Parliament turned thumbs down on the English Book. Whereupon Scotland where the Church was not dependent on any Parliamentary sanction, went on its own way which was confirmed by the Provincial Synod in 1929. As the situation now stands, either the new Scottish Book or the English Book may be used in the Church of Scotland as any congregation may desire. But the new Scottish Book is such an excellent liturgical production that it is quite sure to win its way and become the Prayer Book of the Church in that country. Give it time and the new English Book will no doubt follow a similar course.

Second Thoughts

A place for the opinions of readers. Because of our limited space we reserve the right to abstract communications and to reject those considered unsuitable.

THE REV. ROBERT B. GRIBBON of Trenton, New Jersey, was one of several who did not care for our comments on the Oxford Groups, September 19th issue. He says that the Church spends time, money, energy on all sorts of movements—Bishop's Crusade, Teaching Missions, Presiding Bishop's Nation Wide Endeavor and now the Forward Movement. Yet in spite of these efforts we are in second place among the churches for salaries, choirs, pretty clothes for vestments, lovely windows for our dim eyes, and way down on the list for spreading the Gospel beyond. "Are these not the signs of death rather than life? And then, not only you in THE WITNESS, but not a few of our bishops and self-satisfied rectors who never approach the Almighty without their careful just-not-Oxford accent and impeccable grammar, pour the delicate vessels of their scorn on the Groups movement in England, South Africa, Australia, Canada, Norway, Sweden, Denmark, which had none of the efficient publicity by our multitude of 'movements,' and which has attracted the support of men, business men, statesmen, bishops, scholars, priests, and scores of others, some of whom I have met personally and others are

known the world over by reputation. Because it has been so successful in attracting large numbers, you suddenly discover a 'distrust of mere numbers,' after we all strain madly for years to enlist numbers in our movements and you proudly publish statistics of *how many pamphlets* have been published by the Forward Movement! You suddenly discover a capacity for being shocked and talk about this business of Confession in the Groups, in just the same frame of mind—and often the same words—as my Orangemen friends and kindred in Ulster talk about the Roman Confessional. The hypocrisy, prejudice, gross ignorance of what is happening in the world, self-satisfaction and pride exhibited over this matter are what seem to me more grave and dangerous symptoms in the body of our Church than all the foolishness and error you can dig up about the Groups. Among them, undoubtedly, men are coming to Christ, men are having real spiritual experiences that change their lives and character. There is plenty to criticize no doubt, and I firmly do not advocate our taking up the movement. I do say that we belong not peeking over the wall for sins and errors of others, but down on our knees praying God to forgive our lukewarmness, our hypocrisy, our lack of spiritual fire, and thanking him for every soul everywhere in this wide and various world of mankind who names the Name of Jesus in loyalty and love."

THE REV. C. B. WILMER, one of the leading educators of the province of Sewanee, commends Bishop Johnson's editorial on Theological Students that appeared in the issue of September 19th, and says that he hopes we will keep at it until something definite is done. He then points out that in the Book of Acts the seven deacons were appointed to look after social service, and that they were not "deacons" or "ministers" in our sense of the words. He feels that the procedure followed in the Apostolic Church might well be followed today, with those desiring to enter the ministry put to work helping their fellow men and "then select those who, out of their experience, discover the need of the Gospel. Social service is made *part* of the duty of the deacon in the 'Ordering of Deacons' but in Acts it precedes." Dr. Wilmer also feels that Bishop Johnson exaggerated in his estimate of the training given by our seminaries. "So far as I have any acquaintance with theological seminaries, I think they are guiltless of producing intellectual prodigies who are capable of talking over the heads of people." Theological education, he contends, is not directly related to the practical work of the ministry. We can learn a great deal from medical education where students first get theoretical training which is followed with hospital experience. "Every preacher today of the Kingdom of God knows how incidentally and by what devious paths he can get a living idea into the head of those parsons who have had the traditional and prevailing theological education. The reason is that religion is taught (if at all—sometimes it is only theology) as another study, whereas life should be studied religiously, which would of course include theology."

MR. P. L. SIBOLE of Martinsburg, W. Va., informs us that he subscribed for THE WITNESS for only six weeks in order to read a special series of articles, but now wishes to continue because he finds the paper dealing with current social problems. "The Church can, if it will, lead mankind into a new social order reflecting fully the spirit of Jesus Christ. However today the Church generally preaches Christ and casts its ballot for Mammon."

THE REV. WALTER BENNETT, rector at Lowville, N. Y., thinks that not enough credit is given to the men in small places. "You say, and Bishop Johnson says, and the National Council says, that it is up to the parsons in the parishes. I've taken bundles and had nice little girls and beautifully setup boys, in cassocks you might not like, selling the paper. But the vestrymen passed by quickly, who buy everything and dodged a five cent sale for their souls. . . . Then the Council sends me a fine sheet on the canvass. Do you think I can preach the gospel, comfort the broken-hearted, stir up the lazy and a million other things and put their stuff over too? It cannot be done. The fact is that most parsons are fighting the money barons and the backsliders with all the power they can muster, but they are like an outpost of an army cut off from the main body and just dying for want of help. The parson cannot absorb and pass on all you fellows beller about although he believes in you, is grateful for you and tries to work with you. The matter lies deeper. Discipleship is dead in the mass of our people." He then says that we should have a brightly edited paper in the Church that would be sent to every well-intentioned family in the Church for a year. He also says that there should be more help from the top, and that we should stop throwing everything back on the corporals. "The parsons are more devoted than we dream. Here and there is an adulterer and a thief and a boaster and a lazy cuss, but boy, 'here and there' is good. Most of them are hard working consecrated men, and baying at them for every weakness of the Church is just no good. And please excuse the envelope. I get my envelopes for nifty letters to the President and editors from the unaddressed ones in wedding announcements. Nothing is lost that comes into a parson's house."

THE REV. J. H. CHILLINGTON, rector at Abilene, Texas, meanwhile writes as follows on the subject of getting reading into the hands of parishioners:

"In your drive for new subscriptions to THE WITNESS why not ask rectors to turn the sale of the same over to some young lad in the parish? I have done so here and the youngster that has charge of it has nineteen subscribers and has had them since Lent. He makes two cents a copy but out of his earnings he makes and pays his church school pledge. He delivers the papers in person every Saturday morning. From conversations I have had with my people I know that they are reading it and enjoying it. I feel sure that if we would enlist the aid of our youngsters you wouldn't have much to worry about."

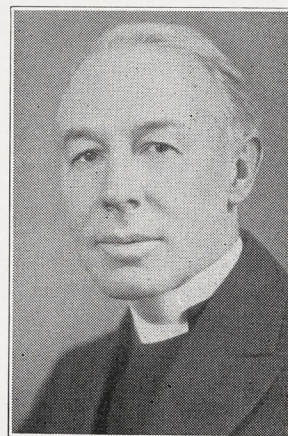
What It Takes

ALTHOUGH the Young Man made no pretense of being religious, drank moderately and gambled mildly, on occasion, nobody thought much of it and the general opinion was that he was a reliable fellow. He certainly was popular. When he was offered a position in the Bank, the selection was thought to be an Excellent One, and his mild dissipations were never spoken of around town. Yet, from that day to this, he has never been known to take a drink or seen to gamble. He reasoned that while, previously, his personal habits had been nobody's business but his own, as a Bank official they became the Public's Business. Drinking or gambling, however moderate, did not fit with the job of handling other people's money. Every situation in Life has its peculiar ethics and calls for a certain amount of self denial. This Young Man "had what it takes."

The Churchmouse, as his name would indicate, likes to go to Church. He enjoys a Good Sermon and beautiful music and the restful, peaceful atmosphere of worship. Sometimes, though, when it comes to the responsibilities and self denials which go with the Religious Life, he wonders if he really has "what it takes."

The Churchmouse.

NEXT WEEK



BISHOP

DAVIS

WHAT ONE DIOCESE IS DOING by BISHOP DAVIS

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JOHN C. BENNETT PENS IMPORTANT SOCIAL THEOLOGY

By GARDINER M. DAY

I believe that *Social Salvation* (Scribners, \$2) by Prof. John C. Bennett is one of the year's most significant religious books. For a long time, in books, magazines, and editorials, thoughtful writers have been informing us of the presence of God in man's solitariness and in the natural universe, but in the commonweal they could discover only moral man struggling in an ocean of immorality. These same writers, and they have been legion, have stressed the increasing impotence of the Church amid the complexity of modern society. For example, President Angell of Yale in his baccalaureate last June emphasized his belief that the ethical behaviour of groups in the present age should be a more serious concern of organized religion than individual behaviour. In his most recent book, *God in These Times*, Dean Van Dusen of Union Seminary declares: "At no time in the past half century has a message from the Church for society's life been as desperately needed as it is today."

In England a host of Christian thinkers such as M. B. Reckitt, W. G. Peck, and C. E. Raven have been trying to evolve an adequate Christian social theology, but in America it could almost be said that since the days of Walter Rauschenbusch no theologian has devoted himself to the task of thinking through a theology capable of guiding Christians in the face of perplexingly complex modern conditions. On specific problems such as the Church and industry or war or race relations tracts and books have been plentiful, but for the larger field of the Church and society the modern minister has found himself depending not a little on Rauschenbusch and the English theologians.

To this vitally needed larger task John Bennett, who is associate professor of theology in the Auburn Theological Seminary, devotes himself in *Social Salvation*, which carries the sub-title, "A Religious Approach to the Problems of Social Change." The burden of the author's message is that social salvation can not be achieved by man's labor alone as the Humanists would have it, nor will it be entirely the work of God as the Barthians would have us believe, but it will be accomplished by the grace of God and the cooperative effort of man. Man cannot achieve salvation alone; but he may misuse his God-given freedom by permitting the existence of conditions which he

MANY THANKS

THE last three weeks have shown a fifty per cent increase in the circulation of THE WITNESS. It has been due to the fine cooperation of the clergy in ordering bundles and in having their parishes canvassed for annual subscriptions. We are most grateful for this help in getting the paper into the hands of the laity of the Church. May the increase continue. THE WITNESS office of course stands ready to give every possible aid to those who wish to make a serious attempt to get a Church paper into the homes—suggested methods, sample copies, reprints of the article setting forth the claims of religious journalism that may be mailed to parishioners, subscription blanks and a liberal commission on subscriptions. A number of parishes are making a drive for subscriptions a part of the Every Member Canvass. Let's make the increase 100% by November first. Will you help?

could change; and thus he may effectively block salvation itself.

Prof. Bennett does not share the disheartening scepticism of many modern thinkers, concerning the Church, but definitely asserts: "The Church can play a very important role in the process of social salvation." He emphasizes, however, that if the Church is to play this role, it is essential for it to develop rapidly a more sensitive social conscience among its members. If it does not prepare itself to fulfill this function, it will inevitably become a support of the present unjust social order, for to choose the middle course of trying "to be neutral between the holders of economic power and those who seek a fundamental transfer of power is to give tacit support to the former. Silence means consent to the status quo."

The author assays the double task of throwing into unmistakably clear light by penetrating critical and realistic analysis some of those most subtle and serious—and the more serious because of their subtlety—fallacies which cut the nerve of Christian thought and action in the social field, and at the same time of indicating with equal clarity and commendable definiteness the general direction in which the next steps must be taken by the Church in dealing with problems of social change. A few of these fallacies are: the common assumption that there is no evil which is not deliberately chosen

(Continued on page 16)

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

It isn't every week that a defense of Catholic practices is issued from the rectory of Christ Church, Poughkeepsie, so when one is called to our attention we consider it news. The wife of the genial Alexander Cummins read a magazine article written anonymously which contended that Roman Catholic priests should be married. She promptly wrote another article presenting the other side of the picture. Being the wife of a rector isn't all it is cracked up to be, according to Mrs. Cummins. "Clerical wives," she says, "must be on constant exhibition. They are always under the watchful and critical eyes of the public. They must say and do nothing, no matter what they feel or what they think, that will offend any one of the dozens or hundreds of men and women who compose their congregation and upon whose fancies and decrees depend peace and purse." Many ministers' wives must do all the cleaning, washing and cooking, she said. They must care for their children, husbands and dependents. Yet people expect them to "appear socially, looking calm and untired, uttering every word carefully, making every move cautiously and thoughtfully, expecting to be queried about their private affairs and church business in ways which no other woman would stand." And all this with "never a word of appreciation or gratitude from their parishioners." All of which lends Mrs. Cummins to raise the question as to whether it might not be better for Protestant ministers to follow the Catholic example and remain celibate.

Probably I am not entitled to an opinion on the matter, since it has been some years since I have been in charge of a congregation. Nevertheless I have been in charge of two—one over a considerable period of time—and I know that in both places my wife and I were treated far better than we gave any reason to be. In both places the parish was composed of ordinary humble families in which the men went to work in the morning with luncheon under arm and the women, when they were not at the church doing jobs to bring a bit of cash into the parish treasury, were quite happy to remain at home doing the family washing, cooking meals and seeing that Willie was washed behind the ears before he went off to school. My wife lived the same life as the women, I lived the same life as the men, and I do not see why either of

us should have expected anything more. We were just people among people, with everybody doing the job at hand the best he knew how and helping the other fellow out of a jam when the opportunity presented itself. If there were watchful and critical eyes upon us we were quite unaware of it. We were happy—and happy, as I look back upon it, because we were living the same simple life as the wholesome people we were there to serve. And I believe that the vast majority of the clergy of our Church, and their wives and families, are happy for just that reason. They haven't got much, most of them. They have to work hard. There are beds to make and floors to scrub and dishes to do and children to keep clean. The going is tough—a lot tougher than their parishioners should allow in many cases, though at that it is probably no tougher than it is for the vast majority of the families in the parish. But tough or not, there is the knowledge that you are of some use to the people around you, and I don't know of any joy quite equal to that.

Perhaps all the pother is due to the fact that Mrs. Cummins is neither the average rector's wife nor the wife of the average rector. *News-Week*, a publication, referring to the article, describes her as the "financially independent daughter of a wealthy Poughkeepsie family who excepts herself from the grief-stricken group of clerical wives. Recently, at their own expense, she and her husband built a \$100,000 parish house. The tall, youngish bobbed-haired writer is a gracious hostess. Cocktail in one hand, cigarette in the other, she's fluent on any subject—from theology down. Christ Church congregation doesn't say 'peep'."

Mind, I haven't any objection to the cocktails, cigarettes or financial independence, though I am not sure I'd care for the discourse on Theology. But I do call attention to the fact that the rector's wife to complain of the cleaning, washing and cooking is one who does none of these things. Her sisters in the main are too busily happy doing their jobs to find the time to grouch about it.

* * *

The Modern Churchmen's Conference

The Rev. C. S. Sturges Ball, professor at Virginia Seminary, has kindly sent us a full report on the Modern Churchmen's Conference that was held in England during August. I'm sorry that lack of space makes it necessary to edit his excellent story, but I will try to give you the main points. The new president, Dean Matthews of St. Paul's, Lon-



BISHOP GAILOR
Died on October Third

don, in his opening address said that the Church must be more than a body seeking truth. She should be at once the home of a maximum of unity with a maximum of diversity. He voiced the fear that the modern drift toward nationalism was likely to bring about an enhanced national ecclesiasticism, fatal to true catholicity. He also intimated that the conflict between the claims of Christ and the new Caesarism might induce the divided forces of Christendom to sink their minor differences and unite to reassert the creed with which the early Church began, "Jesus is Lord."

The Rev. R. D. Richardson, speaking on doctrinal characteristics of the Church of England, refuted the familiar statement that at the time of the Reformation the Church of England merely washed her face. It would be a truer analogy to compare her to an old tree which was vigorously pruned, and also sent forth some new shoots, all of which did not however fully develop. She was fortunate in the fact that the ecclesiastical husbandmen who superintended this process were all men of learning, and that no one man, as in Lutheranism and Calvinism, dominated too much of the work. The whole movement was governed by that practical spirit which sought to provide for the pressing need of the people, namely a Church in which they could unitedly worship.

Professor Norman Sykes of Oxford, speaking on the office and work of a bishop, maintained that

the intensified diocesan oversight today unfitted the modern bishop for participation in questions affecting the Church as a whole, and the nation at large. It was therefore proposed that the Primate should have a Council composed of senior bishops which would correspond in some degree to the Cardinalate which surrounds the Pope. They were to speak with authority for the Church on all matters of vital concern. In the discussion the fear was expressed that this might result in loyalty to a group rather than loyalty to truth. Others felt that the proposed Curia Anglicana should not be limited to bishops but should include deans and canons also. It will be interesting to see what comes of this novel idea.

Professor G. G. Coulton, authority on medievalism and one of the few laymen to have an important place on the program, said there was neither historic nor doctrinal support for the sacerdotalist claims some of the clergy were making for themselves today. Early Christianity was pre-eminently a lay movement and those who officed the Church for many centuries were elected so to do by the laity. It was only when the number of laity became too large that the ministers usurped this privilege.

There were other important and inspiring papers, but this brief report should not close without reporting that Chancellor Bezzant, head of one of the theological colleges of the Church of England, declared that the training of men for the ministry in England is quite inferior to that given by the seminaries in the United States. This is a point of view quite contrary to that presented by Canon Bernard Iddings Bell in a series of articles that appeared in *The Living Church* some months ago. Dr. Bezzant declared that the faculties of the English seminaries are undermanned, that the previous training of the men is very poor and that the time men can afford to spend in training is far too brief. As a result of it all the standard of culture among the newer English clergy is going down.

* * *

Layman Makes Gift to Parish

A resident of California recently went to Mr. Merton A. Albee, chancellor of the diocese of Los Angeles, and asked him about Church institutions he might give money to. Mr. Albee told him of the diocesan institutions and a number of parishes that need cash. "How about your own church at Redondo Beach, haven't you a mortgage on the property?" The answer was yes. In a few days a cashier's check for \$2,500 arrived. The man who made the gift, and apparently plans other

gifts, refused to allow his name to be known . . . wise man.

* * *

DuBose Now Has Many Alumni

The DuBose Training School, Monteagle, Tenn., now has 115 men in Holy Orders, located in sixty dioceses and foreign countries. Plans were made at a recent meeting of the alumni to promote the Mercer P. Logan Memorial Fund. Mercer Logan was the founder and first head of the institution.

* * *

Death Takes

Bishop Gailor

Bishop Gailor of Tennessee, oldest bishop of the Church and one-time Presiding Bishop, died October 3rd at his summer home at Sewanee. He had been bothered with a heart ailment for many years though he always kept on the job. He was one of the most colorful figures, and certainly one of the most influential, in the House of Bishops.

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Called to Parish in Massachusetts

The Rev. P. T. Shultz, Brooklyn rector, has accepted the rectorship of Emmanuel Church, West Roxbury, Mass.

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If You Want Reprints Let Us Know

A number of rectors have requested reprints of the article "Were I a Rector" in order that they may mail them to their parishioners. The article gives reasons why there should be a Church paper in every home. If you care for copies write the New York office, Tribune Building, stating the number desired, and they will be sent, free of charge of course.

* * *

Religious Order Holds Meeting

The Companions of the Holy Saviour, a congregation of clergy and laymen who live under rule, held their annual meeting and retreat in New York, September 23-25. Plans were made to increase the membership.

* * *

Clergy Conference in New York

The annual conference of the clergy of New York is to be held at Lake Mahopac, October 16-17. The leaders are to be Bishop Manning, Bishop Maxon of Tennessee, Dr. John R. Mott, Father Hoffman of the Cowley Fathers, Professor Wilbur Urban of Yale, Dr. William S. Keller of Cincinnati and Bishop Strider of West Virginia.

* * *

Notes from Rhode Island

Bishop Perry was the preacher on October 6th at St. Philip's, Cromp-

ton, marking the 90th anniversary of the parish. . . . The Rev. Donald J. Campbell is to be instituted rector of the Redeemer, Providence, on the 20th, the occasion also marking the 75th anniversary of the parish. . . . The Rev. A. C. Larned has been instituted rector of St. Matthew's, Jamestown. . . . The Rev. Eric Tasman of the national field department is leader of conferences to be held in four centers this month. . . . A conference on religious education was held in Providence October 6-9 with the Rev. D. A. McGregor of the national department as a headliner.

* * *

Bishop Gooden Has Anniversary

Bishop Gooden of Los Angeles celebrated the fifth anniversary of his consecration this summer. He has spent more than thirty years in the diocese and was Bishop Johnson's first candidate for Holy Orders.

* * *

Clergy Conference in Los Angeles

The sixth annual clergy conference of the diocese of Los Angeles is to be held at Hermosa Beach, October 11-16. An Awakened Church is the subject.—A new rectory has been presented to St. Luke's, Monrovia, California. — Rev. Lester Wiley, in charge at Fallbrook, was ordained priest last week.—Alexander Campbell was ordained deacon and has been assigned to St. Matthew's, National Park and St. James, San Diego.—The Rev. F. P. Foote, assistant at All Saints, Pasadena, has become the rector of St. Cross Church, Hermosa Beach.

* * *

Tribute to Bradford Young

The clergy of the diocese of Long Island meeting in conference on October 1st, welcomed home from San Francisco their friend and colleague, the Rev. Bradford Young. Said the unanimous resolution: "His decision and courtesy express our ideal of the Christian ministry which valiance for truth and sincerity of purpose must always command."

* * *

Centennial of Little Falls Church

The centennial of Emanuel Church, Little Falls, N. Y. was celebrated from September 29th to October 6th, with services every day. Among the guest preachers were the Rev. C. E. S. Rasay, the Rev. Frederick Danker of Worcester, Mass, the Rev. Paul S. Olver of Rome, N. Y., the Rev. Walter Bennett of Lowville, N. Y., Bishop Oldham of Albany, Dean Paris of Ontario and Bishop Johnson of Colorado. The rector of the parish, the Rev. Frank L. Titus was instituted on October 5th. And on

October 3rd there was a centennial banquet at which the speaker was the mayor of Watertown, N. Y., the Hon. John B. Harris. A centennial offering was raised during the celebration for the parish house building fund.

* * *

Bishop Keeler is Synod President

Bishop Keeler of Minnesota was elected president of the synod of the province of the Northwest which met at Fargo, N. D., September 24-26, succeeding Bishop Longley who has served for the past six years. The Rev. A. E. Knickerbocker of Minneapolis was elected provincial representative on the National Council to serve for the remainder of this triennium.

* * *

John W. Wood Addresses Auxiliary

Dr. John W. Wood, secretary of the department of foreign missions, addressed the Auxiliary of the diocese of Michigan, meeting on September 30th at St. Thomas', Detroit. Mrs. William Alvord of the International Institute also addressed the women on international relations. There were about 200 present.

* * *

Episcopal Students are Entertained

Two hundred and fifty of the new students of New York State College for Teachers met in the parish house of St. Andrew's Church, Albany, on September 24th. There were addresses by Bishop Oldham, Miss Helen Moreland, dean of women and

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"As meaty as anything I have come upon." *Charles Clayton Morrison*. \$2.50

Social Salvation

by **J. C. Bennett**

"As an analysis of the social situation from a theological point of view it is masterly." *The Christian Century*. \$2.00

The Church

by **William Adams Brown**

"A challenge to both Protestants and Catholics who seek a united Christendom." *Church Management*. \$2.75

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A. R. Brubacher, president of the college. The students are organized in the Canterbury Club under the direction of the rector of St. Andrew's, the Rev. Charles W. Findlay.

* * *

William Norman Guthrie Has a Celebration

The Rev. William Norman Guthrie started his 25th year as rector of St. Mark's-in-the-Bouwerie, New York, on September 29th.

* * *

Rector Studied in England

The Rev. William Way has returned to his parish in Charleston, S. C. after spending the summer in England studying theology at Cambridge University.

* * *

Bloomington Parish Has Anniversaries

When Trinity Church, Bloomington, Indiana, goes in for anniversary celebrations they do it up brown. Last week they started a round of parties to celebrate the 96th of the first Episcopal service in the town; the 64th of the first Episcopal Church; the 45th of the purchase of the church site; the 45th of the consecration of the second church building; the 45th of the first baptism in the second church; the 24th of the

laying of the corner stone of the present church; the 10th of the consecration of the present church, and the 10th of the incumbency of the present rector, the Rev. A. Elliston Cole. Mr. Cole, incidentally, must have been doing a considerable amount of research this summer to dig up all those dates. Bishop Francis was the preacher last Sunday and in the evening there was a dinner at which William L. Bryan, president of Indiana University and Bishop Woodcock of Kentucky were the speakers. Mr. Cole, a graduate of Indiana, does student work at the University in addition to being rector of Trinity.

* * *

New Jersey School Opens

St. John Baptist School, Mendham, New Jersey, opened on September 24th with a good enrollment. Eight of the twelve girls who graduated last year have entered colleges this fall, with six of them having won entrance scholarships.

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Church Home to Move

Christ Church home for girls, institution of the diocese of New Jersey located at South Amboy is to move to new quarters in the country near Helmetta. The move is made

possible through the gift of Mrs. Olivia Herbert of her family home, with ten acres of land surrounding it. She also gives \$12,000 to be used for renovating.

* * *

Clerical Changes in Rhode Island

The Rev. Seelye Bryant, the Advent, Providence, has retired because of illness. The Rev. W. H. B. Allen, St. Peter's, Narragansett, has retired after a rectorship of 36 years. The Rev. James M. Duncan has been transferred from St. Alban's, Centerville, to the Ascension, Auburn, with work also at Norwood.

* * *

Ordination in Newark

Leonard F. Nichols, in charge of the Ascension, Bloomfield, N. J., was ordained deacon by Bishop Washburn of Newark on September 22nd, the sermon being preached by Archdeacon Leslie.

* * *

General Seminary Opens 118th Year

The General Seminary opened last week with 45 new students enrolled, with 30 in the junior class and 15 graduate and transfer students. Miss Mary Brisley, secretary of the Church Mission of Help, is the lecturer this year in pastoral theology.

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Three tutors have resigned and not as yet replaced: the Rev. Charles Fielding, now rector of St. Mary's, Staten Island; the Rev. Jonathan Sherman, now rector of St. Thomas, Farmingdale, Long Island, and the Rev. Robert N. Rodenmayer, now assistant at the Epiphany, New York.

* * *

Launch Drive for Forty Thousand

A campaign for \$40,000 with which to rebuild old St. Luke's on the site of St. Mark's, in the north end of Tacoma, Washington, was launched on September 22nd. Bishop Huston was the preacher and there was a radio address by the ninety-three year old Bishop Wells, former rector. St. Luke's was built in the downtown section fifty-two years ago. In 1926 it merged with Trinity to form Christ Church and a few years later the old church was torn down and the materials purchased by St. Mark's. It is now proposed that a new church be built, with the parish renamed St. Luke's.

* * *

Bishop Hobson to Address Auxiliary

Bishop Hobson of Southern Ohio is to address the synod of the province of Sewanee which is to meet October 15-17 in Lexington, Kentucky. Other speakers are to be Bishop Abbott of Lexington and Bishop Mikell of Atlanta. Bishop Wing of South Florida is to conduct a quiet hour.

* * *

Working Toward World Peace

No question confronting the executive board of the Woman's Auxiliary

at its September meeting was felt to be more urgent than that of methods for working toward world peace. The matter came before the meeting from the committee on Christian citizenship of which Mrs. Edward M. Cross is chairman. After declaring that the Church should oppose participation in international conflict they went on to declare that we should do everything "in our power to strengthen ourselves to be true to our convictions and avoid succumbing to propaganda and emotional appeal." Study of the whole question was recommended, and the women of the Church were urged to spend time each day praying for peace. A quiet day for prayer is to be held through the Church on Armistice Day.

* * *

Study Dioceses of Illinois

A study of the advisability of a re-alignment of the dioceses in Illinois was launched last week in Chicago when a commission representing the three dioceses, Chicago, Springfield and Quincy, held their first meeting, with Bishop Stewart as chairman. A number of committees were appointed to study various phases of the problem.

* * *

Berkeley Seminary Opens 86th Year

The Berkeley Divinity School, New Haven, Conn., opened its 86th year on September 27th with an enrollment of 28 students, fourteen of whom are in the junior class. This is one of the largest classes of recent years. The English lecturer this year is to be the Rev. G. W. Butter-

worth of Balham Hall, London. At the opening service Dean William P. Ladd said that there was never a time when theological education had been so neglected and discredited, and said that it was the job of a seminary not only to train men in a modern way to be intelligent teach-

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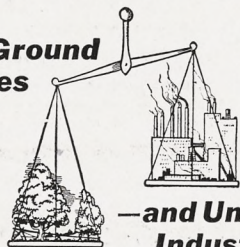
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gist, order a 50-cent bottle from the manufacturer, Chattanooga, Tennessee.)

ers but also to show them how theology may be popularized.

* * *

Bishop Johnson Addresses Methodists

The annual conference of the Methodist Church in the Pittsburgh area was held in Wilkesburg, October 2-7, with the opening address of welcome delivered by the Rev. William Porkess, in the name of the twenty-two churches comprising the Wilkesburg Council. He also introduced Bishop Johnson, editor and Bishop of Colorado, who addressed the conference on the subject of Evangelism. On the second day Bishop Johnson delivered an address on "Ministerial equipment for evangelistic preaching," with a third address on the "Nature of the Message" on Friday.

* * *

Sells Witness for Missions

The Woman's Auxiliary of Alexandria, Va., is selling THE WITNESS each week, with the two cents profit on the sale of each copy going to Missions.

* * *

Clergy Conference in Southwestern Virginia

The Rev. Arthur M. Sherman was the headliner at the clergy conference of Southwestern Virginia, which met in Staunton, September 23-25. He is the executive secretary of the Forward Movement and spoke on that subject. The work of the Laymen's League was presented by Col. E. W. Opie and Bishop Jett outlined various diocesan plans. A few of the brethren have a bit of difficulty in getting into Staunton. It seems that there had been a bank robbery so

that all cars were stopped on the highway and the occupants questioned. Those wearing clericals, it is said, got by very easily but those without were given a rather careful once over.

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Bishop Schmuck in Michigan

Bishop Schmuck of Wyoming is the guest of the diocese of Michigan during October, leading conferences in nine centers on behalf of the every member canvass.

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Detroit Rectors Have Anniversaries

The fifth anniversary of the deanship of Kirk B. O'Ferrall at St. Paul's Cathedral, Detroit, was celebrated on September 23rd. On the 26th the people of St. Matthew's, a parish of Colored people, gave a dinner in honor of the fifteenth anniversary of the rectorship of the Rev. E. W. Daniel.

* * *

Clergy Conference in Connecticut

Bishop Davis of Western New York was the opening speaker at the clergy conference of the diocese of Connecticut, meeting from September 24 to the 26th. He was followed by the Rev. Arthur Kinsolving of Boston, and Bishop Goodwin of Virginia, who spoke on rural work. The final address was by Bishop Budlong who spoke on the pastoral office.

* * *

120 Register at William Smith College

William Smith College for women, affiliated with Hobart College, Geneva, N. Y., has announced that registration for this fall total 120

students. The total is made up of 35 new students and 85 of last year's students returning to complete their education. At the same time Hobart College announced a total enrollment for this year of 296

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students, an increase of one per cent over the total for last year.

* * *

New Rector for New London

The Rev. Frank S. Morehouse has resigned at Shelton, Conn., and accepted the rectorship at St. James, New London.

* * *

Virginia Rector Goes to Georgia

The Rev. Walter W. Clem, rector of St. John's Church at Waynesboro and the Church of the Good Shepherd at Folly Mills, in the diocese of Southwestern Virginia, has accepted a call to the rectorship of St. Paul's Church, Macon, Georgia, effective October 1.

* * *

New Education Secretary in Ohio

The Rev. Paul R. Savanack, rector of St. Luke's and St. Mark's Churches, Cleveland, has been appointed executive secretary of the department of religious education of the diocese of Ohio, succeeding Mrs. Harriet Pearce, who has taken up new work in the east. Mr. Savanack has been for some time chairman of young people's work in the diocese.

* * *

Another Parishioner Enters a Seminary

J. S. Bond Jr., is the fourth young man brought up in the choir of St. John's, Savannah, Ga., to enter the ministry in recent years. He entered the Virginia Seminary this fall, having graduated from Princeton last June.

* * *

First Ordination at Amherst Church

For the first time in its history an ordination took place in Grace Church, Amherst, Mass., when George L. Cadigan was made a deacon last month by Bishop John T. Dallas of New Hampshire. Mr. Cadigan is a brother of the rector, the Rev. Charles H. Cadigan. The Rev. Arthur Lee Kinsolving, a former rector of the church, and now rector of Trinity Church in Boston, preached.

Swedish Judge Expresses Herself

Madam Sonja Branting, judge of the court of domestic relations in Sweden, arrived in New York the other day after attending the International Penal Congress in Germany. No matter how much one may read of conditions in Germany," she declared, "the reality is even worse. I cannot describe to you the repugnance I felt at what I saw and heard at the Congress in Berlin."

She said that not only had decapitation by the broad axe and the use of the pillory been introduced by the Nazis but at the Congress they even defended sterilization as a punishment, not as a preventive measure. Many of the delegates to the Congress, she asserted, were under the constant surveillance of the Gestapo, (German secret police), and many told her that their papers had been searched.

Madam Branting is the daughter

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. 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. Roelif 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
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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* * *

Negro Churchman Speaks in Newark

Lawrence A. Oxley, a Negro Churchman who was brought up spiritually by the late Bishop Brent and the Cowley Fathers, was the speaker on September 22nd at St. Phillip's, Newark, N. J., on changing conditions in Negro life. Mr. Oxley is an investigator of the federal department of labor.

* * *

Hospital Heads to Be Honored

The Rev. Thomas Hyde of Christ Hospital, Jersey City, and the Rev. John G. Martin of St. Barnabas Hospital, Newark, are to be honored at the forthcoming meeting of the American College of Hospital Administrators in St. Louis by being made fellows of the organization.

* * *

Missionary Speaks in Chicago

The Church has made an unquestionable impress on the Orient, declared the Rev. Edmund L. Souder, missionary for twenty years, told a conference of clergy and laity meeting in Chicago on September 27th. He predicted the unification of China and said that as a result Chicago would play a big part in the affairs of nations.

* * *

Bishop Rogers Returns

Bishop Warren Lincoln Rogers of Ohio has returned to his diocese after a visit of several weeks in England. He was accompanied on his trip home by Dean Chester Burge Emerson, of Trinity Cathedral, Cleveland, and the Rev. Harold C. Zeis, of Steubenville, Ohio.

* * *

Diocesan Survey Reported

A complete and accurate report of conditions in the diocese of Kentucky has been completed by a committee appointed at the January 1935 diocesan convention. Bishop Woodcock has called a special diocesan convention to meet on November 14th to take action on the recommendations contained in the survey.

* * *

California Rector Resigns

The Rev. Francis J. F. Bloy has resigned as rector of St. James-by-the-Sea, La Jolla, California, to become rector of St. Paul's Church, Yuma, Arizona. His son, the Rev. Francis E. J. Bloy, for the past two and a half years associate rector at

St. James', has been elected to succeed him.

* * *

Newark School Program Started

The Corner Clinic, a cooperative enterprise to interest clergy, parents, church school officers, and directors of religious education in pooling their knowledge and programs, started on its second season September 30th. The first meeting held at the diocesan house in Orange, dealt with "The Mechanics of the Church School: Awards or Rewards, and Records." Last season the meetings were widely attended, and the following subjects were included: "The Use of the Drama in the Church School", "Teaching the Adolescent", "Newer Methods in the Church School", and others.

* * *

Forward Movement Attracts Attention

The Forward Movement is being watched in other Churches and countries. Requests for the Forward Movement leaflets and booklets have come from the pastor of "The First Church," Belfast, Maine, and from a clergyman in the diocese of Columbia, Canada. In Columbia plans are under way to develop a similar program. A similar plan is also under way in India.

The initial printing of 200,000 copies of the autumn manual is already nearing exhaustion, and an additional order for 50,000 copies has been placed. To date there have been 1,120 orders, totalling 169,363 copies. Appeals for literature show a great demand for material for young people, and the commission is

now working on a young people's program, with a view to meeting the demand for special literature as soon as possible.

* * *

Forward Movement School for Parish

Grace Church, Grand Rapids, Michigan, has made plans for a week's educational institute to study the Forward Movement and its application. This will follow a period of intensive study on the part of all the parish organizations, each of which will develop a plan for going forward. The institute will have

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Mr. Geo. T. B. Davis, of world-wide "Million Testaments" fame, will give, in a series of specially illustrated articles in the TIMES, beginning in October, his personal observations of these miracles this summer.

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afternoon and evening sessions every day, and will be headed by the Rev. Arthur M. Sherman, of the Forward Movement staff. Following the institute a general parish meeting will be held to coordinate the various plans.

JOHN C. BENNETT PENS IMPORTANT SOCIAL THEOLOGY

(Continued from page 8)

by responsible persons and hence cannot be overcome by individual conversion (Oxford Groups analyzed as exhibit A); the belief that the individual can by inner power overcome all possible obstructing social conditions; the idea that a changed system will be sufficient to create a Christian society; the fallacy that scientific knowledge and higher criticism have out-moded Jesus as a guide for the twentieth century; the idea that a man or a Church can be Christian today and avoid compromise; the fallacy of separating the Christ of Faith from the Jesus of History and moulding the former to support an unjust social order; the error of believing that because the Church has not yet evolved an adequate social theology or technique of action, it is therefore impotent to deal with modern social issues; and finally the most insidious fallacy of all that of believing that everything that is, including all social evils, must be willed by God and consequently must be accepted with Christian resignation.

A good example of the cogency and clarity of Prof. Bennett's analysis appears when he indicates that the Church has to reckon not only with the thoroughly bad man of the "Robber Baron" type, but with the extremely good employer who despite his goodness blocks salvation because in his own limited social experience he is "blind to the worst

evils of the system of which he is a moral ornament. Perhaps there is an unexpressed assumption in his own mind that if all employers and business men were as good as he the system would need no change. In any case he throws his support to the side of things as they are. Such a man is a greater obstacle to economic change than the economic buccaneer. His presence within the system and his approval of it create a false confidence in the system and his paternalistic reforms produce in the victims of the system a spirit of complacent dependence. *The most challenging fact of all is that it is*

that kind of man whom the churches have been trying to develop for generations and by whom they are most generously supported."

There is not a Christian alive, in the fullest sense of that word, who has not been wrestling in thought and action with problems so concisely and acutely analyzed by Prof. Bennett. As a result this book will no doubt become for many a welcome aid in clarifying thinking and in determining the direction and limits of Christian action. It ought to be required reading for every theological student for the next several years.

Hymnals and Prayer Books for Thanksgiving and Christmas

With the approach of Thanksgiving and Christmas each parish should make provision for an ample supply of Hymnals and Prayer Books. A gift of a number of copies might be made by some generous parishioner or by groups within the parish.

In the interest of improved congregational singing, the General Convention has urged all churches to place the musical edition of the Hymnal in the hands of the congregation so far as possible.

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