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CHICAGO, ILL., NOVEMBER 21, 1935



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CLERGY NOTES

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WITNESS GAME

Check the correct answer to each question. Play the game at home, in the Church School and at Church meetings. Submit a game yourself and receive a copy of Bishop Johnson's The Personal Christ. The game here presented was submitted by Nancy McKean, Frankford, Philadelphia.

1. Shattuck is a Church School for Boys Girls Colored People Indians
2. The Morehouse Publishing Co. has opened a branch in Philadelphia Atlantic City Miami San Francisco New York
3. The oldest Church book shop in New York is Morehouse Sunday School Commission Church Book Shop Gorhams
4. The Cathedral of St. John the Divine is in Washington New York Albany Buffalo Liverpool
5. The first book of the New Testament is Matthew Luke Mark Revelations Jude
6. The bishop of Pennsylvania is Bishop Cook Bishop Gray Bishop Taft Bishop Johnson Bishop Wilson
7. The first general Convention was held 150 years ago in Philadelphia New York Albany Boston Washington
8. The convention was presided over by Bishop Seabury Bishop Potter Bishop Doane Bishop White

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TRAINING CHILDREN IN CHRISTIAN LIVING

By

HILDA M. SHAUL

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TRAINING children in Christian living, or better, bringing children into Christian life, is an essential part of every forward movement of the Church. It may be that spiritual life is first rekindled among the adults of a parish but it is also true that it may have its primary awakening in the lives of parish children. Boys and girls are enthusiastic. They "see visions." However, in those parishes which enter most whole-heartedly into the present Forward Movement, it is probably true that the impetus to deeper Christian living will come from neither one group nor the other. Rather it will come from a joint venture in discipleship on the part of the entire baptised membership—children and young people and adults—one in which they submit themselves together to the training and discipline of the Church and equally share its life.

Unfortunately parish life in general is not organized for such interchange of thought and action among various ages. Children attend Sunday School at an hour when their parents are not in church. They are present at Children's Eucharists where the recently confirmed receive communion in isolation from the entire membership. They listen to children's sermons. (One wonders why clergymen from time to time do not rather speak directly to children from within the framework of the "adult" sermon.) They usher or run errands at parish events which have been wholly planned by adults. The Sunday School itself offers little opportunity for cooperation among its members. It is divided into departments, subdivided into classes of children of a common age, and divided still further into classes of boys and of girls. When lines are broken by Christmas pageants, assembles, and services, it is the younger members who take a smaller, less significant part.

Even through the department of religious education of the National Council only older youth groups are becoming articulate as members of the Church. With the possible exception of the tests put out by the child study commission, no means of helping younger adolescents and children to express themselves nationally has yet been devised.

In the homes of Churchmen lack of truly corporate Christian living is also evident. All too often parents listen to the prayers of their children rather than pray

with them. They encourage their children to make bold resolutions for improving daily living but seldom tell their children the resolutions they themselves have made. Parents dictate plans for the family rather than take time for family councils and periods of mutual planning. The "common life" is perhaps least in evidence on Sunday mornings when the various ages in the family separate for Church worship and study.

And so it comes to pass in parish and in home that instead of training children to become "members incorporate" we are training them to become "members unassociate."

A PARISH in a large eastern city is attempting to improve this situation by making it possible, here and there through its program, for children of widely different ages and for adults and children to think together upon common problems and to take action together upon common plans. Within the Sunday School the program is unified for a period of six weeks each year when all classes take up the same subject of study—subjects such as The Church and Peace, The Problems of Negroes in our Country, The History of our Parish. Thus for some period of time at least the worship, study, and action of the school is common to all. At other periods classes are encouraged to visit each other and share the work they are accomplishing. One junior class went so far as to make a study of the worship of the primary department, thereby getting into discussions of the meaning of worship. A student council, composed of one representative from each class from the fourth grade up, lays plans for and evaluates much of the life of this school. This past year they have sponsored a "parish meeting" to consider the Sunday School budget for missionary giving; they have planned a Palm Sunday pageant-service; have conducted an afternoon of missionary exhibits and plays; have mimeographed a magazine telling parents of work in the school.

In fact, parents are at least to some extent a part of the school's life. A ninth grade class of girls, who were considering the relation of the Church to unemployment, invited their fathers to attend a class session to help them in their thinking. A group of parents and a group of children of various ages supplemented each other in the preparation of a booklet of prayers to be

used in homes during Lent. Families observed a day of intercession for peace on Armistice Day. In an effort to test the possibilities in discussing, working, and worshipping in family groups, several families worked together in the parish house on a community project for five consecutive Sunday afternoons. At the close of this experiment a twelve-year-old boy wrote, "I like doing things this way. We make better families."

FROM other parishes come reports of like endeavors to "make better families." One church conducts a correspondence course in religious education with parents of Sunday School children. Another divides its Vacation Church School so that boys and girls in a family find themselves in the same group. Still another holds frequent joint meetings of children and parents for discussions of mutual concern.

But as yet in all parishes such attempts at training children in Christian living are fragmentary and isolated experiments. We need to rethink the entire parish program in terms of creating a Church life to which each member of the Church contributes to his full capacity. In so doing, clergymen, vestrymen, members of parish councils,—in fact, members of all organizations,—will do well to ask themselves the following questions:

Is there interchange between parish groups?—the class studying the missionary work of the Church and the Woman's Auxiliary? adults long confirmed and the confirmation class? the building committee and the primary department learning respect for church property?

Are boys and girls helping to plan parish life?—through a student council? a junior vestry? youth representation on the vestry? join committees of children and adults?

Are Church members of all ages entering into fellowship with the past of the Church?—through following the Christian Year? joint Bible reading and study? visiting places of historic interest?

Are members facing today's world realistically, but with infinite hope for its future?—making contacts with unemployed people while studying ways out of unemployment? praying unceasingly for international peace while aware of present international conflicts?

Do persons of all ages find worship the center of their life together?—in the regular services of the Church? Quiet days? Days of Intercession? periods of meditation within the home?

Questions such as these will help the Forward Movement as it points the way to more earnest Christian living,—living in which adults and children share.

PARSON PETERS AND HIS PARISH

By

PHILLIPS S. GILMAN

Rector of St. Mark's, Gastonia, N. C.

PARSON PETERS was in a quandary. His stipend was overdue. Household utilities must be paid for or cut off. Food must be bought economically, for cash. His automobile must continue to run, or parish life would further languish. Of course the Parson had a small reserve fund, a sort of "untouchable" margin of safety which was nevertheless *being* touched with a routine regularity which Mr. and Mrs. Peters never anticipated. Indeed, it was the increasing recurrence of such episodes which particularly bothered these good people, upsetting their financial calculations and sapping the spiritual vitality which the Parson so much desired and needed for his work.

Nor was Parson Peters reassured by the popular conception, variously and often expressed, that even a clergyman was fortunate to be *employed* under prevailing conditions. It all but took his breath away. How fortunate he was none knew better than he. Every day of his ministry he had marvelled and given thanks that God permitted him, with all his human faults and failings, to serve in the holy sanctuary of His House and Kingdom. But he had never thought of himself as *employed*! Rather, he had always felt himself set apart to a sacred and permanent place in the Church's life, believing that so long as he remained faithful to that trust, his support was a part of the inviolate bond between him and his people.

And then, human being that he was, Parson Peters began to feel faint twinges of resentment — "righteous

indignation" perhaps the Scriptures might have called it. For he saw, dimly at first and then more clearly, that his parish was not disparaging *him* but the *Church* of which he was the mouthpiece and minister — the Church which he loved and believed in beyond all else in life, and which he was divinely appointed to lead on to greater honor and victory among men. And it was that Church of which his people were members, — nay, which they were daily and yearly characterizing in their financial as well as spiritual response.

MORE than once during the years of depression and difficulty he had tried to set them an example of sacrifice through the voluntary reduction of his own stipend. But they had answered his economy only with further retrenchment. It had been the same, moreover, throughout the Diocese and General Church: more reduction, more deficit; never a holding of the line by determined corporate endeavor! In consequence, a pathetically skeletonized Budget twenty per cent under-subscribed, and the amount subscribed another twenty per cent underpaid — a total yearly support of the Kingdom of God to the extent of less than three per cent of the total income of its membership! In facts defying imagination Parson Peters knew what this shortage was meaning by way of enforced hardship upon the missionary Clergy and workers of the Church, and by way of handicap to heroic endeavors and the loss of Christian strength and influence everywhere

among those who test the worth of religion by its works. He knew, too, that so little of *added determination per member* would have prevented so much of the stress and sterility of the whole Body of Christ. And the man of God was beset with conflicting emotions of mind and heart as he reviewed the past and contemplated the future.

But Parson Peters was not a pessimist, and so from out the passing gloom of his reflections there came, at length, a ray of light. Had not his people, after all, shown their approval of his leadership with growing evidences of confidence and appreciation? Had they not listened to his teaching with more than average constancy, and sought to focus their eyes upon his vision of parish purpose with generous unanimity? Even in their limited financial provision they had not withheld from the missionary fields of the Church a fair SHARE of support, as so many were selfishly doing. Surely, then, it was neither at the Parson nor his beloved Church that the apparent indifference of Peters' Parish was directed. In ways too convincing for serious doubt or discouragement the majority of members had shown themselves right-minded and true-hearted. But they had *never learned to share with God* the sufficient material requirement of His purpose. They were not MONEY-CONSCIOUS in their sense of Christian responsibility!

WITH this assured conclusion Parson Peters took heart and went to work. He did not ask his people if they believed the Church to be a necessary factor of the world's life. He did not ask them if they wished the Church's ministrations to continue in their own midst for themselves and their children:

its Sacraments to cleanse and renew their lives, its Gospel teaching for their help and encouragement, its personal ministry of comfort and counsel in their distresses and needs, nay, the very fact of the Church's functioning presence and wellbeing as an assuring symbol of GOD WITH THEM and a pledge of the daily victory of life in Christ's name. No, Parson Peters did not ask his people about these things, for he knew that they truly cherished them in their hearts. Only a few had been deliberately unresponsive, and even those, he felt sure, were not conscious charities upon God's bounty and the hardened support of other Churchmen. And so he simply put the bare cost of things which his people, themselves, thought of in their very thought of the Church, into a Budget, and said to them: "*Without this we cannot go on; with it we can exist; beyond it we can adventure with God for growth and progress, for the fuller spiritual satisfaction of all of us, and for the more convincing witness of the Church's true place and value for many who are still outside her membership.*"

The Budget of Peters' Parish was oversubscribed that year for the first time. And it was oversubscribed, not because the Parson's congregation aimed, in an uninspired, dutiful sort of way, at the ominous total of a column of figures, but because, for the first time, they saw their money in terms of a God-given treasure which they loved—in terms of a Christian experience and fellowship which meant more to them than dollars and cents, and which they were happy and thankful to insure through a means so easily at their disposal.

Peters' Parish discovered ITSELF in its REDiscovery of GOD!

TALKING IT OVER

By

WILLIAM B. SPOFFORD

THE PROVINCE OF THE PACIFIC can't quite make up its mind how to feel about the action of the House of Bishops in placing Bishop Fred Bartlett in charge of southern Idaho. The province at their last synod nominated Dean Harry Beal of Los Angeles to be the bishop of Idaho. They did so at the request of the general Church, since the Church finally realized that the home folks know more about the sort of man they need for their bishop than do people thousands of miles away. Having nominated, Churchmen on the Pacific feel that the House of Bishops should have carried out their wishes. Bitter is a strong word so perhaps to say that they are sore about it is putting it too strong, but nevertheless I have talked with many leaders out here who have not pulled their punch in discussing the matter. They are definitely under the impression that the plan of transferring Bishop Bartlett to Idaho was cooked up at the Church Missions House, three thousand miles away, and they are beginning to talk rather heatedly about taxation without representation. At the same time there is general rejoicing in Los Angeles because Harry Beal is to re-

main as their dean. He is, I should say after a week in the city, the most popular clergyman in the diocese so that everyone is delighted to know that he is to remain as the dean of St. Paul's Cathedral, which is the center of Church life in Los Angeles.

The Presiding Bishop is to visit the diocese in a week or so in connection with the fortieth anniversary. Maybe he will be able to make everyone quite happy about this Idaho incident and national Church affairs generally, though if I am any judge of the present temper of Pacific Churchmen he will have to be very eloquent indeed to do it. There is sound reasoning behind many of the proposals that originate with the secretaries at the Church Missions House in New York. I am sure there must have been in the case of Idaho. Just the same people out here are sore about it. First of all they would like to be consulted about matters that vitally concern them; and after being consulted they would like to have their recommendations at least considered. To give the whys and wherefores after it is too late for them to do anything about it will hardly satisfy. All of which is in the nature of a bit of reporting since

I just happen to be on the Pacific Coast at the moment. Things were rigged up at 281 and put over . . . whether true or not that's what most people out here think . . . and they don't like it. It is going to take a lot of pretty speeches to get them smiling again, and that goes for the province generally and not merely for the diocese of Los Angeles.

BENJAMIN DAGWELL AND THEODORE LUDLOW will be real additions to the House of Bishops. The former, soon to be consecrated Bishop of Oregon, has done a top job as dean of the cathedral in Denver. So much so that he was under real pressure from the entire cathedral parish to decline the election and remain as their dean. What's more I have a hunch that he would like to have stayed on that Denver job. He knew what he wanted to do. He also knew what he ought to do. So he is to be consecrated Bishop of Oregon. He will be an efficient and popular bishop, though it is rarely possible to apply both adjectives to the same man. Ted Ludlow is a man who has had wide experience. He has been a missionary in China, the dean of the Cathedral in Topeka, a secretary at the Church Missions House and the rector of a strong eastern parish. He is a man of convictions and courage, particularly on social questions, so that his elevation to the episcopate is going to mean more than a new bishop in the diocese of Newark.

DON'T let anyone tell you that we haven't Fascism in the United States. In the Imperial Valley in southern California men who have sworn to uphold the constitution find the processes of law too slow. Black-jacks, brass-knuckles and various methods of terrorism they frankly declare to be the effective method of dealing with a trying economic situation. And in order that you may know that they do not limit their illegal activities to so-called "agitators" I inform you about an experience that Bishop Gooden of Los Angeles had this summer. He went to the Imperial Valley on an episcopal visitation to confirm a class. He was met at the train by officers of the law, escorted to the office of the district attorney and there questioned ("firmly," he says) as to the purpose of his visit, what he was to say to his Church congregation and all the rest of it. Hitler's mob does this and we write pieces about it for the newspapers and rejoice that we are living in democratic America. Let it happen in California and we talk about a marvelous climate and endless sunshine. But man does not live by sunshine alone as the ballyhoosers of California's charms will eventually discover.

IN MANY PARISHES the church school is no longer thought of as a problem . . . it is recognized as a failure. Having arrived at that conclusion, the Rev. Royal H. Balcom, rector of Trinity Church, Santa Barbara, determined to do something about it. Today the Junior Congregation meets each Sunday in a beautiful new chapel in the parish house at the same hour that their parents are worshipping in the church. There is a half hour service . . . Morning Prayer, Litany or office of Instruction, or the Holy Communion. Primary children then go to classes, but the older ones receive group instruction for twenty minutes, led by some ex-

pert in a particular field of Christian effort, with a closing ten minutes of instruction in the catechism. This is the way Dr. Balcom explains the experiment: "The end of any effort in Christian education ought to be to give youth knowledge and experience in the art of worship. Time, altogether too brief, is often wasted in building up a background of information about Christianity. Knowing about Christ gets us nowhere . . . knowing Him means everything. Modern educators are much more interested in having children do things than they are in having them learn about things. In our Junior Congregation we assume that no child is too young to begin to learn how to worship."

The plan has been in operation now for some months. Results: a large increase in the number of children, and what's more, marked increases in the number of adults attending church. Easy enough to explain of course; the family can now be loaded into the car at quarter of eleven and the whole lot go to church together whereas previously tired papa was a chauffeur for everyone who wanted to go to church from seven in the morning until noon. Being one of the papas who has to catch a train each weekday morning at eight I know how he feels. It is swell to do a bit of loafing one morning in the week and if we are wise we will see that he has the opportunity to do it, at the same time making it possible for him and the kids to go to church without depriving him of half his day.

I'VE BEEN MEETING with groups of clergy all over the country. Generalizations are dangerous but I believe I have sensed a real determination on the part of the clergy to do their part in building a Christian world. Many of them have already paid a considerable price; they expect to pay more. In other words, big shot laymen who are determined to maintain the status quo at any cost (to somebody else) are making a mistake if they think the clergy are going to sell out their Lord and Master for a few pieces of silver. Men at the head of parishes throughout this country are doing their jobs and as a non-parochial parson I simply want to take off my hat and make a very low bow before them. The Church is not the force in society that it should be but after taking a wide swing around the country I am sure that it is no fault of the clergy. They are a lot of hard-working, consecrated and self-sacrificing men, keen and intelligent about this messy world we are living in. Follow their lead, Mr. and Mrs. of the Laity, and I believe in time we will come upon better days.

The Bishops' Assembly

By

BISHOP JOHNSON

IF "SUFFERING long and being kind" is the mark of Christian charity then the House of Bishops is the most distinguished embodiment of this principle in America.

Starting at 7:30 a. m. and continuing until 10:30 p. m. the recent session at Houston was something of an endurance test in which men of the widest diver-

gence of opinion strive to change the attitude of other members who are not impressionable

It is the case of irresistible forces meeting immovable bodies.

One wonders how men who disagree so radically can find one another so agreeable to associate with.

Contrary to public opinion the gathering is not distinguished by decorum nor is it a slave to parliamentary rule.

The Presiding Bishop tries his best to invest the proceedings with dignity, but as he has to deal with seventy or eighty national chairmen it is not an easy task.

It was not so when I first entered the House in 1917, but since then it is becoming more and more human and less and less conventional.

It is really a delightful atmosphere and there is nothing but kindness and consideration for one another. In fact the matter of personal affection sometimes causes the body to solve its problems in terms of brotherly love, rather than by the enforced rule of majorities.

If the carrying out of a policy involves hardship upon any member, the tendency is to postpone action or to solve the problem in some other way. This does not always make for efficiency but it does create an atmosphere of good will.

This is quite a change from the practices of one hundred years ago when partizanship frequently produced considerable acrimony in the House.

There was a time when no less than three bishops, all of the same theological views were presented for trial by their brother bishops; one was deposed, another suspended and a third escaped censure.

It would be difficult today to get the House to bring charges against a member unless he was a very flagrant offender against faith or morals.

The lion and the lamb get along very well together, although it might be difficult to identify the species to which each member belongs.

At the recent session several resignations were submitted and accepted on the ground of old age or infirmity, although from my standpoint some of the aged are not as old as the report would indicate.

The vital importance of both the Forward Movement and of the Missionary activities of the Church was stressed indicating that a little more loyalty to the whole program of the Church is essential to any radiating power. For clergy and laity to think that they can have prosperous parishes in a bankrupt church is contrary to fact.

It is only as all cooperate in the Forward Movement and do our share in the program of the Church that we will belong to a going institution. Otherwise we are merely parasites in a brotherhood which others maintain. The ethos of the Episcopal Church depends upon the willingness of the individual to want to do the thing that is expected of him.

To say that we do not believe in missions or in forward movements is to quench the enthusiasm by which the Church becomes effective.

In this cause the bishops are the leaders; the clergy are the line officers; the vestrymen are the non-commissioned officers and the laity are the soldiers.

For any of them to fail is to make it just so much more difficult for the others involved.

Surely each of us wants to be the kind of person who does not wish someone else to carry his burden for him.

The next meeting of the House will be in Chicago in the fall of 1936.

Two men are elected to be bishops in foreign fields: Dean Kroll of Haiti was sent to Liberia and Dr. Reifsuider, formerly suffragan of North Tokyo, was elected to succeed Bishop McKim as Diocesan.

It was thought better to transfer Bishop Bartlett from North Dakota to Idaho to care for urgent problems there than to elect another Missionary Bishop in the Domestic Field, pending the effort to so arrange that field as to require fewer bishops in the administration thereof.

It is hoped that several of the Missionary Districts can be more effectively administered by their recession to the Diocese from which they were taken.

The flow of population to these districts has diminished and they are coming to have the same problems which confront the smaller dioceses.

It is hoped that such a consolidation can be made in the future in several of the states.

There was a feeling of expectancy on the part of the bishops, that we are entering upon great opportunities if we develop the qualities essential to meeting them. After all unless the salt preserve its savor, it is good for nothing and we shall be to blame for our failure to do our share.



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CRITICAL METHOD REVEALS RICHES OF BIBLICAL LORE

By GARDINER M. DAY

One difficulty in the teaching of the Old Testament in Sunday schools in the recent past has been that the child has been presented the history of the Hebrew people relatively unrelated to the other peoples and cultures of the world save for account of direct conflicts with some neighboring nation as Egypt or Babylon. Said child grows up, attends college and elects a course in ancient history. The course opens with the "dawn of consciousness" and introduces him to some of the great early civilizations, as the Egyptian or the Chinese. He soon realizes that while the Hebrew people were important for their moral and literary contribution, nevertheless in art, scientific progress and many other important things they did not amount to much. He begins to wonder if he has not been the victim in his childhood of another form of religious narrowness and in his attempt to gain a larger perspective may go to a rather German extreme, and that without ever having heard of Herr Rosenberg.

In the light of the above, a new study of Israel's cultural and spiritual origins, *The Hebrew Heritage*, which has just been written by Dr. Charles W. Harris, the head of the department of religion and chaplain of Lafayette College, Abingdon \$2.50) ought to fill a very vital need. For Dr. Harris does not begin with Father Abraham or even with the tenants of the garden of Eden, but he begins as the college course would probably begin with the earliest traces of man and carries his story on with a consideration of the nomad, the early semite, the Sumerians, the Babylonians, the Egyptians and then with that background put the Hebrew people in the foreground but in balanced perspective. While the realization that the Hebrews cannot be properly understood as an isolated social group is a significant emphasis of the book, it is by no means the only feature that makes the book valuable. While stressing the important religious and ethical contribution of the Hebrews, Dr. Harris furnishes the reader with a vast fund of knowledge of history and culture based upon the most recent findings of modern historical and literary scholarship and of archaeology. Best of all the book is not written for specialists, but for the layman who wants a background for his Bible reading, for the church school teacher who wants to make her material both vivid and true, and for the hurried minister who wants to secure the essential features in a setting for some Old Testament in-

cident. And last but not least it is interestingly written.

Those who desire to know what modern scholarship is thinking these days will find the Bampton Lectures of 1934 by Robert Henry Lightfoot, professor of exegesis in the University of Oxford, which have appeared under the title, *History and Interpretation in the Gospels*, (Harpers \$3) of great interest. The discussion of the book centers in the gospel of St. Mark, which the author believes has been greatly misinterpreted. Dr. Lightfoot points out that modern scholarship shows that the gospel of St. Mark is a "construction" just as much as the other gospels. St. Mark did not merely narrate the facts of Jesus' life, but he put together his material "in accordance with a definite plan and purpose which is never long forgotten." Dr. Lightfoot's position is that the first three gospels were "provisional and tentative" attempts to interpret the meaning of the Life of Our Lord, that none of the gospel writers were able to reconcile their belief in the person and significance of Jesus with a purely historical presentation of His life, and hence St. John to whom it was given to sum up the work of those who preceded him, has given us the portrait which is the closest likeness to the original Figure. A chapter is devoted to *Formgeschichte*, the name given to a new method of studying the gospels which has arisen in Germany. While this method, which is a way of working back from the earliest gospel through various probable stages of transmission to the actual words and deeds as they were spoken or performed in Palestine, has distinct values, nevertheless Dr. Lightfoot is unwilling to accept it entirely "without much further study." This volume will be welcomed by any readers who are interested in books in this field, but it definitely does not try to appeal to the layman.

Students who wish to delve further into this subject of *Formgeschichte* will find a complete presentation of it by the noted German scholar, Dr. Martin Dibelius, professor of New Testament in Heidelberg, in a volume called *From Tradition to Gospel* which has been translated by Dr. Bertram Woolf, professor of the New Testament in the University of London, and has been recently published by Scribners (\$2.75).

While speaking of New Testament books, let me call attention to the eleventh volume in the Moffatt New Testament Commentary series, *The Epistle of Paul to the Galatians* by Dr. George S. Duncan, professor of Biblical criticism in the University of St. Andrews (Harpers \$3.50).

(Continued on page 14)

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by EDWARD J. MOHR

The Rev. Vedder Van Dyke, rector of St. Paul's Church, Burlington, Vermont, was elected bishop of Vermont at a special diocesan convention held November 12th at Rutland, Vermont. Mr. Van Dyke received 15 of the 29 clerical votes and 68 of 99 lay votes. He has been rector of St. Paul's since 1929, and will succeed the late Bishop Booth. At a previous election the convention chose the Rev. J. Wilson Sutton of Trinity Chapel, New York, who was unable to accept.

* * *

London Canon Urges Peace

The Very Rev. Hugh Richard Lawrie Sheppard, known widely as "Dick" Sheppard, pleaded for a renunciation of war by Americans, in a broadcast from London on November 10. He is a canon of St. Paul's Cathedral in London, and head of an English peace organization. He ridiculed the idea put forth by some that war is necessary to prevent decay of a race or weakening of manhood. "Experience is directly opposed to this shameless assertion," he said. "It is war that wastes a nation's wealth, kills its soul, narrows its sympathy and leaves the puny, deformed and unmanly to breed the next generation."

* * *

Bishop Page Lectures at Seabury-Western

Bishop Herman Page of Michigan is giving a series of lectures on "Reality in Worship" at the Seabury-Western Theological Seminary, Evanston, Ill., from Nov. 20 to 22, inclusive. The clergy in general have been invited to attend.

* * *

Rockefeller to Make Contributions Wider

John D. Rockefeller, who has in the past contributed millions of dollars to the Baptist denomination, has written the Northern Baptist Church that in the future he plans to make donations "to specific projects, chiefly interdenominational or non-denominational in character." "I have long felt," he wrote, "that this denominational emphasis is a divisive force in the progress of organized Christian work and an obstacle to the development of the spirit and life of Christ among men." "I am, therefore," he continues, "seeking to use such influence as I have in emphasizing the basic truths common to all denominations, in lowering denominational barriers and in promoting effective cooperation among Christians of whatever creed." While

he is not opposed to denominations, which afford varied expression of worship, he feels that his next step should be "definitely to support such cooperative movement." He has told the Northern Baptists that he will not hereafter continue his contribution to their unified budget, although he will consider giving support to specific projects.

* * *

Bishop Spencer Conducts Mission

Bishop Robert N. Spencer of West Missouri recently conducted a four day mission at St. John's Church, Springfield, Mo., and also confirmed a class of 24 on the first night, presented by the rector, the Rev. L. R. Anschutz.

* * *

Guest Preacher at Yonkers Church

The Rev. Canon Raymond L. Wolven of the Washington Cathedral was the guest preacher at St. John's Church, Yonkers, New York, Sunday, November 17. In the evening the rector of St. John's, the Rev. Oliver Shaw Newell, conducted a service for the men of the city fire department, of which he is chaplain.

* * *

New York Rector Instituted

The Rev. John Gass was instituted as rector of the Church of the Incarnation, New York, on November 10, by Bishop William T. Manning of New York, who preached. "This parish of the Incarnation has had a long and notable history," Bishop Manning said. "It holds a place of great importance in the life of this city." Mr. Gass, who is the stepson of Bishop Theodore Dubose Bratton of Mississippi, succeeds the late Rev. H. Percy Silver. He is 45 years of age, and comes to New York from the rectorship of St. John's Church, Charleston, W. Va.

* * *

Healing Mission Postponed

The healing mission which was to be held at Holy Trinity Church, Hillside, N. J., from November 18 to 24, has been postponed to November 25 to December 1. It will be conducted by the Rev. R. B. H. Bell, of Black Mountain, N. C.

* * *

Newark Periodical Club Has New Head

The Church Periodical Club in the diocese of Newark is expanding its work under the leadership of its new diocesan director, Mrs. A. B. Quarrier, of Short Hills, N. J. Exhibits have been shown at district meetings and at the diocesan Woman's Auxiliary meetings. Mrs. James Keeley of Ridgewood has spoken of the work as connected with the national Woman's Auxiliary, of which she is

a member. The club sends out many books and magazines to workers in the domestic and foreign fields, who depend upon the cooperation of the C. P. C. to assist their work.

* * *

Maine Rector Suggests

Reading Matter

The Rev. W. Nevin Elliott, rector of Trinity Church, Portland, Maine, in his monthly *Trinity Church Record* severely criticizes certain types of newspapers, especially "the Sunday editions of those sickly yellow rags" owned by the Hearst and Gannett interests. He terms their content as "putridity which is constantly paraded before our eyes as 'news'." To offset this influence he recommends to his people the reading of some good religious paper, and for this purpose THE WITNESS is kept available at the church.

* * *

Bishop Johnson in New York

Bishop Irving Peake Johnson preached on November 10 at the annual bishop's meeting in White Plains, Westchester County, a suburb of New York. In the morning he was the preacher at the Cathedral of St. John the Divine in New York. The Westchester service was held to give the head of the diocese, Bishop Manning, an opportunity to speak to communicants in the county, 3,000 of whom attended. Bishop Johnson is assisting Bishop Matthews of New Jersey this month in episcopal ministrations.

* * *

Canon Bell at Trinity College

The Rev. Canon Bernard Iddings Bell of Providence is scheduled to give a series of four public lectures at Trinity College, Hartford, Connecticut, during the first week in December. The lectures will be on "Sociology: Christian and Secularist." During the following week Canon Bell will be at the University of Vermont and Middlebury College.

* * *

Liverpool Canon in Philadelphia

The Rev. James S. Bezzant, canon residentiary and chancellor of the Liverpool Cathedral, will be the guest of honor and principal speaker at a dinner to be given next Friday, November 22, in the community house of St. Stephen's Church, Philadelphia, by the Evangelical Education Society. Canon Bezzant is one of the foremost scholars of the Church of England, and is the author of the article in the *Encyclopedia Britannica* on the history of the Church of England in the 19th Century. Other speakers will include Bishop William L. Gravatt of West Virginia, honorary president of the society, and Bishop Francis M.

Taitt of Pennsylvania. The Rev. Carl E. Grammer, rector of St. Stephen's and active president of the society, will preside.

* * *

Detroit Church Celebrates

Starting with an anniversary sermon by Bishop Herman Page on November 17 St. Paul's Memorial Church, Detroit, Mich., entered upon a number of events in recognition of its 60 years of service. On November 20th a parish dinner was held, at which the rector, the Rev. James G. Widdifield, was toastmaster. Following the dinner an old time dance was held at which the Ford orchestra played, through the courtesy of Henry Ford and his wife, whose families were closely connected with the parish, and who were at one time members. Mr. Widdifield is celebrating also the tenth anniversary of his rectorship and the 25th year of his ministry.

* * *

West Missouri Cathedral Dedicated

Bishop Alexander Mann of Pittsburgh preached at the dedication service recently in Grace and Holy Trinity Church, Kansas City, Missouri, by which it became cathedral church of the diocese of West Missouri. In connection with the change in the status of the Church a community service was also held, at which Mayor Bryce B. Smith of Kansas City and other civic functionaries participated. The Rev. Claude W. Sprouse is rector of the church.

* * *

Rector Gets the Facts

In a sermon one Sunday the Rev. Harry S. Longley, rector of Christ Church, Corning, N. Y., told his people that two-thirds of the communicants of the parish are now "dead wood." The statement did not go unchallenged, but the priest had the facts to back it up. He had had all those who attended services fill out cards recording their attendance. A count showed that practically all who attended signed. It was found that 325 communicants had attended church at least once during the last two months. Of the 275 adults included in this figure, 145 had attended 4 or more Sundays, and of these 86 attended every Sunday. Those attending 3 Sundays or less numbered 130. These figures, if church attendance be taken as a measure of activity, proved the rector's statement, since there are 1,100 names listed. It was also found from this check that of 84 adults confirmed in 1932, 1933, and 1934 only 24, or less than a third, were at church during the two month period. What persuades Mr.

Longley to believe that the 775 members have not attended church during the last two months is that they have not even been curious enough to come to see him, for he has just begun his work there. However, this does not mean that the names will be taken off the list. Mr. Longley is going to get them back, for they need Christ Church, and Christ Church needs them. This method of ascertaining where the weakness of a parish lies can be put to very good use.

* * *

New Rector and Organ at Williamsport

When the Rev. Ernest E. Piper, who has accepted a unanimous call to become rector of Christ Church, Williamsport, Pa., begins his work there on November 30th he will have the help of a new organ, built and installed there by M. P. Moller of Hagerstown, Maryland. The console of the organ has stop controls with draw knobs and tilting tablets, and is attached. There are 35 ranks of pipes, with more than 2,000 individual pipes, hand made. In fact, practically the entire organ is hand made. A set of chimes of twenty bells constitute an added musical attraction. The case of the organ, made of quartered oak, harmonizes with the general contour and interior scheme of decoration. M. P. Moller, who built their first organ in 1875, have built 408 organs for Episcopal Churches, out of a total of 6,373 for various institutions.

Mr. Piper, the new rector, has a long career behind him, particularly in the field of religious education. He gave up his work in secular education to enter the service of the Church as a layman, working first with the National Council and then as director of the educational work in the diocese of Michigan. After 13 years as a layworker he was ordained in 1933. That year he went to St. Bartholomew's, New York, at the request of the rector, the Rev. Geo. Paull T. Sargent, to build up the educational work there. He has taken a leading part in the Church's program for young people and their organization, and was president of the board of religious education of the diocese of New York and chaplain of the diocesan Young People's Fellowship.

* * *

Southwestern Virginia Department Reorganized

The Rev. Devall L. Gwathmey, chairman of the department of religious education of the diocese of Southwestern Virginia, reported on the new organization of the department at the recent meeting of the executive board of the diocese. New committee chairmen have been ap-

pointed as follows: On work among students in boarding schools and colleges, Rev. John J. Gravatt; on district conferences of Church school teachers, Rev. Richard R. Beasley; on young people's activities, Rev. J. F. W. Feild; on Church drama and pageantry, Mrs. Madeline Bennett of Bristol; on missionary activities, Ann Huddleston of Clifton Forge. Among its activities in the coming year the department plans a survey of Church schools; a bulletin; extension of lending library; link between Church schools and the department of Christian social service; and observance of religious education days by every parish to center interest on this work.

* * *

Connecticut Church Gives Hobby Training

St. James' Church, Danbury, Conn., is this year undertaking a unique week-day program for the boys of the Church school. Urging the desirability of a hobby in every man's life, and the advantage of picking one early in life, groups for stamp collecting, hunting, fishing, photography, leather-working and wood-working have been formed, under the supervision of a competent leader in each field. This plan of developing hobbies among the boys of the parish is one of the chief aims of E. W. Raymond, who is a trained recreational leader and a member of the regular staff of the Danbury parish.

* * *

Matriculation Service at Bexley Hall

Bexley Hall, the divinity school of Kenyon College, Gambier, Ohio, held its ninety-seventh annual matriculation service this month, conducted by Dean Charles E. Bryer. The Bexley Society, the student organization of the Hall, adopted plans at its November meeting for the development of an effective and active alumni association, working through diocesan groups and looking toward an organizational meeting at the General Convention in Cincinnati in 1937. Work was begun also on the formation of a discussion and lecture program for the year with prominent clergymen and laymen as speakers and leaders. Bexley Hall has fifteen students in attendance, representing the dioceses of Ohio, Erie, New York, Nevada, and Michigan.

* * *

Phoenix Youth Assist Movement

The young people of Trinity Cathedral, Phoenix, Arizona, interested themselves in the Forward Movement at a meeting on a recent Sunday evening. The two young people's fellowships of the parish gathered

for supper and were addressed first by Mrs. E. L. Downing, then by Dean Edwin S. Lane, followed by William S. Carson, the director of young people's work at the cathedral, who pointed out specific ways in which they could help the Church and the community. Representatives of the young people also spoke, and the meeting was closed by Archdeacon Jenkins, who has been active in the Forward Movement in Arizona.

* * *

Origin of the Washington Prayer

George Washington's prayer, which has been attacked in the courts by the Freethinkers, was in-

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cluded in "A Prayer Book for Soldiers and Sailors," printed by the Bishop White Prayer Book Society of Philadelphia, in 1917, and was widely used during the world war in both branches of the service. A resident of Georgia and of New York, member of the Georgia Society of Cincinnati, and a ranking Mason, had the prayer engrossed on a large card, framed and presented to St. Paul's Chapel, Trinity Parish, New York, on which the Free-thinkers have concentrated their fire. It was accepted and hung in the Washington pew. The prayer was also used by the Sulgrave Society, which had the care of the ancestral Washington home, Sulgrave Manor. This society presented St. Paul's with several hundred small cards containing the prayer, which were freely given to those who valued them. The woman's committee of the Sulgrave Institute presented a brass tablet with the prayer engraved upon it, which was affixed to the north wall of St. Paul's, over the Washington pew. Later a card was printed with a portrait of Washington in his pew at St. Paul's, the prayer, and a brief guide of the edifice and the churchyard. The reference to the source of the prayer was given, namely, "Circular Letter Addressed to the Governors of all the States on Disbanding the Army," dated "Headquarters, Newburg, 8 June, 1783." This letter is found in all comprehensive collections of the writings of Washington. In the prayer the passage from the letter has been put in direct address, and the invocation and ascription added to cast it into prayer-form. That is, where Washington wrote "We make our earnest prayer that God will keep the United States in His holy protection," etc., this indirect address has been made direct: "We make our earnest prayer that Thou wilt keep the United States," etc. Otherwise there is no change.

* * *

Mobile Rector Gives Bible Study

The Rev. R. A. Kirchhoffer, rector of Christ Church, Mobile, Ala., is conducting a Bible study class each Friday morning. The study is a general course on the Bible, designed to help the parishioners to a clearer understanding and a more intelligent use of the Bible. The class is followed by a Communion service.

* * *

Seventy Years in California

With seventy years behind it, the Church of St. Matthew at San Mateo, in the diocese of California, marked an anniversary last month with a program worthy of the event.

Seventy years is no wink in that region. The celebration included a dinner, at which Archdeacon Hodgkin, Dean Henry W. Shires of the Church Divinity School of the Pacific, and the mayor of San Mateo spoke; an historical exhibit; an anniversary service at which the present rector, the Rev. Lindley H. Miller preached and a tea at which gowns of the different periods of the parish's history were shown. San Mateo was but a small town of a score of families when five men met to form the parish in 1865. The next year the first Episcopal stone church in California was built there. Bishop Edward L. Parsons, now the head of

the diocese, was rector of the church from 1900 to 1904.

* * *

Parish Clears Debt in One Stroke

St. Paul's Church, Kittanning, Pa., achieved success in a recent effort to clear its debt. The parish has for some years had a total debt of \$6,662.50, represented largely by a note for \$4,660.50. It was decided to pay the latter from funds raised over the last few months by pledges and gifts, and pence can offerings. When the total was presented it was found that enough was raised not only to cover the note but the total debt of over \$6,000.

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.

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This achievement is remarkable especially because Kittanning is a community of only 7,100, and the parish has only about 200 active communicants. The work is under the leadership of the Rev. Louis L. Perkins, the rector.

* * *

Parish Holds Three Day Conference

The Very Rev. J. McNeal Wheatley, rector of Trinity Church, Fort Wayne, Indiana, directed a very successful three day conference in his parish in October. The conference was largely devoted to the objective of bringing the work of the Forward Movement to the attention of all parishioners. The program was sent to all interested, and was opened by a fully attended dinner at which the Rev. Arthur M. Sherman of the Forward Movement staff, who described the work of the movement as largely remedial as far as adults are concerned, bringing them back to the Church. As to children, Mr. Sherman pointed out that 11 million of them receive no religious education at all. He related this to the fact that the average age of criminals has fallen from 31 years to 19 years. Following the dinner those attending the conference were divided into four groups: the church school teachers, addressed by Vera C. Gardner, director of religious education in the diocese of Chicago; the young people's group, addressed by the Rev. John B. Hubbard, rector, St. Mary's Church, Park Ridge, Ill.; the men, addressed by the Rev. John S. Higgins, rector, Church of the Advent, Chicago; and the women, addressed by Mr. Sherman. These group conferences were continued the following morning, and were followed in the afternoon by a luncheon meeting at which Mr. Hubbard spoke on the means by which

religious teachings may be made practical. Then the next day, Sunday, there was a corporate communion for the entire parish, and a sermon by Mr. Sherman. This thorough and inclusive program was felt to have been effective in stimulating work and activity in the parish.

* * *

New Jersey Mission Field Active

The mission field in Warren County, in the diocese of Newark, is making progress in its work and plant. The vestry of St. Luke's, Phillipsburg, has signed a contract for the erection of a new church building on a lot owned by the parish in Hillcrest, a new development in the northern section of the city. The vestry of Zion Church, Belvidere, has contracted for the excavation of the basement under the church, which will be equipped as a parish room and kitchen. The first Sunday school in twenty years has been started there with an enrollment of 20. In Delaware, the steeple and exterior of St. James Church is undergoing repairs. Repairs are likewise planned for St. Luke's at Hope, one of the oldest church buildings in the diocese. St. Peter's, Washington, has nearly completed repair and renovation of its parish house. Community Church at Springtown, at the extreme southern end of the county, has been taken into the Warren County field, and a Sunday school with an enrollment of 35 has been opened. Ten junior and senior clubs have been organized throughout the field among the young people. This

mission field will receive the 1936 Advent offering of the church schools in the diocese of Newark. The work is in charge of the Rev.

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* * *

Old New York Church Active

The people of All Saints' Church on the lower east side of New York celebrated their patronal festival with great enthusiasm. A large congregation participated in the vespers of All Saints and in the parish party that followed. Outstanding features of the program were the Negro spirituals sung by the woman's guild under the direction of a musician from the Henry Street Settlement, and the Russian Folk dancing in gay costumes, done by girls of the parish, under the direction of Mrs. Krassnoumoff, wife of the priest of the Russian Orthodox congregation which worship at All Saints. The people of All Saints' presented the Rev. George W. Knight, rector of the parish, with a pyx in commemoration of his ordination and the second anniversary of his coming to the parish. All Saints' Day mass was attended by 135 persons in a parish that reports 154 Communicants. All Saints' Parish is not just a monument to the days of Henry Street's grandeur. It is redolent with memories of the past but very busy with the job of serving some 15 or 20 nationalities within its borders. A newly organized Sunday school, the first in 20 years, is growing every week with the assistance of faithful volunteers from other parts of the city.

* * *

Self-Supporting Missionary for India

The Episcopal Church unexpectedly has a fine new missionary in India. Brinkley Snowden of Knoxville, Tenn., a young graduate of the University of Tennessee who has specialized in agriculture, has wanted for some time to work in India, and the Bishop of Dornakal has wanted him to come. The national council has had no possible funds for his appointment, but Mr. Snowden is both able and willing to finance himself so the council, on the recommendation of the foreign missions department, gave him an official appointment. Mr. Snowden was presented to the council at its September meeting and expressed his keen appreciation of the appointment which enabled him to go out as a representative of his Church.

* * *

Mid-West Province to Have Paper

"Flashes in Religious Education" is the name of the paper to be issued by the religious education department of the province of the mid-west. The Very Rev. Victor Hoag

of Eau Claire, Wisconsin, is chairman of the provincial committee appointed to produce this new publication, which is to be printed according to Church seasons. The publication is to be printed in "flash card" form, each issue consisting of 20 or more light 3 x 5 cards exactly like those used in library filing; the idea being to encourage the clergy and leaders in religious education to file the cards for future use if the information they contain is not immediately helpful. The cards will contain findings in religious education for use in Church school and religious educational training, and will consist of six departments: Church school, pre-



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school, teacher training, young people, college work, and boys' work. The members of the committee responsible for the flash cards are as follows: church school, Rev. Paul

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Savanack of Cleveland, Ohio, executive secretary of religious education of the diocese of Ohio; pre-school, Elizabeth S. Thomas, director of religious education in the diocese of Michigan; teacher training, Vera Gardner, director of religious education in the diocese of Chicago; young people, Rev. Charles B. Hubbard of Park Ridge, Illinois, member of the provincial young people's department and the provincial department of religious education; college work, Rev. Alden D. Kelley, in charge of student work at the university of Madison, Wisconsin; boys' work, Rev. Harry L. Nicholson of Niles, Michigan. The committee was appointed at the meeting of the provincial synod held in Rock Island, Illinois, last month.

* * *

League Against War Issues Congress Call

A call urging the American people in the name of peace and freedom to make plans for action in the present world crisis has just been issued by the American League Against War and Fascism in preparation for its nation-wide congress, which will assemble in Cleveland, Ohio on January 3, 4, and 5, 1936. "There is only one way for American people to escape fascism and avoid war," the call reads. "All who desire peace and freedom must unite in time to defeat their enemies." The call requests the election of delegates to the Cleveland congress from varied groups, including trade unions, farmers, churches, professional workers, Negroes, women, youth, veterans, progressives, liberals, etc. It is also announced that the congress will draw representatives from practically every state in the Union, and delegations are expected from France, Cuba, Mexico and Canada. Among the signers of the call were Dr. George A. Coe, Prof. George S. Counts, Prof. Margaret Forsyth, Rabbi Edward L. Israel, Rev. Herbert King, Rev. J. A. Martin, Rev. R. Lester Mondale, Rev. A. Clayton Powell, Jr., and the Rev. Harry F. Ward.

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CRITICAL METHOD REVEALS RICHES OF BIBLE

(Continued from page 8)

These Moffatt commentaries differ from the old style commentaries in that they do not print the verses in the upper portion of each page with the commentary below, so that it looks to the uninitiated as if the author had a passion for foot-notes, but the book is a running commentary with the chapter and verse indicated in the margin. The commentary is on the Moffatt translation and is written for the Greekless student. The author states in his preface that his only claim to originality is that his commentary is the first of its size and scope to be based on the hypothesis that this epistle was penned before the Apostolic council described in the fifteenth chapter of the Acts, thus making it the earliest of St. Paul's extant letters.

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Rev. G. P. T. Sargent, D.D., Rector

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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

8 A.M.—Holy Communion.
9:30 A.M.—Children's Service and Church School.
11 A.M.—Morning Prayer and Sermon.
8 P.M.—Choral Evensong and Sermon.
Thursday and Holy Days: 12 M. Holy Communion.

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Noonday Service, 12:05 to 12:35.
Thursday: 11 A. M., Holy Communion.

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Holy Days and Wednesdays, 11:00 a. m.
Holy Communion.

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Rev. Arthur R. McKinstry, Rector

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11:00 A.M.—Morning Prayer and Sermon.
7:30 P.M.—Evening Service.
10:00 A.M.—Holy Communion on Fridays.

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All Angels

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