

The **WITNESS**

CHICAGO, ILL., MARCH 26, 1936



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CLERGY NOTES

DIXON, J. J., formerly of Chippewa Falls, Wisconsin, has accepted St. Mark's, Hood River, Oregon, and began his work there March first.

JOHNSON, SHERMAN E., of Trinity Church, Belvidere, Illinois, and tutor at Seabury-Western Seminary, was awarded the degree of doctor of philosophy at the University of Chicago on March 17th.

NICHOLS, LEONARD F., is to be ordained priest today, March 26, at the Ascension, Bloomfield, N. J., where he is in charge.

ZUVER, DUDLEY D., is to be the assistant at St. Paul's, Jersey City, commencing April 1st.

SECOND THOUGHTS

JOHN M. GILBERT, associate minister, Christ Church Cathedral, Hartford, Conn.: How much will we spend on Easter flowers for our altars? If five dollars, or even less, were taken from that fund in each of our many churches think what it would aggregate. Can we imagine our Lord saying, "By all means have the flowers, and let the sick children who need hospital care, but whom we can't see, get on as best they can." Many flowers are memorials. Memorials of a selfish life or a generous one? If a generous one why not let the memorial reach out to carry the touch of that life where there is need. How much will be spent on programs for our Easter services? "But so many people can't find their places." Isn't it better to let a few people fumble through the details of an Easter service here in order that the joy of Easter may reach more who need it? There are other ways, too, in which we might turn some parish expenses into more far-reaching channels.

W. H. K. PENDLETON, rector of the Advent, Spartanburg, S. C., in writing about the need for \$127,100 to maintain existing missionary work, likes Bishop Gooden's idea of each communicant sending in one dollar toward the deficit.

"But I have a suggestion which, I believe, will yield good results, and will be educative in its method of application. I suggest that the proper authorities in each church take up seriously the effort to raise, through the church and the church school, a great Lenten and Easter Offering; and that a portion of this offering be designated as a "special" for meeting this estimated deficit of \$127,100. If this matter can be steadily brought before the congregations and church schools, it would furnish a fine opportunity for disseminating information with regard to the work of the Church, and would doubtless enlist the enthusiastic support of very many in schools and congregations when this very definite object is placed before them. I believe, with Bishop Cook, that all that is needed is for our people to know the facts. The difficulty in this time of pressure and anxiety is to get the information over to the members of the Church, and have it really assimilated and absorbed. It seems to me that the schools especially would offer a fine opportunity for the presentation of this information, and that good results would undoubtedly follow at Easter."

JOHN H. KEENE, rector of St. Thomas's, Newark, N. J., writes for information about lotteries. He says that he has received a letter, as doubtless have other clergymen, from the Association for Legalizing American Lotteries, urging membership with the promise of cash prizes. He asks if this is some new kind of racket. He likewise wants to know if it is true, as the letter states, that various charity organizations receive benefits from the Association.

Managing Editor's Note: It is our understanding that the Association is operating legally; that by making it a "contest" (guessing picture titles, etc.) they are within the law. It also seems to be operated for the personal enrichment of those conducting the enterprise. Our inquiry brings the information that one of our Church hospitals in New York received a gift of \$2,000 from the Association, though an officer of the institution indicates in his letter that the check may be returned after they have investigated the source of the gift.

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PARTNERSHIP

By BISHOP JOHNSON

WE HAVE gone from ship to ship on our trip around the world. And in spite of appearances the world is round and not flat. It was very hard to convince people that the world is round, because it looks flat to the limited vision of human eyes. But because it was round and not flat, men have encircled the globe. The circle is the symbol of eternity. The spiritual world is eternal although to the eye of man it is a flat trail from the cradle to the grave which is the end. The contrary is true. Man goes from birth to birth, and beyond the second birth there is no place where life stops.

So we have travelled from ship to ship in our cruise around the world. First we embarked on Discipleship, and learned the way and then in Fellowship we found Companionship. And then we were called to Sonship by our common Father Who taught us what is involved in Stewardship. And then, and not until then, we are called to Partnership. To be a partner one ought to grow up with the business and learn all of its implications. Looking at this present world God did not give us a finished product, but He gave us two things, the raw material and mental potentiality.

The world that God gave to primitive man was a wilderness and the cave man was little higher than the animals. The present world of steam and electricity is the joint product of God's gifts and Man's efforts. He called men to be partners in making this present world. That has constituted the great adventure of living. To possess creative energy is man's greatest joy.

But partnership in this enterprise came to man in successive stages. God hid the treasures of chemistry and electricity and gave to man the privilege of discovery. Only as he developed the capacity could man begin to appreciate and appropriate the treasure. Scientific discovery began in faith. The primitive student believed in an ordered universe and therefore endured ridicule and contempt in order to pursue his quest. He believed in the substance of things not seen and he died without receiving the promise. Yet we owe all our modern inventions to his faith and courage.

God called men to be partners in making this world, but he required of them that they should seek that which had not been demonstrated and to believe that which had not been proven.

In the same way God calls us to be partners with Him in making a new world, a new heaven, and a new

earth. Eye hath not seen the beauties of the Kingdom of God, for the "kingdom is within us." When we develop our spiritual capacities we shall then be able to appreciate spiritual realities. Without such discipline the spiritual world is as foolish to the natural man as a museum of art would be to a tribe of apes. The primitive student saw something in nature that gave promise of unbelievable achievements. To our grandfathers it would have been impossible for them to accept the result of electrical science. To them it would have been a miracle that New York could talk to London in a second of time.

In the spiritual world we see just enough of spiritual values to justify our faith that they could be developed into marvellous results. But God doesn't give us the kingdom of Heaven in finished form. He lures us on to seek that which is hidden from the casual and the superficial mind. We bungle it just as the early scientists bungled their work, but we are encouraged to go on because we believe in a purposeful God in an ordered universe, and that if we ask for bread He will not give us a stone.

SO WE are invited to become partners with God in creating a new kingdom into which we must be born again and put on new qualities essential to partnership therein. It is the only process which justifies creation, that men should go from strength to strength as they master each successive stage. We can no more step into the Kingdom of Heaven without discipline than a savage could step into an academy of science without previous training.

It is perfectly true that now we see through a glass darkly but so did the primitive student and his vision, though impaired, was not fruitless. It is this creative energy which is essential to the joy of achievement. We must not merely be willing. We must be eager to accept the price of our development. The scientist who says "how little can I do without losing my reputation?" will never arrive at any goal. The Christian whose whole thought is to evade responsibility will end in losing his capacity. We must choose between our desire to be known as supermen and our yearning to become children of the new Kingdom.

I have never been interested in whether I am descended from an ape but I have always been tremendously intrigued with the query, "What ever induced an ape to become a man?" He was such a fine ape and

he became such a poor man.

So it is with us in our seeking partnership with God. We could be such wonderful mortals, why then become such pathetic partners with God? It is because we believe that God is working His purpose out and that He has invited us to turn our backs upon the jungle and to seek a city whose builder and maker is God.

When a man of the world becomes seventy he has eaten so many meals, dressed and undressed so many times, posed and reposed so often, that it has become boring. He approaches the end of his voyage un-

cheered by faith and hope. He expects his ship to go down with all on board, and never reach port. We do not so interpret God's ways but we believe in the solvency of the firm in which we are partners, and that He never endowed us with the desire for truth, beauty and righteousness in order to frustrate us in our quest. It is because I believe in God the Father Almighty, Maker of Heaven and earth, that I also believe in the Resurrection of the body and life everlasting. For thus, and thus only can there be an adequate purpose for an ordered universe.

THE BRAZILIAN CHURCH

By WILLIAM M. M. THOMAS

The Bishop of Southern Brazil

IN EVERY country there are people without number who have not been able to find rest for their souls in the Church in which they were born, much less in the pagan religion or godless philosophy characteristic of their country's thought.

Whatever may be the cause or causes, throughout Brazil there are thousands who feel such spiritual destitution. One has but to be inspired with love of men and interest in their salvation, to be able to gather about him groups large and small of men and women hungering and thirsting after righteousness. It is by no means easy to give them the truth that will save them or a Gospel of life they will accept or live by. Most of them have become hardened to the things of the spirit. Of the crowds that come to listen, most of them come from curiosity. A small proportion only are actually gathered into the fold.

I am often asked what sort of people our Church ministers to in Brazil. It should minister to all sorts and conditions of men. Does it now? There was old Tia Maria (Aunt Maria) who, though living for many years on alms, left to the Church a small amount, just a few dollars, from her savings to guarantee for herself a decent burial, the rest to be used at the rector's discretion. Tia Maria was a Congo Negress of slave days, but always at church, and never forgot to bring her pennies for the collection nor to say her resounding "Amen" after every prayer. Seized with her little brother while playing on the African sands, she came to Brazil and lived and died consoled and comforted by the Church's rites and ministrations.

In the Southern part of Brazil are many of German descent, no longer able to enjoy the services of the Lutheran Church of their fathers. Born in Brazil and speaking only Portuguese, they find in the Episcopal Church not only a welcome but a home.

Of the native stock, with their Portuguese background and traditions, multitudes are unchurched, either of their own free will or from whatever circumstance. A Church which bases her appeal mainly on traditions, superstitions, rites and ceremonies, while she may hold thousands under the sway of a hierarchy that rules through fear, yet loses other thousands who rebel with a righteous indignation. To the clergy of

the Episcopal Church in Brazil thousands of such have brought their children to be baptized. A smaller number have given themselves again to Christ to fight under His banner. They belong to the working, middle, professional and upper classes, perhaps, numerically, in the order named.

To the thousands of Japanese who have come into Brazil, divorced as they are from all religion, our Church has a peculiar mission. She is given a cordial welcome in all the largest colonies by the leading Japanese, who usually attend our services, thus lending support to our work. This work is almost wholly evangelical, and aims at the conversion of families, beginning with the adults and through them making an appeal to the children.

SCHOOLS exist only as an aid to parochial or diocesan work. Upwards of a thousand children are in our three larger and dozen smaller institutions. Their cost of maintenance is very small. Parochial schools are usually run by catechists or the clergy themselves, and the small fees pay the small expense involved. Our larger schools, the Southern Cross for boys at Porto Alegre, St. Margaret's for girls at Pelotas, and Independence at Bagé for boys and girls would be wholly self-supporting if they had an endowment that would guarantee them each about \$5000 a year. The adequate equipment and support of these schools is one of our greatest problems. Modern methods of instruction demand costly equipment. To obtain government inspection one must first have the required sanitary and laboratory material and installation.

The services of the Episcopal Church in Portuguese were first started in a residence of one Gervasio Sarmiento on one of the business streets of Porto Alegre in 1890. Only last year I took part in the funeral services of Capt. Gervasio Sarmiento in this same house. For many years he had been a faithful member of the Church, vestryman and member of the Council of Advice. A son, Dr. Antero Sarmiento, has taken his father's place on the vestry of Trinity Church.

The handful of mere listeners at the first service has in the course of time grown into Trinity Parish with its more than 300 communicants, self-supporting and

vigorous in the multiple work of its various organizations. In addition there are in Porto Alegre the churches of the Redeemer and Ascension and three mission chapels, the Theological School and the Southern Cross School.

Mission work on the frontier to be alive at all must be active, pioneering, progressive. One must perforce regret the slow advance the Church is making; yet in forty years, a small period in the two milleniums of the Church's history, the small beginning of 1890 has grown into forty or more churches, a hundred or more preaching stations, four thousand or more communicants and upwards of ten thousand adherents.

The Church in Brazil has reached the period of stable growth. It is true that it has depended in large part on the sustaining hand of the Mother-Church. It is gratifying to note that the reduced support of the last four years has not curbed either zeal or advance.

Most of the native clergy are undertaking each year

new work of some kind; small chapels are being built in country missions, and nuclei of congregations established here, there and everywhere.

To the eye that is untrained to missionary values, the worth of a new mission station may seem small indeed and its future precarious. It may be far away, difficult of access and promise nothing at all in money returns; the Easter Mission of Praia Grande, Santa Catharina, for example, takes the Bishop a full week to visit it; but some days spent in the homes of four different families, sharing their meager resources which they convert into loving hospitality, baptizing, confirming and marrying them, convince me at least that my time there is well spent. Services, instructions, sermons, conferences, with the country people of Brazil bring results, for they serve to introduce Christ into the lives of people, to bring men and women, young and old, into the Church where they may know God and serve Him.

MODERN RELIGIOUS EDUCATION

By ELWOOD HAINES

Rector of Christ Church, Glendale, Ohio

THE Church School is sharing with other institutions today the confusion of change. While holding jealously to certain principles, it is gravely troubled with doubts of their ultimate survival. A few brave educators, disturbed by the conditions "on shore" where old-line methods still prevail, are launching forth into an uncharted sea known as the experience-centered curriculum. Many are the hidden shoals on which their frail boats may be broken: the volunteer teacher; vagueness and unreliability regarding proper materials; congregational opposition to apparent outcasting of the sanctity of the Bible. The sea may be the means of reaching a better country. But the educational pioneer is often like a lone Columbus, whose crew implores him to turn back.

At the same time there is a growing dissatisfaction with the old methods. The current loss of confidence in established institutions has caused the Church School to be subjected to a certain amount of scrutiny. People are beginning to wonder whether the lack of necessary moral and religious sanctions today may not be due to faulty religious education. Some amount of patching-up is being done; but, for the most part, people do not welcome an educational departure from entrenched points of view. Such enthusiasm as one generally finds for the new methods is cautious and conditional; it is the product, not of vision but of desperation. Our sympathies are with the pioneer. But we have the right to wonder whether he is certain of his destination. Our sympathies are also with the people remaining on shore who are attempting to repair a worn-out system. In both cases there is likely to be so much vagueness and uncertainty that the layman, whose children are concerned, becomes greatly bewildered. Formerly he was familiar with the things the

Church School was doing. Today he is asked to give his support to something beyond the range of his experience and understanding.

How shall we bring order out of the present chaos? First, it must be broadcasted that we are making a clean break with outlived conceptions of religion, and out-moded forms of educational practice. Seventy-five years ago, a book of children's hymns contained such verses as this:

"There is a dreadful hell
And everlasting pains;
There sinners must with devils dwell
In darkness, fire and chains."

There are Church Schools which are still teaching medieval ideas of sin, suffering, and the vindictiveness of God. They may be doing it unconsciously or unwillingly, by too close an allegiance to ancient liturgical uses, or by the improper use of Bible stories which cannot honestly be reconciled with the new knowledge. Interest is still being captured by schemes of reward and rivalry; discipline is being secured by appeals to the baser impulses; religion is being presented as finally-revealed truth, and religious growth measured by familiarity with Biblical and Churchly facts. Such methods are definitely related to the "rugged individualism" essential to a once-revered capitalistic society. It is a merit system of accumulation—condemned generally today, but still largely practiced in Church Schools. It is high time to scrap all procedures of this kind, and to suffer the consequent loss of results.

AS TEACHERS of children, it must be understood that we are students of the basic nature of religion. Bishop Woods, in *What Is This Christianity?* writes: "It is essence of true religion to surrender to

what meets you in life as being of absolute worth, just as it is essence of idolatry to surrender to anything less than absolute worth." Religious education has been going through an evolutionary process. The Bible, the Church, and the Child have succeeded each other as centers of emphasis. The time has come when the Personality and Will of God as related to our humanity call for first attention. Bible and Church teaching, with all the aids that child psychology can afford must contribute towards the great purpose of directing growing life towards God. This being the case, the religious teacher must have a profound conviction of what is meant by the word "God." Let us march by the premise that He is always and everywhere defined in terms of "absolute worth." Truth, beauty and goodness are the essentially active, creative energies in life. They are the true values. They are of the essence of God.

Are the methods, the environment and the leadership of religious education conforming to these values? The time has come when we must take more earnest account of the Presence of God in daily life. Worthy art speaks with God's voice; but ugliness is an outrage to God. A person who is true to his deepest convictions and cannot be "bought off" is God's own man; but lying propaganda is of the kingdom of evil. Any act of altruism is godlike; but selfishness is the very antithesis of God. War for any cause is wrong because it destroys that which speaks to God in the world. Such an approach would make God more real to children than He is now. It would mean spending more time before the altar; and going from the altar to the city slum—not to see the slum as an inferior atmosphere provocative of pity, or even as a field for service *per se*, but as a violation of the love of God. Service would find its motive in reverence for the sacredness of personality; it would consist in the removal of the factors that damage it. Religious education, if it is to come out of chaos, must show God alive and active in His universe.

Kagawa is right in asserting that a religion of imposing edifices is the soul's cast-off shell. "Under the eaves of the cathedral nestle the slums. Before the Vatican Palace mercenary troops stand guard. Well would it be if the world's churches and temples were razed to the ground. Then possibly we would understand genuine religion. True religion must invade the bedroom, the study, the street, the factory, invention, our outings, our toil, our recreation, our meals, yes, even our sleep."

IT MUST be generally known that we are working towards a program that has direct bearing on the problems of today. Albert Schweitzer is responsible for the statement that religion lost its purity and authority when it joined forces with the spirit of the world in the late war. Now it lifts its voice in protest, but it cannot command. And yet, he reminds us, that the Church has successfully undertaken the great works of reform in the last three centuries. In every period of social change, such as the transition from feudalism to modern capitalism, the Church played a leading

part. Organized religion must recover that lost leadership. The position will not be regained in a day. The issue lies chiefly with the on-coming generation now enrolled in our Church Schools. Religious education will be forced to grapple with things as they are in the economic realm, if it would not renounce reality. Its curricula must be concerned with strikes, and social security, and munitions, and corrupt movies and world courts, quite as much as with the contents of the Bible and the lives of the saints.

The new wine of today is in a state of unusual fermentation. It cannot be forced into the old bottles, nor can those bottles be reconstructed to contain it. To bring order out of chaos in religious education we must be prepared to do many unorthodox things.

It is possible that formal programs, as we now conceive of them, with fixed courses of study for the various age groups, and their supporting stimuli, will need to be abandoned within the next ten or fifteen years. It may be that the Church School, instead of attempting to enroll every available child in a class of some sort, will enroll only such children as are teachable, and for whom there are teachers who are keen to recognize the signs of the times. Such groups would become sound nuclei for a better-ordered world. Courage is needed in these days—and clear thinking. Educational leaders who would bring order out of chaos must climb above the widespread confusion to some mountain-top of consecrated purpose—there to acquire a far look and a fresh perspective before returning to the turmoil below.



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Talking It Over

By

WILLIAM B. SPOFFORD

CHANNING POLLOCK, dramatist and author whose friendship I enjoy, says a number of pungent things in a recent article. We start life, most of us, as idealists but then what Shelley calls "the contagion of the world's slow stain" gets in its work. It comes, says Pollock, of many things, "of self-distrust, or self-satisfaction, or indolence, or weariness, or cynicism, or false values, or lack of cultural interests or of individual standards. But its chief acid is fear. Fear of 'failure', of poverty, of being condemned. America—every nation—needs the man who isn't afraid to fail. America, above all other nations, needs a better understanding of what failure is. Most of us know pretty well by instinct what is best in ourselves. In so far as we turn away from that, through hope of the reward or dread of penalty, we are smeared with the world's stain. Judas, with his thirty pieces of silver, was a failure. Christ, on the cross, was the greatest figure of Time and Eternity." That last statement is all the more interesting when you remember that Pollock is himself a Jew. He has a couple of other sentences in the article that I like. "Men who do not want much cannot be much tempted." "The man most needed in America today is the man not afraid."

WE HAVE BEEN carrying on a business correspondence with Mr. H. V. Allen of a small mid-western parish. It seems that Mr. Allen has been getting thirty copies of THE WITNESS each week for the past year and selling them to parishioners. However he was snow-bound for a whole week not so long ago and could not make his deliveries. He therefore wrote us a very business like letter asking for credit for the unsold copies. We had to tell him that it was quite impossible for us to give credit for unsold copies—to do so would wreck us at the price we were selling the paper. This brought a quick reply in which Mr. Allen stated that paying for those unsold copies would so eat into his profits that he feared it would have a serious effect on the missionary enterprise of the Church, and couldn't we, just this once, and for the sake of missions, allow him a 90c credit for that one week.

THAT RATHER LOOKED like a story so we wrote to Mr. Allen's rector to find out just what it was all about, at the same time informing our customer that he would not be charged for the copies. It now seems that Mr. H. V. Allen is an eleven year old youngster who was assigned the job of selling THE WITNESS in the parish about a year ago. He started with a bundle of ten copies. Each Saturday morning bright and early he gets on his bicycle and delivers his papers to his customers. After a couple of weeks he found that he could sell thirty copies instead of ten. The rector writes, "The experiment has been an interesting one. Harry's father was a bit worried about him. He had pneumonia last winter and was a rather puny boy. And yet on Saturday morning he would

hang around the house reading instead of getting out into the air with his playmates. But he entered into this job with real enthusiasm and pumping that bicycle around the parish has developed a sturdy pair of legs and a deep chest if nothing else. But it has done a lot more. The boy is a real business man. He keeps books; he goes to the postoffice for a money order as soon as he receives your quarterly bill for the papers and sends on the payment promptly. And then each quarter, with a good deal of pride, he presents one-half of his \$7.80 profit for the sale of the papers as an offering for missions. He is quite the hero of the Church school. Then too the fact that thirty families in this parish are regular readers of a Church weekly means that I can now talk of the Church without having the congregation assume that I am talking about St. Peter's parish. They know that the Church is a world-wide institution and the fact that we have contributed more for work outside the parish this year than ever before I attribute largely to the fact that Harry Allen oils up that bicycle every Saturday morning, and gets THE WITNESS into the homes of my people."

ALL OF WHICH reads like a bit of promotion, and I suppose it is. But it is promoting something more than the sales of a Church paper. It is promoting the Church, as this letter well indicates. And I hope that many rectors, in reading it, will round up a youngster and assign him to a similar job. THE WITNESS, in bundles, as you know, costs 3c a copy, payable quarterly. The paper sells at 5c a copy so that ten, twenty or more copies sold each week enables a boy to make a tidy sum during the course of a year. It is good training for the boy. And getting the people to read a Church paper can do real things for a parish. It is quite simple to get under way. Merely send us a postal informing us where to send the bundle and how many copies you wish for a starter and the experiment is under way. Just read this story of Harry V. Allen to a class of boys and see if you do not get volunteers. In a fairly large parish a number of boys might be assigned the task, each one to a zone. In that way a bit of good healthy competition could be added to the picture. There is a form attached, just for your convenience, though a postal card will do as well.

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It is my understanding that they are to cost 3c a copy, payable quarterly, and are to be sold at 5c a copy. Also that the order may be cancelled on a week's notice.

Signed _____

Rector.

BOOKS ON BIBLE MAKE EXCITING LENTEN READING

By GARDINER M. DAY

The story is told that once upon a time after a minister had read one of the Lessons from Moffatt's translation of the Bible, a woman came up to him and said, "I don't see what you use these new fangled translations of the Bible for; if the King James Version was good enough for Saint Paul, it certainly is good enough for me." Despite this woman's opinion there is no question but that magnificent as the King James Version is, it does not readily commend itself to young people brought up in this modern age. Anyone who is preaching today realizes only too keenly the enormous ignorance of the Bible on the part of nearly everybody, except the people very well along in years. Recognizing this fact during the past decade, many scholars, notable among whom have been Goodspeed, Moffatt and Weymouth, have tried to translate the Bible into modern terms in the hope of giving it a wider audience. Surely many of these translations have been of inestimable value both in getting people to read the Bible and also to understand it.

Within the year, the Rev. Walter Russell Bowie retold the story of the Bible in a beautiful book, *The Story of the Bible* (Abingdon, \$3.00) that has been commending itself more and more to both adults and children. Now Harpers publishes a volume entitled, *One Hundred Bible Stories* by Dr. L. S. Albright, (\$2.50). While the title alone might be misleading the sub-title explains: "The Gist of the Old Testament in Continuous Narrative." After a few introductory chapters telling how the Old Testament grew and giving some historical background, Dr. Albright begins with the story of Abraham journeying to Canaan and carries the narrative through the entire Old Testament in a series of one hundred brief, accurate and well told stories, closing with that of Herod the Great. I am convinced that books of this sort have a very real place. What chance does the ordinary laymen have of understanding what the Book of Ezekiel is all about, by simply picking up the King James Version and reading. But let him read the half dozen pages about Ezekiel in Dr. Albright's volume, and I believe he will find himself going back to the original story with renewed interest, renewed understanding and greatly renewed appreciation.

Our Common Loyalty is the title



WALLACE GARDNER
Coadjutor-elect of New Jersey

which the Rev. Philemon Sturges has given to the 43rd volume in the Harpers \$1 Monthly Pulpit Services. Not only those interested and associated with the great Cathedral at Boston will be tremendously pleased with this volume, but the thousands of friends who have learned something of the meaning "Of Our Common Loyalty" through the expression of the loyal friendship of Dean Sturges, will enjoy these beautiful and helpful words from his pen. The volume is particularly appropriate at this time because in addition to the ten sermons which this series customarily carries, Dean Sturges has added some Good Friday Meditations on the Seven Last Words.

I do not doubt that after Bishop Wilson leaves this planet, he will produce an outline of Heaven, for he seems to have outlined everything ecclesiastical and religious that he has been able to lay his hands on; and he has done it so well that I am confident such good work would not be discontinued. The last one which Morehouse published in paper form for 25 cents is *An Outline of the Prayer Book*. This is a very useful pocket volume giving in the space of about a hundred pages the main features relative to the growth of the Prayer Book, the use of the Prayer Book and the reasons for its present arrangement. So many of the books on the Prayer Book have been too long or too expensive to gain any very wide circulation. Hence this little book ought to fill a very real need in the Church.

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

Victory is definitely beginning to dawn on the horizon of the missionary crisis as indicated by present reports. By March 14 the office of the National Council treasurer reported the total to be within \$80,000 of the \$127,100 which must be in hand or in pledges by March 31 to maintain the budget at even the 1935 level. Further, it is known that plans and efforts have been undertaken in at least fifty-five dioceses and districts, and only some twenty of these have yet reported. The gifts so far received are in direct response to bulletins and other information sent out from headquarters; nearly all the planned and organized effort by dioceses, parishes and other groups, notably the Woman's Auxiliary, has yet to be finished and reported.

* * *

Fletcher Lectures at Bexley Hall

The Rev. Joseph Fletcher, director of the School of Applied Religion, Cincinnati, was the lecturer at Bexley Hall, Gambier, Ohio, on March 20th and 21st, his subject being *The Church and Modern Social Problems*. They were attended not only by the students but by a number of clergymen. Another lecturer soon to be here at Bexley is the Rev. Alexander Cummins who is to lecture there in May on *Current Church Problems*.

* * *

Religious Education Day for Mountain Workers

The Rev. D. A. McGregor, executive secretary of the National Council's department of religious education, is to lead a "religious education day" at the Episcopal Church conference of southern mountain workers which takes place in Knoxville, Tenn., this week just preceding the general conference of mountain workers. For the fifteenth year, St. John's parish, Knoxville, where the Rev. Louis C. Melcher is rector, is acting as host to the Church conference. McGregor's religious education day will be closed with a quiet hour led by Bishop Gribbin.

* * *

All That Money From Moscow

Money to carry on radical propaganda in the United States must be coming over from Moscow in boat loads, if we are to believe the tales handed out by the professional patriots. The last bit comes out of Watertown, New York, where Mrs. Edward B. Huling of Larchmont, N. Y., who is the chairman of the state

D. A. R. committee on national defense spoke in opposition to the federal child labor amendment. Just what child labor has to do with national defense isn't quite clear to me, unless possibly she feels that children should be in the factories so that their papas can be in the trenches. Anyhow she attacked the Federal Council of Churches as an organization that is financed largely by Moscow gold for the purpose of destroying the government of the United States. She was challenged by a Presbyterian minister to substantiate her charges but so far she has not done so. And if there are any reading this who believe her story, and are not adverse to picking up a bit of easy money, I hereby offer 100 to 1 that she won't. It must be horrible to go through life fearing that there is a red with long whiskers and a pocket full of bombs behind every bush.

* * *

Buffalo Rector Speaks on Peace

The Rev. Elmore McKee, rector of Trinity Church, Buffalo, was the speaker at a large meeting held in the Presbyterian Church, Buffalo, last week on the subject of peace.

* * *

Bishop Kroll Sails This Week

Bishop Kroll, new bishop of Liberia, sailed for England yesterday, March 25th, and is to sail from England for Liberia on April 22nd.

* * *

Commission on Evangelism Meets in New York

The commission on evangelism met recently in New York and had reports from the director, the Rev. Malcolm S. Taylor and the field secretary, Dr. Larkin W. Glazebrook. Literature has been prepared, missions held, conferences and retreats conducted. Bishop Sturtevant of Fond du Lac was appointed to the commission to fill the vacancy caused by the death of Bishop Booth.

* * *

Lock Haven Church Burns

St. Paul's, Lock Haven, Pa., was burned on March 18th—church, parish house and rectory. At the time of the fire the parish house was occupied by people who had taken refuge there from the flood. They were rescued in boats since the streets were under 16 feet of water.

* * *

Announce Leaders for Social Service Conference

The Episcopal social work conference is to be held at Atlantic City on May 24-29, with the following speakers on the program: Rev. A. R. Pepper, national secretary Church Mission of Help; Edward L. Parker,

ALL THE YEAR

THERE are approximately five thousand people who are reading THE WITNESS during Lent who see it at no other time during the year. If you are one of these we want you for a regular year-round subscriber. We believe you will enjoy the paper and that it will do you and your family good. And we know that you will be a better Churchman if you will read this paper, or one of the other national Church papers, every week. If there is a postal card in this paper, just sign it and drop it in the mail box. If there is none in your copy this week there will be either April 2 or 9. When you receive it please use it. We will then know that you want THE WITNESS throughout the year and will start your subscription at once, billing you at \$2 (just four cents a week) after Easter.

social service bureau, Newark; the Rev. Don Frank Fenn of Baltimore; Agnes Penrose, CMH secretary in Albany; the Rev. George W. Dawson of Newark; C. W. Areson of the Child Welfare League of America; the Rev. Russell S. Hubbard of Providence; Sarah B. Crosby of Philadelphia and Spencer Miller Jr. of the National Council, who is in charge of the details in the absence of a national social service secretary.

* * *

Special Preachers in Philadelphia

Special Lenten preachers this week in Philadelphia are Bishop Fiske at the Garrick Theatre; the Rev. P. R. Stockman and the Rev. Thomas L. Harris, both of Philadelphia, at Christ Church; the Rev. Phillips E. Osgood of Boston at St. Stephen's.

* * *

Newark Clergy Hear About Barth

The Rev. J. Foster Savidge of Norwood, N. J. and the Rev. Charles Feilding of West New Brighton, Staten Island, were the speakers at a meeting of the Paterson, N. J., clergies on March 9th. Mr. Savidge spoke on the theology of Karl Barth and Mr. Feilding on "New historical approaches to the Resurrection."

* * *

Waldensian Society Meets in Newark

The Rev. Howard C. Robbins of the General Seminary was the speaker at a service held in Trinity Cathedral, Newark, N. J. on March 15th, sponsored by the Waldensian Aid Society. Having recently returned from Italy he described the robust

spiritual health of these Protestant groups that have maintained their stability in a Catholic country since pre-reformation days.

* * *

Canon Bell Sails for England

Canon Bernard Iddings Bell sailed yesterday, March 25th, for England for three months of preaching there.

* * *

St. Louis Parish to Move

The Holy Communion, for 70 years located in the down-town section of St. Louis, is to move to a new location in University City. The parish has carried on an extensive social service program and is to continue to do so by maintaining the work in one of the buildings at the old site. The rector of the parish is the Rev. W. W. S. Hohenschield.

* * *

Dr. Franklin at Erie Convention

Dr. Franklin, treasurer of the National Council, is to be the guest speaker at the convention of the diocese of Erie, to meet May 19-20 at the cathedral in Erie, Pa.

* * *

Medical Missionary Is Ill

Dr. H. B. Taylor of Anking, China, is recovering from a severe attack of pneumonia. Physicians from Shanghai and Wuhu went to Anking to administer oxygen but both of them had difficulty in entering the city since the authorities thought they were carrying bombs.

* * *

Mrs. Roosevelt in New Haven

Mrs. Franklin D. Roosevelt is to be the speaker at a mass meeting on Workers' Education, to be held in New Haven, Conn., on April 28th under the auspices of the Industrial Relations Club, which is headed by Mrs. William P. Ladd, wife of the dean of the Berkeley Divinity School.

* * *

A Bit of Southern Romance

A tablet in memory of Dr. and Mrs. Ambrose Baber was dedicated at Christ Church, Macon, Ga., on March 8th, the gift of their granddaughters, the Misses Baber-Black-shear. Dr. Baber was the founder of the parish in 1825 and was the senior warden for many years. They also presented the parish with three silver vessels all of which have an interesting history, particularly a silver cup. In the battle of Bladensburg Dr. Baber was carried from the field, apparently mortally wounded, by his friend Henry St. George Tucker of Virginia. Later his rescuer presented him with a silver cup with

the admonition, "When you choose the sweetest and dearest girl in the world and make her your wife, you must use the gift for your first born son as his christening cup." Sometime later he presented the cup to Mary Sweet, "fully convinced that she was the one who should own it, yet she was only 12 years old." They were married seven years later and the cup was used at the baptism of their first son.

* * *

New Yorkers at Boston Cathedral

The Rev. Ralph W. Sockman, Methodist clergyman of New York, is the preacher this week at St. Paul's Cathedral, Boston. Next week the preacher is the Rev. Theodore Ferris, tutor at the General Seminary and of the staff of Grace Church, New York.

* * *

News Notes from Massachusetts

Frederick D. Patterson, president of Tuskegee Institute, spoke recently at the Sunday afternoon service at Trinity, Boston.—Grace Church, Lawrence, is to have an institute on the work of the Church in Latin America the week after Easter.—St. Stephen's, Cohasset, has issued a pledge card whereby parishioners promise to take an active part in at least one Sunday service and one week-day service during Lent.—Around the World in Forty Days is the subject of a series of weekday meetings being held during Lent at Ascension, Fall River, with the stories of the various missionary fields being told.

* * *

Young People Provide Scholarship

The Young People's Fellowships of Minnesota have more than completed a project in which they were asked to give \$100; the training fee for one of their members, Miss Frances Jolly of Trinity parish, Anoka, who entered the Church Army Training School, New York, last September. One group gave double that for which they were asked, and even some of the unorganized mission groups have given what they could toward this project.

* * *

Bishop Manning Writes Pamphlet on Unity

A pamphlet by Bishop Manning of New York on the subject of Church Unity was released last week. It is published by the Church Union of England and is to receive world-wide distribution as one of a series of essays which are to be the subject of discussion and questionnaires among these Anglican communicants during the next four years to obtain a statement of essential principles, or a platform on which the reunion of

Christendom may be approached by Anglicans.

This platform will be presented at an international convention in London in June, 1940, to which three representatives from every Anglican diocese in the world will be invited.

* * *

No Need of an Amendment?

According to reports given out by the federal children's bureau, child labor has increased 58 per cent in the past seven months. It was prohibited of course under the codes of the N. R. A., but since that was declared unconstitutional there has been a tremendous increase in the employment of children who can be hired at low wages.

* * *

Baltimore Rector Granted Leave

The Rev. Richard A. Hatch who has been the acting rector of Grace and St. Peter's, Baltimore, for the past few months, has been granted a leave of absence until the term of his call expires, whatever that may mean. There has been a very unpleasant squabble in this parish ever since the death of their former rector, the Rev. Robert S. Chalmers. It is one of these "high"-"low" affairs, with each group insisting that the new rector be of their stripe of Churchmanship. The bishop of the diocese entered the picture several times to straighten the matter out, but without too much success apparently.

* * *

Visiting Bishops in Ohio

Bishop Paul Jones, Bishop Abellwhite of Marquette and Bishop Reinheimer of Rochester are aiding Bishop Rogers of Ohio with confirmation services during April and May.

* * *

Centennials in Ohio

A number of parishes in Ohio are to celebrate centennials in May. St. Timothy's, Massillon, celebrates on May 31st and June 7th, with Bishop Rogers on the former date and

the rector, the Rev. John Stalker, giving an historic address on the latter day. St. Paul's, Maumee, has an anniversary on May 24th when Bishop Rogers will be present. And Grace Church, Sandusky had an anniversary recently at which the Rev. Karl Reiland of New York was the preacher.

* * *

Gambier Conference Announces Faculty

A number of outstanding Church leaders are to serve on the faculty of the Gambier Conference this year. Among them are the Rev. Angus Dun and the Rev. George Taylor of the Cambridge faculty, Bishop Strider of West Virginia, the Rev. Joseph Fletcher of Cincinnati, the two bishops of the Ohio dioceses and Miss Hilda Shaul of St. Paul's, Chestnut Hill, Philadelphia.

* * *

Combine for Lenten Services

Churches of Minneapolis and St. Paul are combining for a series of week-night Lenten services held in the former city on Wednesdays and in St. Paul on Thursdays. Among the preachers are Bishop Keeler of Minnesota; Bishop Ingley of Colorado; the Rev. Harold L. Bowen of Evanston; the Rev. L. R. Gillmet of Duluth; the Rev. E. B. Jewell of Red

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Unitarian Church and Parish House on Lincoln Drive, Philadelphia.
Goodhart Hall, Bryn Mawr College.

Wing; the Rev. George R. Calvert of Winnipeg, Canada, and Bishop McElwain of Minnesota.

* * *

Kiwanis Club Goes to Church

Thirty members of the South Pasadena Kiwanis Club made the 300 mile round trip from South Pasadena to San Diego, Sunday the 15th of March to go to church! The occasion was the return of the Rev. Rankin Barnes to the diocese. He was one of the organizers, charter members, early presidents and district governor of the South Pasadena Kiwanis, when rector of St. James Church in that city. Now as he returns to the diocese after five years in New York City as executive secretary of the department of social service, his old Kiwanis Club want him to know they are glad to see him back.

* * *

Boys Hear About Church Loyalty

County Treasurer Charles Tait was the speaker at a men and boys supper held the other evening at St. Philip's, Norwood, N. Y. He spoke on Church loyalty. The rector of the parish, the Rev. Leon F. Haley also spoke.

* * *

Figures from Los Angeles

The journal of the diocese of Los Angeles is now on the press, and comparative figures of its growth are released. The diocese has grown about 3½ per cent in both communicants and baptised members, these figures now being 29,648 and 44,918. Church school totals also show a gain of 2½ %, being 12,567. But baptisms and confirmations have dropped 3½ % and 13½ % respectively. Finances have gone down another 10%, and missionary giving about 6%. The total indebted-

ness of the churches in the diocese is just under \$600,000, but congregations still grow, and the work apparently prospers. The largest change in figures is an increase of 14½ % in burials!

* * *

Pennsylvania to Give Large Sum

The diocese of Pennsylvania has promised to give an additional \$12,700 this year to missions as its share of the \$127,000 that must be raised by April first to maintain existing missionary work.

* * *

Chicago Bishop Asks for Funds

Bishop Stewart of Chicago has written the clergy of his diocese informing them of the present crisis at the Church Missions House and asking them to seek funds from their parishioners. In a number of parishes special offerings have been taken.

* * *

Organist Critically Injured

Albert J. Strohm, organist at St. Paul's-by-the-Lake, Rogers Park, Chicago, was critically injured when struck by an automobile driven by a student of Northwestern University. The student drove through the stop-light, according to police, and hit Mr. Strohm's car. He is in the hospital suffering from a skull fracture.

* * *

Pawtucket to Have a Bible Garden

If the suggestion of the president of the Rotary Club is followed, Trinity Church, Pawtucket, R. I., will have a Bible Garden this year. The idea is to interest the young people of the parish is caring for a garden on the church property, with the flowers and shrubs grown from seeds sent from the Holy Land. The Jaffa-

Tel-Aviv Rotary Club has agreed to send the seeds. They are going to have a cherry tree too—at least one has been promised by the Japanese ambassador. The director of the garden is to be Mr. Bertrand Hobson, professional horticulturist, who is assistant treasurer of the parish and a Sunday school teacher.

* * *

St. Bartholomew's Aids Southern Brazil

St. Bartholomew's, New York, where the Rev. George Paull Sargent is rector, has given an added sum for the support of missions which will enable the theological seminary in Southern Brazil to remain open.

* * *

A Story from Alaska

When Bishop Rowe of Alaska was notified that the National Council would have to cut the appropriation going to that district he wrote the Council as follows: "I have carefully considered every item of expense. The salaries of clergy and workers have already been cut to the bone.

DRAW NEAR WITH FAITH

by Samuel S. Drury. A new book on the Holy Communion, addressed to those who do not understand it or who have drifted away from it. Dr. Drury has written twelve thoughtful and invaluable discussions of the meaning of the sacrament, stressing the practice of devout personal religion in our modern life. \$1.25

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by Anthony C. Deane. Canon Deane writes of life after death without vast theological presumptions. "Not merely for the bereaved, but for all those who think seriously on the great issues of life."—Manchester Guardian. \$1.50

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by R. H. Strachan. The most recent addition to the Moffatt New Testament Commentary. "The general reader will find an illuminating discussion of the literary problems involved and of Paul's message, and an admirable portrait of the Apostle."—Times Literary Supplement. \$3.50

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by Philemon F. Sturges. The Forty-third Book in Harpers Monthly Pulpit. Ten sermons by the Dean of St. Paul's Cathedral, Boston. The addition of Good Friday meditations makes this book of special Lenten interest. \$1.00

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* * *

Bishop Darst in Roanoke

Bishop Darst of East Carolina conducted a preaching mission last week at Christ Church, Roanoke. In addition to services at the church he gave a number of addresses before secular organizations.

* * *

Death Takes Churchwoman

Mrs. Emily M. Breitenbecher, president of the Girls' Friendly Society of the diocese of Michigan, died on March 11th of a heart ailment.

* * *

Southwestern Virginia Increases Its Pledge

A meeting of the clergy of the diocese of Southwestern Virginia was held on March 12th at which Bishop Jett explained the missionary crisis of the Church. After discussion it was voted that the diocese should send to the National Council this year the sum of \$10,500, which is the amount of its original objective, not reached in the canvass last fall.

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They designated that part of the sum should go to Anking, China, and part to Shanghai, since two native sons, the Rev. L. R. Craighill and the Rev. Claude M. Lee, are stationed in these missionary fields.

* * *

Wants Parish Post Graduate Schools

The Rev. Arthur Lee Kinsolving, rector of Trinity, Boston, in an address last week in Chicago, proposed the creation of parish post-graduate schools for the development of a more intelligent laity. He told of plans in his parish whereby some one hundred women were receiving systematic instruction so that they may be better able to carry the message of the Church to others. During Lent the lecturer at this school is Professor Vida D. Scudder of Wellesley College.

* * *

Clergyman Seeks Recognition

The Rev. William A. Crawford-Frost, former Baltimore rector who died in Canada on March 3rd, requests in his will, which was filed last week, that he be memorialized as the "father of the Pan-American Union" and as the inventor of the gas mask.

The will asks that a gray granite

shaft be erected to him in the churchyard; that it be topped by a bronze bust, and that it be inscribed:

"Father of the Pan-American Union" and "Inventor of the first gas mask, the first aileron, the first automobile bumper, the first two-story sleeping car and many other devices for the use or safety of mankind."

Mr. Crawford-Frost suggested the formation of a Pan-American Union in a sermon published in 1914. In

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1915 he published a pamphlet describing an air-filtering gas mask he had invented.

* * *

A Mid-Lent Christmas Tree

At St. Andrew's, Bayou Dularge, La., they have their Christmas tree in mid-Lent. The reason for the postponement is that most of the trappers are out in the marshes at Christmas time. The celebration this year was on March 7th and included the singing of Christmas carols, the telling of the Christmas story and the distribution of presents to the eighty or more children and young people connected with the mission. This year also marked the conclusion of a quarter of century of life for the mission. It was started in the summer of 1911 by the Rev. Gardiner L. Tucker who is still in charge.

* * *

Plans for Presenting of Children's Offering

Three combined services for the presentation of the children's Lenten offering will be held in Minnesota; the first in the Cathedral of Our Merciful Saviour, Faribault on April 19th; the other two, one in St. Paul's Church, Minneapolis, and one in St. John's Church, St. Paul, on April 26th. The services will take the form of a missionary play entitled "Enter! The Light!" written by a member of the diocesan department of religious education.

* * *

Memorial Window at St. Mary's School

The chapel of Saint Mary's Hall, Faribault, Minnesota has recently been enriched by the installation of a beautiful window given in memory of Bernice Aurelia Parshall by the alumnae, and her friends among the

faculty and students of the school. Miss Parshall was a graduate of the class of 1887 and later returned to become a member of the school staff. The devoted loyalty which characterized all her contacts gave to her work a quality of consecration far surpassing mere efficiency or technical excellence. Miss Parshall died, after a short illness, during the Easter holidays of 1928.

The window is to be dedicated by Bishop McElwain at the vesper service on the Sunday after Easter, April 19, when a large number of The Daughters of Saint Mary's expect to be present.

* * *

News Notes from Los Angeles

Union evening services are quite the thing in Los Angeles Diocese during Lent. The first Sunday in Lent six Pasadena Churches combined in a Union Choir Festival at All Saints Church, with the Rev. John Frank Scott preaching. Palm Sunday evening twelve "harbor district" churches are scheduled to join together at St. Luke's Church, Long Beach, with Bishop Stevens as the preacher. . . . The Rev. John M. Yamazaki, vicar of St. Mary's Japanese Mission, Los Angeles has been

elected president of the Association of Japanese Christians, an organization of all the Japanese congregations in Southern California. Among

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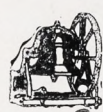
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other things, it falls to his honor to act as official host to Kagawa in June. He is hoping it may be arranged to have Kagawa speak to the Clericus at that time. Meanwhile the local Fellowship of the Reconciliation are circulating a petition locally to present to Kagawa at this time, asking Congress to repeal the much hated Oriental Exclusion Act... Another honor Mr. Yamazaki is enjoying is the gift of a new organ for his mission. St. Mary's is one of the outstanding pieces of Oriental work our Church is doing in this country.

* * *

Berkeley Students Take Service

The faculty and students of the Berkeley Divinity School took complete charge of the morning service recently at St. James the Apostle, New Haven. Preacher, choir, organist, altar assistants were all from the school. The seminary makes frequent pilgrimages to churches in order to widen its curriculum by giving students a practical contact with Church life.

* * *

Fund to Honor Murray Bartlett

A fund to be known as the Murray Bartlett Foundation is to be raised among the alumni and friends of Hobart College this spring as a tribute to the Rev. Murray Bartlett who is retiring as president of the institution on May 31, having served since 1919. The amount raised will be turned into the endowment fund of Hobart as a part of the permanent funds of the college.

* * *

St. Martin's House Ideal for Retreats

St. Martin's House is a devotional centre located at Bernardsville, New Jersey, founded by the Rev. Thomas Conover and now directed by Mr. William Sturgis. It is a beautiful property in the country, easily reached from New York, consisting of thirty acres of wooded country and a residence with a capacity of entertaining fifteen to twenty people over night and a much larger group for the day. It is being used increasingly by Church people desir-

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ing a time of quiet for reading, thinking and praying, as well as by groups who wish to confer about the work of the Church. The House was used by more than a thousand people in seventy groups in the last three years.

* * *

Dean Sweet's Son to Go to China

Sidney E. Sweet Jr., son of the dean of Christ Church Cathedral, St.

Louis, now a student at Yale, is to go to China in June to teach at Yale-in-China.

* * *

Journalists Must Have Their Fun

A Providence, R. I., newspaper recently carried an article on the early history of Old Trinity Church, Newport. According to the feature writer the original Trinity church was floated across Narragansett

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. John Gass, D.D., Rector. Sundays: 8, 10, 11 A.M., 4 P.M. Daily: 12:30 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. 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.

St. Thomas Church

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

Cathedral of the Incarnation Garden City, N. Y.

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

Cathedral Church of St. John Market St. and Concord Ave.

Wilmington, Del. The Very Rev. Hiram R. Bennett, Dean. Sundays: 7:30, 9:30, 11:00 A.M., 7:45 P.M. Weekdays: 10 A.M. and as announced.

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. Thursday (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.

St. Mark's

San Antonio, Texas. Rev. Arthur R. McKinstry, Rector. 7:30 A.M.—Holy Communion (8:00, Advent to Easter). 11:00 A.M.—Morning Prayer and Sermon. 7:30 P.M.—Evening Service. 10:00 A.M.—Holy Communion on Fridays.

St. Michael and All Angels

St. Paul and 20th St., Baltimore, Md. Rev. Don Frank Fenn, D.D. Rev. H. P. Knudsen, B.D. Rev. R. C. Kell, M.A., B.D. Sundays: 7:30, 9:30, 11:00 A.M. 8:00 P.M. Week Days — Holy Eucharist—Mon. Wed. Sat.: 10:00 A.M. Tues. Thurs. Fri.: 7:00 A.M. Morning Prayer: 9:00 A.M. Daily. Evening Prayer: 5:15 P.M. Daily.

Christ Church

Greenwich, Connecticut. Reverend Albert J. M. Wilson, Rector. Sundays: 8:00 a. m., Holy Communion; 9:15 a. m., Church School; 11:00 a. m., Morning Prayer and Sermon, (Holy Communion and Sermon, first Sundays); 7:30 p. m., Evening Prayer and Address. Tuesday, Fridays, and Holy Days, 10:00 a. m.

Bay to the west shore but soon collapsed. The Indian word, Chepiwan-oxet, common in Newport, according to the story means "church fall down and go boom." The writer is careful to state that it is a "curious legend" and does not vouch for the accuracy of the yarn.

* * *

How Would You Answer the Questions?

The Church Union is an organization of the Church of England formed by the amalgamation a few years ago of the Anglo-Catholic Congress and the English Church Union.

The subject of the Priests Convention in London, 1940, organized by the Convention is to be Christian Unity. In preparation for the Convention there is being issued a series of booklets in which different phases of that subject will be presented by noted scholars and writers. Most of these are Anglicans but under the heading of The Possibility of a United Christendom authorities of the respective communions involved will present the Roman Catholic, the Eastern Orthodox, the Scandinavian, and the leading non-episcopal standpoints.

All of the clergy of the Anglican communion throughout the world will be asked to reply to a questionnaire, the results of which will give an indication of the stand of Anglicanism in regard to the reunion of Christendom. Some of the basic problems on which an opinion will be sought are the following: Should the Anglican communion regard itself as only one of the many Protestant bodies and approach reunion as such? Is the Papacy the necessary center of unity? If not, why not? Is the Anglican communion something

rightly distinct from both Papacy and Protestantism? Are there principles held to by us that cannot be given up? If so, what are they? Is the Episcopacy of primary or secondary importance in the Anglican position? Is reunion possible with those who do not profess to accept the Nicene Creed? To what extent is reunion required for the saving of the social order?

* * *

Facts About the Bible

The Bible contains 3,566,480 letters, 810,697 words, 31,175 verses, 1,189 chapters and 66 books. The longest chapter is the 119th Psalm.

The shortest is the 117th Psalm. The word "and", in case anyone is interested, occurs 46,627 times; the word "Lord", 1,855 times. The 37th chapter of Isaiah and the 19th chapter of the second book of Kings are alike. The longest verse is the 9th verse of the 8th chapter of the book of Esther; the shortest is the 35th verse of the 11th chapter of St. John's Gospel. All the letters of the alphabet appear in the 1st verse of the 7th chapter of the book of the prophet Ezra. The finest piece of writing in the Bible is considered to be the 26th chapter of the Acts. The name of God is not mentioned in the book of Esther.

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