

The WITNESS

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A GOD FOR THE LIVING

By
BISHOP JOHNSON

After man had lived on this earth for many centuries, a weaver's son became convinced that the world was round. In spite of the fact that the rest of the world ridiculed him because it was evident to them that the world was flat, Columbus persisted in his belief and eagerly sought the opportunity to demonstrate his conviction.

What did the faith of a weaver's son amount to in the face of universal unbelief? It revolutionized the whole social fabric and opened up a new world to mankind.

In a similar fashion, a carpenter's son proclaimed the gospel of a loving God who is the Father of us all and asserted that He himself was love incarnate. The world knew better and nailed Him to a cross, but the belief in Jesus Christ revolutionized society and opened up "a new heavens and a new earth wherein dwelleth righteousness" to those who accepted His faith and acted upon their belief.

It really does matter what men believe for without faith life is a monotonous task; with it life is a spiritual adventure. The voyage is hazardous, the opposition is tremendous but to him that overcometh God will give the realization of his convictions. The journey is based on the assumption that the universe is not a straight line nor a flat surface but rather a sphere in which there is neither beginning nor end but eternal activity.

The idea that life originated at some specific moment and the process ends with man's funeral is as absurd as the assertion that the earth is flat and productive of the same sterility. Entirely apart from the question as to whether you or I shall inherit it, the whole universe becomes a meaningless structure unless it terminates in some adequate conclusion.

Scientists have pointed out the progress from star dust to apes and from apes to men without seeming to sense the absurdity of all this trouble



HAROLD H. KELLEY
Reports on Seamen's Work

if it is to end in dust and ashes. Man did not start the procession; he has not controlled its development and he certainly has no power to stop its progress. Even if a chemist should succeed in creating an egg, he could not fertilize it and if he could do both of these astonishing feats, he would merely demonstrate that it required human intelligence to perfect in a laboratory that which some higher intelligence had previously produced on a cooling ball without either the man or the laboratory. In short, man does not impeach the intelligence of the Creator by demonstrating his own creative powers. He merely proves that it takes intelligence to produce an egg, and inasmuch as man's intelligence was absent at the creation, it must have been some higher intelligence.

An egg is such a good parable of creation. It is a potential life enclosed in a shell. It will attain a new existence when it emerges from the

shell providing the embryo chick has enough energy to crack it. Man must break through the shell of selfishness if he is to live truly. In this case man had neither the wit to start the process nor the ability to alter it. He is merely a spectator of a progress which some other intelligence than his own has set in motion.

It is reasonable to assume that the intelligence which conceived an ordered universe has wit enough to have a definite purpose in it all, other than that of a stupendous funeral pyre.

It is certain that an arrested creation short of an adequate conclusion is most irrational. If man has intelligence enough to build edifices which in themselves are finished products and yet enshrine living processes which have ultimate purposes transcending the school house or the laboratory, why should he assume that the Creator of an ordered universe is unable to do likewise?

It may be true that the earth is a finished product but it is not true that the pursuit of the true, the beautiful and the good shall necessarily cease because the building is running down. It is far more reasonable to assert that there shall be a new heavens and a new earth in which dwelleth righteousness, than it is to assume that the intelligence which created this earth is powerless to carry on to an adequate conclusion any process for which the world was made. As well assert that if the schoolhouse burns down education must cease, especially when all that the schoolhouse seems to do is to inspire a very small proportion of its scholars to continue the process after they leave the schoolhouse.

If a university succeeds in producing half a dozen real scholars in a generation it has more than justified the intelligence that instituted it. And this in spite of the fact that most of the students look upon a college as merely a glorified country club. The percentage of academic

incompetents in the graduating class of our universities is no greater than the misfits who are buried from our churches.

The value of an institution is to be measured solely by its effect upon those who take the curriculum seriously. It is not to be judged by the casual hitchhikers. If God wills to create a new heavens and a new earth, He is not deterred by the fact that "few there be that find it." But the purpose of creation is not to be estimated merely from external observation.

The same God who made the universe made the men who inhabit it and created them with certain aspirations. Why did the primitive student seek to ascertain scientific truth when the majority of his contemporaries ridiculed him and his theories? It was because he not only believed in an ordered universe but also because he believed in his own capacity to ascertain that order and profit from it. His hypotheses were not only acts of faith but most of them were terribly crude. Yet we owe all of our modern conveniences to his faith in that which was not seen. Our electrical appliances today would have been as miraculous to him as the resurrection from the dead is to us.

As a rule the first scientists believed in God, in the universe and in themselves. It was only after they knew quite a little more than their egotism could stand that they ceased to believe in God and the uni-

verse but only in themselves.

And it was when they believed only in themselves that the modern world went "native" because it had no center of gravity by which it could preserve its equilibrium. Having banished God from a purposeful universe, there was nothing left but groups of unrelated egos, each insistent upon its own infallibility and cramming it down the throats of a bewildered populace. Instead of faith in a benevolent Creator we are treated to proletariat gods, national gods, racial gods who are incarnate in some omniscient dictator who lacks only omnipotence to carry out his mandates. Each god is selected to favor some particular tribe and earth is represented by some "big chief" who usurps powers that belong only to God. It is a return to barbarism on the part of those who have rejected God by reason of their supreme egotism.

One can trace the process which dates from the so-called Reformation. First, there was the rugged individualism which emerged from this revolution and which made God take the various shapes which human egotism demanded. Instead of a universal brotherhood the Church was split into a multitude of unrelated atoms. Second, there was the intellectual conceit which patronized the Gods they had created instead of worshipping the God who had revealed Himself in Christ. Third, there is the reassembling of these atoms in a totalitarian

state in which a form of Caesar worship replaces the devotion to the Creator and sacrifices human liberty to secular regimentation.

The whole thing reminds one of the haughty motorist who asked a native whither certain roads would take him. To each query the native replied, "I don't know."

"What do you know?" said the motorist. To which the native naively replied, "Well, I ain't lost."

It may be that I may not be worthy to inherit this new world myself but I am persuaded of three things. That God is wise and good. That this creation is unfinished and incomplete and that a good and wise Creator will not be satisfied with a futile world and that the only adequate conclusion will be that which St. Peter prophesies, namely, "a new heavens and a new earth in which dwelleth righteousness."

To assert that because Church people are no better than they are bears no more relation to the ultimate trend of creation than to have asserted that because primitive scientists were crude therefore science was futile. Of this I am confident, that the Creator is not a God of the dead but of the living, and that this present world is not the last word of His creative energy.

I am satisfied to accept St. Paul's statement: "It doth not yet appear what we shall be like but in some way God will justify His handiwork by its ultimate conclusion."

THE NEWS OF THE CHURCH

Edited by

WILLIAM B. SPOFFORD

According to a statement received from the offices of the Cathedral of St. John the Divine, New York, the children's service recently held there, and reported in last week's WITNESS, was unauthorized. You will recall that the flags of all nations were blessed at the altar, including the flag of the Soviet Union. The statement says, "The children's service as it was held in the cathedral with the flags carried, especially the red flag, was entirely unauthorized and without the knowledge of the bishop and dean. The bishop and dean deeply disapprove of it." Personally I do not see why they should. The flags of all leading nations were there and since the United States has recognized the Soviet Union I do not see why their flag should not be. As I understand it, the flags were presented before the altar in the same way that a person goes to the altar—not as a saint but as a sinner. For that reason I was particularly glad to

learn that the flags of Nazi Germany and Fascist Italy were presented, and if it is not presumptuous for me to say so I think it would be swell for Bishop Manning and Dean Gates to feel that way about the flag of the Soviet Union. As a matter of fact there are events happening these days which make me wonder if we might not all well feel the same way about our own flag. The service, and the presentation of the flags, were symbolic of corporate repentance and I presume all of us recognize the need for it, in the United States as well as in the Soviet Union.

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Presiding Bishop in England

After winding up a visit to our congregations in France, Italy, Switzerland and Germany, Presiding Bishop Perry and Mrs. Perry are now in the midst of what the publicity department of the National Council describes as "a number of

distinguished ecclesiastical and social engagements in England, guests of the Archbishop of Canterbury and other notable Churchmen. Bishop Perry was guest of honor at a notable gathering of the Pilgrims of Great Britain in London and in speeches on this occasion and at the annual meeting of the diocese of Gibraltar stressed the many ties which link America and Britain in unofficial alliance which does much to insure the peace and ultimate prosperity of the world. The Presiding Bishop participated in the laying of the corner stone of the splendid new Guildford Cathedral conducted by the Archbishop of Canterbury on July 22nd. To Mrs. Perry, deeply versed in the art traditions of the Church as well as to Bishop Perry this proved a most interesting occasion."

On the 19th Bishop Perry took part in the annual American pilgrimage to St. Botolph's parish, Bos-

ton, Lincolnshire, an event which attracts increasing numbers each year. Many leaders to the American colonies came from this part of the country and the town itself gave its name to the capital of Massachusetts. It was most fitting therefore that the preacher this year should be Dean P. F. Sturges, dean of St. Paul's cathedral, Boston, Massachusetts.

* * *

Editor Morehouse to Broadcast

Clifford P. Morehouse, editor of *The Living Church*, is to broadcast over the Church of the Air, Columbia System, on August 16 at nine, eastern standard time. He is to speak on A Layman's Religion. The service is to be conducted by Canon David E. Gibson of Chicago. The National Council informs us that in many churches these broadcasts have been introduced as a regular part of the service on the Sundays they are given. In other instances groups assemble in parish houses or private homes to hear the messages.

* * *

New Doctor for Alaska Mission

Robert C. Hume, New York physician, has left for Alaska to take charge of the Hudson Stuck hospital at Fort Yukon, Alaska, so that Dr. Grafton Burke may have a furlough of a year. Dr. Hume comes from a missionary family. His father, now a professor at Union Seminary, served as a Congregationalist missionary in India and his grandfather also served in that field. Dr. Hume is 26 years old, and has just completed his work as an interne in a Montclair, N. J., hospital.

* * *

Canon Douglas Has Anniversary

Canon Winfred Douglas is celebrating the 37th anniversary of his ordination on August 6th at Evergreen, Colorado, where he has built up one of the finest church centers in the country. The first service to be held at Evergreen, a mountain community, was in the dining hall of a hotel in 1871. The hotel was later purchased by the Douglas family and converted into the present church.

* * *

Induction of Hobart President

President Dodds of Princeton is to deliver the address at the inauguration of William Alfred Eddy as the president of Hobart College on October 2.

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Here for Preaching Mission

Several well known foreign religious leaders have already arrived in the United States for the national preaching mission that is to be con-

PLEASE NOTE

THE New York Office of THE WITNESS is now located at 135 Liberty Street. This is the editorial and advertising office of the paper to which all news articles and advertising copy should be sent. The office of publication remains at 6140 Cottage Grove Avenue, Chicago. All communications having to do with subscriptions, bundle orders and book orders should go to the Chicago address.

ducted in the fall under the auspices of the Federal Council of Churches. Among them are T. Z. Koo of China, brilliant interpreter of Christianity to the students of both east and west; Principal John S. Whale of Cheshunt College, Cambridge, England; E. Stanley Jones, missionary to India. Miss Muriel Lester of Kingsley House, London, is to arrive early in October as is also Henry L. Henriad, executive head of the Universal Christian Council for Life and Work with headquarters at Geneva.

* * *

Government to Take Religious Census

Secretary of Commerce Roper has announced that the census bureau of the government will begin its decennial census of religious bodies presently. It was first announced that it would be omitted to save expense, but at the request of various religious groups it is now planned to carry on with it.

* * *

And Don't Forget God

During the Chicago World's Fair of 1893, President Harrison announced that he would worship on Sunday morning at Grace church. During a choir rehearsal the choir-master said to the boys, "Remember now that the President of the United States is to be at the service on Sunday." To which the rector, the Rev. Clinton Locke, is said to have added, "Yes, boys, and remember that Almighty God is here too."

* * *

A Ball Game in Vestments

Columnists, not too familiar with Church terminology, make queer mistakes. Thus one on a Chicago paper writes of seeing the Bishop of Chicago, the Rt. Rev. George Craig Stewart, seated in a new streamlined automobile listening to a baseball broadcast. Writes the columnist, "He wore his somber black clerical vestments..." so there, ladies and gentlemen, you have the picture. The Bishop of Chicago, fully vested, sit-

ting comfortably in a streamlined car listening to a baseball broadcast. The poor fellow apparently cannot distinguish between vestments and the ordinary suit of clothes worn by the average clergyman. And why anyone should show surprise because a bishop listens in at a ball game is beyond my understanding. As a matter of fact some of the most rabid fans and greatest authorities on baseball are members of the House of Bishops. I know because they write to tell me I'm cockeyed in my estimate of the Yankees. Just the same that's one field where I can talk up to bishops.

* * *

Date Set for a Consecration

The Rev. William L. Essex is to be consecrated Bishop of the diocese of Quincy (Illinois) on September 29 at St. Paul's, Peoria, where he is now rector. The consecrator is to be the Presiding Bishop and the sermon is to be preached by Bishop Maxon of Tennessee. When the list of those giving consent to the consecration is read the name of Clinton S. Quin, Bishop of Texas, will be lacking. He writes, "My consent will be lacking because I am not willing to consent to the election of a bishop to a diocese which is reported in the treasurer's last report of the National Council to be pledging only \$450 for the Church's program. It seems to me that if a diocese can only contribute such an amount to the Church's missionary work that it ought not to be able to raise sufficient funds even to support its own Bishop. I believe this so strongly that I am also ready to vote that when a diocese receives aid from the National Council that it ought automatically to revert to the status of a missionary district. I have already made known to the bishop-elect that my failure to consent is not based on any objection to him but I just feel like I ought to register somewhere the conviction that I have had for a long time that our obligation to the whole Church is just as important as our obligation to any part of it."

* * *

Colored Clergyman Receives Appointment

John Howard Johnson, vicar of St. Martin's, the largest congregation of Colored people in the city of New York and probably in the country, has just been appointed to the Emergency Relief Bureau by Mayor La Guardia. The mayor said that he was making the appointment because Mr. Johnson has a better acquaintance with the social problems of the city, and particularly those of Harlem, than anyone he knew. Mr. Johnson is a graduate of Columbia, went on there to get his master's degree, after which he attended Union Sem-

inary and the General Seminary, graduating from the latter institution in 1923.

* * *

Churches Receive Requests

Requests totalling \$10,500 were made to religious and charitable institutions under the will of Mr. Spencer Aldrich of New York, who died at his summer home at Bay Shore, Long Island, on July 8th. St. Peter's, Bay Shore, received \$5,000 and \$1,500 goes to Christ Church, Warwick, N. Y. Bequests of \$1,000 each go to the cathedral in New York; St. Luke's Home for the Aged in New York and the New York City Mission.

* * *

Protests Against Closed Churches

Bishop Francis of Indianapolis doesn't like the idea of closing churches in the summer and says so in his diocesan paper. "A closed church is an anomaly", he writes. "It silently but forcibly denies the truth it exists to proclaim. The Church teaches that worship is a primary duty; that sacraments are necessary to a healthful spiritual life. A closed church proclaims that they are not always necessary, at least not in summer. Further, a closed church witnesses to other things: to selfishness and disregard of others and serves as an alibi for neglect of duty. Because some can take vacations is no reason why the stay-at-homes should be denied their religious privileges. Birth and death, sickness and sorrow, take no vacations, winter or summer. The Church should be available for all at all times. Of course a vestry has no authority to order the closing of a church at any time but it exercises great influence by cutting off the necessary support. I have urged through all my ministry that a vestry include in its budget an item for summer supply. Holidays are necessary for clergy and lay people alike. Every congregation should try to make it possible for its minister to have a reasonable respite by supplying the means for the conduct of the services and the required ministrations."

* * *

Report on Work Among Seamen

Business is picking up—take the report of the Rev. Harold H. Kelley for instance. He is the top man at the Seamen's Church Institute in New York, which is a large affair down on the waterfront at the lower end of Manhattan Island, ministering to men who toil at sea. During the first six months of this year the institute was able to secure jobs for 1,700 men, whereas in 1935 for the same period they could find but 930

jobs. Mr. Kelley says that the increase is due to the fact that ship-ping has nearly doubled over last year. As a result the demand for able-bodied seamen is especially high. The institute does quite a business. Here are some figures, all for the first six months of this year: 347,076 meals served; lodgings provided for 107,895; relief given 4,057 seamen; social service interviews given to 44,817, about such matters as passports, citizenship papers and personal problems; 61,835 men have attended entertainments; 63,660 pieces of baggage have been handled; 1,082 have been treated in the clinics operated by the institute; 128 missing seamen have been found and 6,660 of the men have attended religious services. It is quite a place—something to see when you visit New York.

* * *

Successful Campaign for Kemper Hall

Kemper Hall, Church school for girls at Kenosha, Wisconsin, reports definite progress in their effort to raise \$250,000, since more than half of the sum has been paid or pledged. Indeed they are so cheery about it that work is already under way renovating the buildings and grounds. The school heads also report an increased enrollment for this fall.

* * *

A Nurse for Alaska Mission

When the mission school at Anvik, Alaska, closed last year it left the folks up there without a nurse. Now, due to better times, Miss Thelma G. Wagner of Seattle has been sent there by the National Council. She has plenty to do, according to a letter received from Missionary Henry H. Chapman. She pulls teeth, dresses wounds, treats people for intestinal influenza—she does all the things a nurse has to do in an Alaskan mission station, including teaching Sunday school.

* * *

New Missionary for Hawaii

The Rev. John Miller Horton, rector of St. Mark's, Paterson, N. J., has been appointed vicar of Lahaina, Hawaii.

* * *

Noted Britisher to Visit

The Rev. P. E. T. Widdrington, clergyman of the Church of England and a leader in the League for the Kingdom of God which is concerned about the application of Christian principles to economic and political life, is to visit the United States this fall according to present plans. He is one of the leading authorities in the world on the proper use of leisure, which many maintain is to be our

great problem of the future—what with machines making it unnecessary for folks to do much work. He will speak and preach in a number of cities, including Trinity Church, New York; Trinity, Boston; the Cathedral, Boston; St. Paul's, Buffalo; the Cathedral, New York; St. Mary the Virgin's, New York.

* * *

Director of Religious Education

Ann C. Sherman, daughter of the Rev. Arthur Sherman, former missionary to China, has been appointed director of religious education at Trinity, Williamsport, Pa. Born in China she received her undergraduate degree at William Smith College, Church college at Geneva, N. Y., and then took her master's degree at Columbia.

* * *

Michigan Rector Dies

The Rev. A. F. Schultzberg, rector of Calvary, Saginaw, Michigan, died on July 14 after an illness of several weeks. Born in Sweden he prepared for the ministry at Cambridge Seminary and gave the last thirty-six years of his life to work in the diocese of Michigan.

* * *

Southern Leader Dies

The Rev. Homer W. Starr, for many years a leader in the province of Sewanee, died in a hospital in Charleston, S. C., this past month in his sixty-first year. Rector of a number of parishes, he was chiefly known as a leader in the field of religious education. Mrs. Starr, who was Gertrude Eastland, died ten days before her husband.

* * *

Seamen's Institute at Newport

Newport, Rhode Island, also has its Seamen's Church Institute, and according to a report of its head man, the Rev. Roy H. Magoun, they ministered in one way or another to about 53,000 during the year ending July first. The banking department took care of many of the boys who otherwise would have had their checks cashed in the corner saloon, and the checking room looked after all sorts of things, including a wedding ring and a live alligator.

* * *

Fine Conference in North Texas

A new high for attendance and for those working for credits is the report from the summer conference of the district of North Texas, held at Lubbock. There were courses offered by a first rate faculty, including Bishop Seaman; the Rev. W. P. Gerhart; the Rev. Philip Kemp; the Rev. Warwick Aiken; Mrs. Aiken;

Miss Helen Hickman of the West Texas Teachers college; Prof. H. C. Pender of the Texas Technological College and Miss Mary Scott of the faculty of the same institution.

* * *

Daily Vacation Bible School

The wives of three local pastors, a teacher in the Baptist Church and a lieutenant of the Salvation Army were among those enrolled in the daily vacation Bible school run by our parish at Plainview, Texas, by the rector, the Rev. Warwick Aiken. There was a total enrollment of seventy-one. A similar school, equally as successful, was held at Abilene, conducted by Rector W. P. Gerhart, assisted by Miss Helen Lyles, district director of religious education.

* * *

To Address Ohio Clergy

The Rev. J. Howard Melish, rector of Holy Trinity, Brooklyn, is to give the chief address at the convention of Ohio Pastors when they meet next February. The convention is an interdenominational affair, with practically every Protestant clergyman in the state attending.

* * *

Workers in Religious Education

The Rev. George West Barrett, director of religious education at St. Paul's, Oakland, California, is now the rector of St. Mark's, Upland, Calif., and has been succeeded by Robert S. Snyder, recent graduate of Seabury-Western who has had ten years' experience as a teacher. . . . Miss Hilda Shaul, recently the director of religious education at St. Paul's, Chestnut Hill, Pa., is now the director of religious education for the diocese of Southern Ohio. . . . Mrs. C. Stanley Rogers has resigned as director of religious education at St. Mary's, Ardmore, Pa. . . . Miss Rose Phelps has resigned as director of religious education at the Ascension, New York, because of ill health. . . . Miss Gwendolyn Miles is leaving the Pro-Cathedral, Baltimore, where she has been director of education for the past year, to take a similar position at Holy Trinity, Philadelphia.

* * *

No Abuse in Relief Grants

Dean Sidney Sweet of Christ Church Cathedral, St. Louis, was the chairman of a committee of 100 citizens to investigate the charges that there were widespread abuses of relief grants. Only three cases of possible abuse of relief grants were discovered. Multiplied extravagant tales that have been current to the effect that many on relief were doing so well that they were refusing employment, and that relief funds were be-

ing wasted, have been found to be groundless. The committee found that on the whole those in charge of relief were doing effective work with the limited funds at their disposal, and the investigation only emphasized the pitiful need of those who are suffering from want.

* * *

George Paine Appeals

The Rev. George Lyman Paine, prominent Episcopal clergyman of Boston and a direct descendant of a signer of the Declaration of Independence, believes that all groups should have a right to state their case. Therefore when the city of Nashua, N. H., denied socialists the right to hold outdoor meetings when permits were granted to republicans and democrats, Mr. Paine announced to the city fathers that he was coming on to make a speech for the socialists. He was arrested. The case came before a judge the other day at which Mr. Paine's lawyer offered to show that the license was denied because of resolutions passed by the local American Legion post. However he was denied the right to cross-examine the post commander and Mr. Paine was fined \$25. The case has now been appealed to the superior court where the constitutional issue will be pressed.

* * *

Seminarians Learn to Broadcast

The flock of seminary students who have gathered in Cincinnati to attend the summer school run by Dr. William S. Keller are learning something about broadcasting, among other things. For fifteen minutes each morning, I am afraid before most of us are out of bed (7:15 to 7:30), one of them goes on the air over station WLW to tell that part of the world that is listening what is on his mind. Each Saturday morning at nine there is a broadcast by some member of the group over WSAI.

* * *

Church Should Be Naturalized

At a great public assembly on the occasion of the centenary celebrations of the diocese of Madras, the Metropolitan of India, Dr. Foss Westcott, spoke on the history of the Christian Church in India:

"As one looks over the history of the past century one sees how essential the naturalization of the Church in this country is. In the old days the Church of England sought to bring everything from the West and establish it here in the East. But the leaders of the Church have learned that it is essential that if the Church is really to take root in the country and win the affections of the people it must be naturalized.

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The fundamental and essential principles of the Church can be adapted to the custom and to the general temperament of the people. I have listened sometimes to English hymns translated into Tamil to western tunes and at other times I have listened with delight to national airs. There is no question as one listens in the Church to such hymns and lyrics as to which have the deepest place in the hearts of the members of the congregation. I have rejoiced at finding that there is a school of lyrical music springing up which is going as it were to naturalise the choral worship of the Church and so bring it close to the hearts of the people. That is only just one slight instance of the way in which Christian worship can be naturalised in this country to the great benefit of those who participate in that worship here, so that they may really enter into the spirit and find their whole hearts going out in a familiar and congenial way to the worship of the one supreme God".

* * *

Teaching Missions to the Children

In one of the smallest Church Schools in the diocese of Newark, consisting of about twenty-five enrolled members, an interesting piece of missionary education was carried on last Lent. A committee of six, representing three boys and three girls, worked hard to put on a missionary night which took the place of the regular mid-week Lenten service to which adults had been coming during the weeks in Lent. The program consisting of a world map showing the Anglican communions throughout the world, pictures cut from magazines bordering the world map and with streamers running to the locations where the missions of our Church were placed. The rest of the program consisted of two illustrated lectures, one on Africa and the other on China, and one of the Lenten stories entitled, "A Chinese Stephen, or the Life of Fung Mei-t'sen." The lectures on Africa and China consisted of pictures pasted on

pianola rolls and displayed in a box stage made for this purpose. As each picture was unrolled the lecturer read the caption which he had cut off from the picture in the magazine and pasted on a sheet. The descriptions, therefore, consisted of accurate interpretations by great world travelers. As the pictures were being displayed the room was darkened and a photo flood light concentrated the whole attention on the pictures as they were thrown on the screen. The enthusiasm with which the adults received this educational effort of the children was quite remarkable.

* * *

Parents and the Sunday School

Most workers in religious education realize the great chasm which exists between the church school and the home. One church school at-

tempted to bridge this gap by having an "open house" for parents and others interested. Invitations were sent through the regular channels, calling upon parents and friends to attend a regular session of the church school on Sunday morning. This invitation was followed up by personal effort on the part of teachers and pupils. Those who came witnessed and participated in a regular and normal session of the school. Needless to say, the school was not stampeded by visitors, but

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* * *

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