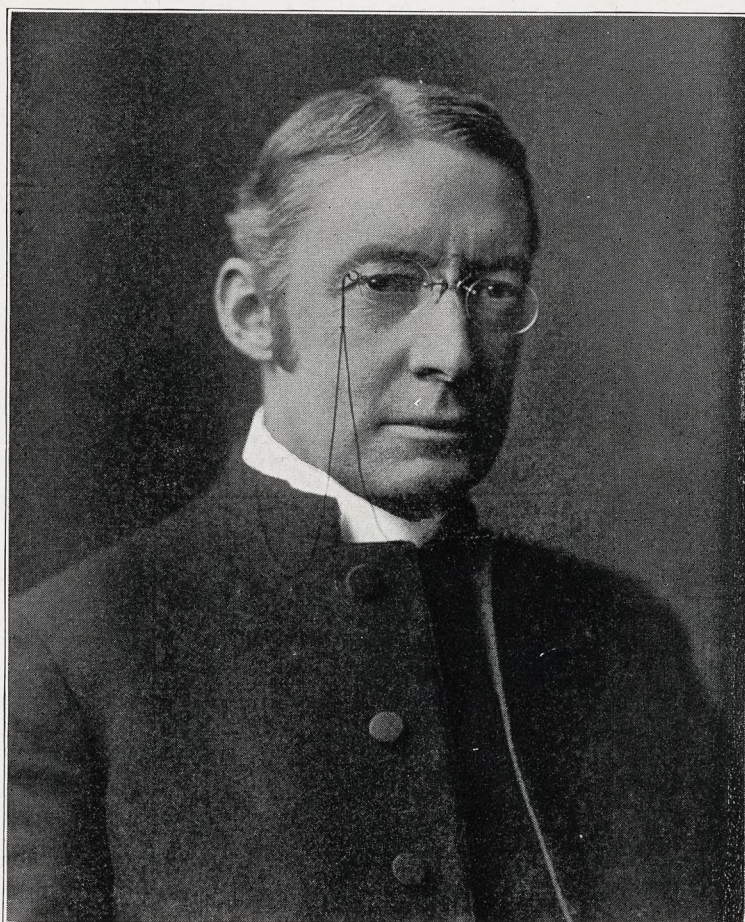


# *The* **WITNESS**

CHICAGO, ILL., NOVEMBER 5, 1936



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## CLERGY NOTES

ALLEN, JAMES ETHAN, Mitchell, South Dakota, is now the rector of the Good Shepherd, Allegan, Michigan.

BLACKWELDER, FRANCIS W., Canton, North Carolina, is now the assistant at St. Paul's Cathedral, Buffalo, N. Y.

CLARK, RICHARD B., deacon, is leaving the Incarnation, Cleveland, to be the assistant at St. Paul's, Albany, N. Y.

DANIELL, ROBERT H., missionary of Georgia with residence at Savannah, has accepted appointment as priest-in-charge of Christ Church, Dublin, Ga.

DENNIS, PETER M., rector of St. John's, Decatur, Alabama, has accepted the rectorship of Grace Church, Woodlawn, Birmingham, Alabama.

ESTORNELLE, CAMILLE, Philadelphia, has accepted the rectorship of Holy Trinity, Vicksburg, Mississippi.

EVANS, ROBERT J., has been placed in charge of St. Thomas', Greenville, R. I.

FENWICK, LAWRENCE M., rector of St. Paul's, Beaufort, N. C., has accepted the rectorship of the Good Shepherd, Augusta, Ga.

JOHNSON, MOREHOUSE, has accepted appointment as assistant at St. Andrew's, Astoria, Long Island.

KELLER, C. C., formerly rector at Denison, Texas, is now in charge at Mineral Wells, Texas.

KNEEBONE, EARL T., Lake Andes, South Dakota, is now the rector of St. John's, Jen'a, Michigan, with residence at 439 Union Street. He is also in charge of Trinity, Grand Ledge.

McNULTY, J. A., has resigned as rector of Emmanuel, Hastings, Michigan, and been placed in charge of churches at Dowagiac, Paw Paw and Three Rivers, with residence at Dowagiac.

OTTO, WILLIAM R., rector of Trinity, Northport, Long Island, has accepted a call to be the assistant rector at Trinity, Buffalo, N. Y.

STEVENSON, F. VICARS, rector of Grace Church, Plainfield, N. J., for 34 years, is to retire on December 31st. The parish is one of the largest in the diocese of New Jersey.

TARTT, ELNATHAN, of Batesville, Arkansas, has accepted a call to Grace Church, Canton, Mississippi.

TAYLOR, MALCOLM S., secretary of the commission on evangelism, became the rector of All Saints', Frederick, Md., on October first.

## SECOND THOUGHTS

REV. HOWARD HARPER, rector at Waycross, Georgia: Why don't you say something about the Church's annual custom of throwing up her hands in horror at the idea that she wants any money from the Every Member Canvass? I have recently returned from a diocesan conference, where, as usual, the idea which was stressed was that the canvass is not primarily financial. The real consideration, it was said, is interest. From the National Council comes the statement that far from being a financial matter, the canvass is really a convenient way of renewing personal discipleship, offered by the Church to her children. One feels ashamed for having allowed himself to think that money is in any way involved in this noble plan. One imagines that if along with this renewal should come enough money to balance the budget the Church would be ever so surprised.

Now I object to this show of naivete. For us to tell our people that what we want is love, interest, and personal religion, and then, as an after thought, tell them that these qualities will be particularly acceptable if translated into terms of dollars and cents is an artificiality that I can't quite manage. It savours of scheming and sharp practice. It is supsalesmanship. It is intellectual dishonesty perpetrated by an institution that is supposed to deal in honesty.

I believe that the Every Member Canvass IS primarily a financial matter. It is purely and simply a business proposition: raising money with which to do a necessary work. And if we are as sure as we should be that the work is necessary, and that, given enough money, we can do it, we won't have to make a left-handed approach to the money-raising.

Any right thinking and well informed man, and it is our duty to develop such men, will be willing to invest his money in a better world. The success of the Red Cross, The Boy Scouts, The Endowment Funds of Universities, etc., shows that the public realizes

(Continued on page 15)

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# THE WITNESS

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Associate Editors  
FRANK E. WILSON  
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## THE REALITY OF GOD

By

WILLIAM TEMPLE

*The Archbishop of York*

RELIGIOUS FAITH does not consist in supposing that there is a God; it consists in personal trust in God, rising to personal fellowship with God. If you are to reach that, you must do it by going to



ARCHBISHOP TEMPLE

We are to go to school with the saints, especially with the saints who have left on record their experience of God in the Bible. The Bible is the record of what men, living in such fellowship with God as was possible, were enabled to understand of the works of God in the world. They always begin with what He is doing. The center of the Bible's interest is not anything that goes on in anybody's mind; it is what goes on upon the plane of history in actual fact. The Bible is first and foremost a history book. The prophets themselves are not people to whom God has revealed a number of general truths which can be expressed in theological propositions, but they are people whose minds are illuminated by their fellowship with God to understand what is happening in the world about them in the light that was shed upon that by their knowledge of God.

Their knowledge of God was much less than ours can be, because they had not received the fullness of revelation in Jesus Christ. Consequently, their reading of the events of history was in some respects defective because the light that was shed upon it through their knowledge of God was itself defective; they were ready from time to time to trace activities to Him or ascribe

to Him motives of such a sort as we could not be content to write down quickly as divine.

Because Jesus Christ is the crown, He is also the criterion of all revelation; and as we read the Old Testament we ought always to be asking, "How far does our fuller knowledge of God enable us to supplement or, here and there, correct what is, in the Old Testament, put before us as manifestations of God?" Nonetheless, the New Testament presupposes the Old Testament. It starts from where the Old Testament stops and assumes its upshot in the minds of those to whom the fuller revelation is given.

Growth in the knowledge of God starts with what is the commonplace of all religions, at least so far as the word goes (and the corresponding word in other languages)—the "holiness" of God. This means at the early stage that God is so exalted as to be separated from man and his interests, living in the light that no man can approach unto; but it is not of necessity understood in a moral sense at all. It can mean only the sharp distinction that there is between the creature and the Creator, the finite and the infinite, the mortal and the immortal, with nothing moral about it.

THE FIRST great illumination to be found in the Old Testament is the interpretation of holiness as first and foremost righteousness. What exalts God most completely in our mind is not that He is so great or that He is so powerful, but that He is so good. Again, this righteousness is first understood in terms of justice, and this manifestation in terms of justice is never superseded. Let us remember always that our Lord's most searching precepts concerning the life of love are given in fulfilment or completion of the law and the prophets, and not in contradiction or supersession of them.

God, then, the all-wise and all-powerful, is also the all-righteous, and has so revealed Himself. This is the other great Biblical conviction: that God is active in the world and in history, not only as a pervading principle to which anything and everything may be referred but as personally living and at work, actually carrying out and effecting His purpose in the world, capable of tak-



ing particular and specific action and actually taking it. If you remove that idea from the Bible and try to interpret it all in a Hellenistic sense, you have destroyed its chief characteristic; for the great distinction between the tradition that comes to us from the Bible is just here: that for the ancient Greeks, as for the Indian philosophies, God is an eternally perfect Being, existing unchangeably, so unchangeably as to be incapable of particular action. To put it crudely: He does everything in general, but He does nothing in particular.

We are perfectly familiar with this view in a great amount of the best philosophical writing of our time; and against it, as I am persuaded, if we are Christians and heirs of the Biblical tradition, we must take an absolutely firm stand. Our religion rests upon the conviction that the righteous God is the living God and that He is active in His world in fulfilment of His purpose, doing at every moment that which most of all leads to the fulfilment of His purpose.

The world as a whole is regular on such a view, not because it cannot be something else, but because, in very nearly all circumstances, it is necessary to moral purpose that the physical framework of life should be fixed. We can make no plans and form no purposes unless we can count upon the regularity of natural process; and if this is the condition of all moral purposes, then, of course, there will be no longer any moral difficulty in facing those calamities which from time to time come upon mankind through this regularity of nature. It would be very bad for us if God always intervened to prevent the ordinary laws of nature from so operating as to involve us in great suffering. That regularity is the basis on which we must stand. Take that away or make it insecure, and the moral life becomes impossible. Moreover, it is good for us to be subject to accident. It is good for us to know that each one of us may quite easily be killed by motor car or other engine of destruction. It is good for us to be under the constant reminder that "we have here no continuing city."

**B**UT WHILE God in this way behaves regularly at nearly all times, this is not because He is bound so to do, but because it is conducive to His purpose so to do. And if that be true, then, where the occasion is sufficient, He can and will do something contrary to the ordinary course of nature. It will not be a more divine act than that which is regular, but it will reveal Him more completely, because it will show the occasions which seem to Him to call for some special response and will also indicate the kind of response which He is then prepared to make. And if the moral life of man is the highest product of nature hitherto, then the emergency which will most of all call out some special divine response will be the fact of human sin. And it is there that the Bible places its record of special divine action.

With such a view we should be able to go about the world letting every sight and sound speak to us concerning God. In some things we shall seem to find Him immediately—in all that is beautiful, in all that is

noble. In other events we shall seek him not so much in the isolated fact as in the process of which it is one episode, trying to trace out there the purpose by which He guides the world and all our lives. But everything in its way will speak of God, and God will become to us, as He has been to the great saints, something more intimately real than any of these sights or sounds themselves, because each of them can hold the attention only for a moment whereas every one of them will speak of God. And whether our mind be concentrated on Him altogether, as it is in worship, or only resting upon Him as its support in the background, as when we are performing the daily duties of life, yet still He is the intimate and closest reality of all—God, the holy and the righteous, interpreted to us in Jesus Christ as perfect love.

NEXT WEEK: THE OBLIGATION OF WORSHIP.

## Crops

*An Editorial by*  
BISHOP JOHNSON

**I** WONDER if those supermen who invented our language had any ulterior motive when they coined the two words, soil and soul. They are spelled so much alike and they are so similar in their implications. Both will grow weeds without effort and both will grow wheat under cultural conditions.

When I read our Lord's parables I am impressed with the fact that religion is biological rather than logical; that the prophet is a sower of seed rather than the proponent of a philosophy. I do not mean that there is not a Christian philosophy that is instructive, but that basically the gospel is a way of life before it is a system of philosophy and that one of the greatest evils that the Church has suffered has come from substituting scholasticism for spiritual gardening.

The agricultural expert can be of great assistance to the farmer, but there must be laborers to carry out the suggestions of the scholar. The sower, the seed and the soil come before the suggestions of the Department of Agriculture can be effective. Mr. Burbank could tell gardeners how to improve their products but he could not create a seed nor run the farm on which the seed could ripen.

There must be the seed, the sower and the soil in the realm of the spiritual before human philosophy can operate effectively. To discuss problems is not the same thing as growing a crop. The world has had innumerable philosophers but they have not been able to lift the savage out of his jungle or induce him to labor in the fields.

All of the present panaceas for the cure of human ills have their origin in a civilization which is called Christian because it has absorbed some of the values of the Christian ethics, even though it has refused to make the sacrifices necessary to its complete acceptance. One cannot imagine a new world remedy for existing evils springing from pagan sources.

Even though the promoters of the various isms may repudiate Christ they are indebted to Him for the field



in which they originate their philosophies; and their ultimate failure will be due to the fact that they attempt to substitute an academic theory for the seed and the soil; for human souls that bring forth good wheat.

WHEN the communist talks about "loving the masses" (which is a favorite slogan) they talk nonsense. One doesn't love crowds, one loves individuals and the communist is just as brutal toward any one of the masses who resists his dictation as he is toward one of the classes whom he hates. We cannot have a beautiful garden unless the individual flowers are attractive. We cannot ignore the particular in striving to promote the general welfare.

It will take at least three generations before any political system will demonstrate that it can substitute its theories for the standards of right and wrong that emanate from the Christian ethic.

As Professor Berdyaev intimates, the most ominous products of the Russian Soviet are the young men reared upon its pabulum who disregard any humane or moral principles in their lust for power. We must wait for their children before we can estimate the values of their theories in the sphere of human relations. After all, the prosperity of a nation is dependent upon the aggregate of individual farmers who grow the wheat. Wheat is not produced in the halls of political philosophers. As Ezra said more than two thousand years ago, "As is the workingman so is the work; as the husbandman so is the husbandry."

We have today the experiment of trying to run farms from Washington by those who do not farm. So far the results are not impressive, nor can they be if their solution of feeding the hungry is to destroy the crops. This was evident in Russia when city mechanics tried to administer the Ukraine farms with such devastating results.

Men cannot substitute theoretical generalizations for the experienced viewpoint of the individual farmer, without destroying the laborer whom they promise to relieve.

THE DIFFERENCE between Christ's method and that of modern reformers is that He preached to the individual laborer, never to official groups, never to intellectual assemblies and seldom to the crowd. He realized that men could never love the masses unless they loved the individuals who composed the masses. He never interfered with Caesar and never asked his aid.

First there must be the individual who loves God and his neighbor before there can be any Kingdom of righteousness on earth. There must be the farmer before there can be scientific farming and scientific agriculture can be imposed upon the farmer only as he individually is trained to receive it. If this is true in the realm of the material it is even more essential in the realm of the spiritual. No political system could possibly make a delectable paradise of Sodom.

Of course when we deny personality to God we must ignore personality in man. A political system which regiments individuals may produce economic security to the masses but deprives them of the capacity to

derive any personal values from the system imposed upon them. The human race is reduced to the complacency of well fed cattle. Life becomes bovine without liberty and persons become gadgets without initiative.

It is the mission of the Church to make its appeal to individuals in the environment in which it is placed.

It has operated thus under the most cruel tyrants and amid the most savage tribes. It may not be composed of the great or of the intellectuals, but each disciple has his own garden plot to cultivate confident of the fact that the real harvest will be at the end of the world when a personal God will evaluate our personal efforts.

God gives us the seed and the soil. If the soil is shallow or hard or weedy, we must labor to improve it. We must cultivate it and irrigate it, confident in the faith that there is nothing more vital than the fruitfulness of our own lives.

## Talking It Over

By

WILLIAM B. SPOFFORD

THE REV. W. EVERETT JOHNSON of San Benito, Texas, a brother of Bishop Johnson, has ideas on the subject of religious education. It is impossible, he maintains, to adequately teach children by giving them one hour of instruction once a week, with half the teachers untrained. A child entering a Sunday school at the age of six and attending regularly until sixteen has in that entire time received but twenty weeks of instruction, and he is disposed to believe that the Sunday school is a barrier rather than a lure to the Church. It is not what the teacher asks the children but what children ask the teacher that is important. He has therefore prepared leaflets for teachers to study in order that they may be prepared to lead a conversation in which the children are given great liberty for their own questions and observations. The objections to the Church and its teaching which people must meet later in life are made the subjects for these conversations. For instance, "I am just as good as those who go to church." "I do not believe in mission, especially foreign missions." "I do not like the form of the Episcopal Church." It is more important, contends the San Benito rector, that the child's mind be prepared to meet these objections than it is that they know that Isaac was the son of Abraham. It might be well for you to send to Rector Johnson for sample copies of his leaflets. I think you will like them.

THE ROMAN CATHOLIC CHURCH knows the value of publicity. There is now being exhibited at the Vatican a comprehensive display of their thousands of newspapers and magazines, published in all tongues for people in all parts of the world. At the moment they are making a strong bit for intellectuals. Therefore many of the magazines are of the high-brow sort, presenting Catholicism in a way that appeals to the college professor. But they are not neglecting



the rank and file for there are thousands of newspapers, some of them with circulations that run to the hundreds of thousands of copies, which are distributed each Sunday at the church door. The Episcopal Church, in contrast, gives meager support to four weeklies, all with comparatively small circulations. Fifteen minute sermons to those still coming to church is considered sufficient instruction for Episcopalians. And if you want to know the result make up a simple questionnaire and send it out to your people. Who is the Presiding Bishop? Where do we maintain foreign missions? What is the governing body of the Church? What is the function of the Church Mission of Help? How are laymen represented in the government of the Church, locally, in the diocese, in the national Church? What is the difference between a diocese and a missionary district? What is the difference between a parish and a mission? Make up a list of twenty questions, set the passing mark at fifty per cent and the chances are that a majority of your people who have the nerve to answer at all will flunk. Every family in your parish can be informed for three cents a week, a good investment I maintain. Have a Church paper—some Church paper—at the church each Sunday. Urge people to buy copies. Better still send the list of parishioners and have the paper mailed directly to them each week, thus reaching the stay-at-homes. Add an item to the parish budget for this purpose. Do it for a year and my guess is that you won't have such a time raising your budget a year hence.

**I**F WAR COMES, what is the duty of the Church? That vital matter was debated this summer when the League for the Kingdom of God, a society of the English Church, held a conference at Oxford. The problem was viewed from that of the Church as a whole, not merely from the standpoint of the individual Christian. Preparations were urged so that the Church might stand as a unity at the time of crisis. It was held, further, that the Church must resolutely pass judgment on the war in question and that it must definitely oppose any war which it pronounces unjustifiable. Any future world war is certain to have enormous influence on the Church and the Church ought to be prepared. Finally, there was a demand for the recognition of the essential newness of the present world situation and for new energy of thought and action on the part of the Church to meet it.

**I**F YOU ARE ONE who believes that there is no danger of fascism, which is gangster government, in this country you should know a bit about the Veterans Reserve Corps. The head of the outfit is Hubert W. Eldred, former army officer. . . . He seeks to put 830,000 trained men in uniform "to combat radicalism and Jews." . . . He is being aided by V. N. Kusick, described by Eldred as "a white Russian who gives Grand Duchess Marie as a personal reference." . . . Leaders of this latest vigilantes outfit are for the most part employees of the United States government, with their activities centered in a government office building. . . . What's more, they seem to be building their private army on WPA time.

## Christian Fellowship

By

DANIEL A. MCGREGOR

**A**MERICANS are a very sociable people. We like to "get together" and we admire a "good mixer." We are quick to become acquainted with strangers and are always eager to enter into conversation. Our churches are important social centers. No stronger criticism can be levelled at a parish than that it is cold and unsociable. We esteem friendship and fellowship as essential to healthy religion. We emphasize the social factor in religion and point out that the Holy Communion itself is a fellowship meal. Every parish has a number of organizations in which people find much of their social life.

Nevertheless, so great a thinker as Professor A. N. Whitehead has said "Religion in its decadence sinks into sociability." True religion is deeply personal, it is the commerce of the soul with God. When this fellowship with God is surrendered and its place taken by fellowship with man, the soul has lost its function and religion its reality. Man then ceases to act as a person and a child of God and becomes merely part of a social mass.

And yet, true though such a statement is, the fact remains that man is a social being and that Christianity is a religion of fellowship. Part of the Christian life is love of the neighbor as oneself, and such love at least includes friendship with the neighbor.

The solution of this apparent conflict is in a recognition of the difference between human sociability and Christian fellowship. Sociability is the coming together of people in a purely natural way for the sake of the satisfaction that is found in contact and conversation. It has no purpose outside of itself. It takes place among people who think and feel alike; it seeks to ignore all differences for the sake of a comfortable feeling. It is not qualitatively different from the gregariousness of many animals.

But Christian fellowship is very different from such sociability. Christian fellowship is fellowship in the will of God. It is the gathering together of people to serve an end outside themselves. It is the sharing of a common purpose. In sociability we meet the other person at his ordinary level; in Christian fellowship we meet him at the level of all that is best in him. And thus the best in each of us is nourished and strengthened. In sociability only human persons are present; in Christian fellowship Christ also is present as the controlling member of the group. And this changes the whole character of the experience.

Sociability may, in Professor Whitehead's words, mark the decadence of religion, but Christian fellowship makes the fulness of religion. For in Christian fellowship the personality of the individual is not submerged in the group, it is uplifted to its fullest life in fellowship with Christ and with others in Christ. Christian fellowship is the redemption, the sanctification and the transfiguration of human fellowship by bringing it under the dominion of Christ who is the Head.



Such redemption of sociability is necessary if sociability itself is to live. For social life does not persist when it has no end beyond itself. People soon grow tired of gatherings which exist merely for social enjoyment. But groups of persons meeting to serve a worldly end develop fellowship as a by-product in the performance of the task.

A very important conclusion follows from this for our educational work. We are emphasizing more and more the place of activities in class groups. But activities for their own sake cannot maintain interest. It is necessary that children should realize the end and object of the group activity. Merely making things or doing things for the sake of doing them will soon pall on the class. But if the class or group chooses an end outside themselves and engages in an effort to serve that end then they will learn cooperation and will taste the joys and satisfactions of true Christian fellowship.

## Tell the World

By

H. ROSS GREER

PROVOST HILL of Aberdeen Cathedral tells the following story: Two men were partners in business in a great city. One man attended church regularly; the other made no profession of religion. On a Sunday morning they met in the same bus—one on his way to church, the other to play golf. As they parted the latter said to his partner, "Look here, So-and-So, when are you going to give up all this hypocrisy about religion and churchgoing?" "I don't understand what you mean," said the other. "I mean just what I say, when are you going to give up this hypocrisy?" Much offended his companion answered, "What right have you to call my religion hypocrisy?" "Well," said the other, "we have been partners for 20 years. We have been together and talked together almost every day. You know quite well that *if what you profess to believe is true*, it is a very hopeless case for me, and yet you have *never* in these *twenty* years said *one* word to help me to be anything different."

The logic of the story is devastating. If we be his disciples, if we have been transformed, if all things have been made new in Christ Jesus, "if the old, gray, dull, monotonous world has given place to an experience of joy, serenity, power and love for others, surely we should long to pass it on to others."

Leslie Weatherhead tells of meeting a young and very brilliant doctor who was doing cancer research in London. At the time he was experimenting with mice and had the backing of some of the most distinguished scientists in London. Weatherhead says, "I watched him at work in a small, ill-ventilated room at the top of the building. Like all researchers he is terribly handicapped for money. Yet I shall never forget the glow in his face, the enthusiasm of his voice, the shining of his eyes, as he tried to make clear to my stumbling lay mind the significance of his experiments. 'You see,' said he, 'if we can do this and that and the other, if these experiments turn out as successfully as we have a right to hope, then it is possible we may

have a new way of treating this particular type of cancer with some hope of recovery. And then, *we shall tell the world!*'"

## Someday

DOWN-TOWN, a relic of the days when "down-town" was residential, on a prominent corner stands a granite church. The rumble and jarring of a near-by subway does not shake its firm foundations and the roar of city traffic does not disturb the rest of the saints-in-God who sleep beneath the crumbling headstones in the little graveyard by its side. On the other side, its brave granite wall is faced by a great hotel where much liquor is dispensed and youth goes to its perdition. In the rear is City Hall, a hornets' nest of stinging politicians, while across the street is an all-night movie house. Yet, when its massive doors are closed, the world seems far away and quiet reigns in that beautiful island of God in the mad, raging sea of materialism. Every day, at noon, the old bell rings out above the din of traffic and, one by one, a little group emerges from the crowd to seek peace for a time in its ancient pews. The Churchmouse loves the old church and, someday, he intends to kneel among the reverent group, inside. Just now, when he passes by at noon, he always seems to have just barely time to get his lunch. What a long chain we make of "somedays," fine things we intended to do and never did. It reaches back to babyhood. Next week, if he lives, the Churchmouse is going to enter that church and take a seat in the front row. THE CHURCHMOUSE.

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## DEAN F. C. GRANT WRITES BOOK ON NEW FRONTIERS

By GARDINER M. DAY

I believe it was Emerson who made it a rule not to read a book within a year of its publication. This saved him the reading of many inferior books. So many books are enthusiastically received by reviewers today, only to be completely forgotten tomorrow.

In 1935 Frederick C. Grant, dean of the Seabury-Western Seminary, published a volume entitled *Frontiers of Christian Thinking* (Willett, Clark & Company, \$2.00), which I dare to assert to be the most significant book devoted to religious thinking that has come from a member of the American Episcopal Church in a good many years. Dean Grant gives us in this work the results of years of thought on the relation between science and religion; between form criticism and the historic Jesus; between the Episcopal Church and other communions as we face the crying need for reunion, and the relation between the Christian Church and the political, economic, and social problems of the present age. To the discussion of these problems, the Dean brings an unusually able grasp of the practical affairs of the modern world together with a creative mind and a scholarly approach to the problems with which he deals.

Dean Grant is convinced that a great deal of the so-called "warfare" between science and religion is due to misconception of both subjects. He is convinced that science and religion are not antagonistic, but rather supplemental. He believes the first step in arriving at an understanding of the supplemental nature of the two, is to realize that you cannot place religion in one compartment and science in another; that what we call "nature" is everything that is. The author writes: "The sense of justice, the effort to achieve it in human relations, is just as real as the tyrant's enjoyment of opulence at the expense of some harassed and over-burdened peasantry. Hence, the scientific approach to reality, and equally the naturalistic philosophy that often claims to speak for it, must guarantee a place among the phenomena of the universe for those forces we call ethical and religious." Consequently Dean Grant believes that "the great sermon this age is waiting to hear will be one in which faith and knowledge—or religion and science—are shown to agree, and in which the adventure of life which we call Christianity, and the experiment in evolution which we call its ethics, will be shown to



W. A. LAWRENCE  
*Elected to Western Massachusetts*

be in direct line with the forward, upward movement and striving of the whole creation, part of the divine plan whereby a physical universe is meant to flower forth into a garden of spiritual values, and the silent organ of universal mechanism burst forth at last into an eternal hymn of praise."

The author devotes two chapters to the discussion of our picture of Christ in the light of the results that come from form criticism. "The spiritual Christ," says Dean Grant, "is no figure of speech, no beautiful symbol for the surviving influence of a great prophet, but a genuinely real Person." It is the Spiritual Christ, not the historical—if a distinction must be made—who is the founder and real source of the religion known as Christianity. We commend these two chapters to anyone who wishes to become acquainted with the portrait of Christ which may be painted by form criticism, and to secure the results of form criticism in a brief statement.

Among the most interesting chapters in the book is the one on Christian Reunion. It is a heartening thing to hear an Episcopalian admitting that there are some valuable features in the Congregational and the Presbyterian Communions, which might well be incorporated in the reunited Church, and also to hear him admitting that there are some features in our own Church which might well be omitted in the reunited Church. The value of a chapter on Christian reunion comes with double force from Dr. Grant, for he can speak with the authority of a New Testament scholar. For example, he writes: "As for the historic origins of the ministry, no one order or polity can claim to be the sole representative of the original type—as modern research amply proves. In truth, there was no one exclusive type of ministry in the Apostolic

(Continued on page 15)

## NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

The Rev. W. Appleton Lawrence, rector of Grace Church, Providence, was elected bishop of Western Massachusetts at a special convention held on October 21st. A committee of four went to Providence to inform the Providence rector of his election, and on October 24th the secretary of the diocese received an acceptance from him.

\* \* \*

### Rector Has An Anniversary

The Rev. Clarence M. Dunham celebrated the 25th anniversary of his rectorship at All Saints, Orange, N. J. last Sunday. There was a great service, with Bishop Washburn as preacher—a solemn high mass, with Gounod's St. Cecilia Mass rendered with orchestra of strings, trumpets and drums. Some of the beautifully embroidered copes, chasubles, altar hangings and vestments belonging to the parish were placed on display.

\* \* \*

### Former Field Secretaries Do the Talking

Convocational assemblies were held in Philadelphia on October 28th with former national field secretaries doing the speaking. Bishop Larned of Long Island was at Germantown; the Rev. Robert Frazier was at North Philadelphia; the Rev. Eric Tasman was at South Philadelphia; the Rev. Richard Trappell was at West Philadelphia; the Rev. Charles H. Collett was at Chester and the Rev. Rex Snowden was at Norristown. All of these men have at one time or another been on the staff of the national field department.

\* \* \*

### Baltimore Rector Has Anniversary

The Rev. A. B. Kinsolving, venerable rector of St. Paul's, Baltimore, has rounded out thirty years as rector. During that time baptisms in the Church and Chapel numbered 2,549; confirmations, 1,030 in the church, and 1,528 at the chapel; largely attended mid-day Lent services established; parish house enlarged; a well-equipped guild house built and paid for at St. Paul's Chapel; the boys' school of 30 pupils moved to the country, where there are now 8 teachers and 128 boys, the largest church school in the diocese; girls' school reorganized and moved; more than \$200,000 added to several endowment funds. Ex-Senator Phillips Lee Goldsborough, on behalf of the vestry and congregation, paid generous tribute, stressing definiteness of teaching and width of



pastoral ministry, especially among the underprivileged.

\* \* \*

#### **Sherwood Eddy Speaks in Hartford**

Sherwood Eddy, noted Christian leader, made a stirring plea for the sharecroppers in Hartford last week at an institute on the Church and social relations. The sum of \$150 was collected at the meeting for the Delta Cooperative Farm, with an added sum, so I am told, collected later. The *Hartford Times* carried this bit about the matter: "Faith and Hope have been provided. They are cows for the Delta Cooperative Farm in Mississippi where evicted sharecroppers are being aided to establish themselves. A well-known Hartford philanthropist whose name is Hope said she'd give one cow toward the herd—if it could be named Hope. A second woman was so amused by the story she has donated Faith. Only Charity is needed to complete the distinguished trio."

\* \* \*

#### **Quiet Day for Prayer**

This is the fourth year on which the women of the Church have observed November 11 as a Quiet Day for Prayer, more particularly prayer for peace. Men's organizations and the men in a number of parishes also observe the day. Orders for the printed leaflet issued for individual use during the day have increased from 50,000 four years ago to 125,000 this year. Observance of the day varies but the general plan is for a celebration of the Holy Communion followed by individual intercessions throughout the day, people coming in as they can. Many isolated and shut-in people unite in this day of prayer, and many mission fields abroad use the leaflet. It has been translated into Chinese, Spanish, Japanese, French and Portuguese.

\* \* \*

#### **Archbishop Temple on Spain**

Archbishop Temple of York, in a statement recently released, says that the Spanish rebels are not fighting for Christianity. "Efforts have been made," he says, "to persuade us that the military rebels in Spain represent Christianity in its conflict with atheism. Of course that is ridiculous."

\* \* \*

#### **Presbyterian Layman Attacks Church Organizations**

Mr. Henry B. Joy, Presbyterian layman of Grosse Pointe, Michigan, swanky suburb of Detroit, has spent a lot of time and money in publishing and giving a wide, free distribution to a book of 160 pages which denounces the Federal Council of Churches, the Methodist social serv-



MRS. HARPER SIBLEY  
*Speaks at Philadelphia Meeting*

ice federation, the Church League for Industrial Democracy of our own Church and other groups. It is the same old stuff—he calls them all reds and communists. Mr. Joy in the past has been chiefly known as an advocate of citizens' military camps. The Rev. Samuel M. Cavert, secretary of the Federal Council, is to visit Detroit presently to address the clergy of the city in answer to Mr. Joy's charges, upon invitation of the church federation of the city.

\* \* \*

#### **Special Speakers at Baltimore Cathedral**

Special speakers are being heard each Sunday afternoon at services held at the Pro-cathedral in Baltimore. Bishop Hulse of Cuba was the preacher last Sunday. On November 8th the speaker is to be a Washington newspaper man, Felix Morely, who is to speak on world peace. On the 15th Professor Adelaide Case of Teachers College, Columbia University, is the speaker, and on December 6th the Rev. Brooke Stabler, chaplain of Pennsylvania University, is to preach.

\* \* \*

#### **Former Rectory as Memorial House**

The building adjoining the Church of the Incarnation, New York, where the late Rev. H. Percy Silver made his home for sixteen years, was dedicated last Sunday as a memorial to him. Officiating at the service was the Rev. John Gass, present rector. The House is to serve as a community house for the young people of the neighborhood and for various activities of the parish.

\* \* \*

#### **Lectures at Church at Millbrook**

The Rev. Clement F. Rogers, London professor now in this country as the special lecturer at the Berkeley Divinity School, is delivering three lectures this month at Grace Church,

Millbrook, N. Y., on "Why is Christianity worthwhile?" The Rev. H. Ross Greer is the rector.

\* \* \*

#### **An Innovation at Washington Parish**

They are starting something new at St. John's, Washington, D. C., where the Rev. Oliver J. Hart is rector. There have been such large congregations at the eleven o'clock service that there has not been sufficient room for them all. Therefore there will be two morning services henceforth, identically alike, with the rector preaching the same sermon at each. One is at 9:30 and the other is at 11.

\* \* \*

#### **Church Clinic Proves Popular**

At Holy Trinity, Brooklyn, where the Rev. J. Howard Melish is rector, assisted by the Rev. Bradford Young, there is a clinic that was started a number of years ago, operated under a license of the state board of welfare. Those using its services are interviewed by a psychiatrist and if necessary by a physician, though the clinic is restricted to functional ailments. A number of clergymen are also available for spiritual counsel. The clinic has gained such popularity that it has become necessary to increase the number of hours that it is in operation.

\* \* \*

#### **A Warning From Minnesota**

Officials of the diocese of Minnesota warn clergymen to be on their guard "when receiving a letter from the Episcopal Executive Council, Minneapolis, outlining a plan called Glorified Giving and enclosing a pamphlet published by the Harmony House of Richmond, Virginia. This so-called Episcopal Executive Council has no connection with the diocese of Minnesota and steps are being taken to stop the use of the name as misleading."

\* \* \*

#### **Bishop Reese Has a Birthday**

Bishop Reese of Georgia received the felicitations of his many friends on October 23, his 82nd birthday.

\* \* \*

#### **Death of Providence Clergyman**

The Rev. Frederick I. Collins, retired but for many years the rector of the Messiah, Providence, R. I., died on October 18th.

\* \* \*

#### **Preaching Mission in San Francisco**

The national preaching mission, sponsored by the Federal Council of Churches, is to hold a four-day mission in San Francisco, November 8-11. There are to be two mass meetings on the 8th, one in Oakland and the other in San Francisco. E. Stan-



ley Jones and Muriel Lester are to speak at both. There are also to be meetings in most of the churches and before various church and civic groups, with nationally known speakers.

\* \* \*

#### **No Unemployed Clergy, Says Bishop Jenkins**

A couple of years ago there was considerable agitation over the number of unemployed clergy and the fact that the Church, apparently, was making no provision for them. Bishop Jenkins of Nevada now states: "Unemployed clergy are non-existent. For three months I have been endeavoring to find three. After a campaign of correspondence and interviews, I have found two."

\* \* \*

#### **Conference for Women in Philadelphia**

The Auxiliary of the diocese of Pennsylvania is holding a three-day conference this week in Philadelphia, with "The Negro in the United States and in Africa" the chief topic. It opened on Monday with a dinner attended by 1,200, with Bishop Hobson of Southern Ohio and Mrs. Harper Sibley of Rochester the headliners.

\* \* \*

#### **Japanese Leader in Detroit**

Tadao Kaneko, Christian leader from Japan, was in Detroit from October 17th through the 23rd, speaking before church and student groups. He said that a great effort was being made in his country to convince the people that the Church was their own and not a mission being brought to them by a foreign agency.

\* \* \*

#### **Detroit Cathedral Receives Gift**

Two tapestries from a companion set to the famous "Acts of the Apostles" tapestries designed for Pope Leo X by Raphael are among four art treasures presented to St. Paul's Cathedral, Detroit, by an anonymous donor last week. Besides the tapestries, the gifts include a gothic wood carving of the scene in the Garden of Gethsemane, a sixteenth century Flemish piece, and an alabaster plaque, fourteenth century, depicting the day of Pentecost.

\* \* \*

#### **Convocations Held in New Jersey**

Five convocations, designed to give lay people a greater opportunity to participate in the work of the Church, are being held in the diocese of New Jersey. The first was held October 26th at Christ Church, New Brunswick, with Bishop Matthews and Bishop Gardner as speakers. On the 29th a meeting was held at Bordentown, with the Rev.

Lee L. Rose of the Philippines as headliner. Bishop Taitt of Pennsylvania was the speaker at Camden on November 2nd, together with Archdeacon Bowden Shepherd. The final meetings are to be held at Elizabeth on November 5th and at Atlantic City on the 9th, with Bishop Matthews and the Rev. Percy Houghton of the national field department as the speakers.

\* \* \*

#### **Bishop Casady Leads Clergy Conference**

Bishop Casady of Oklahoma led his clergy in a fall conference, with the fall canvass, the nation wide

preaching mission and religious education the chief matters under consideration. Lay people of the diocese held a conference the following day, with discussion of the same subjects.

\* \* \*

#### **Religious Education Workers**

John Garrison, for several years connected with the nursery and parental division of the New York state department of education, is now the educational director of Christ Church, Winnetka, Illinois. . . . Miss Emily DeNyse is now in charge of the education program at

## Hymnals and Prayer Books for Thanksgiving and Christmas

This season of the year is an appropriate one to consider renewing or enlarging the supply of Prayer Books and Hymnals in use in the churches. It is suggested that the presentation of a number of these books would form a suitable gift on the part of an individual parishioner or a group within the parish, either as a memorial or as contribution to the work of the Church.

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

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CHRISTENDOM is inspired by the belief that the middle walls of partition which separate the departments of our culture from one another, and religion from all of them, must be broken down. It reflects the conviction that the Church, acting as one body and not as dismembered units, must and will come alive once more to its supreme responsibility for the character of our civilization. This basic thesis has dominated *Christendom* from the first article in the first number by the Archbishop of York on *The Restoration of Christendom* to the last article in the current number by Dr. Morrison on *Is There a Catholic-Protestant Rapprochement?* Suggestive of the richness and distinction of its contents are the following—

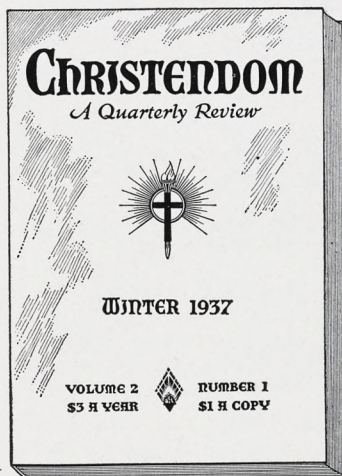
### Representative Articles From Recent Numbers

The Way Out for the Pacifist...*Sir Norman Angell*  
A Christian Pessimism.....*Nicholas A. Berdyaev*  
Religion and Romanticism....*Christopher Dawson*  
The Future of Protestantism...*Frederick C. Grant*  
Does Civilization Need Religion?  
*William E. Hocking*  
Prospects of Church Union in England  
*Hugh Martin*  
The End of the Peace Movement....*Dr. Morrison*  
Pietism—A Source of Hitlerism...*Koppel S. Pinson*  
The Ethics of Reverence for Life...*Albert Schweitzer*  
Natural and Revealed Religion....*Paul Y. Tillich*  
Christianizing International Politics  
*Sir Alfred Zimmern*

Moral Landmarks.....*John C. Bennett*  
How Shall We Think of God?...*Robert L. Calhoun*  
Church Union from the Ground Up  
*H. Paul Douglass*  
Christian Ideals and Sex Problems...*Hornell Hart*  
Western Society at the Crossroads...*Arthur E. Holt*  
On the Aversion of Men of Taste to  
Evangelical Religion.....*Nathaniel Micklem*  
English and German Mentality...*Reinhold Niebuhr*  
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the Pro-Cathedral in Baltimore. . . . Miss Margaretha Stach has accepted a position as director of education at Trinity, San Francisco. . . . At Christ Church, Cincinnati, Miss Mary Collar is the new director of education. She was formerly assistant at St. Hilda's Hall at Ohio State University. . . . Miss Elizabeth Sheldon is in charge of education at St. Mark's, Toledo. . . . Miss Rhoda Caroline Williams is the new educational worker at Grace Church, Newton, Massachusetts.

\* \* \*

#### Church Consecrated at Delhi

Bishop Oldham of Albany consecrated St. John's, Delhi, N. Y., on October 25. It is a new stone building which takes the place of the frame one which burned a few years back. The present rector is the Rev. Jackson A. Martin, who took charge in July.

\* \* \*

#### Training Conference in Camden

A church school institute was held October 26-28 in Camden, New Jersey, with Bishop Gardner leading off on "The Church school of today." Various topics were presented during the sessions by Mr. Leon C. Palmer, Mrs. Palmer, Miss Florence Newbold, the Rev. William P. S. Lander and others.

\* \* \*

#### Bishop Fiske Speaks in Philadelphia

Bishop Charles Fiske, retired bishop of Central New York, was the speaker at a dinner for the men of a number of parishes in the northeast section of Philadelphia, held on

October 29th at St. Mark's. Sixteen parishes were represented by large delegations, including all the rectors.

\* \* \*

#### Laymen's Conference in Alabama

The presidents of the Laymen's League of the Birmingham, Alabama, district held a conference on a recent Sunday, with the clergy also present in full force. The aims and purposes of the organization were debated to see how they might best be adopted in each parish, with each representative given an opportunity to present his ideas. One of the most interesting discussions was on whether or not meetings should be

entirely of a religious character or whether secular speakers and entertainers should be introduced. It was the general opinion that secular speakers should be given an opportunity to speak their pieces. Every-

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one had such a good time at this conference that it was decided to hold one every three months.

#### Blind Minister Gets to Church

The Rev. Robert Blair, blind Presbyterian minister, was the preacher last Sunday afternoon at St. Luke's and the Epiphany, Philadelphia. He was accompanied by his "seeing eye," a trained dog that is his constant companion who guides him through the heavy city traffic. Bishop Mitchell of Arizona was the preacher on the same day at Calvary, Germantown.

#### Preaching Mission in Teaneck, N. J.

Captain Estabrook of the Church Army conducted a preaching mission at St. Mark's, Teaneck, N. J., from October 25th to November 1st. This is to be followed by a survey of the parish with 1,300 visits made in four weeks by Church Army workers. Plans are under way for a \$15,000 parish house.

#### Famous Teacher Buried at Washington Cathedral

Mrs. Anne Sullivan Macy, who taught Helen Keller to read and to understand the world about her, has been buried at Washington Cathedral. Mrs. Macy died in New York on October 20th. Mrs. Macy and Miss Keller had visited the cathedral several years ago and when the organ was played for them in the Bethlehem chapel Miss Keller said that she could "hear" the music by feeling the vibrations in her finger tips.

#### Cathedral Conference in New York

A conference for college students, under the auspices of the newly organized Intercollegiate Council of College Students, a diocesan organization, was held at the Cathedral of St. John the Divine, New York, on November 3rd. The headliner was

Canon Bernard Iddings Bell. Others on the program were the Rev. Richard Emerich, the Rev. Sewall Emerson, the Rev. Theodore Ferris, the Rev. George Rath, the Rev. Otis Rice, the Rev. Robert Rodenmayer, the Rev. Cuthbert Simpson, the Rev. Theodore Wedel, Captain B. F. Mountford, Professor Adelaide Case, Professor Hoxie Fairchild, Mr. Spencer Miller Jr., and Miss Polly Wilcox.

#### Jerome Davis Is Fired

Professor Jerome Davis, associate professor at Yale Divinity School, has been notified that his services will no longer be required after this year. The university gave "financial problems" as the reason for the dismissal but there is a general opinion that his social radicalism is responsible for the action. Mr. Davis has for many years been an advocate of a social application of Christianity.

#### Students Are Greeted by Bishops

When three hundred Episcopal students arrived this fall at the University of Florida they found three things to surprise them: first, they were greeted by the two bishops of Florida, Bishop Wing and Bishop Juhan; two, they found the churchmen on the faculty also at the student center to bid them welcome and, third, they found their student center, Weed Hall, completely furnished. There was a dinner for the freshmen at which both bishops spoke. The Rev. Hamilton West is the student chaplain, representing both dioceses.

#### Annual Communion of Brotherhood

The annual corporate communion of the men and boys of the Church,

sponsored by the Brotherhood of St. Andrew, is to be held throughout the country on November 29th. A special form of invitation card, including a prayer of preparation and having a place for the rector's signature, has been issued by the national office of the Brotherhood. A post-



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\* \* \*

#### Praise for Scranton Parish

St. Luke's, Scranton, Pa., was given a pat on the back, in fact a couple of them, when parishioners celebrated the 85th anniversary the other day. Council President Bishop Cook congratulated the parish and also the rector, the Rev. Robert Kreidler, for many accomplishments and for high standards, and Bishop Starrett said that the parish had kept abreast of things worthwhile and vital. There was a demonstration for the rector as an appreciation of the leadership given the parish for twenty-five years.

\* \* \*

#### Presiding Bishop Is Better

Presiding Bishop Perry, prevented from attending the meeting of the House of Bishops in Chicago, due to phlebitis, is resting comfortably in his home in Providence, rapidly recovering. It will, however, be some days before he can return to his work.

\* \* \*

#### Bishop Strider to Conduct Mission

Bishop Strider of West Virginia is to conduct a preaching mission at St. John's, Washington, D. C., November 8th to 15th. . . A diocesan school of religion is being held on Monday and Wednesday evenings at St. Thomas', Washington. . . "The Task of the Church School Teacher" was the topic for a panel discussion



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

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Week-day Masses: 7, 8 and 9:30.

#### Grace Church, New York Rev. W. Russell Bowie, D.D.

Broadway at 10th St.

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Holy Communion, 11:45 A. M. on Thursdays and Holy Days.

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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 (except Saturdays) 12:15.

#### 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.  
11 A.M.—Morning Prayer and Sermon.  
7:30 P.M.—Organ Recital.  
8 P.M.—Evening Prayer and Sermon.  
Daily—Holy Communion, 8 A.M. (except Saturdays) also Thursdays and Holy Days, 12 M.

#### St. Thomas Church

Fifth Avenue and 53rd Street  
New York

Rev. Roelif H. Brooks, S.T.D., Rector  
Sunday Services: 8 A.M., 11 A.M., and 4 P.M.  
Daily Services: 8:30 A.M., Holy Communion.  
Noonday Service, 12:05 to 12:35.  
Thursday: 11 A.M., Holy Communion.

#### Christ Church Parish

Detroit and Grosse Pointe

Rev. Francis B. Creamer, Rector  
Rev. J. Francis Sant, Vicar  
Parish Church: E. Jefferson Ave. at Rivard  
Chapel: 45 Grosse Pointe Boulevard  
Services: 8:00, 9:45, 11:00, 7:30 Sundays.  
Saints' Days: 10:30.

#### Grace Church

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8 A. M.—Holy Communion.  
9:15—Church School.  
10:30—Morning Service.

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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

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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.

#### All Saints Church

26th Street and Dewey Avenue

Omaha Nebraska  
Rector, The Rev. Frederick W. Clayton  
Services, Sundays, Holy Communion, 8 a.m. and 11 a.m. First Sunday in month.  
Morning Prayer and Church School, 11 a.m.  
Holy Communion Wednesday and Holy Days, 10 a.m.

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#### The Witness

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when the church school institute of the diocese of Washington met on October 15th. The Rev. Daniel McGregor of the national department of religious education was the leader.

**DEAN F. C. GRANT WRITES  
BOOK ON NEW FRONTIERS**

(Continued from page 8)

Age, but a wide variety, as the New Testament itself clearly shows. Nor were these various ministries fully correlated or brought under one uniform pattern of organization until the second century, while in some quarters the older lack of system prevailed down into the third."

A reader might think that, owing to his interest in New Testament criticism and in the problem of religion and science, Dean Grant was a rather monastic personality, cut off from the present modern world in his way of thought. This is far from the truth. On the contrary, the Dean is keenly alive to our modern social and economic problems. He is not the kind of individual who thinks that his religion can be put in a compartment separate from the currents of thought and action in the modern world. He would be the last to agree with those many Episcopalians who love to assert that they belong to the Episcopal Church because in it religion never interferes with their politics or their business. The author recognizes that "it was out of the long stage of primitive, social and religious development, covering not a few centuries but tens of thousands of years, no doubt, that our social ideals of justice, fellowship, fair-dealing, honor, generosity, mutual help, individual sacrifice for the common good, hospitality, prudence, law-observance, temperance, child-welfare, family and tribal and national loyalty, and many others, all slowly emerged. And these ideals emerged, I think even the adverse critic of religion will admit, as religious ideals."

The practical task of the Church today, the author believes, is to bring to bear once more "the immense motive-force of religion upon the problems and responsibilities that confront all mankind." In dealing with the economic problem which is undoubtedly the most severe and which affects every individual, Dean Grant has two practical, constructive suggestions to make. The first is that "Christians learn to be content with a modest income sufficient for the real needs of the family." And the second is that "Christian men be discouraged from the ambition of trying to amass huge fortunes." It is well worth quoting the Dean's own words, as he gives his reasons for his belief that these two things are absolutely essential. "The need for this

recapture of the old ideal is obvious: our capitalistic civilization is nearing the end of its tether. Production cannot go on indefinitely without consumption; and the consumer has already discovered his limitations. Not everyone can enjoy wealth—as even we Americans are beginning to discover; nor should any be required to suffer poverty, if able and willing to work, upon this bountiful earth. But unless men learn to curb their overmastering ambitions, and discover a source of inner contentment somewhere along the way, no amount of increased production or of shorter hours of labor or of increased wages (valuable only relatively to costs of goods) is going to be of any value, ultimately."

We commend this volume without hesitation to all Christians who would like to have their own thinking stimulated by the thought of a creative mind, and would like to know the lines along which many modern liberal Christians are thinking at the present time. It is a book that may prove tremendously helpful to both clergy and laity.

**SECOND THOUGHTS**

(Continued from page 2)

the soundness of an investment in a healthier world, a better disciplined world, and a better educated world. These people and many others make a frank appeal for money with which to do what they believe ought to be done. And they get the money.

But the Church concentrates not on results but on the individual whose support she solicits, attempting to make him think that his Godliness is measured by the size of his donation. If he asks for specific information about what becomes of his money, he is shown a record of baptisms and confirmations in some province of China. To the layman that is not a convincing program. He has seen plenty of baptisms and confirmations in his own parish, but it does not follow that he has seen the Kingdom of Heaven built in his own parish.

If we could show the layman definite instances of Christian character built by the Christian Church in our community, our diocese, our country, and foreign countries, we could then look him in the eye and invite him point blank to invest in more of the same building. That is something he wants, and if we are willing to do the work we need not feel apologetic about asking him to bear the expense.

For a long time the Church has been able to get herself supported without promising anything in return except Sunday Services and a certificate of respectability. She has not represented herself as an aggressive force for the abolition of humanity's handicaps. She has become in the minds of many people a Sunday institution for the purpose of hymn-singing and pep-talking, rather than an active agent in the improvement of the world. Most of the people who think of her so have frankly abandoned her; some have stayed on because of sentimental ties, aesthetic appreciation, and the like. Those who have stayed do not expect dollar for dollar return on their investment. The amiable gyping that goes on at church bazaars, where a man buys back at an unreasonable price a cake that his wife baked and donated has long been typical of the financial relationship between Church and layman. That the Church is a laborer against mankind's enemies, and that her labor is worth what it costs, is a proposition that has seldom been presented.

This is a condition which has gone far enough. There is no excuse for our perpetuating it by continuing to avoid the issue. Let's be straightforward with our people. There is nothing wrong with a direct appeal for money, if we are going to do something worthwhile with that money. Let's submit a definite program, state its cost, and have enough faith in the power of God and the intelligence of man to take a chance on the result.

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