

The **WITNESS**

CHICAGO, ILL., DECEMBER 3, 1936

The Price We Pay

by

ERNEST FREMONT TITTLE

WE PAY for our social cruelties by the loss of our religious convictions. We pay for our slums, our drab and smoky mill towns, by the obscuration of our vision of God. We pay for our trust in "reeking tube and iron shard" by a growing blindness to those spiritual realities which have been the vision of seers, the experience of saints, and which alone have power to help us when our hearts begin to ache. All of which is to say that the divorce of religion and civilization is fatal not only to civilization but also to religion. Shut up in churches and inner chambers, forbidden to enter the city hall and the market place, religion can "neither redeem society nor keep its own soul alive."

MESSAGE OF THE WEEK

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CLERGY NOTES

HEUSS, JOHN, on the staff of St. Luke's pro-cathedral, Evanston, Illinois, has been called to the rectorship of St. Matthew's, Chicago, and has indicated that he will accept.

McDONALD, FREDERICK A., Cambridge, Mass., has accepted the rectorship of St. John's, Centralia, Washington.

MILLER, ALLEN J., diocese of Long Island, has accepted appointment as assistant at St. Thomas Church, Washington, D. C.

NEFF, EDGAR R., has resigned as rector of Calvary, Fletcher, N. C., to accept the rectorship of St. John's, Alabama.

PENNELL, JOHN B., in charge of young people's work at St. Peter's, Seattle, Washington, is now in charge of St. Andrew's mission, Seattle.

STEFFENS, JULIUS J., has resigned as rector of St. Matthew's, Chicago, because of ill health.

WILKINSON, HOWARD S., on the staff of the cathedral, Garden City, Long Island, has accepted the rectorship of St. Thomas Church, Washington, D. C.

SECOND THOUGHTS

THE REV. C. EDGAR HAUPT, St. Paul, Minnesota: Permit me to express my appreciation on your stand on the matter of armaments. To my mind the most execrable criminals who go unpunished are those munition makers who foment war to enrich themselves and pose as patriots. Every means of publicity is resorted to in order to disseminate fear upon which the whole business rests. I liked your recent "Litany." You see I read my WITNESS. May the good work go on.

THE REV. QUINCY EWING, Ocean Springs, Mississippi: The effort of the proponents of "Capretax" to put it over as something distinct from Singletax, and discount the greatest prophet of God and man since the day of Jesus Christ is not as puzzling as it first seemed to be. Henry George was guilty of several unforgivable mistakes: he lived and died a poor man and never wrote a college degree after his name. Perhaps it may be well to remind your readers that neither did Jesus of Nazareth.

MRS. ALBERT C. BOUCK, Eugene, Oregon: Your remarks about Church people not reading Church papers were interesting. It seems to me that it is a case of "as the twig is bent." How many of our children read Sunday school magazines? Presbyterians, Methodists, Lutherans—they all have their magazines for children, supplied by the Sunday school. Here in St. Mary's we give our children their papers every Sunday but we have to send to Canada and get them from the Church of England since no magazine for children is printed by the Church in this country. But you may be interested to know that my copy of THE WITNESS is well read. When I finish I pass it to my next door neighbor, a Lutheran. From her it goes to a Congregationalist friend, then to another Episcopalian and ends its journey in the hands of a Unitarian.

MRS. ROGER MILLAR, Lewiston, New York: Too often I sit in church while the rector's pleasant voice, and pleasant ideas, provide a lulling background for a quiet half-hour of mental exercise on my personal problems, just because they are more vital to me than are the sojourns of Moses and Aaron. What we need is not less preaching, God knows, but live preaching. Congregations should not be taken to task for inattention to the sermon. Sermonizers should be taken to task for inattention to our needs.

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THE WITNESS

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THE ADVENT SEASON

An Editorial by
BISHOP JOHNSON

ARISTOTLE once said that "the true nature of anything consists in that which it is at its best." If men would let that truth sink in it would have a very beneficent effect upon their lives and their characters. We are so apt to evaluate things at their worst.

We admire dogs because of the best dogs that we have known; we do not judge them by the curs that have bitten us. We salute the flag because it stands for the best of governments in spite of the fact that sometimes politicians transform it at times into the worst.

But when the natural man is confronted with spiritual obligations he is irritated by what he regards as foolishness and forms his estimate of the Christian Church in the light of his prejudices and so emphasizes the failure of its disciples to display its potential virtues.

For example, the statement that there are sinners in the Church is about as sensible as to say that there are sick people in hospitals and therefore hospitals should be condemned, or that there are ignorant people in schools and therefore schools are to be despised. Christ came to heal the sick and to impart wisdom to the ignorant, but He did not institute a mechanical device by which sinners were to become saints overnight.

It is perfectly true that if the Church is to be judged by the rank and file of its members it is not impressive, but if one applies Aristotle's test and we value it for the best that it has produced the Church has no need to be ashamed of its mission.

If a university can turn out a few outstanding scholars it is not to be condemned because the bulk of the students treat it as a country club for the development of social and athletic activities. The fact that it produces some savants is proof that it has the capacity for learning.

The Church suffers from its virtues. As our Lord expressed it: "Because I tell you the truth therefore you will not believe me." People do not want truth if it interferes with self indulgence and demands of its disciples some degree of sacrificial service.

The Gospel, like education, is a gate of opportunity rather than a throne which men inherit. It is a long path from the door to the throne, straight and narrow,

and few there be that travel it. The ultimate destination of the road is not affected by those who deviate from the path.

WE HAVE entered once more on the Advent Season. The road leads us through Advent to Christmas, through Lent to Easter, through the great forty days to Whitsunday. In a real sense it should be a merry-go-round for it leads to joy through sorrow and to victory through failure and to our Father's house through temptation.

There are other paths but they lead to cynicism and disillusionment. You cannot travel both paths for they have different destinations and if you are living for purely material ends you cannot expect to find spiritual values. The true nature of the Christian journey consists in what it is at its best and it is your privilege to test it along that line. At its worst the Christian life is a sham and as the Master said is like "salt that has lost its savour, good for nothing but to be trodden under the feet of men."

It does not demand the impossible of you but rather that day by day you trudge along doing the things that the Master asks you to do in His name. Sometimes the path is monotonous but when you reach the end of the journey the prospect is glorious. The true mountain climber does not permit the difficulties of the way to prevent the realization of his purpose.

There are three things for the pilgrim to remember in his journey. First, that unless you are really seeking the Kingdom of God and His righteousness you have no business on the road. Second, that if you are going to judge persons and things by their worst you will have a very unhappy journey. Third, that if you are going to spend your time fussing about the obstacles of the way instead of climbing over them you will never reach your destination.

Advent is a good time to acquire the art of travelling along the way that leadeth to your Father's house without censoriousness or faultfinding.

It is only thus that you will judge the Gospel by its best and not its worst.

THE LIVING CHRIST

By

WILLIAM TEMPLE

The Archbishop of York

BECAUSE the revelation is in a living person, even more than in His own words and acts, the mode of its transmission is through the personal effect which He produces upon His disciples, and they upon their disciples, and so all down the history of the Church. He founded no society with definite rules and constitution, and He wrote no book—doubtless because if He had done these things the best devised composition in either field would fall out of date when circumstances altered, but also because those who accepted His authority would find there a real fetter upon the freedom of their spiritual life.

And our task is not to scan His words for precise direction, but to remember that what we have is always the Gospel according to this man, and the Gospel according to that man—it may be Matthew, it may be Mark, it may be Luke, it may be John—and to enter into sympathy with the disciple through whose eyes we are looking at the Master that there may come to us the same direct personal impact which He made upon them. It is personal and spiritual all through; and even the Gospel stories are not to be treated as something sacred, as a final authority, but as the means whereby we can come in touch with the living Christ who is the same yesterday, today, and forever. This communion of a Christian with his Lord is not in the least like a spiritualistic communication from a dead person. We are in living, personal fellowship with Jesus Christ. If He were merely a human individual who lived and died long ago, this would be impossible. If He is Eternal God in Whom we live and move and have our being, it is perfectly intelligible. But it is fellowship with a Person, not mere acceptance of a record.

If you like to put this in what you might call an extreme form, it is the uncertainty about every *detail* of the Gospel record which finally secures its purely spiritual authority. Its general outline and its main facts—such as the crucifixion—are assured. But if there were one detailed thing of which we could be absolutely sure and say there can be no doubt whatever that He did this or said that, no doubt of any kind, that would immediately be a binding fact, a hard nugget, so to speak, of imposed conviction which we should have to accept even though our spirits made no response to it. But the whole way through, the transmission is through the living fellowship of the disciples, through that Church “within you” which the Gospels drew up as the records of its own origin. It is in the fellowship of the saints, both of our own and of previous generations, that we come in touch with the living Christ and go back to the picture which was then drawn, not asking how can we be sure that just this or that happened, but asking how we may be as responsive to that eternal Word of God which was speaking then as were Peter, James and

John, and the rest, not only in the days when their knowledge of Him was as St. Paul calls it, fleshly, but when, after the coming of the Holy Spirit, they knew Him as the very breath of their own lives.

What we see in Him is a love not only paternal and fatherly, as we commonly use these words, but utterly self-forgetful, a kind of love which hardly has in it anything comparable to any other human relationship. It can be very stern, because it knows that our selfishness and, above all, our self-government is infinitely bad for us. It will be stern and relentless in the measures that it may adopt to crush that self-contentment, so that, on the very threshold of the passion which most of all reveals His love, He speaks of Himself as “the stone which the builders rejected, and is become the head of the corner,” and goes on to say: “Whosoever shall fall on this stone shall be broken; but on whomsoever it shall fall, it will scatter him as dust.”

THAT is a terrible judgment against all in us which is selfish and self-contented. “Perfect love casteth out fear.” Yes, but my love isn’t perfect, and I don’t suppose yours is, and we need the fear of the Lord as well as His love to purge us that we may be capable of a fuller love. But this sternness is in no sense for self-gratification in God; it is not that He may have the satisfaction of visiting wrath upon those who have offended Him; it is for their sake; He must appeal to their lower nature, if that is all the nature that can respond; He must draw them out somehow from their habit of self-seeking.

And that is never the end; that is always only preparatory. The end is the unveiling of that heart of God which is broken for the selfishness of men; and it is by that revelation that He establishes His authority over the spirits and the wills of men in every age and in every climate—not by power, nor by justice, but by love which is ready to suffer and is, therefore, triumphant and regnant.

How do we in practice acknowledge Jesus Christ as the revelation of God? Partly, of course, by thinking what we suppose must be His will for the world in which we live and by setting ourselves to try to do that. But we shall be rather superficial in our estimate of what His will may be if in practice we are only thinking out what we ourselves suppose might be good, because our vision is very blurred and our understanding very superficial.

The central place of our acknowledgement of our Lord’s deity must be in our prayers, and that not by saying things about it, but by acting on it in prayer. Therefore, I want to say a very simple thing: never in your prayers begin to ask for anything nor in any way address God Himself until you have remembered Jesus Christ. You cannot see God but you can remember Jesus Christ who is “the image of the invisible God, the

effulgence of His glory, the express image of His person." There you see God. In your prayers, act on His words, "He that hath seen me, hath seen the Father." Only pray to God as you have come to understand Him in Christ. It is worth saying this, I think, because I find many people who are regular in their prayers and earnest in their discipleship who yet habitually address God primarily as a Sovereign; and those whose imaginations easily form pictures, clear or otherwise, form one, perhaps modeled upon Daniel's vision of the Ancient of Days, of a King enthroned and full of sovereign dignity. It is true as far as it goes but it does not go all the way. The throne of God for this world is, after all, the cross, and it must be to Jesus that our minds are turned when we want to speak to God.

NEXT WEEK: THE NEED OF THE WORLD

Let's Know

By

BISHOP WILSON
MARY OF SCOTLAND

THE moving picture entitled "Mary of Scotland" has led some of our readers to inquire whether the story as portrayed on the screen is true to history or the product of imagination. The answer is that the main facts are accurately presented though the situation was far more complicated than the relatively simple love story would suggest.

During the early years of the Reformation the traditional hostility between England and Scotland has been greatly accentuated by the intervention of French interests. All parties recognize that the Reformation could not be stopped as long as England opposed the papacy. Scotland lay in a strategic position for carrying on intrigues against England. Therefore Scotland became a field of exaggerated importance to be fought for by the Calvinistic reformers and the Roman Catholics, not so much for itself as for its bearing on the international position of England.

In 1542 James V of Scotland died, leaving as his heir an infant daughter named Mary. The king of England was Henry VIII and he immediately opened maneuvers to effect a marriage between Mary and his own young son, Edward. This would have consolidated the two countries against papal France. The Scots refused the offer, battles followed, and when Henry died in 1547 the feeling across the Scottish border was worse than ever. Cardinal Beaton was the papal leader in Scotland, a very able man. He made good use of the bitter feeling and engineered a promise of marriage between Mary and the French Dauphin. Whereupon Mary, then six years old, was taken to France for her education and was brought up as a Roman Catholic partisan. Her mother, who belonged to the French family of Guise, was made regent and French soldiers were introduced into Scotland to hold off the English. This was too much for the Scottish Calvinists who signed a solemn covenant against the Roman-French combination. A rebellion followed.

The Queen Mother was driven out and papalism was put under a ban.

Such was the forbidding situation when Mary returned to Scotland as queen. She was a twenty-year old widow (her French husband having died), beautiful, clever, vivacious. She might have won the warring factions to a degree of harmony if it had not been for her own impetuous wilfulness. Sought by endless suitors, she insisted on marrying her worthless cousin, Darnley. He conspired with others to assassinate her Italian adviser, Rizzio, and she turned against him. The ambitious Earl of Bothwell headed another conspiracy and killed Darnley. Mary could not avoid the implications of involvement in this second murder and made matters worse by marrying Bothwell, who had conveniently divorced his own wife. The country could not stomach such goings-on and forced Mary's abdication. She sought refuge in England where Queen Elizabeth occupied the throne. Papal intrigue was using every means to destroy England and dethrone Elizabeth. Mary was a strong papal partisan, and was inevitably drawn into the conspiracies. For nineteen years Elizabeth kept her under surveillance, never knowing from day to day when the plotters might attempt to seize her throne and place Mary upon it. The strain became too great. The safety of England was at stake—and Mary was executed in 1587.

No queen has had so much written about her as Mary of Scotland—a romantic figure thrown into a whirlpool of tragedy.

Tithe or Tittle

By

JOHN ELLIOTT KUHNS

THING, like many an ancient and honorable custom, has fallen into pitiable disuse. Christian men and women, in this greedy, grabbing age, have little idea of "the grateful return"; after all, that is just what tithing is—a grateful return for God's blessings. In Old Testament times, the offerings to God were frequently made "in kind"; the tenth sheep or the tenth pig or the tenth bushel of corn was the Lord's. Even in pagan times, it was the common custom to carry some of the wine from the wine-press and pour it, with the greatest reverence, upon the ground of the vineyard. A part must be returned to the Giver.

But times have changed. When folk are almost completely unconscious of the Giver, it is hardly to be expected that they will give much thought to "the grateful return." The Church has her regular contributors, it is true; a small minority does indulge in consecrated and liberal giving; but the majority of the contributions do not witness to a "grateful return." And it is just as well that the offerings aren't made "in kind." In an age marked by cunning and indifference and selfishness, the Church could count on getting the rickety lamb and the jittery pig and the worm-eaten corn, or else she would get nothing—as is so often the case.

Professor Compton and his fraternity could do the Christian Church a great service if they would leave off following the cosmic ray for a time and endeavor to ascertain why it is that Churchmen give so little, even under pressure.

The tithe is the ideal; the tittle is the actuality. The great group of pledgers in any parish give grudgingly. That may have the sound of a hard saying, but it cannot be disputed. Ten cents a week for the parish and five cents for missions; a great many pledges are in this category. Fifteen cents a week for the parish and ten for missions; that is a very popular pledge. Fifty cents a week, divided equally between parish and missions; that is considered a most generous pledge—if one doesn't give it too much serious thought. Now, it would be ridiculous to believe that the ten-and-five givers have an income of only a dollar and a half a week. Are the fifteen-and-ten givers working for the paltry sum of two-fifty a week? Are those generous fifty cent pledgers receiving only five dollars weekly for their labor? It is obviously true that these people are pledging not one-tenth, but one-hundredth of their earnings. It would be charitable to believe that their minds are muddled about the exact meaning of "tithe." It would be hateful to think of them giving a tittle when they really know what a tithe should be.

It all depends upon how much men and women love the Lord. This writer remembers a maiden seamstress in a parish who loved her Lord very much. Her pledge was exactly the same as the wealthy senior warden's. The germs of greed and selfishness cause spiritual anaemia. And some of the victims are so far gone that a transfusion of the blood of the martyrs couldn't save them.

The tithe is the ideal of giving. It should be admitted that some incomes do not permit such a plan. But people should give as much as they can afford. The indifferent Churchman is satisfied with a tittle; the inspired Christian will strive toward the tithe.

The Lord Be With You

By

LAURENCE F. PIPER

THE GRACIOUS salutation, *The Lord be with you*, with its polite response, *And with thy spirit*, is an ancient exchange of greeting which punctuated the older services of the Church with great frequency. The earliest use of this little blessing is found where Boaz greets his reapers (see Ruth 2:4) and through former ages of Christian worship we find a continuation of this familiar greeting. The sense of oneness between the priest and his people which came from the fact that the priest was so often a member of the community and ministering among his own kinsmen made this often repeated phrase both natural and fitting. In reading the older services this constantly recurring sentence seems a needless repetition, but as the service progressed priest and people were renewing the sense of unity with this greeting as they entered upon each new section in their worship. It has now come to be ac-

cepted liturgically as an indication of a change or turning point in the service. This explains its use in our Communion Office where it precedes the Collect of the Day. To some it seems an interruption of the prayers, coming as it does after the Summary of the Law and the optional prayer for grace to keep the Commandments, but it is here properly used to indicate the new section of the service which begins with the Collect.

Unhappily this versicle appears very infrequently in our present services. It is to be hoped that future revisions of the Prayer Book will restore it as marking divisions of the services, and in particular will give us this salutation in the Communion Office before the *Lift up your hearts* (as has been done in the Baptismal Office) and before the Thanksgiving.

The response to this greeting is often said perfunctorily and seemingly without much thought, with a careless stress on the last word, "spirit." A moment's study will show that this obscures the whole point and meaning. The proper emphasis of the versicle can be brought out by a stress on its last word, "The Lord be with *you*," and the response should come "And with *thy spirit*." The sentence is really a minor blessing exchanged between priest and people: "The Lord be with *you*," "And with *you*." So understood we have a gracious prayer for mutual blessing, and a happy reminder of the binding power of God's help in uniting officiant and congregation into one body as they pray and worship together to the glory of God.

MADONNA of the DUSTY ROADS



This mother is a leper.

She is sitting outside a Christian leper colony because there is no room inside.

Her baby of 20 days is untouched—as healthy as your own—so far, but within a year, unless someone intervenes, he will become a tiny scrap of broken

life, foredoomed to crippled beggary till he dies.

This mother could be taken into the colony for \$40, and her baby, into a separate home, for \$30.

WILL YOU TAKE THEM IN?

AMERICAN MISSION TO LEPERS, Inc.,
1119-CC, 156 Fifth Avenue, New York.

I enclose \$.....to help care for leper mothers and their babies.

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(COOPERATING WITH ALL DENOMINATIONS)

MODERN MIRACLES BEING PERFORMED IN LEPER MISSIONS

By W. M. DANNER

of the American Mission to Lepers

Episcopal rectors frequently say to a secretary of the American Mission to Lepers, "Of course this is a grand work of yours, but after all, we have to take care of our own leper missions." They are partly right—and at the same time partly wrong. Twenty missionaries of the English Church and three of the American now care for and cure lepers. They receive their salaries from their Boards of Missions but the bulk of their appropriations for leper work come from the British and American units of the Mission to Lepers. The inequality in number is more than offset by one extraordinary colony under the American Church.

St. Barnabas' at Kusatsu, Japan, is one of the most spiritually romantic names in the entire tradition of leper missions. Twenty years ago a talented and charming English woman came as a tourist to Kusatsu. There, high in the mountains among quaintly twisted evergreens, she was profoundly moved at finding a village of 700 lepers. They had been drawn there by the sulphur springs which likewise drew thousands of other ailing people to the spot; but while many of the latter went away cured, the lepers stayed to suffer the mountain winters and to grow worse year by year. Miss Mary H. Cornwall-Legh cancelled her home passage. From that moment she has built her life and her income into a cluster of Christian homes for the poorest and most helpless in the leper village of Kusatsu. There is St. Lucy's for married couples, St. Philip's, St. Stephen's, and St. Giles for single men, St. Margaret's for the uninfected babies and older girls, the dispensary and the chapel. There are about 125 residents in all woven into a practical community life of work, recreation, education, and worship—a life of exceptional peace, beauty, and healing for body and spirit. Even in the village outside the homes, some hundreds of people have been won to the Christian faith by Miss Cornwall-Legh's life of service. Meanwhile, the example of St. Barnabas' has given rise to a government colony nearby which will care for the hundreds whom St. Barnabas' will never be able to include. Miss Cornwall-Legh is now in her seventy-eighth year. Although the American Mission to Lepers has been aiding her and her American assistant, Miss Mary McGill, Miss Cornwall-Legh has continued to pour her own cap-

ital into the homes till it is nearly exhausted. The homes are about to be placed under the ownership and direction of a Japanese committee, which the American Mission to Lepers will, so far as possible, continue to aid in accordance with the committee's future needs.

Two other Episcopal religious workers are helped by this Mission to share in pieces of leper work. There is a smaller St. Barnabas' in Japan, directed by the Japanese diocese and attached to the government colony at Fukuoka. Canon Archibald C. Hutchinson is the treasurer, and a Japanese canon, the superintendent. In the Panama Canal Zone, Rev. A. F. Nightingale represents both the Mission to Lepers and the Episcopal Church in his ministry to the patients of the government colony.

Such are the pieces of leper work of which American Episcopalians may be justly proud. They are three out of almost two hundred in the world under many denominations which would have to close tomorrow if the Mission to Lepers in its American, British, French, Chinese, Japanese, and Brazilian sections were to withdraw its support from them today. The American Mission alone has provided them with three million dollars in the thirty years of its existence. Through their continuance and the constant example to and pressure upon governments, which they afford, it is possible to expect the full control of leprosy all over the world within a reasonable number of years. Meanwhile, unlike government colonies, they minister very richly and deeply to the spirits of the curable and the incurable alike. Church life is at the heart of all of them. To the lepers who live in them, the fellowship of Christ and the practical love of doctors, nurses, and fellow patients gave a courage and even a thrilling happiness which most of us would suppose impossible for lepers. Scores of letters that come to the Mission office show this temper of their spirits.

SYNOD TURNS DOWN COUNCIL'S PROPOSAL

The synod of the province of Sewanee, meeting in New Orleans, turned down the National Council's proposal to have a field secretary in the province, paid jointly by the national office and the province on a fifty-fifty basis. The financial obligations involved made it impossible in the opinion of the synod delegates. A committee appointed to study a proposed amendment to the canons making possible the administration of the chalice by laymen reported unfavorably and the synod voted to uphold the position of the committee.

EXCELLENT BOOKS OF DEVOTION COME FROM THE PRESS

By GARDINER M. DAY

Well-constructed and well-written brief talks to young people are not easy to find. The Rev. Archibald Black of Montclair, New Jersey, gives us a volume of splendid, short addresses for young people which he has used in his talks to the members of his church school who attended the service on Sunday morning. The name of the book is *Opening Roads*. All the stories are only two or three pages in length, and most of them are written concerning every-day happenings in life. We commend this book especially to the busy rector who is looking for material for brief talks to his church school or his young people. (Macmillan. \$1.75.)

I don't suppose there is any preacher or missionary in the world today who is more popular than the Rev. E. Stanley Jones, who for more than twenty-five years has been carrying on missionary work for the Methodist Church of India. During the present year, he has been in this country speaking for the national preaching mission. Everywhere he goes, people will turn out to hear him, who would not turn out to hear hardly anyone else. The reason for this is that his message is a modern, vital interpretation of Christianity. People know that they are not going to hear simply words, but that they are going to hear something that will stir their hearts and wills to greater action. Hence the host of friends of Stanley Jones will welcome a devotional book which has just been published called, *Victorious Living*. (Abingdon. \$2.00.) It is a book containing a devotional suggestion for every day in the year. At the top of each page are indicated some passages of Scripture: then there is a page comment by Dr. Jones, and a concluding prayer. How practical some of the devotional suggestions are, may be indicated by quoting at random a few of the themes: "Untangling Our Lives," "The Old and the New, Side by Side," "Tied Up Through Moral Defeat," "Guidance Through a Group," "He Saves from Laziness," and "The Undivided In Heart See God."

Another helpful little devotional book is a volume called *Practicing the Presence*, carrying the sub-title—"A Quest For God," by Dr. Ralph S. Cushman. (Abingdon. \$1.00.) Dr. Cushman is a Bishop of the Methodist Church. His book differs from Stanley Jones' book in that it is not designed for daily meditation, but rather to be read as any book might

(Continued on page 15)

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

The world crisis in religion has not found the churches wholly unprepared, for during the last 26 years there has been a steady trend toward cooperation, and three great ecumenical organizations have been formed which have brought about a more nearly united front than Christianity has known for centuries. These organizations are: The International Missionary Council, The Universal Council for Life and Work, and The World Conference on Faith and Order. Each is to hold a great conference in the near future.

The extent to which unity has already been achieved will be demonstrated, for example, at the conference of the Universal Council for Life and Work which will meet next July at Oxford University, with every major denomination and communion represented except the Church of Rome. It will be a striking occasion when the great assembly is led by the presidents of its four sections: the Ecumenical Patriarch of Constantinople for the Eastern Orthodox; the Archbishop of Canterbury for the British; Bishop Amundsen of Denmark for the European, and Dr. William Adams Brown for the American.

Already the scholars of many nations are busy in preparation for this conference, using a unique method. A statement drafted, let us say, by a scholar in Switzerland, is relayed to scholars in Germany, in France, in Great Britain, in America and in other countries, and is carefully scrutinized and ruthlessly criticized and then is sent back to the author to be revised or redrafted. In this laborious way twelve volumes are being prepared, so that the Conference when it meets, may have solid ground on which to base plans and strategies to meet the crisis brought by the rise of the totalitarian states with their claims to central religion, education and economic life, and with the constant threat of war which their methods entail.

After the Conference on Life and Work is over, the Conference on Faith and Order will meet in Edinburgh in August. These two conferences are being planned so as to avoid overlapping and rivalry. In fact a joint service has been arranged for July 29—a date between the two conferences—when the delegates to both will meet for worship at St. Paul's Cathedral in London. The plans for the Faith and Order Conference are already well advanced.



MRS. JOHN M. GLENN
Honored by Social Workers

Crime Association Goes to Church

The crime prevention association of Philadelphia attended service last Sunday, November 29th, at the pro-cathedral in Philadelphia. The sermon was preached by the Rev. Thomas A. Meryweather, the director of the association, while the music was furnished by a glee club from one of the boys' clubs operated by them.

* * *

Interesting Conference in London

A number of Church people were called together last month in London by Miss Maude Royden, distinguished woman preacher of the Church of England. The purpose of the meeting was to discuss what the attitude of Christians should be toward the Soviet Union. There were interesting comments. Thus the dean of Canterbury, the Very Rev. Hewlett Johnston, declared that "Russia has been doing the Christian duties which we ought to have been doing. We should welcome this fact with both hands and look upon the Russians as friends and allies in a great religious movement." While admitting that there was much in Russia which Christians must deplore, the dean nevertheless instanced the abolition of unemployment and the wiping out of the glaring disparities between poverty and wealth as things which were "profoundly Christian." Another clergyman of the Church of England, the Rev. Victor Moody, described Russia as "the most Christian country in the world", whereas the Bishop of Birmingham, unable to attend the conference, sent a letter in which he said that Christians had been misled

by inferior propaganda and did not understand developments in Russia during the last decade. Miss Royden declared that what Russia has done would by now have been followed by other nations had not the Russian program been associated with violence and cruelty.

* * *

Robert F. Lau Returns from Haiti

The Rev. Robert F. Lau, who went to Haiti last spring to be acting dean of the cathedral at Port au Prince, is returning to the United States this month. He is obliged to give up his work there because of his daughter's health.

* * *

Harrisburg Auxiliary Has Annual Meeting

The Woman's Auxiliary of the diocese of Harrisburg held its annual meeting at St. Stephen's Cathedral and changed its constitution in order that they might continue Mrs. E. M. Fleming of Altoona as president. Bishop Brown, Archdeacon W. J. Reed, the Rev. Don Frank Fenn of Baltimore, Miss Elizabeth Falck, missionary to China and Miss Charlotte Brown, formerly missionary in Oregon and Nevada, were the speakers at the two-day session.

* * *

Former Rectors at Anniversary

Three former rectors were speakers at a dinner held at Trinity, Williamsport, Pa., to mark the 70th anniversary of the parish. They were the Rev. Robert F. Gibson, the Rev. D. Wilmot Gateson and the Rev. Charles E. McCoy. The present rector is the Rev. J. Moulton Thomas.

* * *

The Situation in Spain

There is a good deal of discussion these days about the part the Roman Catholic Church is playing in the Spanish situation. Everyone of course admits that there is but one legal government in that country, elected by a vast majority of the people. Yet it is perfectly obvious that the Roman Catholic Church is

TRENDS IN CHINA

By

VIRGINIA HUNTINGTON

THOSE watching international developments, which means all people of intelligence, have their eyes not only on Europe but also on the Far East. We take great pleasure in announcing that in THE WITNESS for next week we will present an article on "Social Trends in China", written by Virginia Huntington, wife of the Bishop of Anking.

allied with the Fascists, a fact that is admitted by leaders of that Church in the United States. In view of this fact it is interesting to read an editorial that appeared in the Osservatore Romano, generally regarded as the mouthpiece of the Vatican. To quote:

"The situation in Spain from the point of view of the recent revolt must be viewed as follows: Since it is the legitimate government, the Spanish Government is not only completely right but it has simply done its duty. The nation has the right to be protected by its government. If it had failed in its duty to punish the rebels most severely, the government would have assumed the responsibility for continuing the shedding of blood. Here then is the true and just doctrine which is in harmony with the traditions of the Catholic Church in its relations with lay governments. The duty of the legitimate government to suppress all revolts is beyond doubt and all Catholics obedient to their Church must uphold the government in its struggle against every and any rebellion."

The interesting thing about this editorial is that it did not appear in 1936 but in August of 1934, when the Asturian miners were in rebellion against a government that was looked upon favorably by the Vatican. The revolt was put down by the Foreign Legion and was followed by one of the savage mopping-up operations in history in which these mercenaries massacred thousands.

* * *

A Warning from Bishop Mitchell

Bishop Mitchell of Arizona writes that nobody has been authorized to solicit funds for the work of that district. All appeals, he says, should be denied and reported to him.

* * *

Bishop Barnwell Is Ill

Bishop Barnwell of Georgia has been a hospital patient for the past two weeks. A consultation of physicians has resulted in a diagnosis of rheumatic fever and it is expected that he will be ill for some time. Meanwhile Bishop Reese is back on the job filling appointments.

* * *

Dean Hale Is Honored

Dean Whitney Hale of Buffalo was given a testimonial breakfast on November 29th by the men and boys of the cathedral congregation.

* * *

Speaks at General Seminary

The Rev. Joseph Fletcher of Cincinnati was the speaker on November 24th at a meeting of the Guild

for Social Action, an organization at the General Seminary that is affiliated with the Church League for Industrial Democracy.

* * *

Philadelphia Parish Has Anniversary

The Church of the Advocate, Philadelphia, is this week having a series of meetings, services and dinners to mark the 50th anniversary of the founding of the parish. The church, a fine specimen of French Gothic, is a copy in reduced proportions of Amiens Cathedral.

* * *

Bishop Quin the Headliner

Bishop Quin of Texas and the Rev. Clement Rogers, British lecturer at Berkeley Divinity School, are the headliners at the annual dinner of the church club of Philadelphia, held this Wednesday evening.

* * *

C.L.I.D. to Hold Philadelphia Meeting

The Philadelphia chapter of the Church League for Industrial Democracy is to hold an open meeting on the evening of December 7th in the parish house of Christ Church and St. Michael's, Germantown. The speakers are to be Professor A. D. Winspear, Swarthmore professor, who is to speak on Spain and Miss Alice Rex, national field secretary, who is to speak on the Delta Co-operative Farm. The Rev. Malcolm Peabody, chairman of the chapter, is to preside.

* * *

Bishop Reinheimer Visits Albany

Bishop Reinheimer of Rochester was the headliner at a meeting of clergy and laity held at the bishop's house, Albany, on November 18th.

* * *

Preaching Mission Reaches Chicago

Churches must present Christ in a more forceful way than ever before and His spirit must be embodied in public as well as private life, the Rev. E. Stanley Jones told the thousands who attended a mass meeting in Chicago, as a part of the nationwide preaching mission. "Today religion is at the judgment bar in America," said Jones, addressing 1,000 business men. "We are in the process of change and face three choices. The changes will take place under communism, under fascism or under the kingdom of God on earth. The question is, can religion provide a goal and power to move toward that goal. Let us make no mistake, however. The system of religion built around Christ is at the judgment bar but Christ and His Kingdom are not. The call to the

world is not to modify Him but to obey Him."

* * *

Albany Girls' Friendly Holds Meeting

The annual diocesan meeting of the G. F. S. of the diocese of Albany was held on November 15th at Christ Church, Troy, with three hundred members attending.

* * *

Pleads for German Refugees

Speaking at an inter-church mass meeting for German Christian refugees, held in New York on November 22, Bishop Manning declared that "No one in Germany, in this country, or anywhere else, can be anti-Jewish in his feeling or action without at the same time being definitely un-Christian. The foundation truth of the Christian religion is that God is the Creator and Father of us all. Upon that fact we base the truth of our common brotherhood, our common humanity, the equality of all men, of all races and all colors, in the sight of God. Racial and religious prejudices can have no place in the heart of any true Christian."

* * *

Christmas Benefit for Chicago Children

The Church Club of Chicago is again to sponsor a benefit for the poor children of the city, to be held in a loop hotel on December 21. One thousand needy children from Church institutions and parishes will be entertained.

* * *

From Garage to Chapel

A garage has been transformed into an attractive chapel, known as St. Mary's-by-the-Lake, at Crystal Lake, Illinois. The work was done largely by members of the congregation, with the work planned and directed by Robert N. Stretch, seminary student, who was in charge.

* * *

News Notes of the Brotherhood

Laymen from 42 parishes, numbering over 200, attended the laymen's conference held by the Brotherhood of St. Andrew at Pasadena, California, recently. The speakers were Bishop Stevens, Tadao Kaneko from Japan and Leon C. Palmer, secretary. . . . There were 61 delegates at the conference of the young men's division held the following days, also in Pasadena, at which a committee for the eighth province was created. . . . Plans are under way for the national convention of the Brotherhood, to meet in Cincinnati next October before General Convention. The sessions will be held in Christ Church. . . . Na-

tional secretary Palmer addressed a conference in Detroit, November 17th, telling of the attacks on Christianity by nationalism, communism and economic materialism and of the widespread hunger for a religious viewpoint as a philosophy of life.

Churchwoman Is Honored

Men and women from many sections of the country met in New York on November 20th to pay tribute to Mrs. Mary Willcox Glenn. The occasion marked her retirement from the presidency of the family welfare association of America after sixteen years in that office. Mrs. Glenn is known chiefly in the Church as founder of the Church Mission of Help, an organization which she serves now as president. Mrs. Glenn, in an interview, noted three gains made in organized charity during the thirty-five years she has been active in it; wider democracy in the approach to persons in need; better education of social workers; better education of the public for giving.

New York Parish Has Anniversary

Trinity Church, Potsdam, N. Y., celebrated the 100th anniversary of the consecration of the church recently, with the sermon preached by the Rev. R. W. Woodroffe, executive secretary of the diocese.

Institute for Parents and Leaders

An institute for parents, leaders and teachers was held on November 18th at St. George's, Schenectady, N. Y., with Dean Welles of the Albany cathedral, Dr. Henry C. Link, director of New York's psychological service center and the Rev. Nelson Burroughs as leaders.

Mission Conferences Being Held

A series of interdenominational conferences on missions are being held this month under the auspices of the Foreign Missions Conference. All the larger denominations are represented on the teams, with the Episcopal Church represented by the Rev. Artley Parson and Miss Margaret Marston, both of the Church Missions House staff.

Seattle Parish Buys Rectory

The purchase and maintenance of a rectory was the most important item of unfinished business at Christ Church, Seattle, Washington, in the opinion of the rector, the Rev. Paul B. James. The vestry were somewhat cold toward the proposition however. Therefore a group of com-

municants incorporated themselves as the Rectory Foundation, raised cash, and have now purchased an attractive home in the Montlake district of the city.

The Job of a Parson

A clergyman is not set aside to be a good golfer, bridge player or public entertainer, according to the Rev. N. M. Feringa, vicar of the chapel of the Incarnation, New York, when he preached last week the ordination sermon of the Rev. Charles Geerts in Hartford. "The ordination service is not gone through so that the Church may have another good Rotarian or a dispenser of beautiful thoughts. He is not ordained to be good with the young people or to make a hit with the older set. He is not ordained to lull souls to slumber with noble ideals at sacred concerts on Sunday morning, nor to display great scholarly abilities nor to display unbelief or to explain away the wonder of the Christian religion. He is not ordained to be a jolly good fellow or a tea drinker. He is to be ordained a priest.

"The Prayer Book of our Church still mentions the fact that we have priests although the majority of Episcopalians like to call them ministers. All the absurdities which I

have just mentioned may rightly be expected from a minister but not from a priest, and what the Church needs today so much are priests."

As for the priest, Mr. Feringa said: "First, last and always it is up to him to save souls, to leave no stone unturned in his efforts to bring souls nearer to Christ. . . . He is expected by God to comfort weary souls. . . . He is to be a teacher, a patient and understanding teacher. . . . And then, of course, a priest is one who offers up the Holy Sacrifice. That is his greatest duty and also his greatest privilege."

Men Meet in Texas

A diocesan men's dinner was held recently at St. Andrew's, Fort Worth, Texas, attended by about two hundred. Bishop Moore said that the Church should follow the uptrend of business and extend its

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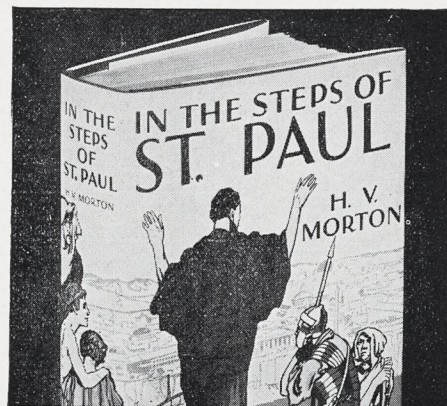
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Author of

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budget; proposed a diocesan preaching mission for 1937; and also urged that a sufficient endowment be secured to guarantee the bishop's living and the overhead expenses of the diocese. L. H. Hubbard, president of a Texas college, declared that the outstanding characteristic of our age is the attempt to achieve a just social order and expressed the opinion that what has so far been achieved was due largely to the Church. Any attempt to build a humane society must be founded on religion, he declared.

New Altar for Providence Parish

An altar and reredos, memorial to the late Rev. Henry Bassett, rector for nearly fifty years, is soon to be dedicated by Bishop Perry at the Epiphany, Providence, R. I.

Students Contribute to Missions

St. John's Society, missionary society at the Cambridge Seminary, has just contributed \$100 to missionary work in the diocese of Massachusetts, the money to help carry on the work of one of the oldest boys' clubs in Boston at St. John's Church, Roxbury Crossing.

Cedar Rapids Rector Is Honored

The rector of Grace Church, Cedar Rapids, Iowa, the Rev. R. J. Campbell, was honored recently at a parish meeting at which the 30th anniversary of his ordination and the 22nd year of his rectorship was marked. He was given a watch and a chain to go with it. The church was reroofed and redecorated this summer and is now in better condition than it has been for a quarter century.

Ministers Continue Fight Against Gambling

Ministers of Rhode Island, with the Citizens' Committee against gambling, are continuing their fight against legalized gambling in the state. The track franchise still has several years to run but it is the

hope of many that when the time comes to renew that there will be such strong opposition that the legislature will deny an extension.

Prominent Erie Churchman Dies

Charles H. Strong, multi-millionaire Churchman of Erie, Pa., and a cousin of the late Bishop Vincent of Southern Ohio, who died last month made large gifts to the cathedral, where he worshipped, and also to the diocese. He also contributed generously to hospitals and other public institutions.

Bishop Perry Is Better

Latest reports about Bishop Perry, ill since the first of October, are that he is recovering gradually but steadily.

Fifth Avenue Moves Westward

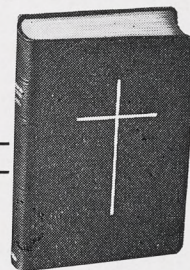
Since the time of Horace Greeley young men have been advised to go westward. Now that America's newest winter resort is being developed in the Sawtooth Mountains in Idaho, Fifth Avenue joins the trek, according to one of the leading weekly news magazines. The Church will be there to greet the sophisticated newcomer. For years, services have been maintained in this area, known locally as the Wood River country, and after twenty-two years there is a resident priest, the Rev. James Opie, who ranges far and wide over a great stretch of country in which there is no other resident clergyman of any communion. Bishop Bartlett was ahead of the stylists and made this provision for regular ministra-

tions. In one respect the mission in Ketchum is unique; it has more children attending than has the public school. Visitors from the east will find the Church regularly and steadily at work in Sun Valley.

Chicago Rector Conducts Quiet Day

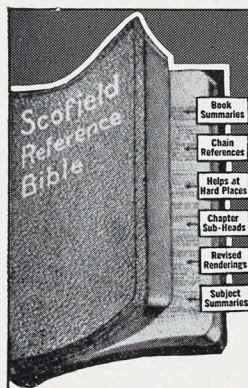
The Rev. Alfred Newbery of Chicago conducted a quiet day at the General Seminary on December 1st. Preparation began two weeks ago

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with every student assigned to a preparation group under the leadership of one of the senior members of the faculty. . . . The Rev. Joseph Fletcher and Dr. William S. Keller visited the General this week to interview men desiring to enter the Cincinnati Summer School and the Applied School of Religion.

* * *

Religious Educational Workers

Miss Betty Bennett, student last year at Teachers College, Columbia University, is now assistant director of women's activities at St. Bartholomew's, New York City. She is continuing her studies at Teachers College. . . . Mrs. G. E. Krug has resigned as director of religious education at Christ Church, Ridgewood, N. J., the work having been taken over by a curate. . . . Miss Frances Carsten has resigned as educational worker at St. George's, Hempsted, Long Island. She is to continue as a teacher in the diocesan normal schools.

* * *

People's Conference for Peace

A people's conference for peace met in Buenos Aires from November 22 to December 1, called by a coalition of 70 organizations of Argentina, with all the western hemisphere countries represented. The United States was represented by three people, including Miss Dorothy McConnell of the American League against War and Fascism. The conference agreed on three points as a basis for discussion: to demand status quo in armaments; to establish gradually free trade between American countries; to demand the free circulation of men and ideas throughout American countries.

* * *

Getting Away from the Horse and Buggy

Because most of the clergy now use automobiles instead of trains the executive committee of the diocese of Georgia, meeting recently, rearranged the grouping of mission stations to make for better and more frequent services. The diocesan budget for 1937 was also gone over and set at a somewhat higher figure than 1936.

* * *

Refresher Courses for Clergy

A series of lectures on subjects of practical importance for pastors, delivered at the Graduate School of Applied Religion, Cincinnati, Ohio, have attracted about twenty visiting clergy in addition to the student body. Professor Howard D. Roelofs, whose commencement address at the General Theological Seminary last

spring created so much interest because of its emphasis on the idea of sin in human life adjustments, is reading a series of papers. Dr. Maurice Levine, psychiatrist and lecturer at the University of Cincinnati, is presenting the problem of psychiatric thinking and sex and mental hygiene as related to pastoral methods.

* * *

Raising Money Is Laymen's Job

Money raising for churches is the job of the laymen, according to Hadleigh Marsh, physician of Roseman, Montana, in addressing a church meeting recently at Townsend, Montana. "The financial support of the Church is the job of the laymen and we must discourage the

clergyman's efforts along lines of finance and do the job ourselves," he said. "Although the organization of the Church is behind the times in business, we must continue to use what we have until we can better it. Our children need the Church more than we do and we must keep it alive for their sakes. All other good works in the world are the outgrowth of the Church and the prin-

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ciples promoted by it down through the ages. It makes all other organizations for good possible."

* * *

Teachers' Oaths Not Popular

Sixty-one members of the Massachusetts legislature who voted for the teachers' oath failed to be re-elected, including the father of the bill, Representative Dorgan, who was snowed under by ten thousand votes.

* * *

Education for Cooperatives

The inter-church commission for social action of Rhode Island has launched a campaign to educate people on the meaning and significance of the cooperative movement. The secretary of the organization says that business associations have sent out letters stating: "Beware of cooperatives. Put pressure on your minister to say nothing about them in the pulpit." He also reports that many Church people are charged with being communists because of their interest in the cooperative movement.

* * *

Putting Bonus to Good Use

Two veterans in Seattle used part of their bonus (plural boni?) as a gift to their parish for some much needed painting and renovating in the parish house. Another in the same diocese, formerly a nurse overseas, gave hers to her parish, Trinity, Hoquiam, to finance a week-day kindergarten in the parish house.

* * *

Canon Peter Green Is Honored

Manchester, England, has been honoring Canon Peter Green, for 25 years the rector of St. Philip's. He has written for many years for the Manchester Guardian under the nom de plume "Artifex," and has been widely known as a profound thinker and a priest with a fearless interest in applied Christianity. He has never

hesitated to attack any social wrong; he has especially studied the effects of gambling upon the poorer people among whom he has lived. He has been throughout first and always a parson, counting parish work the best of all. It is well known that he might have been a bishop, but he would not leave his own people. The archbishop of York said of him: "He is the fearless leader, the wise counselor, the faithful priest, but above all we give thanks for the friend whose friendship has been the power drawing us nearer to the friendship of his Master."

* * *

Forward Movement Commission to Meet

The commission of the Forward Movement is to discuss plans for 1937 at a meeting to be held at St. Paul's, Chestnut Hill, Philadelphia, on December 2-4.

* * *

Bishop-elect Has a Hobby

Like the President of the United States, the newly elected bishop of Wyoming, Archdeacon Ziegler of Chicago, is a nut about stamp collecting. He has gathered over 30,000 stamps since the days when he was a missionary to Alaska.

* * *

Greeks Worship in Seminary Chapel

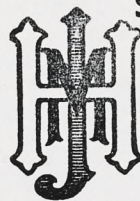
The Eucharist according to the liturgy of St. John Chrysostom was celebrated by priests of the Greek Orthodox Church in the chapel of the Episcopal Theological School,

Cambridge, on November 11th. The chapel was carefully prepared as a Greek Church under the direction of Professor Kenneth Conant of the architectural school of Harvard.

* * *

New Group Organized in France

A religious society known as "Christian Communists" has been organized in France and has already a large number of members. It is made up of both Catholics and Prot-



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estants who accept Marxism for their economic views and regard them as compatible with Christianity.

* * *

Writes of Chinese Soldiers

The Rev. E. H. Forster of Yangchow, China, writes of some matters observed during a visit to the city of Paoying, especially among the soldiers. The mayor is a man educated in England, representative of the new type of officials with which the government is trying to supplant the old. The city has an institution for the cure of drug addicts, where the Chinese physician in charge is a Churchman, son of a clergyman in Ningpo.

"Another matter that struck my attention was the presence of many soldiers in the city. Their personal appearance and bearing was the first thing to strike my eye. They were a well dressed, well set-up group of men, who showed in their manner that they were accustomed to discipline and were quite satisfied with the outfit to which they belonged. I could see how far the Chinese soldier had progressed in the sixteen years since I came. Then soldiering was a pastime that one played at if one could not make a living in any other way; now it has become a serious, dignified profession.

"I was even more impressed with the occupation of the soldiers. I could hardly believe my eyes when I saw them sweeping the streets, leveling and paving roads, and effecting many improvements in the

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11 A.M., Morning Service and Sermon.
Junior Congregation, 9:30 and 11 A.M.
Holy Comm., Thurs. and Saints' Days, 10:30 A.M.

St. James' Church, New York

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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.
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Daily: 8, 12 and 3.

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Cor. Main and Church Streets

The Very Rev. S. R. Colladay, D.D.
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7:30 P.M.—Evening Service.
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The Witness

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general appearance of the city. For once the populace had nothing but praise for the soldiers.

"When I was told that these soldiers did not smoke, drink, or gamble I was inclined to be skeptical; but I must admit that I saw no evidence of any of these evils while I was in the city, and in the evening on the launch back to Yangchow I had further proof that my skepticism was not well founded.

"In our cabin were six passengers of whom one was a young sergeant who had seen five years of service in the province of Kiangsi fighting communists and brigands. Soon after the boat started one of the boatmen came into our cabin and began to clear the table to invite passengers to while away the long hours of the night gambling. Seeing what was about to transpire, our sergeant said to the boatman that we did not wish to have any gambling in the cabin; but the boatman, unwilling to be done out of any possible winnings at the request of a mere soldier, paid no attention and continued his preparations. Whereupon the sergeant jumped off his berth and went out to see somebody higher up; and there was no gambling in our cabin that night!

"Instead he entertained us with an account of some of his soldiering experiences and of the modernizing

process that is being carried out in the Chinese army. I learned that many of the officers of his division were Christians, that they took good care of their men, that they held regular religious services to which the men in the ranks were invited. In view of this experience I could not help feeling that this sort of army discipline and life could not but be a very valuable training for thousands of men in China provided they could always be used for constructive instead of destructive service."

* * *

F.O.R. Meets in Chicago

Miss Muriel Lester, noted social worker of England, and A. J. Muste, who is again an ardent pacifist after running the gauntlet of various radical political parties, were the headliners at a meeting of the Fellowship of Reconciliation, held in Chicago last week.

* * *

Professor May be Fired

Professor Ericson of the University of North Carolina may lose his job because he ate a meal recently with James W. Ford, Negro who was the candidate for the vice-presidency on the communist ticket. The alumni have been stirred to protest and the

Raleigh News and Observer is demanding his dismissal.

* * *

A Pledge for Parishioners

At the conclusion of an eight day preaching mission held at St. Stephen's, Lynn, Mass., conducted by the Rev. Arthur Sherman, the following pledge card was handed to those attending:

I will endeavor, with God's assistance, to

1. Worship in the Church at least every Sunday.
2. Pray daily at a stated time.
3. Read thoughtfully some portion of the Bible daily.
4. Serve by striving to enlist others as disciples of Christ.
5. Set aside a definite part of my income for the work of Christ's Church at home and abroad.

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(Continued from page 7)
be read—for the purpose of stimulating one's devotional life, and for the purpose of learning from another person's experience suggestions for the deepening of one's own religious life. It strikes me as a book that aims to be of more direct benefit to ministers, in contrast to Stanley Jones' book which is designed chiefly for the laity.

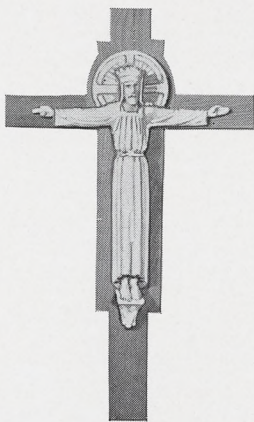
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