

FEAR AND JOY by Bishop Johnson

The **WITNESS**

CHICAGO, ILL., JANUARY 14, 1937



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CLERGY NOTES

BARNWELL, STEPHEN, vicar of St. Luke's, Hawkinsville, Ga., has been transferred to St. Andrew's, Douglas, Ga., with charge of the church at Fitzgerald.

BUSH, F. F., in charge of Emmanuel, Sheepshead Bay, Long Island, was ordained priest at the Garden City Cathedral by Bishop Stires on December 22nd. Others ordained priests at the same services were: GRAF, Charles Howard, in charge at Ozone Park; HAIGHT, John M., curate at Trinity, Princeton, N. J.; KNAPP, Charles T., rector of Christ Church, Babylon; KUPSH, Henry R., in charge of Trinity Mission, Astoria; LEWIS, Arnold M., in charge of St. Mark's, Westhampton Beach.

COYKENDALL, H. R., in charge of Grace Church, Menomonee, Wisconsin, was ordained priest by Bishop Wilson on December 21.

DOW, RICHARD WILLIAM, priest of the diocese of New Hampshire, eighty years of age, was killed on Christmas Day when struck by an automobile at St. Petersburg, Florida.

ESQUIROL, JOHN HENRY, was ordained deacon at the cathedral, Garden City, Long Island, by Bishop Stires on December 22nd. He is assistant at Hollis, L. I.

FOLEY, FRANCIS J., was ordained priest by Bishop Stewart at the Epiphany, Chicago, on December 21. He is a member of the Epiphany staff. HOLT, Harold G., in charge of Trinity, Belvidere, and GRATIOT, Donald H., assistant at Pontiac, Michigan, were ordained at the same service.

HAIGHT, J. McVICKER, Pelham Manor, N. Y., has accepted the rectorship of St. Andrew's, New York City.

HERMITAGE, WILLIAM H., assistant at Trinity, Portland, Oregon, has been appointed chaplain of the Good Samaritan Hospital, Portland.

MAXEY, WALLACE DE ORTEGA, deacon of the diocese of Los Angeles, was deposed by Bishop Stevens for causes not affecting his moral character.

MILLER, RANDOLPH C., was ordained priest on January 6th in St. James, Los Angeles, by Bishop Stevens. He is an instructor in the Pacific Divinity School.

OLSON, LESLIE S., student at the Seabury-Western, was ordained deacon on December 27th by Bishop Wilson in Christ Church Cathedral, Eau Claire, Wisconsin.

TYLER, BARRETT P., has resigned as rector of Grace Church, Colorado Springs, Colo., effective at once.

WOOD, HORACE W., Elsinore, Calif., has accepted appointment as vicar of the Good Shepherd, Los Angeles.

SECOND THOUGHTS

MR. SAMUEL THORNE of New York City: On the first of last September the financial emergency facing the Church compelled the National Commission on Evangelism to relinquish the services of its director of evangelism, the Rev. Malcolm S. Taylor. Mr. Taylor is now rector of All Saints Church, Frederick, Maryland. Dr. Larkin W. Glazebrook, who nine years ago upon invitation of the commission gave up an active professional work to become the field representative, generously offered to continue his work as honorary field secretary without pay. The Commission on Evangelism cordially endorses his efforts. He is desirous of continuing to hold lay missions similar to those held in about one hundred parishes during the last few years. The type of mission conducted by Dr. Glazebrook is prepared for and underwritten by the lay-people of the parish, with the full endorsement of their rector—a real challenge to lay-initiative. Dr. Glazebrook relies upon a voluntary offering taken at the time of the mission to cover his expenses and to allow such honorarium as the congregation feels prompted to give in return for his efforts. He will be glad to furnish full details of the method and proper preparation. His address is Dr. Larkin W. Glazebrook, 2022 P Street, N.W., Washington, D. C.

MR. F. R. ADAMS, Watertown, Pa.: Churches are not attracting the people. What is the reason? Answer: Because the church services are a bore. Why are they a bore? Because: 1. Everything is done to lengthen them, such as reading a long list of uninteresting church notices, long pauses, too much singing, etc., etc. 2. Music usually inferior. 3. Clergymen who "talk down" to the audience or 4. who indulge in meaningless (Continued on page 15)

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FEAR AND JOY

By

BISHOP JOHNSON

THE process of passing from the natural world to the Kingdom of God is that of emerging from an atmosphere of fear into one of joy. The animal world is beset with the fear of claw and fang. The savage world is one of constant fear of enemies. The one thing that dissipates this feeling of fear is the sense of our Father's presence and of our Savior's love, for perfect love casteth out fear and fear hath torment.

We note in those nations which have rejected a personal God and despised the love of Christ, that fear is the prevalent attitude of the people. There is nothing loveable in the dictatorships of Europe. The whole tendency of atheistic propaganda is to rule by force and to surround the state with the fears that such exercise of power is bound to create.

The Gospel, like our lives, is full of contrasts. There are the joy of the Shepherds at the manger and the sorrows of those other Shepherds at the Cross. There are the quest of the Wise Men and the murderous designs of Herod. There are the Virgin's magnificat and "the sword that shall pierce through her soul." There are the Hosannas of Palm Sunday and the cries of Crucify Him on Good Friday. There is the gladness of Christmas and the sorrows of poverty and suffering. And in it all is the process of learning to replace our fears with faith and life's terrors with love.

There are three attitudes which we can take toward it all. We can become atheists and invoke brute force as the only method to govern society. We can become gnostics and deny the reality of evil and evade the necessity of suffering. Or we can follow Christ in His pilgrimage from the beginning of life in the manger to the victory over sin and sorrow, through the suffering of Calvary to the gift at Pentecost.

Our Lord does not explain the mystery of evil and the fears that proceed therefrom. He merely says, "It must needs be that offences come but woe to that man by whom the offence cometh." He states the necessity of suffering but points to the way out to a new creation from which evil shall be eliminated.

AFTER all the argument for living the Christian life is a practical or pragmatic one. The question is: Do those who sincerely follow Christ find a cessa-

tion of fear and a sensation of joy? It is not an intellectual demonstration but a practical application of common sense. If man says that "music is bunk," it may mean one of two things. Either he has never heard good music or he is incapable of appreciating good music when it is rendered. The lover of music does not have to prove that music is delectable. He experiences something that brings joy into his life and his justification is not in an argument but in a performance. He has the witness in himself.

It is this claim that the Bible makes for our faith. "Like as the hart desireth the water brooks so longeth my soul after thee O Lord." You do not have to prove to the deer that water will quench thirst. He goes to the brook because his thirst directs him to that which will satisfy it.

"Seek and ye shall find." In order to appreciate and appropriate the treasures that God has hidden from the casual and the inert, one has to develop the capacity by search and by effort. The fact that one has the urge to find the true, the beautiful and the good is the basis of his study and his research.

"If you ask your Father for bread will he give you a stone?" The God who created the desire is the same God who provides for that need with which he has endowed us.

He that believeth in the Son of God hath the witness in himself, because he finds that love will dissipate fear. It is significant that the Apostles, after the gift of the Holy Spirit, found joy in spite of hardships and persecutions which would have been intolerable were it not for their love of Christ which superseded their fears.

Of course there are bad religions. There are money changers who commercialize religion. There are Herods who would strangle it. There are Pharisees who would monopolize it and Sadducees who would rationalize it. Only here and there are those whose love for Christ and whose faith in Him are such that they cling to Him through it all.

It is curious but the same environment can produce a Judas or a John, a Herodias or a Mary. The changing factor is within us, and we shall inherit the Kingdom that we seek.

OUR OBLIGATION

By
WILLIAM TEMPLE
The Archbishop of York

IF WE are Christians, we believe that the gift which we have received from God through the Gospel is the greatest treasure of our lives. We may not always *feel* like that, because our feelings are still so unruly and undisciplined, but we know it is really so; with our minds at least we believe it, if we are Christians. And then we ask, "What is the gift of God through the Gospel?" The answer, of course, is that what God gives through the Gospel is Himself. It is His own nature of love. But if love has come into my heart, of course that means that I have become loving. That is what salvation is; to be saved is to be changed from being selfish into being loving. There isn't any other. That is what it is. "We know that we have passed out of death into life because we love the brethren." That is what the thing consists of. Incidentally, this involves that we are also delivered from the pains and penalties of being selfish; but salvation is primarily not from the consequence of sin but from sin itself; and sin is selfishness.

If we have received the salvation of God through Christ, that means that our hearts are full of something which they cannot keep but must give out. If what you have gained from your religion is something that you could possibly hold to yourself without wanting to impart it to other people, then it is not God's best gift in the Gospel, and it is not salvation. But if what you have received is the fullest of what God offers, then you cannot keep it to yourself because of what it is. The fact that you are not passing it on proves that you haven't got it; and if you have got it, it will make you pass it on, because of what it is. To receive it and to share it are parts of one thing, the two sides as it were of the one precious coin by which we may purchase that fellowship with God, which is eternal life. One side is His love given to us; the other side is that love reflected in us toward other men. If we thus love them, we must give them, of course, the best thing we have, and that is the Gospel itself, with the gifts it brings. So wherever it is in truth received, there it is of its own energy passing out again. Because of what the Gospel is, those who really receive it are inevitably missionaries.

We have often heard it said in these latter times that anyone who goes from a Christian country, so-called, to one of the other countries has not to choose whether he will be a missionary or not, because he will be taken as a representative of Christianity anyhow. What he has to choose is only whether he shall be a good missionary or a bad one, for missionary he will be. But in our time we have to go further, because we recognize that the Christian nations are only half Christianized yet. We have got to say that wherever a Christian lives at all, he must be a missionary, a good one or a bad one; by his life, by his witness, he is drawing men to Christ or sending them away from Him, because he is the representative of Christ among them.

TO BE a Christian is to be a missionary. But then if so, think what our calling means. To us to whom there has been given the knowledge of this one truth upon which alone the world order could be built is a truth of such a kind that he who receives it is bound to be witnessing to it. Think of the honor; think of the glory that can be if only we are faithful as we bring the world to Christ by bringing Christ to the world.

We have thought of the world's need and how the Gospel, and the Gospel alone, can meet it—even in this life, to say nothing of the life beyond. We have thought of the nature of the Gospel itself—how it is such that to have it is to preach it, by life at least, and by word when opportunity comes. But there is another element greater than these, the real divine constraint, the hunger in the heart of God. You rejoice in His love; how can you dare to rejoice in His love when that love is longing for an answer from those to whom you might be declaring it and you do not do so? That is the real divine constraint. Long ago the Lord hung on His cross; and there we have tried to see the picture of the love which is eternal in God's heart; and still He waits.

The response in our own lives is poor enough; but there are those multitudes who know nothing of it to whom we might be telling it; and still God waits. He honors us by making us His agents. It is His will as far as we can see that the Gospel of His love should now be made known through us who have received it or not at all. He does not *need* our help; He could do quite well without us; but because of His love for us and for all men, He has made it the priceless reward of those who receive and obey his Gospel that they shall have the superlative honor of being his ambassadors.

It is not a thing of which mortal man may dare to say much, for we cannot penetrate far into the secrets of the eternal mind and heart of God; but we do know a little of what love means, and we know that the divine love must be tenderer by far than any that is known on earth; and so we do really know that He is waiting and that He invites us to be His fellow workers, "that he may see of the travail of his soul and be satisfied."

The uppermost thought in every mind and the uppermost longing in every heart should be to appease the hunger of the heart of Christ. The call comes to you because you have heard the Gospel; not because you are good; none of us could ever dare to preach the Gospel on the grounds of his own goodness. Not because you are clever; none of us could ever dare to proclaim the eternal truth on the grounds of what he had himself worked out. But because to us God has made known His love the responsibility along with the joy of it is upon us; we cannot escape it.

RELIGION AND SOCIAL PROBLEMS

By
LOUIS WALLIS

THE Bible was written in the midst of a religious environment which we call "heathen" or "pagan"; and we commonly think of heathenism as the worship of gods which are "false," or "unreal," in contrast with the true God, who alone has reality.

But this way of approach to the subject is philosophical, and fails to convey any adequate sense of the pagan systems which both Christianity and Judaism set out to destroy.

The worship of Baal and other pagan gods legalized the economic enslavement of the common people, and validated the practice of so called "sacred" prostitution which went along with the ancient "fertility cults."

The masses of the people were subjugated by the institutions of human slavery and the monopoly of land. The humble folk were everywhere kept in poverty by a small, wealthy upper class which lived on the unrequited labors of the poor; and this way of life was consecrated by the sanctions of pagan religion.

It is now beginning to be understood by scientific scholarship that Judaism and Christianity, in their origins, grew out of social movements protesting against exploitation of the masses by the wealthy.

In other words, the monotheism of the Bible was primarily a challenge, or defiance, hurled at the aristocratic social systems which dominated ancient civilization.

Polytheism, as a legalized religion, was at length banished from all the countries of the Mediterranean littoral. Baal and other gods went down to defeat before the triumphant onward march of Jehovah.

A great upward step was registered in progress and culture when the attention of the masses gradually shifted from polytheism and came to a focus upon the one God of the Bible.

No great mental strain was imposed upon converts to Judaism and Christianity when they were told that the One God stood for moral purity and a change of heart in the individual believer.

But that age had no intellectual means for understanding how the monotheism of the Bible evolved out of an assault upon social systems which impoverished the masses while enriching the wealthy classes.

In brief, then, the property system of human slavery and land monopoly remained standing both among Jews and Christians.

In other words, Biblical monotheism bought its victory over polytheism by the temporary loss of its original social dynamic.

While this outcome disappoints the impractical idealist, who always wants history to travel faster, it is one of the many cases in which half a loaf is better than no loaf; and it does not prevent ultimate recognition of the broader social values in the Bible.

BOTH Christianity and Judaism passed over into medieval and modern civilization entangled with a system of property and power which largely reproduced the social regime of the ancient Mediterranean world.

The history of western Europe and America was marked by military conquest and subjugation which gave the soil of all countries to an aristocratic upper class. The legal expression used in wills, "the land of which I die seized," goes back to the literal seizure of the soil by military force.

The outstanding symbol of western civilization for a thousand years was the lordly castle on the hill, frowning on the plain below. The castle system grew up along with the transfer of the Bible and monotheism into the newly developing states of Europe.

The kings and nobles, who set the tone of society, became Christians; but they knew as little about the Bible as a Hottentot knows about an electric motor; and it is only as we hold these facts in mind that we can understand the history of Church and Synagogue in the medieval and modern worlds.

In the midst of the castle system grew up the walled town, or burg, as the seat of trade, where the products of commerce were exchanged and where capital accumulated.

The burg was at first completely dominated by the castle. But eventually the towns claimed a share in the government; and after severe struggles the "bourgeoisie" of some countries were admitted to political power alongside the landed nobles and kings.

The struggle of the castle and the burg resulted in compromise: parliamentary, or legislative, government gradually took its present form on the tacit understanding that property in land be released from a large part of its fiscal responsibility, and that the chief burdens of taxation be laid upon capital and upon the goods produced by capital.

Under this compromise, the continued grabbing of "common" lands in Europe, together with the vanishing frontier in America, have imperceptibly resulted in a new social crisis, whose effects have been growing more and more pronounced during the last half century.

WHEN land is taxed on a scale of assessment lower than that upon which productive capital and goods are taxed, it becomes possible to hold land vacant on speculation, until it can be rented or sold at a profit.

And thus, in course of time, when population is more dense, the rising value of land becomes an increasing liability upon productive capital at the very moment when capital itself is already burdened with a heavy load of taxation.

Everybody is more or less aware that when it is proposed to erect a house or a factory, the first preliminary is to rent or buy ground. And then, after the structure is built, it is taxed more heavily in proportion than the land was taxed when vacant.

In other words, speculation in land has been fostered and promoted by a lighter and lower scale of assessment; while at the same time, the actual productive occupation of land, which increases wealth and gives employment to labor, is discouraged by a heavier and more drastic scale of taxation. This is how industry has to earn both ground rent and taxes before any wages can be paid to working people.

The adding of field to field in ancient Israel was denounced in vain by the Hebrew prophets. Great estates destroyed Greece and Rome. Land monopoly today holds Britain, Germany, Italy and other countries of the old world in its grip. And the concentration of ground values in the hands of the few has grown so rapidly in America that the Federal government views the situation with alarm.

The problem of land, capital and labor is a collective, or social, problem with moral implications. It cannot be solved by individual good will or personal change of heart.

It brings into view many of the evils challenged by Judaism and Christianity in the earlier stages of their fight against heathenism; and it calls for public action, based upon intelligent public opinion, awake to the social and economic realities of the world.

The only method of handling this problem is to shift a large part of the tax burden from productive capital and goods to ground values, improved and unimproved, in city and country; so that land cannot be held out of beneficial use on speculation, and then exploited as a liability on over-taxed labor and capital.

Talking It Over

By

WILLIAM B. SPOFFORD

I HAVE HEARD criticisms from time to time of the Church Pension Fund, just as I have heard criticisms of every other agency of the Church. All of them, it seems to me, have been based upon the misconception that the Fund is an insurance company rather than a pension system, and arguments tumble once the difference is made clear. Certain it is that the Church Pension Fund is one of the most efficiently managed, probably the most efficiently managed, agency that we have and we all should be grateful for it. The whole thing was brought home to me the other day when I attended the funeral of a friend. I knew something of the conditions that the widow and her children would have to face, due to no fault of her deceased husband, and thought therefore that I could bring her at least some comfort by reporting to her just what she would receive from the Fund. The information was given to me promptly by the officers and I went to the funeral armed with it. However, I was not the first to reach the widow with the information. The day after her

husband died she had received a most sympathetic letter from the executive vice-president of the Fund, Mr. Bradford Locke, with a check enclosed for \$1,000 and the information about what she and her children were to receive from the Fund each month. It made the difference between bereavement and crushed lives, and brought home to me more forceably than ever the great service that our Church Pension Fund performs.

ALL OF WHICH prompts me to remind the clergy and lay officers of our parishes and Church institutions that the federal social security act specifically exempts from its provisions employees of religious, charitable and educational organizations. I am told that the reason for this is the assumption on the part of the government that churches can be depended upon to do the right thing by their employees. It is therefore up to us, particularly the clergy who are protected by the Pension Fund, to see that other employees, who are protected neither by the Fund nor by the federal social security act, get a break. We have organists, sextons, and various secretaries, and it would be well in making up budgets to include items for their security. Here again the Episcopal Church is more fortunate than other churches since we have the Church Life Insurance Corporation, a subsidiary of the Church Pension Fund, that has liberal annuity and insurance plans of all types, able to provide protection for these employees at low cost.

TWO INTERESTING items appeared in the *New York Times* of January 2nd. One was a front page story containing a pastoral letter signed by twenty-seven cardinals, bishops and other notables of the Roman Catholic Church in Germany, in which they call upon all Catholics to support Hitler "with all the holy means at their disposal." The other story carried the information that Adolf Hitler considers all democratic governments a threat to civilization. Put the two together and it is easy to see where the Roman Catholic Church stands in the present world crisis. The issue is Democracy vs. Fascism, with communism the red herring drawn across the trail. In this situation the Roman Church in Europe, concerned primarily in saving her great economic interests, lines up with Hitler, Mussolini, Franco and the Moors and insists that in so doing she is fighting for Christian civilization. It is to be hoped that American Roman Catholics, with a higher regard for democratic government, will not be stampeded into the same position.

READERS OF THE WITNESS are soon to receive a communication about a coming event which we believe to be significant. We cannot announce it here without giving away a secret. May we therefore ask you please to be on the watch for a letter that will come to you under permit postage (to save expense) and give it the attention which we are convinced it deserves. Sorry to be so mysterious but we really do want the occasion to be a surprise.

LENT comes early this year. Ash Wednesday is on February 10th and Easter is on March 28th. Therefore you are hardly over Christmas before we call

your attention to the series of Lenten Articles that we run annually, urging you to subscribe for Bundles to use with discussion groups and to distribute in your parishes. The subject selected this year is *Doing God's Will*, with the sub-heads: In Your Own Life, In the Home, In the Parish, In the Community, In Race Relations, In Industrial Relations, In International Relations. The authors will be announced next week, but we will say now that they are all experts in their various fields. May we ask you at this time to plan a discussion group in your parish, using this material, or if no group is organized then to order a bundle for distribution each week in the parish.

Let's Know

By
BISHOP WILSON

VIKINGS

THE predatory expeditions of the Northmen, which ended just about a thousand years ago, constitute one of the most curious episodes in all of Medieval history. They lasted for approximately a hundred years. No one can tell exactly what caused them or why they ceased. For generations the Northmen had Europe at their mercy, plundering right and left. Within a relatively brief time the effects of them were entirely absorbed.

At the beginning of the ninth century Scandinavia was an unknown part of Europe, inhabited by a hardy, vigorous people who followed a pagan religion similar to that of north Germany. They included what we would now call Norwegians, Swedes, Danes, and Finns. In those days they were known as Norsemen or Northmen, sometimes broadly called Danes. They had light, speedy ships of shallow draft which they would run up narrow creeks for hiding and then dart out unexpectedly on a marauding expedition. The Scandinavian name for these creeks was "viks" and the marauders were called Vikings.

In the early part of the ninth century something happened which urged them out to sea on adventurous voyages. Over-population, the breakdown of small kingdoms, the efforts of Harold Fairhair to consolidate authority in his own hands—any or all of these factors may have been accountable. Whatever the reasons, the Vikings descended on the coast of France, England and Ireland. They even went as far as southern Italy where they erected a kingdom which, for centuries, was at odds with the growing power of the Papacy. Another stream of them went down through Russia, coursing the great rivers, until their influence reached the Black Sea. Their special prizes were the Christian monasteries which were not prepared to defend themselves. At first they would kill and plunder and then race back to their northern haunts. Later groups of them remained and established settlements.

For a long time no one was able to cope with the Vikings. Every year they appeared in destructive fury, leaving ruin and desolation behind them. In England they took entire possession of the northern section of the country and were stopped from spreading further by King Alfred who made a treaty with them. Even-

tually they were absorbed in the English population and were gradually Christianized. A similar course was followed in France where on one occasion they almost succeeded in capturing Paris. The French king, Charles the Simple, gave them a large area on which they planted their own name of Normandy. There they settled down and intermingled with the French until they disappeared as a distinctive people. By the end of the twelfth century there were no more Vikings and the Scandinavian countries themselves were in the process of being Christianized. William the Conqueror, who seized the throne of England in 1066, was William the Norman.

Descendants of the Vikings played an important role in the Crusades when they began at the end of the eleventh century. They introduced a new and vigorous element into the life of Europe. But in no instance was their identity preserved except in their own home lands. Invariably they were absorbed. Today Norman blood runs in all the peoples of Europe. It is one of the things which gives a touch of absurdity to the Teutonic, Latin, or Nordic claims of racial purity. Europe is a mixture just as the United States is a mixture—only they have taken a long time to do what we have done in a hundred years.

Is It Fair?

By
H. ROSS GREER

"I WAS ON a tramp steamer going from Spain to Bermuda. We ran into a terrible gale. The engine room was flooded. The sea was running very high. We were going up and down with great rapidity. There was a brawny rawboned big fellow in the engine room. He was foul-mouthed and seemed thoroughly bad. I said to him, 'It looks as if we are going to go down.'

"'Yes,' he replied, 'but what an awful place to go down.'

"When things seemed to be worst I was holding on to a stay and I looked around and there was the foul-mouthed brawny fellow down on his knees. He was praying. He said, 'Merciful God, save this ship.'

"The ship was saved but when we got to Bermuda he went his old way. You would have thought that would have been a lesson to him. But that is the way we humans are. When we get into a jam we pray to God to help us. He does. Then we go on our old way." This was related to me only recently by a layman.

Is it fair? Is it decent? It often happens. It is an old story. However, a word of wisdom came from a woman who had had a very serious operation. She said to me afterwards greatly to my surprise, "You know, it isn't fair the way we neglect God when we are well and then start in praying when we get sick particularly when we are afraid we are going to die. I've been praying a lot since I have been sick. But, you know I haven't been coming to worship faithfully or making my communion and I know I haven't been praying as I should, giving real time to prayer, to waiting on God, so that I might find out what He wants me to do. It isn't fair to expect a lot of help now and yet I am getting it."

MACMILLAN BRINGS OUT BIOGRAPHIES OF GREAT INTEREST

By GARDINER M. DAY

Within the past few months, two men who have been leaders in the religious life of this country during the past half-century, have given us their reflections in the form of an autobiography. *New Faith for Old* is the title Dr. Shailer Mathews has chosen for the story of his life. (Macmillan, \$3.00.) Beginning with a description of his youth, spent in Maine, Dr. Mathews carries the reader through many changes of thought and viewpoint that came as he found himself less interested in the narrow, evangelical beliefs in which he was reared, and more interested in social applications of Christianity, the relation of science and religion, the movement toward Christian unity, theological education, and religious education.

Dr. Mathews, who has to his credit some twenty-three books, is so well known that nothing need be said here in praise of the book. One feature of this book which is not so marked as some of Dr. Mathews' other books is his humor. While in the Seminary, Dr. Mathews used to do some occasional preaching. He tells of one instance when during a sermon he noticed a young woman in the congregation grinning at him. He avoided any embarrassment by looking in another part of the congregation. On returning to his lodging house, however, his hostess asked him whether the girl grinning at him bothered him. Then she added, "There was a minister preaching here once, and the girl grinned at him, so he stopped in the middle of the sermon and said that the sister should show less levity in the House of God. After the service, the mother of the girl came up and demanded what he meant by abusing her daughter in public. 'I did not know she was your daughter,' said the minister, 'but she was grinning at me, and it made me nervous.' 'Well,' the mother replied, 'she is my daughter, and if she grinned at you, that is all right. That is the way she worships.'" "I suppose," Dr. Mathews comments on this incident, "hundreds of times I have found that extraordinary definition of worship occurring to me as a solace for some unintelligent act of good people. That was the way they worshipped."

While Dr. Charles S. MacFarland, in *Across the Years*, (Macmillan, \$2.75) lacks the delightful style of Dr. Mathews, and unfortunately gives the reader an impression of a good deal of conceit, nevertheless, the book is probably of wider interest because of the larger number of contacts which Dr. MacFarland had with important people in most of the countries of the world, owing to his twenty

years as secretary of the Federal Council of Churches. Also from New England, Dr. MacFarland was born in Boston, received his education at Yale, and spent the first years of his ministry in South Norwalk. Actually, the larger part of the book is devoted to the work of the Federal Council of Churches and the movement toward unity.

Among the most interesting chapters in the volume are those entitled *The Price of Progress* and *Daughters of the American Revolution Discover a Revolutionary Daughter*. The first chapter tells of the enormous difficulties that the Federal Council of Churches has had in combatting utterly false, slanderous propaganda from sources as different as the intelligence service of the navy department and a steel magnate like Judge Gary. Of course, many of these critics were honest themselves, but were evidently ready to believe almost anything, no matter how absurd, about the Council. Interesting indeed is Dr. MacFarland's account of the interview which he had with Judge Gary in which he had to explain to the Judge that "social service" and "socialist" did not mean the same thing. The second chapter mentioned is the story of the difficulty that a liberal woman had in the Daughters of the American Revolution, and various episodes that led up to her expulsion from that organization. In her final letter to the society she said, "The action of the society of the D. A. R. has no effect on me, and I remain, as I was born, a Daughter of the American Revolution. My future service will be given to the blacklisted women's organizations, devoted to constructive, patriotic work, instead of destructive." Those who know Dr. Mathews and Dr. MacFarland will find these books doubly interesting.

RELIGIOUS LEADERS MEET IN ROCHESTER

Jewish rabbis and Christian ministers went into a huddle on January 7th in Rochester, N. Y., to consider what must be done to preserve religious liberty and democracy in the United States. The keynote was struck by Rabbi Philip Bernstein who said that religious leaders had to be zealous "in preserving civil liberties even for those with whom we do not agree, for once any group loses them, all must. Fascism and communism are the products of unhappy economic and social conditions; poverty in the midst of plenty, unemployment. If we want to prevent the spread of 'isms' we must make religion work actively in promoting social justice in America." Bishop Reinheimer was present, pronounced the invocation and took part in the discussion.

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

The 20th anniversary of the deanship of the Very Rev. Hughell E. W. Fosbroke is to be celebrated next week by the students and alumni of the General Seminary. The alumni are to devote their dinner at the annual mid-winter meeting on Tuesday, January 19, to a testimonial to the Dean, with President William A. Eddy of Hobart College giving the address. Then on Monday, February 1, the trustees of the General, the deans of the other seminaries, the officers of the National Council and of the alumni association will join with the students and faculty at another dinner. Bishop Sherrill of Massachusetts, representing the trustees, and Dean Frederick Grant of Seabury-Western will be the speakers.

* * *

Annual Meeting of the CMH

The sixteen diocesan branches of the Church Mission of help hold their annual meetings this month, with the National Council having met on January 11th in New York, with Mrs. John M. Glenn presiding. Miss Agnes Penrose of Albany and Miss Gwyndd Owen of Cincinnati read papers for discussion, and Father Hughson of the Order of the Holy Cross and Dean Whitney Hale of Buffalo spoke on the spiritual side of the work. At the meeting in Western New York Bishop Davies was honored for his fifteen years' association with the CMH; in Chicago the meeting emphasized the relationship of the organization to the Church with the Rev. Alfred Newbery as speaker. In Utica, N. Y., at the annual meeting the speakers were Professor Jean S. Davis of Wells College and the Rev. Don Frank Fenn of Baltimore. Other meetings are being held this month in the dioceses of Newark, New Jersey and Southern Ohio, at which the Rev. Almon R. Pepper, national secretary, is to speak on the problems of youth.

* * *

Bishop Barnwell Back on the Job

Bishop Barnwell, ill for the past few weeks, returned to Savannah, Ga., and preached at Christ Church on January 3rd. He left then for a few days in Florida, returning to his diocese the middle of the month.

* * *

Let the Other Fellow Worry

Cortez Jennings of Shavertown, Pa., was called upon to testify at a recent meeting of the Oxford Groups (Buchmanites) held in Wilkes-Barre, Pa. "Six months ago", he said, "my

life was full of complexes and worries. I had a lot of debts and uncertainty about financial security. Just then I happened across a man I knew once. I recognized a radiant quality of life I never had had, and I wanted it. After due consideration of the costs I finally surrendered my life to God in the presence of another person and I have not worried from that day. I still owe a lot of money. But it no longer gets me down."

* * *

Union Service in Charleston

An Epiphany service was held on January 10th at the Church of the Holy Communion, Charleston, S. C., in which the Holy Trinity Eastern Orthodox Church took part. Those taking part in the service were the Rev. W. W. Lumpkin, rector of the Holy Communion; the Rev. Dionysios Papadatos, rector of the Eastern Orthodox church; Bishop Thomas; Chaplain Paul Linaweaver of the Navy and the Rev. Edmund G. Coe, rector of St. Peter's, Charleston. Though the church seats 800 people hundreds had to be turned away.

* * *

Pastors Convention in Ohio

Bishop Oldham of Albany is to speak on world peace and the Rev. J. Howard Melish of Brooklyn is to speak on "Christianizing our social order" when 1,500 ministers of all denominations meet in Columbus, Ohio, for the annual Ohio Pastors' Convention on February 1-4. Others on the program are Ralph Sockman, George Buttrick, Merton Rice, Richard Niebuhr, William Merrill, Alva Taylor and H. Augustine Smith. Philip W. Hull and Thomas Donaldson, Columbus rectors, have arranged for a luncheon meeting for the Episcopalians attending.

* * *

Bishop Taitt Is Honored

Bishop Taitt of Pennsylvania was the guest of honor at a diocesan dinner on January 4th, the occasion being his 75th birthday. The Rev. Edward M. Jefferys of Old St. Peter's was the toastmaster with Mr. George Wharton Pepper, Bishop Cook, Bishop Sterrett, the speakers.

* * *

General Faculty Members Attend Conferences

The Rev. William W. Manross, instructor at the General Seminary, gave a paper at the conference of the American Church History Society, held at Brown University, Providence, over the holidays. He outlined the expansion of the Church in the west. The Rev. Cuthbert A. Simpson, assistant professor of Old Testament, and the Rev. W. Norman Pittenger, instructor, attended the



DEAN FOSBROKE
To Celebrate an Anniversary

meeting of the Society on Biblical Literature and the Rev. Edward R. Hardy, Jr., instructor, attended the Providence meeting. Incidentally, there are now sixty clergymen in Greater New York enrolled in a special course of four lectures on Lenten preaching being given by the Rev. Burton Scott Easton.

* * *

Lectures on the Religious Life

A series of four lectures on the "Religious Life" are being given at St. Clements, Philadelphia, by the heads of four religious orders: the Rev. Father Joseph of the Order of St. Francis, the Rev. Spence Burton of the Cowley Fathers, the Rev. Alan G. Whittemore of the Holy Cross Order and Brother Groverour Hance of the Brotherhood of St. Barnabas.

* * *

Present Aims for Work With Youth

Know God, serve man, build the Church—those should be the primary aims of all young people's work, according to leaders in this field who met in Chicago over the New Year holiday. The conference, a provincial one, decided to ask Miss Dorothy May Fischer, national council young people's secretary, to lead three sectional conferences in the middle west in February.

* * *

G-Man Thrills the Boys and Their Dads

Harold Reinecke of the federal bureau of investigation was the headliner when the boys of the Michigan diocesan camp, with their dads, held a

dinner on December 30th at St. John's, Detroit. He gave the details of the capture of noted criminals, and not only were the boys' mouths open, but their dads' as well.

* * *

Missions in Diocese of Springfield

More than 5,000 persons attended the missions held recently in the diocese of Springfield (Illinois), conducted by Bishop Bennett, assistant to Bishop Perry in the diocese of Rhode Island. Meetings were held in Springfield, Alton, Decatur and Champaign, with the Rev. Jerry Wallace of Springfield in charge of the arrangements as the chairman of the diocesan Forward Movement committee.

* * *

A Bit of News From Cuba

The following epistle has arrived from the Rev. Jack Townsend, who is the archdeacon of a large part of Cuba: "This year a baseball team was formed of all the private schools in Camaguey. The Colegio Episcopal de San Pablo had their uniformed team and, by gum, won the series and the pennant and acquired much kudos and not a little publicity for the Episcopales, as they call us. Then a picked team of school boys, six of them ours, last week played a so-called all-star team and made a merry-go-round of them. Incidentally, since THE WITNESS also often prints information of a religious nature besides the baseball news, you may say that religious work is also being carried on here. We just had a grand convention of the Auxiliary here at Camaguey on December 28-29. A United Thank Offering of \$125 was presented, which is big money for these people. They approved lots of things, like by-laws, programs for meetings, etc., with plenty of talking for two days. You know Auxiliary Meetings, but if you have never attended one of Spanish speaking women you won't know just what I mean." Archdeacon Townsend will have to be his own straightener-outter with the women for that last crack. Notice I have it placed carefully in quotes.

* * *

Presiding Bishop Speaks On England

Presiding Bishop Perry, in a message broadcast from Providence on January 3rd, praised the position taken by the British government in the recent Windsor-Simpson affair. Declaring that the call of God is waiting the response of us all, he said, "We saw a month ago how the spirit of an Empire through painful experience bravely asserted itself when called upon to decide between a lower and a higher loyalty. Great Britain at the cross roads proved its

adherence to unshaken standards, giving to the world a glorious example of steadfast obedience to the divine will."

* * *

New Organ in Claremont Church

A new Estey organ was dedicated at the historic Union Church, Episcopal, at West Claremont, N. H., on Christmas eve. It replaces the old hand-blown instrument which has been in the church for many years. The church, by the way, is one of the oldest in New England. The organ was given by Mrs. E. Charles Goodwin and Miss Josephine Bailey as a memorial to Mr. Goodwin, for many years a member of the parish.

* * *

New Home for Church Institution

The new building for St. Margaret's House for Babies in Albany, N. Y., was dedicated on December 26th by Bishop Oldham.

* * *

Congregationalist Make a Protest

The council of social action of the Congregation and Christian Churches, official social service bureau of that united denomination, has sent a vigorous protest to Washington against any cuts in work relief appropriations. They point out that the administration's proposal that Congress appropriate 500 million for the W.P.A. program is 250 million less than the conference of mayors recently set as a minimum necessity. The letter points out that even should the country return to the production levels of 1929, there would still be at least six and a half million unemployed.

* * *

Bishop Cross to Speak in Vancouver

Bishop Cross of Spokane is to be the speaker at a diocesan conference to be held at Vancouver, Canada, February 1-3, his subject being "Forward with Christ into Action."

* * *

Mobile Parish to Have School of Prayer

Christ Church, Mobile, Alabama, is to hold a week's school of prayer the first week of Lent, under the direction of the Rev. Capers Satterlee. The rector of the parish, the Rev. R. A. Kirchhoffer, is now conducting study courses in preparation.

* * *

It Was Nice of the Archbishops

The Archbishops of Canterbury and York recently received at Lambeth Palace a deputation of clergy of the Church of England who are active in behalf of world peace. The Archbishops said that they were compelled to dissociate themselves from the viewpoint presented by the dele-



GORDON REESE
Makes the Sports Page

gation, but added that they did not question their sincerity nor did they regard them as disloyal to the Catholic faith or to the Spirit of Jesus Christ. It must have bucked up these parsons a lot to have this assurance from the big-wigs.

* * *

Kalamazoo Parish To Make Improvements

St. Luke's, Kalamazoo, Michigan, has an \$8,000 property rehabilitation program under way. No improvements are to be started until the money is in hand. The Rev. A. Gordon Fowkes is rector.

* * *

New Vicar for the Intercession

The Rev. S. Tagart Steele, Jr., rector of St. David's, Baltimore, is to be the new vicar of the Chapel of the Intercession, New York, according to an announcement made by the Rev. Frederick Fleming, the rector of Trinity Parish. He is to succeed Bishop Gardner, who last spring left the Intercession to become the Bishop Coadjutor of New Jersey. He has been the rector of St. David's for ten years, during which time the communicant list has doubled and the Sunday school is four times its 1927 size. The Intercession is the largest of the Trinity Parish chapels and is one of the largest churches in the city of New York.

* * *

Rector Welcomes the Depression

The Rev. Thomas Lacey, rector of the Redeemer, Brooklyn, New York, is inclined to think depressions are good things. Writing in his interesting parish paper, he says:

"The depression is still on and recovery is in the distance. Our parish has felt the stringency which has played havoc with our investments. The National Council whines about reduced income. I waste no sympathy

on the parish nor on the Council. The depression is a benefit to both. The years succeeding the war were financially prosperous, yet spirituality was at low ebb. There grew up a tendency to gauge success in terms of money. So disastrous was the effect that General Convention inaugurated the Forward Movement to reclaim spiritual values. The depression has begotten in our parish a new self reliance. In the church at large in spite of the National Council's curtailed activity there has been advance all along the line if the church press is to be credited."

* * *

Auxiliary Hears Jubilee Singers

Jubilee singers of the Church Institute for Negroes presented a program of spirituals at the annual meeting of the Auxiliary of the diocese of New Jersey, meeting January 13th at Trenton.

* * *

To Help Pick Rhodes Scholar

Bishop Huston of the diocese of Olympia (state of Washington) has been made chairman of the committee to select the Rhodes scholar for the north-west district.

* * *

Bishop Sanford Recuperating

Bishop Sanford of San Joaquin, recently ill with sciatica, has now had a bad heart attack and is at present in Los Angeles recuperating.

* * *

General Convention of 1940

San Francisco has been nominated as the General Convention city for 1940. It was held there thirty-five years ago.

* * *

Laymen Go After the Laymen

Four laymen of Beaumont, Texas, decided that they ought to do something to interest other men in the Church. They therefore invited eleven men to dinner, telling them in advance, "We are inviting you on Church business and want to present to you the claims of the Church for your life. You are accepted as a good citizen but you yourself accept no responsibility for organized Christianity and have never identified yourself with any Christian body." Seven of the eleven came, and they all talked freely about life and its needs. Results? Bishop Quin confirmed six of the seven the other day.

* * *

Laymen's Conference in Westchester

The annual conference for laymen of Westchester County, New York, was held at St. John's, Yonkers, on January 9th. The Rev. W. M. V. Hoffman of the Cowley Fathers

spoke on personal religion, and there was an evening conference on social religion led by the Rev. Almon Pepper, executive secretary of the national council's social service department.

* * *

National Leader Addresses Discussion Group

The Rev. A. J. Muste, widely known as a leader in the labor movement, was the speaker at an open forum held in Middletown, New Jersey, on January 8th. The forum meets monthly and is sponsored by the three churches of the town, including our own Christ Church. The speaker last month was the Rev. James Myers, industrial secretary of the Federal Council of Churches.

* * *

Deaconess Newell

Dies Suddenly

Deaconess Newell, dean of St. Margaret's, Berkeley, California, and one of the best known women of the Church, died suddenly of pneumonia on January 4th. She was in Arizona where she had gone for rest and recuperation. For a number of years she was the head of Hooker School in Mexico and was considered an authority on conditions in that country.

* * *

Rector Greeted by Former Parishioners

Early Christmas morning—three o'clock to be exact—the Rev. Thom Williamson, rector at Narragansett, Rhode Island, was awakened by the singing of carols. Going to the door he discovered seventeen people from his former parish, Trinity, Pawtucket, who had driven out after their own midnight service to greet their erstwhile pastor.

* * *

Two Consecrations on January 13th

Two new bishops were consecrated yesterday, the 13th. The Rev. W. Appleton Lawrence was consecrated bishop of Western Massachusetts in Springfield, and the Rev. Harry Beal was consecrated bishop of Panama at St. Paul's Cathedral, Los Angeles.

* * *

Bishop Manning Pleads for Slum Clearance

Bishop Manning of New York in a New Year message made a strong plea for slum clearance. Decent housing conditions are vital to right living, he declared, and there is no reason why slums should be any longer tolerated.

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He also pleaded for a revival of interest in true and vital religion, "the only foundation on which democracy can endure."

* * *

Maude Royden on American Tour

Miss Maude Royden, famous English preacher, is now speaking throughout the United States in behalf of international peace, the meetings being under the auspices of the Emergency Peace Campaign. She spoke on January 11th at a mass meeting held at Holy Trinity Church, Brooklyn, where the Rev. J. Howard

Melish is rector. Others to share the program were Sherwood Eddy, Elinore M. Herrick, who is the regional director of the national labor relations board, and William Slater, head of Brooklyn's Adelphi Academy.

* * *

Roger Williams Perhaps Had Faults

They are having quite a time in Providence over meetings of the American Historical Association and the American Society of Church History. Learned men are reading papers, with an attempt made to clear up false notions. Thus the other day

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a Baptist threw a handful of monkey-wrenches into the machinery of his own denomination by declaring that Roger Williams had actually headed a committee to apportion money that came from selling Indians into slavery, and that liberty of conscience in Rhode Island for many years did not include the admittance of either Jews or Roman Catholics into citizenship. Then Professor C. H. Moehlman of Colgate-Rochester Divinity School got something of a rise by saying that the Baptists of Virginia did a great deal more for religious and civil liberties than did their co-religionists of Rhode Island.

Church Center in Harrisburg

The summer home of Miss Henrietta S. Dickey, located at Buena Vista, Pa., has been given to the diocese of Harrisburg as a memorial to her brother, for many years a vestryman of St. Michael and All Angels, Baltimore. The property is to be used for clergy retreats and conferences of various sorts.

Mid-Winter Reunion at Berkeley

The mid-winter reunion of the alumni of Berkeley Divinity School is to be held in New Haven on January 27 and 28, with the Rev. Samuel Drury of St. Paul's School giving two lectures on preaching.

With the Workers in Religious Education

Miss Eleanor Deuel, educational worker of the district of Eastern Oregon, has accepted an appointment as field worker for the national Woman's Auxiliary. . . . Miss Isabella Williamson, director of religious education at Grace Church, Newton, Mass., is now working with the Y. W. C. A. at Utica, New York. . . . Miss Letitia Lamb of Denver has formed a partnership with Miss Violet Johnson, former children's worker with the Denver council of religious education, in operating a Church bookstore.

Young People Have Evening Services

At the Church of the Redeemer, Houston, Texas, where the Rev. Gordon Reese is rector, the young people sponsor the Sunday evening service. They have special programs that

are proving so popular that the church is filled each week. Incidentally, Mr. Reese got his picture on the sports page of a local newspaper recently because of the success he had in coaching a football team. The team was made up of greenhorns but under his expert guidance did such a swell job that they lost but one game and that to the University of Houston by a close score.

Death Takes Mrs. Loring-Clark

Mrs. W. J. Loring-Clark, leader of the Daughters of the King and an editor of the *Living Church*, died at her home in Memphis on Christmas day.

Report On Church and State

In presenting a report on "Church and State in Contemporary America", Professor William Adams Brown warned of the trend toward

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dictatorships the world over and of the need of preserving democratic government and personal liberty. "This concentration of power and increasing unification is likely to increase rather than to diminish and if we are wise we shall shape our policy accordingly."

The committee reported that there was no cause for alarm provided the state seeks worthy aims and uses methods consistent with freedom and that governments are showing greater concern for social security, unem-



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PARISH PAPERS

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ployment relief and the more equitable distribution of wealth. As Dr. Brown commented, "What is disturbing the present situation is that in many cases these laudable ends are combined with many others less desirable and are pursued by methods which are not only inconsistent with a proper regard for the liberty of the individual citizen but are pursued without regards for similar aims and needs in other nations. Even in countries like our own, where democratic methods still prevail, tendencies are at work which may easily develop dangerous similarities to those which we see illustrated in the dictatorships of Europe."

Negro Rector Has Anniversary

The 50th anniversary of the Rev. George Freeman Bragg, Jr., rector of St. James, Baltimore, was celebrated on January 10th. It also marked the 45th anniversary of his rectorship. The sermon was preached by the Rev. A. B. Kinsolving, rector of Old St. Paul's, with Bishop Helfenstein preaching in the evening.

Washington Rector Is Honored

Five hundred people turned out on December 29th to do honor to the Rev. George F. Dudley, for 43 years the rector of St. Stephen's, Washington, D. C. He has had but this one parish during his entire ministry. Bishop Freeman, the Rev. Z. B. Phillips and others paid tribute to the rector and his wife, about to leave the city to join their son in New Jersey.

Arkansas Parish Pays Debt

St. John's, Fort Smith, Arkansas, was consecrated on December 20th by Bishop Saphore, the property recently having been cleared of indebtedness. The parish has shown great progress under the leadership of the Rev. Carleton D. Lathrop.

Bell Ringers in Newburyport

A unique addition to the Christmas celebration in Newburyport, Massachusetts, was the playing of Christmas carols by a group of bell ringers belonging to St. Paul's Church of which the Rev. Arthur Peabody is rector. The bells, twelve in number, were

played by six girls of the parish. Besides playing in their own church and to a number of shut-ins on Christmas days, they played at the Cathedral Church of St. Paul, Boston, on the Sunday evening after Christmas.

King's College Service Used in Cambridge

At Christ Church, Cambridge, and at St. Paul's Cathedral, Boston, there was held on the Sunday after Christmas the traditional service of lessons and carols which has been used for a great many years in King's College Chapel, Cambridge, England. This service was introduced into this country by the Rev. Endicott Peabody of Groton School and first used in the school chapel.



The Roman Church and Fascism

The archbishop of Milan recently observed the anniversary of the march of the Blackshirts on Rome. He also took occasion to praise the armies of the Duce "who has wrested Ethiopia away from heresy." At about the same time, the Swedish Protestant missions in Ethiopia were given eight days to get out of the country.


Answering Questions of the Children

The boys, girls and young people of Trinity Church, Utica, New York, have followed new procedures in learning Christian truths. Early in September each member of the junior and senior groups of the church school was given the opportunity to ask in writing questions they had in mind or wanted answered, that per-

tain to the Church, the life of Christ and Christian ethics. From these questions the Rev. T. T. Butler is outlining a series of discussions to be


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conducted by him with these younger members of his parish. The boys and girls will do some research and notebook work and at the close of the adventure some kind of an evaluation will be made. In this way it is hoped that the immediate needs of the young people will be met and from this experience a wider knowledge and a keener sense of Christian living will be obtained.

* * *

A Parish Committee That Functions

At Grace Church, Providence, where the Rev. W. Appleton Lawrence will be rector until he is consecrated bishop of Western Massachusetts next month, there is a parents' committee of the department of religious education. They have organized a junior altar guild; arranged an exhibition of work done in the church school for the fathers who attended the fathers and sons banquet; added an exhibition for parents in the Children's Corner; edited a bulletin for parents on the religious educational work of the parish; had charge of the school of religion; sponsored an institute for parents and, with St. Martin's Church where the Rev. Russell Hubbard is rector, sponsored a service on Sunday afternoons for parents and children.

* * *

Father Has a Modern Sunday

It was Sunday afternoon and little Thomas opened the door to admit the rector. "Is your father at home?" inquired the minister. "No, he's not at home," said little Thomas. "He's just gone to the golf club." Then Thomas, noticing the consternation on the minister's face, hastened to add: "Oh, it's all right. He's not playing golf. He's just gone over for a few drinks and a game or two of poker."

* * *

Question Time in the Adult Group

It was Sunday in the men's class. "Will you please tell me," said a

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Church of St. Mary the Virgin

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46th St. between 6th and 7th Aves.
Rev. Granville M. Williams, S.S.J.E.
Sunday Masses: 7, 8, 9, 10, 11.
Evangelion, with Benediction: 8 p. m.
Week-day Masses: 7, 8 and 9:30.

Grace Church, New York

Rev. W. Russell Bowie, D.D.
Broadway at 10th St.

Sundays: 8 and 11 A. M. and 8 P. M.
Daily: 12:30 except Mondays and Saturdays.
Holy Communion, 11:45 A. M. on Thursdays and Holy Days.

The Heavenly Rest and Beloved Disciple, New York

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Sundays: Holy Communion 8 a. m.
Sunday School 9:30 a. m.; Morning Service and Sermon 11 a. m.; Musical Vespers 4 p. m.
Thursdays and Holy Days: Holy Communion at 11 a. m.

The Incarnation

Madison Avenue and 35th Street
Rev. John Gass, D.D., Rector

Sundays: 8, 10, 11 A. M., 4 P. M.
Wednesdays and Holy Days, Holy Communion at 10 A. M., Fridays at 12:15 P. M.
Noonday Service Daily (except Saturday) 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. Roeliff H. Brooks, S.T.D., Rector
Sunday Services: 8 A. M., 11 A. M., and 4 P. M.
Daily Services: 8:30 A. M., Holy Communion.
Noonday Service, 12:05 to 12:35.
Thursday: 11 A. M., Holy Communion.

Christ Church Parish

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Rev. Francis B. Creamer, Rector

Rev. J. Francis Sant, Vicar

Parish Church: E. Jefferson Ave. at Rivard

Chapel: 45 Grosse Pointe Boulevard
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Saints' Days: 10:30.

Grace Church

Sandusky, Ohio

Rev. Donald Wonders, D.D., Rector

Sunday Services

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

St. Paul and 20th St., Baltimore, Md.

Rev. Don Frank Fenn, D.D.

Rev. H. P. Knudsen, B.D.

Rev. R. C. Kell, M.A., B.D.

Sundays: 7:30, 9:30, 11:00 A. M. 8:00 P. M.
Week Days — Holy Eucharist—Mon.
Wed. Sat.: 10:00 A. M. Tues. Thurs. Fri.: 7:00 A. M.
Morning Prayer: 9:00 A. M. Daily.
Evening Prayer: 5:15 P. M. Daily.

Christ Church

Greenwich, Connecticut

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

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.

CHURCH SERVICE NOTICES

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The Witness

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member to the teacher, "how far in miles was it from Dan to Beersheba? All my life I have heard the expression 'from Dan to Beersheba' but I have never known the distance." Before the answer could be given, another member arose and asked, "Do I understand that Dan and Beersheba are names of places? I always thought they were husband and wife, like Sodom and Gomorrah."

SECOND THOUGHTS

(Continued from page 2)

and vague discourses in which such words and phrases as "kingdom—glory—sword of the Lord—grace—etc.," occur much too often. 5. The church is still preaching and emphasizing things which have been outlawed by man's increasing knowledge. What can be done? 1. Let the services be "brief, very brief". Omit unessential things which may be arranged in other ways. 2. Good music or none. 3. Secure clergymen who in and out of church act and talk like other human beings instead of apparently assuming another and freak personality. 4. Stop the 16th century meaningless phrases. Talk modern English and avoid verbiage. The day of trick words, rant cant, and oratory are over. 5. Do not preach on the disputed things. Many other subjects are safer.

VERY REV. JOHN DAY, Topeka, Kansas: Just a word of congratulations for "Talking it Over" in this week's WITNESS (December 31). May I also commend you for printing Harry Ward's article which is another fine piece of work. I like especially your paragraph about the provincial synod where the brethren ended up compromising the Lord by making the discussion of finances the primary objective.

CHARLES PHILIP KRAUTH, Riverside, California, writes in a letter dated "The Feast of St. Silverster", to complain about our issue of December 31st. He declares that we made a plea for support for the Red Side in Spain, and asked our readers to accept Father Sarosola who, he says, has been excommunicated by the Roman Catholic Church and disrobed by his religious order. "Lastly," to quote Mr. Krauth, "we have the honor to hear from a Methodist Bishop (since when has the Anglican Communion throughout the world taken advice from dissenters?) on the importance of loading a ship with supplies for the communists in the city of Alicante, Spain. It seems to me that this is important. It should be of importance to our state department not to say our department of justice, since it is certainly against the neutral policy of our own government, and the general sentiment of the American people to be entangled in no more European wars."

Now as to your inconsistency, on the last page of your same issue, you advertise certain books finding fault with the theory of the late lamented Carl Marx. I am surprised at this. You evidently wish Churchman who after all confess every Sunday a belief in "One Catholic and Apostolic Church," to join with apostates and communists, in fighting against an important branch of that same Church; but you evidently do not want the communists to win out in this country. The writer would far rather be an honest communist, materialist, and Anti-Christian, than a Low Churchman—who is doing his damndest to commit the Episcopal Church to an unnatural war with fellow Catholics and Sacramentalists in support of the enemies of "Christ and Him Crucified."

Of course we bad Ritualists know what is at the bottom of it. About fifty years ago a step-cousin of the writer (in the face of opposition from fairer and wiser heads) founded an Episcopal Mission in Brazil. Since

then it has been the policy of a party in the Episcopal Church, to found missions in Latin Territory. These missions are safer than those in heathen lands; are comparatively easy to administer, and lucrative. Just at present the front seems to be Spain. I presume you and Bishop Creighton, and Bishop Paddock, are planning just such a mission in that country with your unfrocked Spanish Churchman at the head of it.

Now just a little joker. Has it ever occurred to you that myself and other High Churchmen who used to contribute regularly every Sunday to the mission side of the envelope do so no longer; and are just a little tired of establishing missions to other Christian countries, and that this may in no small way account for the noticeable drop in mission funds generally. To preach the Gospel to the heathen, Our Lord certainly commanded us to do, but to re-preach the Gospel in countries that have a valid and Catholic Communion of their own is worse than a waste of energy. Its chief result is to keep us embroiled with Rome, where Rome really has the right on her side; and to frustrate all efforts towards a better understanding with the other part of the Western Church.

I don't suppose you will publish this letter, it would not make pretty reading for most of your subscribers, but as a Churchman who is not at all taken in by your thinly veiled propaganda, for yet another Anglican Mission in Latin Territory, I say Viva Franco!

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