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THE WITNESS

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CLERGY NOTES

ARCHDEACON, JOHN Q., retired priest of the diocese of Long Island, died at his home in Washington, N. J., on March 17th. He was rector at St. James, L. I., from 1880 to 1900 when he retired.

CADIGAN, GEORGE L., curate at Grace Church, Amherst, Mass., to be the rector of St. Paul's, Brunswick, Maine.

CHRISTIAN, W. G., rector of St. Paul's, Meridian, Miss., has accepted the rectorship of All Saints College, Vicksburg, Miss.

HARMANN, rector at Litchfield, Minnesota, has been called to Trinity, Anoka, Minnesota, and began his work there last week.

HENRY, LELAND B., rector of St. Luke's, Brockport, N. Y., to be assistant at St. George's, New York City.

KEAN, CHARLES D., was ordained deacon on April 4th by Bishop Perry at Grace Church, Providence, R. I. He is a student at the General Seminary.

KNAPP, JOHN, formerly of Trinity, Anoka, Minnesota, is now the rector at Ironwood, Michigan.

SCHMALSTIEG, JOHN W., in charge of St. Paul's, Minersville, Pa., to be in charge of St. Paul's, Vermillion, South Dakota.

SECOND THOUGHTS

MANY MORE LETTERS dealing with the national Church situation have been received. We present a few quotations again this week, after which the subject is closed for the time being unless someone presents something particularly pertinent.

"I wish I had the courage to say many of the things that you say but I am one of those who must feed from the crumbs from the rich man's table. As a result I've allowed my wings to be clipped and find it hard to fly. I have often wondered why returned missionaries, when they settle in a home parish, make such poor advocates of missions. Can it be that they are too familiar with the practices at headquarters? It is a great joy to us milder ones to know we have such men as Johnson and Spofford to give audibility to our little squawks."—A Pacific Coast Rector.

"Do not be afraid of window smashing. We have had too much window dressing. I am glad you are coming to the rescue of parish priests on small stipends who are being pressed and goaded more and more by the big-boys. Many of the small boys who are afraid to speak out hope and pray that you may continue to shoot away."—Rector of Western New York.

"I do not want a magazine going into the hands of the people of my diocese which tends to break down faith in our national organization while I am constantly trying to increase that faith. There are undoubtedly failures here and there in our missionary administration but there are far more things to commend than there are to condemn. It seems to me that THE WITNESS would be doing a larger service if it encouraged the communicants to support the authorized agents and executives of the Church."—A Southern Bishop.

"If the people at headquarters are so sure they are right why don't they welcome criticism? You would think they would. Some of us are thinking very seriously of cutting off all giving through so-called 'headquarters' and giving directly to Christ through individual missionaries here and abroad. I hope this is not necessary but to waste a cent is wicked when it all belongs to God and His children suffer."—A New England Churchwoman.

"By all means discuss freely and frankly these vital Church matters for it is the only way we can learn. Let us have all the democratic discussion possible for that is what makes for advancement and improvement."—A Massachusetts Rector.

"We pretend to follow the poor and humble Christ but love the purple and luxury of Caesar. Over half the delegates to General Convention will be subsidized and supported by endowments or else get their checks from the Church Missions House. Hit them hard—is the Church so soft it can't stand the truth?"—A Connecticut Rector.

"I read your story on the General Convention and recognized it as pure fiction. It is really too bad to bring such a subject before the people because they will become disillusioned as to the high purposes of the Church. I never attended a General Convention, but know that diocesan conventions run like well—
(Continued on page 16)

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WHICH IS THE WAY?

An Editorial by
BISHOP JOHNSON

IF WE are seeking to walk in the way of life we must start on the right road if we hope to arrive at the proper destination. When one contemplates the multitude of leaders who tell us that "this is the way" and when no two ways are alike, the traveller is bewildered and hesitates to start on the journey. There are three diverse roads at the very outset.

First there are those who say that Christ appointed a vicar on earth who so represents the Master that men must obey him. Then there are those who say not a pope but the Bible and the Bible only is the guide. Finally there are those who believe in a truly universal Church which has certain definite marks and characteristics by which the way can be known. It would seem to be important for each one to determine what guide he will follow before he sets out on the journey.

When Philip went down to Samaria to preach Christ unto them (Acts VIII) he carried with him the essential marks of the faith. He had a personal knowledge of the life of Christ because he had been a disciple of the Master. This faith was embodied in a creed which recited the various acts of that life for those who lacked personal knowledge. It tells us of Christ's birth, His death and His resurrection. St. Paul, who may never have known Christ, gives us the epitome of the creed (First Corinthians XV) when he states "Moreover brethren I preached unto you the Gospel which you have received and wherein ye stand." What was the Gospel?

That Christ died for our sins and that He rose again the third day. This is the nucleus of the creed and St. Philip preached it. We may say therefore that a declaration of faith in Christ was an essential in the making of the Church. We are told that his converts were baptized, that they received the laying on of hands from the apostles. Note that Philip did not confirm them and that although it involved a difficult journey it was thought essential to have the laying on of apostolic hands for the giving of the Holy Spirit to those who had been baptized.

We know, although it is not stated here, that it was the practice of the Apostolic Church to break bread on the first day of the week. It was their way of observing Sunday. The sacraments seemed to be essential in the primitive Church.

They did not have the New Testament for it was several years before it was written, but they did have reverence and did use the Old Testament, which is what St. Paul refers to when he says, "according to the Scriptures." They believed that Christ did those things which were written "in order that the Scriptures might be fulfilled."

They also had a definite ministry—not a self-constituted one. There were twelve apostles, besides St. Paul, and they set apart deacons and presbyters by the laying on of hands.

It was a very simple body but a very real one, having a common faith, regular sacraments, canonical scriptures and an authorized ministry.

As yet St. Peter had shown no dictatorial infallibility because St. Paul withstood him to the face; and there were no Gospels and Epistles out of which another church could be established by a process of interpretation.

In Acts XV we find that a controversy was settled by a synod and not by a papal decree, nor by any individual interpretation of Holy Scripture. Presumably the whole oak tree was in the acorn.

NOW we are confronted with a sectarian division based upon the assumption that Christ wrote the New Testament and the apostles founded the Church, whereas Christ wrote upon the sands only, because He knew how easily written words could be twisted into the mould prepared for them.

Christ founded the Church because of three things. First, He appointed twelve apostles and Mathias replaced Judas in this corporate body. Second, He promised to build a Church and to endue it with power by giving to it the gift of the Holy Spirit. Third, His apostles declared that the Church which He purchased with His own blood and which He would present to the Father, was the pillar and ground of the truth.

Christ founded the Church and the apostles wrote about it, but it existed for generations before any New Testament was available to any one person.

Now we come to the fork of the roads in the matter of loyalty, not in the matter of love for Christ nor even in the matter of personal character. For example Robert E. Lee chose his state rather than the United

States as the recipient of his loyalty, but no one has asserted that his personal character was altered by his choice. People are apt to mix up love and loyalty and to imply that we are reflecting upon the character of individuals when we question the wisdom of their loyalty.

Our loyalties ought to be determined not by prejudice but by adherence to His plan. The divisions of Christendom have done much to injure the Christian Gospel even though no one has done any conscious wrong.

I believe that in the end the best results will be attained when we comply most completely to the institution which He inaugurated and His apostles certainly endeavored to carry out. They were so devoted to His words that He had to be careful not to make them too precious or the Church would have become a static institution. He was obliged to give general rather than particular instructions.

The difficulty today is that men are influenced by their local surroundings in determining any universal practice. In one country everyone seems to be Roman

Catholic; in another Protestant; in another Greek; in another Anglican and so each one is certain that his little part represents the whole. Christ never counted noses to determine truth. In fact He saw the multitudes and taught His little band of followers.

The muddle that we are in shows that we cannot all be right and yet we ought to give a reason for the faith that is in us rather than to follow our prejudices. Far be it from me to assert that either Greeks or Anglicans are fitted for any universal role, but it does seem as though they represented more closely the essentials of the Church in the making, for they have at least been faithful witnesses. They say the same creed, minister the same sacraments, read the same scriptures and preserve the same continuity in the ministry, without adding other features as essentials or discontinuing any of the above as non-essential to the Church.

There can be no unity without a recognition that it must be along the lines of the primitive foundation—for other foundations can no man lay than that which is laid and one cannot build a different edifice on the foundations of the original plan.

MORE TIME FOR RELIGIOUS EDUCATION

By JOHN M. GARRISON

Director of Religious Education, Christ Church, Winnetka

WHAT place has religious education in the Church today? This question must be answered honestly, by the clergy and adult members of the Church, for it is our responsibility. Our primary task is to develop in boys and girls, men and women, right attitudes toward God, their fellowman and themselves. The sum total of these attitudes is religion and the process by which these attitudes are developed is what we call religious education.

When we talk of religious education to the average clergyman and the average adult member of the Church today we know they are thinking in terms of twenty to thirty minutes for worship and thirty to forty minutes for class work. This concept of time has been well established in the minds of adults and children. Are we satisfied with the amount of time we have for the Sunday session? Do we feel it is adequate? Can we do the so-called "New Education" when our time is so terribly limited? These and many more questions loom large on the horizon when we think of the importance of religious education. Assuming that we want more time for religious education where and how do we begin to make a hope become a reality?

We must change the attitude of parents, teachers and children towards religious education from something that is passive to an active, dynamic force in the life of an individual. An approach to the problem could be through catching the attention of the parish by appealing to their needs, such as "Leadership for the Church of the Future," "Curiosity about the Unknown," "Constructive Achievement," "Harmony with our Fellowman." The techniques of the best salesmanship must be used in religious education. It's our privilege to sell

religious education as Jesus taught it to the men, women, boys and girls of today. In some instances we have been selling religious education but there are far too many places where we are promoting just a "Sunday School Idea."

A salesman once said to me that he approached a customer from three points: first, economy; second, convenience; third, a neighbor has the article. Is there any value in this approach for the religious educator?

Economy, yes. We have put time and money into leadership training. Is it not economical to use this leadership that we have trained more than thirty or forty minutes for approximately thirty Sundays out of a year? Thousands of volumes have been published on religious education. These books are filled with plans and suggestions but we cannot make use of them because "We do not have the time." This material should be put to use instead of allowing the books to become dust collectors on library shelves.

What about convenience? A great deal of effort goes into the process of getting a child to the Church School. Why not make the length of the session worthwhile from the point of view of time for the fathers and mothers who act as taxi drivers to and from the Church School? I find most parents ready to cooperate and are most appreciative of the interest the Church has in their children. Then there is the question of setting up the equipment, getting out supplies, the organization of records and endless other details. Why not use the set-up for a full morning instead of the usual forty minutes? There would be less rush and better adjusted parents and administrators if the session was for a full morning.

Third: Is not part of our trouble due to the pace set by other churches of the past and present? We never have and "such and such a parish has only forty minutes." Let something that is astounding be accomplished with a full morning program and we all will feel the need to lengthen our morning session. Eventually we will come to a longer session in parishes where the leaders get a vision of the importance of religious education.

WE FIND the young parents anxious to discuss the problems of educating their children religiously. The leader of a group of young parents in this parish discussed at five monthly meetings, objectively, the following questions: What religious training did you receive as a child? What concept of God and Jesus did you have as a child? How have these concepts changed? What religious training are you giving your child? What religious training would you like for your child? Where should this training be given? When? Why?

This group has faced the whole problem of Christian living for themselves and their children. They have seen the need for more time for religious education in the home and the Church. Plans are being made for an extended session on Sundays to begin in the fall for boys and girls. This outcome is the direct result of a nursery school teacher that was willing to keep her department open all morning instead of the usual forty minutes.

There are two other ways that more time is being used for religious education in this parish. A group of teachers in the younger grades were anxious to improve their work. The regular training and institute did not meet their needs. This group are all teachers that have time during the week for conferences. They meet twice a month on Monday mornings. Their discussions are based on actual problems that come up in the class room. This group is known as the "Leaders of Early Childhood" in the parish. All teachers of the age levels through the second grade belong and meet for mutual help.

The "Craft Shop" is open every Sunday for the 4th, 5th, 6th and 7th grades. This is a place where boys and girls continue on their project after the usual forty minutes are up in the class room. The parish provides mediums of clay, paint, both oil and water, wood, metal, and cloth for these boys and girls to continue in their creative efforts. During the Christmas Season this group made unusual creches to share with other children. They dramatize stories, make the costumes, prepare the script and take charge of the final production that is presented before the rest of the Church School. They have made miniature theater sets of scenes from the story of "The Good Samaritan." Others are illustrating books of stories for the Nursery School under the guidance of the Nursery School Teacher.

Every activity in the Craft Shop has meaning for the pupils. It is an activity for boys and girls and run by boys and girls. The teachers and assistants are all under twenty-five years of age. Interest is keen and a great many articles are taken home to be finished before the next meeting. There is only one regulation made by the group, every member must be a worker

when he is in the shop. A positive attitude towards the finished article is assumed by both teachers and pupils. One hears, "I like my picture." "Ruth, your coloring in that picture is lovely." "Bill did a swell job on The Good Samaritan." "Jack should play the part because he had real feeling." Eventually our aim is to have the whole school function from 9:00 A. M. through 12:00 noon and the Craft Shop to be an integral part of the program of religious education in this parish.

There are many difficulties to be overcome but with the rector, the vestry and the parish in general, feeling and thinking of the importance of religious education we are confident of religious education taking an important place in the life of the parish.

Let's Know

By

BISHOP WILSON

KNIGHTS HOSPITALLER

DURING the period of the Crusades a number of military orders were organized around which much of the romance of chivalry was gathered. Among these the strongest and the one which lasted longest was the Order of Hospitallers.

Before the first Crusade was launched hospices had been established in Palestine to offer refuge to pilgrims who became sick. One of these came the Order of Hospitallers of St. John of Jerusalem in the early part of the twelfth century. They maintained a hospital in the Holy City for the sick and also to provide help to poor and weary pilgrims travelling from afar. As the Crusades developed, the Hospitallers added soldiers to their Order to protect the pilgrims. Thus there were two distinct classes of knights—military brothers and infirmarians. The Order was dedicated to St. John Baptist and observed a definite rule of life. Over their armor they wore a black mantle with a white cross, in contrast to the Templars who wore a white mantle with a red cross.

When the Christian Kingdom of Jerusalem was erected, they became part of the standing army of Crusaders. Together with the Templars they were the shock troops, occupying the most dangerous places in battle. They accumulated large resources. At the height of the crusading movement they owned seven strongholds in Palestine and 140 estates in Europe.

As the Crusades broke down they relinquished one stronghold after another, losing the last in 1291. Then they retired to the island of Cyprus. By that time they were purely a military Order, a spearhead for Christian Europe against the advancing Moslems. While in Cyprus they reorganized for naval as well as military service, building galleys to sail against Turkish ships. They conquered the island of Rhodes, moved their headquarters there, and were known thereafter as the Knights of Rhodes. In this second island they organized a kingdom of their own and expanded their naval operations.

In 1312 the Templars were destroyed and their Order suppressed. Many of the European possessions of the Templars were turned over to the Hospitallers and they became exceedingly strong and wealthy. The next

couple of centuries marked the summit of their history. They kept a fleet of vessels moving over the Mediterranean Sea in constant conflict with Moslem pirates. Finally the Moslems dislodged them and they retired to the island of Malta in 1530. Thereafter they were known as Knights of Malta.

Once in Malta they withstood a terrible siege. After it was over they built a new city and named it after their Grand Master, La Vallete, which still stands under that name today. For a century and a half they continued fighting the pirates until they were betrayed to Napoleon Bonaparte in 1798 and the Order was dispersed.

However a branch of it is still alive in Italy today and another in England. In the center of London stands old St. John's Gate, built in 1504, which is still the headquarters of the Grand Priory of the Venerable Order of the Hospital of St. John of Jerusalem. These descendants of the original Hospitallers rendered actual ambulance service in the World War twenty years ago. Masonry in the United States has incorporated the Order of Malta with the Order of the Temple and every Knight Templar is also a Knight of Malta.

Talking It Over

By

WILLIAM B. SPOFFORD

BEING OF A PRACTICAL turn of mind I have been trying for years to find some topic to write about that is both interesting and safe. Write about this cockeyed world, which I have done on occasions, and letters come in to inform me that this is no business of the Church which ought to attend to its real business of getting people into heaven. Write about the affairs of the Church and mention anything more vital than that Mrs. Dooley Perkins gave a pair of candlesticks to St. Mary's-in-the-Dell as a memorial to her late husband and I get letters filled with such words as "flippant," "perverse," "abusive" and "bad manners." I hit upon baseball as a subject both interesting and safe, upon which I am an expert, and I'm darned if heated letters don't come in, particularly from Detroit which likes to be known as the City of Champions, telling me that I have no right to claim a championship for the Yankees. You just haven't an idea how rabid people are about baseball. The other day I read a piece about reptiles one hundred feet long that stalked this earth sixty million years ago, if I remember correctly, and I said to myself "Now there's something" but before I came to the end of it the piece-writer was proving that the human race, for all its brains, was doing a lot better job in exterminating itself through modern warfare, and I knew that if I wrote on that I'd get hot letters from the president-general of the D. A. R., the national commander of the American Legion and the top-man of the National Defense Union.

WELL, SIR, I got a bear by the tail on this national Church situation and no fooling. It is hard

to let go since the letters come pouring in and a fellow has to do something with them. But I do think we might drop it at least for a time and get to other things. After all a lot of people have had their say and we are getting into the repeating stage that makes rather dull reading. But I do want to say that we propose in these months before General Convention to present articles dealing with matters to come up next October in Cincinnati and it is at least my hope that readers will take sufficient interest to write in their opinions. The more discussion there is now the better.

HERE IS A PROPOSAL, for instance, that comes from a group of clergymen at Wilkes-Barre, Pa., made up mostly I am informed, of men who call themselves liberal-evangelical Churchmen. Here is their statement—perhaps some of you will want to express yourselves on this matter:

"We, members of the Wilkes-Barre clericus, are of the opinion that the adoption by the Protestant Episcopal Church of the practice of administering the Holy Communion to the people in only one kind as an alternate use would have numerous practical advantages and would in the long run lead to a greater appreciation of that service on the part of an increasingly large number of our laymen and women who although they refrain from open objection, are not enthusiastic about our present practice. When we first discussed this matter a few months ago, we were somewhat surprised to find not only that we were unanimous in our opinion, but that each of us had quite separately out of his own experience and thought arrived at a similar conclusion. We have also found that while many of the clergy, who obviously are compelled to consider this matter, are strongly in favor of this proposed change in the method of administration, to the majority of the laity it comes as a rather radical and startling new idea. We have heard that a proposal to adopt such a change in our method of administration of the Holy Communion will be brought before the General Convention next fall. Hence we are writing this open letter to our Church papers, not for the purpose of urging the adoption of the proposed change, but rather in the hope that the proposal may become the subject for serious discussion among our laity in parish and diocesan gatherings so that if the matter is brought up at the General Convention, the deputies will have some knowledge of the mind of the Churchmen in their own dioceses."

It would have been nice, I think, if the brethren had stated their reasons for advocating the change. If it is the danger of contamination from the common cup does not administering by intinction, to those who prefer that method, eliminate that danger? I serve a small group of people each Sunday where I consecrate wine in a tiny private communion chalice in addition to the large chalice. Those preferring to receive by intinction then hold their wafers so they can be seen by the clergyman, and those who wish to do so receive the wine by tipping the wafer in the small chalice. It is a method which has at least two virtues; no added time is required and worshippers are hardly aware of how their fellow communicants receive.

Why It Is a Success

By CURTIS B. CAMP
Layman of Chicago

THIS article could not have been written with the same assurance at an earlier date, but today it is the personal experience of thousands. The Bishop's Pence either was intended primarily to be, or it has become regardless of the original intention, an agency to put religion into the home. It enables people to practice their religion, or one very essential part of it, seven days in the week, instead of one day in the week, or to be more exact, seven days in the week instead of about one hour each week. There is a big plant in many parishes, insured for fifty or one hundred thousand dollars or more, but how much do the most of us use our church and its wonderful facilities? For just one hour on Sunday mornings.

This shows the need for agencies like the Bishop's Pence and the Forward Movement to put our religion into our every day lives. Thanksgiving is one of the most important attributes of the Christian religion, and the Bishop's Pence plan provides a family thanksgiving at each meal time, when we receive our blessings at His hand. Just a word of thanks that will remind us of our Church, and of our Christian obligations, not once a week, but twenty-one times a week. It forces visualization of what happens during that one hour on Sunday morning, and an interest in the coming Sunday with keener anticipation. It also reminds us of our rector and the other faithful ones who are giving their whole time to the Church every day of the week. While we are downtown engaged in our various business undertakings, they are visiting the sick, caring for those in trouble, ministering to all sorts of human needs.

That reminder of God's care is the prime purpose of the Bishop's Pence, just as it is the prime purpose of the Forward Movement to induce people to read a few verses from their Bible every night before going to bed. Just a word of thanksgiving, "Our Father we thank Thee for this food, bless it to our use and ourselves to Thy service," or "Oh God Thou hast given us so much, give one thing more, a thankful heart." Thus the Bishop's Pence gives us an opportunity to practice that important part of our religion that our Lord practiced constantly during his ministry on earth, and the lack of which is most devastating to our Christian experience. He was made known to the two disciples on the road to Emmaus when He returned thanks at the breaking of bread. No one ever gave thanks as He did, and He was known by it.

If any one will take a Pence Can and treat it as a sacrament, as an opportunity to say a word of thanks, and to make a sacrifice, the smallest one possible with our system of money, when they partake of the family meal, they will immediately know the real purpose of the Bishop's Pence and its effectiveness. It will no longer be a money raising scheme to them, but a living religious ceremony that they cannot be persuaded to give up.

And this is the reason, and the only reason, the Bishop's Pence continues to grow, and that people continue to practice it. Just as they continue, after

they once form the habit of reading a few verses of scripture every day, to do it throughout their whole lives. It is such things as this that are the personal proof of our religion.

If the Bishop's Pence was merely a money raising scheme, it never would have attained its third birthday in the diocese of Chicago where it originated. People would not have continued to do it. Who would be bothered putting pennies in a can and bringing them over to the church if it was just a matter of making a contribution? They might do it for a time, but they would soon make up their minds to just increase their regular pledge by about that amount and let the Pence Can go.

But instead of that the Pence Cans grow in number and the receipts in volume year after year in the diocese of Chicago. It shows that those who practice the Pence in the right way have something that the rest of us have not. Seventy-five thousand dollars, an average of twenty-five thousand dollars per year, has come in during the first three years. That is a lot of money and it has taken care of numerous things in parishes and missions in the Chicago diocese, not included in budgets; emergency things that otherwise would have gone by default.

But what we want everybody to know is the self evident truth that all of that giving is merely incidental to the real purpose of the Pence, the purpose that gives it life and vitality. For when you once catch the spirit of the Bishop's Pence, you seek for pennies on every occasion and never spend one of them. From the time they come into your possession they are sacred, not to be spent, but to be kept and used for Him at the time grace is said. "For His sake I never spend a cent" is a favorite slogan of all those who have learned to use the Bishop's Pence for the spiritual purpose it was intended to accomplish.

And so we urge every one, in every diocese where the Pence is available, to say thanksgiving at meals, and to give a penny as a token; and it is only that, just a token that your thanksgiving is sincere, and that you intend to continue that thanksgiving day by day for all of His gifts throughout your entire life. And remember the penny is purely incidental, and the question of whether you put in one for the whole family, or one for each member of the family is entirely immaterial. The whole object will have been accomplished if you put in what you can, but not more than one penny for each one per meal. That is because the Pence believes that thanksgiving, without some token of a willingness on our part to divide with others, is inconsistent with sincere thanks.

And we predict the Bishop's Pence will continue to grow in the diocese of Chicago, and in the other twenty-five dioceses that have adopted it, just in proportion to, and only as, the people are taught to realize its spiritual value.

It is intimate things like the Bishop's Pence and the Forward Movement that make our religion more real, more genuine, and an every day experience in our homes, and that give us within ourselves the continuing witness of the Spirit that our service on Sunday morning is something more than a mere formality.

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

By W. B. SPOFFORD

Bishop Freeman of Washington, D. C., was the speaker on March 23rd at the 69th anniversary celebration of the University of California, Berkeley. He also received an honorary degree of Doctor of Literature. In his address he declared that class distinctions are being unduly magnified by the substitution of competition for cooperation. "Industrial disorders grow apace," he added, "and capital and labor alike deal with each other as rivals rather than as partners. Concessions are grudgingly made and then not with good will. Equity and fair dealing are made subordinate to the profits and disaster attends not only those immediately interested but the public generally. We have an inheritance and a great one, but we have abused and misused it with the result that we are experiencing, and that increasingly, sporadic disorders that resemble civil wars. These are ominous signs that call for our best statesmanship that hews to lines consistent with our avowed profession and in accordance with our charter of liberty.

"As appliers of legislative poultices we are adepts," he said, "and to stay a local disorder that is symptomatic of a widespread condition we address ourselves with characteristic zeal and energy. Deep-seated maladies that have grown through years of neglect and that may prove malignant in character must be dealt with, and decisively, if disastrous results are to be avoided."

Speaking of the framers of the Constitution, he said in part: "That these statesmen of this early period builded more wisely than they knew, 150 years of trial and testing eloquently affirm. An age such as ours, that is marked by what someone has called a 'lust for change,' that measures its enterprise and industrial genius in terms of mass production, is too little concerned with the motives and ideals that dominated those who gave us a system of government unexcelled in the history of mankind.

"We would," he stated, "in our blind haste to attain quick if ephemeral results, forget a period and an historic occasion in which men of extraordinary gifts wrought out a state paper, acclaimed by the elder statesmen of the world as the greatest ever struck off in any one period of human history. There is a distinct danger in our time that we shall fail to look unto the rock whence we are hewn; that in our quest for the novel and the bizarre we shall

THE BOX SCORE

THERE are now nineteen dioceses in which every clergyman is a subscriber to THE WITNESS. This is due to gift subscriptions by Bishops to those of their clergy not previously subscribers. The total number of new subscribers added to our list since the anniversary Number is 2,067. In the effort to raise \$5,000 this anniversary year the total amount received or pledged to April 1 was \$2,610.

be unmindful of an inheritance that has given us what we have of wealth, genius and increasing power. There is a kind of modernism that is unresponsive to the claims of the past. It is a spirit that rebels against restrictions from whatever source they may come."

What's the Matter with This Family?

I don't know who the Rev. W. W. Wilke is, or what church he belongs to, but he writes about a strange family and raises a few pertinent questions about it.

The father has never missed Church or Sunday School in twenty-three years. The mother has had a perfect record for eleven years. A son has not missed for twelve years. A daughter has been at the evening service every Sunday for eight years.

What's the matter with this family, anyway? Don't they ever have company on Sunday to keep them away from church?

Don't they ever get up tired on Sunday morning?

Don't they belong to any lodges where they get their religion instead of at their Father's House, or to any clubs, or to anything?

Don't they ever have headaches, or colds, or nervous spells, or tired feelings, or sudden calls out of the city, or week-end parties, or business trips, or picnics, or any other trouble?

Don't they have a radio, so that they can get some good sermons from out-of-town preachers?

Don't they ever get a lot more good out of reading a sermon out of a book?

Don't they ever get disgusted with the social Gospel, or whatever it is that their minister preaches?

What's the matter with this family, anyway?

Hawaii University Students Meet with Bishop

The Episcopal Club of the University of Hawaii met recently with Bishop Littell for a two day confer-

ence. The place of religion on a college campus was discussed by Walter Homan of the Hawaii school of religion; the Bishop spoke on the place of the church in the community and Miss Cenie Hornung led a discussion on the program and purpose of the club.

* * *

Peace Committee in Every Church

The Church Peace Union, of which Bishop Oldham of Albany is president, is hoping to establish a peace committee in every church. Commenting on the armament race between the nations the News Letter of the Union maintains that destruction is ahead unless it stops. Seven and a half billion dollars is to be spent by England in the next five years, a sum that "is altogether too great for the present generation to pay and so will be carried into a series of loans by unborn generations." Our own country has voted 526 million dollars for the navy alone; Germany is spending at the rate of twelve billion, six hundred million marks a year for arms; the Soviet Union maintains the largest conscript army and air force in the world; France has just appropriated nearly a billion dollars for this year. Says the Union: "If there is not sufficient statesmanship and moral force in the world to resist this giddy slide to destruction and revive the effort at least to stop the folly of squandering the world's resources in such a way only universal disaster will result."

* * *

Two Secretaries Resign from Missions House

Two secretaries have resigned their posts at the Church Missions House. The Rev. F. Percy Houghton, for six years a field secretary, has accepted a position as executive secretary of the diocese of Pennsylvania. This leaves the field department with no secretaries whatever, the following having resigned in recent months: the Rev. B. H. Reinheimer, now Bishop Coadjutor of Rochester; the Rev. Charles Collett; the Rev. Eric Tasman; the Rev. David Covell and the Rev. Richard Trapnell, all of whom are not in parishes. It is also announced that Miss Dorothy May Fischer has resigned as secretary of young people's work to accept a position as director of religious education at St. Paul's, Chestnut Hill, Pa.

* * *

Million Left to New Haven Parish

St. Thomas Church, New Haven, Connecticut, has been left close to a million dollars by the will of Dr. C. Purdy Lindsley, vestryman for forty years. A new church is to be

built at a cost of \$150,000 and his home is left as a rectory, with \$100,000 to endow it. The rest of the money is to be used as endowment for the parish. The Rev. R. S. Flockhart is the rector.

* * *

Bishop Thomas Dies After Short Illness

Bishop Nathaniel S. Thomas, formerly Bishop of Wyoming whose resignation as rector at Palm Beach, Florida, was announced two weeks ago, died on April 1st after a brief illness.

* * *

Philadelphia Layman Dies

Mr. John Sargent Newbold, well-known Churchman of Philadelphia, died on April 1st after a two weeks' illness.

* * *

New Parish House for St. James'

A new parish house is to be built for St. James Church, New York City, where the Rev. H. W. B. Donegan is rector. Grosvenor Atterbury is the architect.

* * *

Cyril Hudson Is Berkeley Lecturer

Canon Cyril E. Hudson of St. Albans, England, is to be the lecturer from England at the Berkeley Divinity School next fall. He is well known in this country for his book, and also as a preacher and lecturer since he has been at Berkeley on two previous occasions as the English lecturer for the school.

* * *

Council Meeting Is Postponed

The April meeting of the National Council has been postponed until June 15-17. It is announced that the later date will enable the Council to have at hand more information from the field regarding the outlook for 1938 and the needs. The national executive board of the Auxiliary will hold their meeting at the regular time, April 22-25.

* * *

Painting Causes a Stir

A new painting, now on display in New York City, entitled "Our Christian Era," has attracted so much attention in this city that the local clergy—Protestant, Jewish and Catholic—have been invited to a private showing. The painting, just completed by F. Luis Mora, well known New York artist, dramatizes the consistent failure on the part of Christians to put into practice the basic concept of their religion. It is a simple, sermon-on-the-mount conception, with Christ seated on a high hill, above the tumult and the



BISHOP THOMAS
Dies After Brief Illness

tragedy of the world. Alone, weary and compassionate, he prays for the forgiveness of the people who still "know not what they do." And the foreground teems with crusaders, soldiers of every great war since Christ's time, suggesting en masse the bloody, futile struggles that have marked every chapter of human history.

* * *

Bishop Maxon to Address Kentucky Group

Bishop James Maxon of Tennessee is to be the headliner at the annual meeting of the Auxiliary of the diocese of Lexington, to be held at the Good Shepherd, Lexington, Kentucky, on May 13th. He is to speak on the coming General Convention.

* * *

Missionary from China Speaks in New Jersey

Mrs. Donald Roberts, missionary from China, is to speak at the meeting of the Woman's Auxiliary of the diocese of New Jersey, to be held at Christ Church, Bordentown, on April 14th. On the 21st a meeting is to be held at Moorestown at which Miss Margaret I. Marston, educational secretary of the national Auxiliary is to speak, and on the 21st there is a meeting at St. John's, Somerville, at which Mrs. H. N. Simmons of the New Jersey Consumers' League is to speak.

* * *

Young People of England Campaign for Peace

The British Christian Council for International Friendship, Life and

Work, is in charge of a great campaign which is being planned in an effort to unite Christian young people in a great peace movement. A series of rallies are to be held in the large towns of Britain. The campaign led off with a great rally in Albert Hall, London, which was packed with thousands of young people of many nationalities. The British Council, which is representative of the Anglican, Presbyterian and Free Churches, staged this rally in cooperation with the youth departments of the churches, the Student Christian Movement, and the Y. W. and Y. M. C. A.'s. The immediate need for breaking down artificial barriers through the teaching of Christianity was the main theme of the meeting. One of the speakers, however, proposed a new brotherhood movement to include as many youthful adherents of every church as possible, and he also suggested that members of this movement might take this vow: "To refuse to fight the youth of other nations, at least, until through adequate representation those who are called upon to fight one another have met in conference."

* * *

Coronation Service at Trinity, New York

The Rev. Frederic S. Fleming, rector of Trinity, New York, has announced that a service of thanksgiving for the coronation of King George VI will be held on May 12th, the day of the coronation. A similar service has been held in this historic parish on the occasion of previous coronations ever since colonial days. The service will follow the special order appointed for the parishes of the Church of England. The service will be conducted by Rector Fleming, assisted by the clergy of the entire parish, including the seven chapels.

* * *

More About Jones and His Pants

A missionary in a western district tells me that I was off in my little bit about "Jones of the Striped pants" by intimating that \$1,800 was the average pay of a parson. "That man Jones of yours is a proud plutocrat, a price of privilege, an economic royalist. My nominal pay is \$900 a year, if I can get it. I get \$300 a year regularly from the National Council but the \$600 from the congregation has always been uncertain, since the people who own the rich oil wells don't live here. My congregation is composed of day laborers. I don't know what other missionaries out here get but from what I see of them and their families it isn't any \$1,800 a year. I would suggest that if you want to

hold out an example of small pay for the clergy that you go a little further down the line."

* * *

Congregation Builds Own Church

At Taft, California, where the Rev. Aubrey Bray is vicar, there is a beautiful little church, St. Andrew's. It is remarkable in at least one respect; it was built from the ground up by the hands of the vicar and the members of his congregation. They even made the brick from the adobe soil of the lots on which the church is situated.

* * *

West Point Choir at Old Trinity

For the first time in its history, the cadet choir from West Point, composed of 165 men in uniform, is to sing at Old Trinity, New York City. The service is to be this Sunday afternoon, April 11th, at 3:30. The Rev. F. S. Fleming, rector, is to preach.

* * *

A Seed Blown by the Wind

It is said that a German countess, buried in Hanover, ridiculed the idea of the resurrection; and to show her contempt for the Christian faith, she ordered that her tomb be built of stone, solidly cemented and bound with iron clamps. But with time, iron corrodes and stone perishes. A seed, blown by the wind, lodged in a crevice of the stone. It germinated and grew, and as the roots spread, they penetrated the opened seams of the tomb. Within a few years, as the tree grew, the stones were torn asunder by its power.

* * *

Fort Wayne Parish Wipes Out Debt

"Ten thousand to be raised in ten days!" That was the problem facing Trinity Church Parish, Fort Wayne, Indiana. Now, at the end of the allotted time, this church finds itself with \$13,200 and the mortgage situation well in hand for the first time in over ten years. In 1926, the parish having outgrown its quarters and having decided to rebuild then and pay later, borrowed \$40,000.00 which it pledged to repay at the rate of \$2,000 per year plus interest. The entire church property was given as security for the debt and during the next three years \$6,000 was paid on the account. Then came the depression. First the payments on the principal, and later the interest, were allowed to lapse; until finally in 1937 the over-tried patience of the company holding the mortgage also lapsed and the parish received the ultimatum: "Ten thousand in ten days or foreclosure." Trinity parish stood to lose not only all its property

but also its self-respect as well for there was a threat of civil suit against the guarantors of the mortgage, the members of the vestry in 1926. In 1932, the Very Rev. J. McNeal Wheatley accepted a call to Trinity. He was equipped with a business, as well as ministerial training; at once he set about putting the chaotic finances of the parish in order. Bills and assessments were paid, notes were met, interest was brought up to date and the most imperative of the many repairs needed were taken care of. All this was not done in a day, it took—years. The payments on the principal of the mortgage remained, however, like an old man of the sea, to vex the church, to promote discord and arguments among the members. But that is over with now.

* * *

Twenty Years Ago in The Witness

Trinity Church, Chicago, announced that as a result of a recent campaign for funds the parish was now free from debt. . . . The Rev. William H. P. Hatch, professor at the General Seminary, accepted the professorship of New Testament at the Cambridge Seminary. . . . Bishop Henry St. George Tucker of Japan preached at Grace Church Cathedral, San Francisco. . . . The diocese of Newark announced plans for the election of a Bishop Coadjutor. . . . Dean Hart of St. John's Cathedral, Denver, was one of the leaders at a Sunday school institute held in that city. . . . Presiding Bishop Tuttle took order for the consecration of Granville H. Sherwood as Bishop of Springfield.

* * *

Bishop Parsons on Vice Conditions

In San Francisco a commission, headed by the health officer of the city, Dr. Geiger, have been at work for a long time investigating vice conditions. They recently issued a report which, among other things, recommended segregation of prostitutes in a district. The proposal received the support of a number of ministers, including the Rev. John Collins, rector of St. Peter's. Bishop Parsons, however, had other ideas, stated in the following letter which he sent to the health officer.

"I thank you for sending me your statement concerning legalized prostitution. Allow me to express my fullest accord with the position which you and the mayor have taken in regard to it.

"It is only hasty judgment which sees a way out from our difficulties along that line. The most superficial study of this age-long problem throughout the world reveals that it is extraordinarily difficult and com-

plicated. But there is no movement towards the wide acceptance of the theory that the best solution is segregation, legalizing, licensing, medical examinations and the like. The tendency is the other way and you yourself have pointed out definitely the reasons for it.

"Attempting to cure one evil by legalizing another is not likely to be successful. It never has been.

"Segregated districts, supposed medical examinations and all that sort of thing only increase the temptation to our youth.

"The only ultimate solution lies in the slow processes of moral and religious education and economic change, but we must not on that account lower our moral standards (not too high at the best) by seeking short-cut solutions of the proposed kind. We need the fear of God in our hearts as well as His guidance in our thinking.

"I hope most earnestly that this report, so sad in the conditions which it reveals, will lead to adequate and thorough handling of the situation by the community and the authorities, but we must not let it lead to hasty and ill-considered action in this particular matter."

* * *

Bishop DuMoulin at French Church

Bishop Frank DuMoulin, formerly of Ohio and now the rector at Locust Valley, Long Island, officiated at a confirmation service at the French Church in New York City, reading the service and preaching in French. He learned the language in his childhood when his father was the bishop of Niagara in Canada. His discourse to the newly confirmed people "a fait une excellente impression sur tous."

* * *

More Time for Christian Education

Leaders in Christian education, according to the Rev. Vernon McMaster of the National department of religious education, are in agreement about one thing: there must be more time for Christian education. Among the suggestions are a longer lesson period each Sunday. The Christian nurture of boys and girls cannot be accomplished in one hour on Sunday. Another suggestion is an extended session of the school each Sunday, while a third proposal is a weekday session.

* * *

News of the Educational Workers

Miss Catherine Goodrich, graduate of St. Faith's, New York, is working with the children and young people at the Church of the Advocate, New York City. . . . The Rev. E. R. Underwood is in charge of re-

religious education at Calvary, Pittsburgh. . . . Miss Gladys Gaines, director of religious education at St. David's, Austin, Texas, is now employed by the National Re-Employment Service. . . . Miss Luenna Hall is in charge of religious education at Trinity, Columbus, Ohio. . . . Deaconess Eliabeth Fracker is in charge of education at St. Andrew's, Addyston, Ohio.

* * *

A Bishop Speaks His Piece

I do not know the name of the bishop, but it is reported that one of the brethren of the Church of England spoke his piece the other day in a church within a few yards of the Bank of England, and in the presence of the Lord Mayor sitting in state with his sheriffs. He denounced in downright terms, but quite without bitterness or recrimination, vested interests, the Means Test, the plight of the distressed areas, and the worship of Mammon and other household gods of wealthy hearths.

After warning his hearers that, if they were expecting platitudes and large doses of soothing syrup, they were going to be disappointed, the bishop defined what he means by Christianity.

"People say that Christianity means believing in Christ. Stuff and nonsense! The devils also believe and tremble. I believe in Napoleon, but it doesn't influence my life much, I can tell you! The trouble is that the world is full of patronizers of Christ, who give me a sick headache. Christianity means belonging to Christ, giving yourself away, so that you are no longer your own, shifting the whole center of your personality." This was no unusual feat. The bishop pointed out that a decent officer belongs to his regiment, not to himself. "And I wouldn't mind betting that any decent Lord Mayor belongs to the city, not to himself. We rightly despise the people who are out for themselves, keeping their own feet warm."

Life, he said, is no good unless it is heroic. The getters and grabbers, the people who only care about their profits and their dividends, they are only fit to be spewed out of the mouth. There was no sentimentality, no strain of stress, about

Christianity. It was a simple, sober saying to our Lord: "I am yours; no longer my own." The bishop's own morning prayer that day had been: "Lord Jesus, here's another day, and I belong to you. Hooray!"

* * *

Conditions Are Much the Same

"We usually take one of the New Testament Epistles for study," writes the Rev. E. H. Forster about one of his mission congregations in China, "because so many of the problems and situations confronting the early Church are identical with those facing the Chinese Church today."

"A realization of this fact alone leads our Christians to a deeper understanding of the essential oneness of human nature and of the universal applicability of Christianity to man's need."

* * *

Clergy Wives Meet in Maryland

In Maryland there is a Rectory club composed of the wives of the clergy, meeting once a month for fellowship. It is for women only, except once a year when the husbands are let in on the party.

* * *

Many Visiting Clergy in Florida

Florida, being what it is in the winter time, is well supplied with clergy from other dioceses, many of whom do supply work. The Rev. C. C. Edmunds, formerly of the General Seminary faculty and known

to me as a rabid fisherman, is at St. Edmund's, Arcadia. The Rev. John H. Edwards from Chicago is at Trinity, Daytona Beach, and the Rev. J. H. Hubbs, retired professor of Hobart, is at St. Paul's, Delray Beach. The Rev. O. F. Humphreys, former rector of Holy Trinity, West Orange, N. J., is at the Good Shepherd, Dunedin; the Rev. Philip Davis, formerly of Forest Hills, Long Island, is in charge at Hollywood; the Rev. Albert New of North Carolina is at Lake Wales; the Rev. Edward H. Ford, canon of the cathedral at Wilmington, Delaware, is at Lake Worth; the Rev. W. Northey Jones, formerly of Perth Amboy, N. J., is at New Smyrna; the Rev. George E. Talmage, formerly of Oyster Bay, L. I., is at Vero Beach; the Rev. J. H. C. Cooper of Gloucester, Mass., is at All Saints', Waveland; the Rev. George W. Atkinson, formerly rector of St. James, Washington, is at

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the Redeemer, Avon Park, and the Rev. John Henry Hopkins, retired clergyman of the diocese of Chicago, has been a daily preacher at the cathedral at Orlando during Lent.

* * *

Church Presented with Window by Children

For fifteen years the children of St. Mark's, Havre, Montana, have been saving their pennies in order to buy a stained glass window as a memorial to a former rector, the Rev. Leonard J. Christler. They now have a sum sufficiently large to make the purchase.

* * *

News Notes from Los Angeles

The Rev. C. Ranklin Barnes, formerly head of the national social service department and now rector at San Diego, California, has been elected chairman of the diocesan social service department. . . . The Rev. C. H. Parlour has been elected chairman of the department of religious education. . . . The diocesan commission on evangelism, of which the Rev. George Davidson is chairman, has prepared an attractive and stimulating booklet for the clergy as a guide in holding preaching missions. . . . The Church school rally of the diocese is to be held at St. Paul's Cathedral, Los Angeles, on April 11th.

* * *

A Man That Went Ahead

At a place with the very discouraging name of Mengnanapuram, almost at the southern tip of India, a church that holds 2,000 people was built some years ago when there were just twelve Christians in the village. The region was thickly populated and the architect and builder, the Rev. John Thomas, had faith. He made a "beautiful majes-

tic church" with a spire 184 feet high. Today the whole village is Christian and in neighboring villages within a radius of eight miles, forty-five chapels have been built. The English Church Missionary Society started work in that area in 1836.

* * *

Headmaster Speaks in Trenton

The headmaster of the Episcopal Academy, Philadelphia, Mr. Haslam, was the chief speaker at the dinner held in Trenton, N. J., on March 31st that launched the campaign for \$100,000 for St. Mary's Hall, New Jersey diocesan school. Bishop Matthews presided and there were also addresses by Bishop Gardner, the Rev. John Crocker, Episcopal chaplain at Princeton and Miss Edith Weller, head of St. Mary's. Mr. Bradford B. Locke, executive head of the Church Pension Fund, is the treasurer of the campaign which ends on April 12th.

* * *

Noted Churchmen on the Coast

A number of outstanding Churchmen have lectured recently at the Church Divinity School of the Pacific, Berkeley, California. The Rev. Howard C. Robbins, professor at the General Seminary, spoke on issues before General Convention, stressing

particularly the status of persons remarried after divorce and protection of conscientious objectors to war. Mr. Reynold E. Blight, Los Angeles businessman and editor of the *Los*



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METAL

Angeles Churchman, delivered five lectures on "Preaching from the viewpoint of a layman." The Rev. John Nevin Sayre, chairman of the Fellowship of Reconciliation, spoke at a chapel service on the question of war and violence and Bishop Freeman of Washington visited the school when he was in Berkeley to deliver the anniversary address at the University of California.

* * *

Students Meet in Los Angeles

College students of the diocese of Los Angeles are to hold an all day conference on April 10th, under the auspices of the Stevens Club of Los Angeles Junior College. The speakers are to be Bishop Stevens, Miss Ellen Gammack of St. Margaret's House, Berkeley, the Rev. Herbert V. Harris, chaplain at the Junior College, the Rev. Douglas Stuart of Los Angeles. Students are to attend from the several colleges in the diocese.

* * *

Churchmen and Labor Leaders Exchange Views

Churchmen and labor leaders exchanged views at a conference held recently over a week-end at a Y. M. C. A. cottage located at Orinda, California. The conference was sponsored by the San Francisco Bay chapter of the Church League for Industrial Democracy.

The group consisted of several students from the university and the Church Divinity School of the Pacific; Carl Landauer, professor of economics at the university; Rev. Sturgis Lee Riddle, instructor at the divinity school; Jennie Matyas, international organizer for the International Ladies' Garment Workers Union in San Francisco; and several members from other labor unions.

Each group exchanged views with the other, care being taken to be

frank and forthright. The labor representatives were of the opinion that to all intents and purposes, and from the practical labor point of view, the Churches are allied with interests economically antipathetic to the progress of labor and labor unions. The churchmen maintained that while in given practical situations that was apt to be true the tendency in organized Christianity was toward greater emphasis and comprehension of the social implications of the teachings of Jesus, and a disentanglement of the Church from its attachments to the current form of economic order.

The churchmen all indicated greater sympathy for the labor movement than the labor representatives did toward organized Christianity, but the conference resulted in greater insight into the aims and problems of each. The success of the conference led to plans for more in the near future.

* * *

Delta Cooperative Farm Celebrates Anniversary

A year ago on March 26th a deed was signed and the Delta Cooperative Farm came into being. Commenting on the experiment following a visit, the Rev. Thomas Sumners, Houston, Texas, clergyman,

Sunday School Literature

following the

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of the daring, courageous, vital tendencies involved. The first year proved the start to be good; money has been made, families are happy, progress is evident and hope is strong."

The anniversary was properly celebrated. First there was hard work from six in the morning until two in the afternoon. Then they had contests — pitching horseshoes and checkers. At five there was a barbecue and fish fry, while in the evening there was singing in the newly built community hall, speeches, the induction of new members and an entertainment by the children who had been trained by Miss Alice Rex, representative of the Church League for Industrial Democracy at the Farm.

* * *

Canon Bell Preaches at Union Services

Over 1,000 people turned out each evening during Holy Week for services held in Norwich, Connecticut, in which all the churches of the city united. The services were held in the Congregational Church, yet Canon B. I. Bell, the preacher, used the same addresses that he delivered last year at Christ Church, St. Leonard's, the most extreme Anglo-Catholic parish in south England. Moreover he wore vestments and blessed the people with the sign of the cross. Some of the Episcopalians, I am told, thought the Canon was "very high-Church," but the Protestant ministers asked him to come back again under their auspices so apparently they liked it.

* * *

The Christianity of the Nazis

Christ was not a Jew and spent His life in preventing a Jewish revolution, according to the official organ of the Nazis in Germany, *Stuermer*. "Christ not only was no Jew, He was an anti-Semite," the paper declares. "He was the greatest opponent of the Jews in all history." The paper goes on to compare Hitler to Christ, asserting that he also appeared at a crucial moment to prevent the Jews from taking over the world.

* * *

Program Announced for Edinburgh Conference

The executive committee of the forthcoming Edinburgh Conference

Services of Leading Churches

The Cathedral of St. John the Divine

Cathedral Heights
New York City

Sundays: 8 and 9, Holy Communion. 9:30, Children's Service. 10, Morning Prayer. 11, Holy Communion and Sermon. 4, Evening Prayer and Sermon. Weekdays: 7:30, Holy Communion (on Saints' Days, 7:30 and 10). 9:30, Morning Prayer. 5, Evening Prayer (choral). Organ Recital, Saturdays, 4:30.

Church of St. Mary the Virgin

New York

46th St. between 6th and 7th Aves.
Rev. Granville M. Williams, S.S.J.E.
Sunday Masses: 7, 8, 9, 10, 11.
Evensong, 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, New York

Fifth Avenue at 90th Street

Rev. Henry Darlington, D.D.

Sundays: Holy Communion 8 and 10 a. m. Sunday School 9:30 a. m.; Morning Service and Sermon 11 a. m.; Choral Evening Prayer 4 p. m.
Thursdays and Holy Days: Holy Communion 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 Saturdays) 12:15.

St. Bartholomew's Church

Park Avenue and 51st Street

Rev. G. P. T. Sargent, D.D., Rector

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

St. James' Church, New York

Madison Avenue and 71st Street

The Rev. H. W. B. Donegan, Rector

8 A. M.—Holy Communion.
9:30 A. M.—Children's Service.
11 A. M.—Morning Prayer and Sermon.
7:30 P. M.—Organ Recital.
8 P. M.—Evening Prayer and Sermon.
Daily—Holy Communion, 8 A. M. (except Saturdays) also Thursdays and Holy Days, 12 M.

St. Thomas Church

Fifth Avenue and 53rd Street

New York

Rev. 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

Detroit and Grosse Pointe

Rev. Francis B. Creamer, Rector

Rev. J. Francis Sant, Vicar

Parish Church: E. Jefferson Ave. at Rivard

Chapel: 45 Grosse Pointe Boulevard
Services: 8:00, 9:45, 11:00, 7:30 Sundays.
Saints' Days: 10:30.

Grace Church

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

Main and Church Sts., Hartford, Conn.

The Very Rev. Walter H. Gray, Dean

Sundays: 8:00, 9:30, 10:05, 11:00 a. m.;

7:30 p. m.

Daily: 12:30 and 5:00 p. m.

Holy Communion: Mon. Wed. Fri., 7:00 a. m.; Tues. Thurs. Sat., 8:00 a. m.; Wed. and Holy Days, 11:00 a. m.

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.

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.

Trinity Church

Main and Holman, Houston, Texas

The Reverend Thomas N. Carruthers,

Rector

7:30 A. M.—Holy Communion.

9:30 A. M.—Church School.

11:00 A. M.—Morning Service and Sermon.

6:00 P. M.—Young People's Organizations.

10:30 A. M.—Holy Communion on Wednesdays and Holy Days.

All Saints Church

26th Street and Dewey Avenue

Omaha Nebraska

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Services, Sundays, Holy Communion,

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Morning Prayer and Church School,

11 a. m.

Holy Communion Wednesday and Holy Days, 10 a. m.

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on Faith and Order recently met for two days at St. Germain-en-Laye, France, with the Archbishop of York, the Bishop of Gloucester, Canon Hodgson, Professor Sperry of Harvard University, Professor Deissmann and Dr. Krummacker of Berlin, Pasteur Ch. Merle d'Aubigné and Professor H. Clavier from France, present. The main lines were drawn up for the program of the Edinburgh Conference, which is the successor of that held in Lausanne in 1927 and which, like the earlier conference, is likely to arouse tremendous interest. After the Conference of the Universal Christian Council for Life and

Work, to be held in Oxford, a solemn ecumenical service will take place on July 28 in St. Paul's Cathedral, London, preceded by several receptions, in particular one to be given by the Archbishop of Canterbury at Lambeth Palace. The Edinburgh Conference will open on August 3, with a solemn service in St. Giles' Cathedral. During the course of the conference, Professor Deissmann will survey the general situation of the movement in present circumstances. Monsieur Merle d'Aubigné will speak in the name of the Churches of the West and the native Bishop of Dornakal, India, in the

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name of the Christian communities of the East. The work of the conference will be divided among four commissions to study the following subjects: The Church and the doctrine of Grace; the Church and the Word; Church, Ministry and Sacraments; the Unity of the Church in its Life and Worship. The Sundays of the Conference will be reserved for addresses on what the Church is in its life and its doctrine, for the

principal denominations. Lord Halifax will speak in the name of the Church of England and Monsieur Marc Boegner in the name of the Reformed Churches.

SECOND THOUGHTS (Continued from page 2)

oiled machines, and woe to anyone who throws a monkey-wrench into the gears. I assume General Conventions are very much the same. Don't disillusion the public."—A Layman of the Northwest.

"I don't like bureaus, over-centralization and other things which you seem to fear our Church administration is doing. However I believe the present tendency is in the other direction, at least in the Church. I do not

object to you taking a stand which you consider to be right, but what I don't like is the way you take it."—A Mid-western Bishop. "I fear that the effect of your words may be exactly the opposite of your intention. The fortunes of our domestic and foreign missionary workers are one with the fortunes of the men in the missions and aided parishes of our dioceses. Jones will still have to wear mended pants if the Church distrusts its missionary administration."—An Eastern Bishop.

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