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CLERGY NOTES

FRANKS, VINCENT C., formerly of St. Paul's, Norfolk, Va., officiated for the first time last Sunday at his new parish, St. Stephen's, Philadelphia.

GRIBBON, ROBERT B., canon of the cathedral, Trenton, New Jersey, has been elected archdeacon of the diocese of New Jersey.

HAINES, ELWOOD, rector of Christ Church, Glendale, Ohio, has accepted the deanship of the Cathedral at Louisville, Kentucky.

LASHER, NEWELL A., student at Bexley Hall, seminary of Kenyon College, has accepted a curacy at St. Luke's, Minneapolis.

MARSTON, ELLIOTT DARR, vicar at Excelsior, Minnesota, is in charge of the newly formed St. Stephen's Church, Minneapolis.

SCRIVEN, GEORGE B., assistant of St. David's, Baltimore, Maryland, has accepted a call to be the vicar of the Chapel of the Nativity, Baltimore.

WEBBE, GALE D., Cimarron, Kansas, has accepted a call to St. Andrew's, Newark, N. J.

WHATLEY, ALLAN, Fort Lee, N. J., has accepted the rectorship of St. John's, Union City, N. J.

SECOND THOUGHTS

DR. CHARLES J. LAVERY, Aberdeen, South Dakota: You are entitled to the commendation of all thinking folk for your editorial in the March 25th number of THE WITNESS. And also for the two timely articles by A. Maude Royden and Stanley Jones. I am well pleased with all three superlative contributions. The Christian ministry must soon begin to recognize fully its tremendous responsibility in this chaotic world and become equipped to lead the way to a more abundant life, here. Jesus Christ taught us, through His disciples, to pray: "Thy kingdom come. Thy will be done on earth as it is in heaven. Give us this day our daily bread." Was He thinking of anything but this earth, and the people living on it, when He dictated that prayer? I think not.

Stanley Jones is entirely right. Our individual, and, what is much more important, our community lives and actions must both be a least, little bit in accord with the Christian teachings promulgated by our acknowledged Preceptor—Jesus Christ. Institutions mold my life and the lives of everybody, individually and collectively. No institution in western civilization is as powerful for readjustment of social and economic habits as is the Christian church, providing, however, the Christian ministry would awake as has Stanley Jones.

Our democracy, so called, must be Christianized. To that end, we must democratize our political-economy and along Christian lines, so that we may make a start toward changing our collective concept concerning some, at least, of our worst community sins. Larceny for organized society from individuals of that society is the one major sin that the Christian Church could, and should, condemn with vigor and persistency. There are other major sins, but taxes, as they are now levied, propagate and perpetuate many of our other social sins. We have not tried democracy yet, nor Christianity for that matter.

Political-economy and research, respecting our collective work and various activities should constitute a service as important to the Forward Movement and the Church in general as any office that the minister of Christ is called upon to perform. I may be much in the dark according to orthodoxy but, I believe the above is true and I am not alone in that belief. An article by Alice Beal Parsons, in Harpers Magazine for March is, to my mind, apropos.

"Thy kingdom come" is certainly an adequate motive. Economic and social justice a sufficient objective. And the method is, PRICE of all social products collected for public use, instead of allowing individuals—landlords and land speculators—to collect community earnings—Land Rent—for their private benefit. The method is simple. "Thou shalt not steal" should be proclaimed against man in his collective capacity as against man individually. In fact, theft by the government is a greater sin than any personal stealing and is the cause of most, if not all, of our troubles and maladjustments.

THE REV. HAROLD H. KELLEY, superintendent of the Seamen's Church Institute, New York: Many eye ailments may be corrected by treatment or with the use of proper glasses. It is most imperative for seafaring men who stand on "lookout" during all kinds of weather to have good vision. Six years ago

(Continued on page 16)

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THE SONG OF THE SHIRTS

An Editorial by

BISHOP JOHNSON

THE world seems to be cluttered up with various colored shirts. There are red shirts and tan shirts and black shirts and they symbolize the utter lack of personality in those who wear them. They have however one thing in common and that is their hatred of the stuffed shirts who preceded them and to whom they attribute all the ills of society. They are quite oblivious to the fact that social maladjustments are due to the sins of the individuals who compose society and in this respect one shirt is about as soiled as the others.

Society may suffer as much from the cruelty of the mob as it ever has from the greed of soulless corporations. It is an arrogant age in which each group claims an infallibility which gives it the right to suppress any party which presumes to disagree with them. Both communism and fascism emerge from socialism—of which it has been aptly said that “if it is effective it isn’t socialism, and if it is socialism it isn’t effective.”

Neither communism nor fascism has any reverence for the past or any joyous hope for a future life. Alike they reject God, repudiate moral imperatives and sneer at a final judgment. Claiming infallibility for themselves they most cordially hate the assumed infallibility of the other group. They do not argue with you, they harangue you and impugn your motives and your intelligence if you do not accept their dogmas.

No religious bigots ever exceeded them in intolerance; no czar ever surpassed them in tyranny; no savages ever equalled them in cruelty. Not only do they hate stuffed shirts but they also loathe each other. The war in Spain between them can end only in complete extermination of one group by the other.

If asked which one would I prefer, the answer is neither. It is like asking whether one would choose to be intimate with Pontius Pilate or Barabbas. They have all the evasions of the one and all the morals of the other.

And it is a curious feature of attachment to either

group that each will condone murder in their partisans and condemn petit larceny in their opponents.

As soon as one dons his peculiar shirt he loses all sense of perspective and renders blind obedience to a self constituted dictator. They argue with bombs and bombast accompanied by glowing promises that some day they will hate nobody, but that day will not arrive until human beings have been regimented into docile acceptance of their decrees. When men become like peas in a pod, then the pod will protect them from any conflicting ideas.

WHEN I say that I have no preference for any particular shirt, I may be color blind but they all seem to represent a godless, non-moral and relentless totalitarian state. When the United States elevates any little man into the throne of God, I would like to emigrate to some neutral country where one doesn’t have to wear any particularly colored shirt all the time.

Those intellectuals who acclaim these panaceas are like friends of a patient who is very ill and who clamor for the discharge of the regular physicians and recommend calling in the doctor who makes the loudest boasts and has the least training and experience. It is quite possible that in the effort to cure the patient of one disease, you precipitate him into a more serious malady. If he wakes up with a paralysis of conscience and the loss of personal liberty, the last state of that man is worse than the first.

Acute sympathy for the sufferings of the poor does not guarantee the efficacy of any remedy proposed. One need not decry the sincerity of enthusiasts but one may question their wisdom, particularly in the light of passing events.

Does one really believe that the starving of three million farmers, the blood purges and the scandalous increase of armaments spring from bowels of mercy or that they are the indication of any love for their fellow-man?

After all these modern saviors of mankind have

the same sins as the rulers who preceded them, and give no indications of any kindly sentiments to be manifested in the future.

As a matter of fact these groups have already become mere nationalists building up machines to destroy other nations.

It is a reversion to the tribal state in which each big chief swells up and says, "Me Big Injun!" How any one can see the hope of the world in a Stalin, a Hitler, or a Mussolini is beyond imagination.

"Doth a fountain send forth at the same place sweet water and bitter?" Is there any reason for accepting

grandiose promises, simply because the patient is very ill?

The shirts certainly need to be cleansed from the blood of innocent victims who have perished between the porch and the altar.

They continue to slay the prophets who expose them and they repudiate Christ for the same reasons that He was crucified years ago. Has the age reached the point when men call evil good and good evil; when men cry out, "We have no king but Caesar." It isn't a question of which Caesar but of any Caesar to rule over us in place of God.

THE CHURCH AND THE STATE

By

E. C. KNIGHT-BRUCE

Of the Industrial Christian Fellowship, England

THE Church to a great extent Christianized the world, but also became, in doing so, a worldly Church. It was good that the world should become, at least partly, Christian, but it was disastrous that the Church should become partly worldly. It meant two things—it meant that the Church to a large extent accepted the standards of the world,—and it meant that the Church became subservient to the state, and has since been used over and over again in its history to further political ends and national aims.

It is just here that I expect you, and thousands like you, feel that the Church failed to keep the teaching of Christ, but do you see how it came about? In a way it was just because the Church had been so successful in showing men a new way of life, that the world wanted to collar it to do what the state could not do for itself.

In the intellectual life of the Church it is indeed hard not to see some power at work. Ever since the early days heresies have broken themselves in vain against the structure of the Christian Faith about God and man; while the ignorance of man has repeatedly twisted the truths of the Faith into blind superstition. No less than eight false systems of philosophy and theology tried to capture the Church during the first four hundred years of its life—each one seeking to destroy the claims of Jesus as to His true Nature, and therefore to undermine His true authority. The creeds of the Church, which you may think old-fashioned, and perhaps imagine as being written by stuffy old scholars in their studies, are not like this; they are the fierce, and sometimes almost frightened declaiming, in the face of mighty opposition, of what Christ is, and in what manner shall come the saving of the world.

So for over a thousand years the Church resisted false teaching and tried to make of life, and our ideas about it, something orderly, reasonable and acceptable to the intelligence of man. As years passed the thought of the Church became too stereotyped, and that Church,

which had been the cradle of modern science, refused to accept more modern knowledge, and from the sixteenth century onwards one activity after another of man, not only left the organization of the Church, but turned upon it in contempt. Finance, politics, science, economics, art—all repudiated its authority and tried to destroy its power, while at the same time using its influence to urge men along paths far from Christian. Today again the Church is re-thinking her theology to meet the needs of modern knowledge; she is no longer afraid of it, no longer subject to its demands, but in her turn is challenging the end, aim and purpose of modern knowledge. "Yes," she says, "I know you can make wheat grow faster, build vast ships, discover and use natural powers, but have you any aim in it all beyond money, power, destruction?"

ALL through history the Church has had to fight for her independence, and especially in the Reformation period, when the Church was no longer able to use the power of the Pope to counter-balance the power of the King; it then came perilously near to becoming a mere instrument of the royal will; but even when it appeared to have surrendered, it retained enough independent spiritual vitality to be able to rebel in the end. Though politicians sometimes talk today as if the state could dictate the position the Church must take, the Church is as far as it has been since Constantine's day from admitting that claim, either in theory or practice.

The thing that is of most hope is all these battles between the Church and state, is that each time the effect they had was to make the Church better. Many of the struggles were partly the result of evil inside the Church, and in the struggle, over and over again, she realized her sin and failure, and set to work to do better. However the Church has sinned, and whatever disaster has befallen her, the effect in the long run has been to call her to repentance and a new and better

life. That which was evil in her could be destroyed, but the life of Christ in her rose triumphant over the sin within and the attack from without.

The history of the Church is one of a never-ending fight to be true to the Christ. The world has never been able to capture it altogether, however hard it has tried. Sometimes it looked as if it had succeeded, but just when things seemed at their worst, and that the Church had failed Christ altogether, either one man, or a body of men, rose up to call the Church to a purification of her own life and a renewed stand against the forces of the world.

We see this battle between the Church and the world still going on before our eyes today. Russia is trying to kill the Church, but has not yet succeeded entirely—men will still face persecution and death for the Faith of Christ. From the blood of these martyrs there are signs in Russia that a deeper and truer Church may rise again than that which was known before. Germany is trying to do what Constantine did; Hitler is making the Church a power in national life, serving the ends of the state. Here again there have risen up bodies of men and women who refuse to be so used—they are persecuted, but will not give in. Italy is trying to make the Church a department of state, blessing its wars and nationalism.

In England wealth and the love of power have weakened the life of the Church and it has often stood not for the Mind of Christ, but for the upholding of things as they are. But still Christ has not been left without witnesses. More especially in England, far the greater number of those who have fought for social justice have been members of the Church. Think of a few near our own times. Shaftesbury fighting for the children and their liberation from the vile industrial conditions under which they were working; Wilberforce who gave England the leadership of the world in the liberating of slaves; the whole band of men still nearer our own day who rose like the prophets of old, denouncing the social unrighteousness of our whole economic and industrial order—Maurice, Kingsley, Scott Holland, Gore, and a man many of you knew and loved, Studdert Kennedy. These men and hundreds of others have cared nothing for the world's opinion or fame, but have fearlessly proclaimed the truth about God and life and are the true voice of the Church. Following this awakening among Christians to their vocation in the world, have come statements from the governing bodies of the various Churches, which would surprise some of you if you read them. The Archbishops' Fifth Report on Industrial Problems is as fearless a challenge to social and economic injustice as any would desire. This was followed by the Lambeth Reports of 1920 and 1930, signed by all the Bishops of the Anglican Communion of the Churches, going into further details, but losing none of the challenge to men to make our social and economic life conform to the principles of Christ.

NO, WE have not lacked prophets in these last days; what we have lacked are men and women who have the courage to follow their lead. But, thank God,

the voices of His prophets have roused many, and today there is an ever-growing number of people who are standing out against this capturing of the Church by the world; demanding that yet again the whole body of Church-people shall defy the world, and refuse to be used for any other ends than those of Christ. These men and women are searching afresh for Christ's solution to the problems of today. We inside the Churches know that we have failed God, but we also know that God risked this failure when He entrusted the saving of the world to the Church He had founded. He risked it, and is asking you to join in the risk and in the final triumph.

You know the problems of the world as well as anyone, I expect. What is your remedy? Have you any that will compare with the conception of the world as one Body obeying one Head, and that Head, Christ? Christ taught the Fatherhood of God, and therefore the brotherhood of all men—not only people of the same race or class. He taught that all men are brothers, whatever they may feel or think, but that they find their fullest brotherhood in the fellowship of all believers. We shall do our best for the world, not as individuals working on our own, but as members of His Body, working as a body, fighting as a body, and thinking as a body. You can bring to the body something that nobody else can bring, and the body is the poorer for your not being in it. But, also, Christ can give you a power, if you are in the whole life of the body, which you haven't now—this power is there, waiting for all who really want it.

Will you ask yourself honestly, "Did Christ mean there to be a Church, and if so, if He is the finest Man who ever lived, hadn't I better think about joining His Church?" The world needs new hope, new leadership, above all, a new power to lead a new life. Doesn't the story of the Church make you feel that in spite of all the failures, here is something unconquerable? The Church gave hope and power in the past—she can give them again if we Christians are true to the Faith that is in us.

Let's Know

By
BISHOP WILSON
CREMATION

AN ARTICLE on "Cremation" in a recent issue of a popular magazine has raised the question as to the attitude of the Church on this question.

The history of cremation goes back into the twilight of antiquity. Primitive people in all parts of the world disposed of their dead by burning on some sort of funeral pyre. Particularly in Asia this method of disposal prevailed and has continued down to our own day. At the opening of the Christian era it was in use among the Greeks and the Romans but never seems to have been adopted by the Jews. It was closely identified with the pagan religions as it still is among the Hindus today.

As the Christian faith spread in the early Christian

centuries, the disciples of our Lord repudiated paganism and all its works. This was obviously necessary if the purity of the Gospel were to be preserved. To these pagans death was a dreary catastrophe. To the Christians there was something triumphant about it because of our Lord's resurrection. So with the spread of Christianity in Europe cremation went out with its pagan associations.

About sixty years ago a movement was started in France to revive the use of cremation. The old objections against it had vanished. Nevertheless the Roman Church set its face in opposition because the movement was supposed to have some connection with Freemasonry. Gradually, however, the custom has spread both in Europe and in our own country. Practical reasons for it have been advanced—the growth of large centers of population has accentuated the problem of space occupied by cemeteries and the attendant cost of burial by interment. Sanitary reasons have also been advanced. Crematories have increased in number and the technique has been vastly improved. Today it is not a question of burning by fire but of dissolution by desiccation under high temperatures. Really it is only doing quickly what is done over a longer period of time by the process of interment. The Roman Church still opposes cremation as a matter of discipline without any dogmatic implications. The Episcopal Church has never felt impelled to take up the question because it has no real religious bearings. Christian burial is possible and proper under either method. People are left to follow their own inclinations.

Speaking of burial customs, an interesting incident is related by H. V. Morton in his fascinating book "In the Steps of St. Paul." He says he witnessed a funeral in Greece where the casket was carried through the streets entirely uncovered, the body being exposed to public view. He inquired the reason for it and was told it dated back to the days before the revolution which brought Greece independence from Turkish rule over a century ago. The revolutionary spirit was boiling at that time and the Turks discovered that arms were being secretly imported into Greece by packing them into caskets and delivering them at certain points by means of a fictitious funeral procession. Thereupon orders were issued that all caskets must be uncovered in order to guarantee the reality of the funeral. A century has passed since that regulation became ineffective but the custom had been established and still continues though the reason for it has passed.

Talking It Over

By

WILLIAM B. SPOFFORD

TODAY is the fiftieth anniversary of the Rev. John W. Chapman's ordination to the priesthood. He went to Alaska in 1887, after serving some time in New York, and became one of our most noted missionaries. He was there, hard at it, until 1930 when

he retired, though he is still very much on the job as warden of the training center of the Church Army in New York. He was elected Bishop of Alaska in 1890 but declined. I remember his visit to the Berkeley Divinity School in the spring of 1915. I had a long two years to go before I was to graduate and be ordained—a ridiculously long time to wait it seemed to me in view of the fact that I had met a young lady. Dr. Chapman appealed for missionaries for Alaska. The Rev. Eustace Zeigler, now an artist in Seattle, was then studying at the school, being on furlough after five years of missionary work in the north country and he had pretty well sold me on Alaska. So I went to Dr. Chapman as a volunteer and said that I wanted to go at once. He said, "My boy, finish out your seminary training." I told him that I thought it was entirely unnecessary—that I wanted to go now. With no help from me he then put his finger on the cause of my missionary enthusiasm, "Young man, isn't there a girl back of this?" I allowed that I thought I might locate one that would be willing to go with me. "Well, if she is still willing to go two years from now let me know. Meanwhile keep on with your studies." I did keep on with my studies—I also married the girl without waiting two years, if that is of interest to anyone.

DURING THE PAST TWO WEEKS I have been doing some running around in the middlewest. Among my visits was a few hours with a man who put pockets in coats in a clothing factory where I worked as a labor manager years ago. Today he is one of the leaders of the Amalgamated Clothing Workers, a union of 150,000 members that is affiliated with the CIO. Most of the exciting stories he related were off the record—of how they organized the automobile workers and the men in the great steel industry. He made the prediction that within the next few years there would be ten million workers organized under the banner of the CIO, and that political action would go along with industrial organization so that soon a strong Labor Party would be in the field. He himself hopes to go to Washington one of these days as a Congressman or Senator, and knowing the man I have no doubt that he will. Incidentally in his early days he was devoted to the Church and studied for a time to be a priest of the Anglican Church in Canada. Today he maintains that there is more real religion in the labor movement than there is in the Church.

CHURCH UNITY is not so easy. Consider the difficulty we have in our own Church in bringing about the merger of parishes. Three parishes have just been brought together in Louisville, but it took years to do it and the calamity of a flood. There is a lot involved besides doctrine. Devotion to the parish of our fathers plays a large part. But economics plays a greater part I believe. Mergers mean the loss of jobs and jobs are things to hang onto these days. As a result the men most directly involved lack enthusiasm. There is not a city of any considerable size in the United States where mergers of Episcopal parishes would not

result in greater efficiency at less expense, but it is seldom that they are perfected. If parishes in one communion, holding the same doctrines, balk at union, then surely it is true that the dream of one flock and one Shepherd is a far off event.

Convention Topics

A GROUP of clergymen of Wilkes-Barre, Pa., recently advocated that the General Convention pass such legislation as is necessary so as to allow the administering of the Holy Communion in one kind (bread only to the laity, the clergyman alone receiving both the bread and the wine). Since this matter is likely to come before General Convention we are glad to present communications on the subject. It is our plan to deal with Convention topics regularly between now and October and welcome the opinions of readers. Because of limited space we urge you to be as brief as possible.

PROFESSOR HOWARD R. PATCH of Smith College, Northampton, Massachusetts, the communication being signed also by Mrs. Patch:

Intinction as a method of administering the Holy Communion is unnecessary, subversive, and thoroughly un-Christian for the following reasons:

(1) It is unnecessary for the reason that Communion in one kind is possible for people who are worried about the common cup. This practise I myself believe to be unfortunate because of its implications, but it is open to those members of the congregation who are afraid of contamination from the chalice. It can be left voluntary with the people, without offending others.

(2) Intinction is subversive of Christian doctrine because if adopted as a regular practise it carries an official implication that there is danger of infection from the chalice. It therefore works in a negative way against the idea of the healing power in the contact of Christ. In contrast the early Christians derived healing from the touch of the garments even of the Apostles. It is, I believe, an outgrowth of a weakening of the belief in the Real Presence in the Sacrament.

(3) It is un-Christian because of its negative effect in the matter of doctrine. But as usually managed it is also blasphemous. The ordinary priest who administers intinction, dips the consecrated wafer in the chalice and then places it on the hands of the recipient. Necessarily some of the consecrated wine is left on the hands. To the increasing number of Christians who believe that our Lord meant what He said when He said "This is my blood . . ." this possibility is gravely offensive. If the Church's witness throughout its history to what happens in the Holy Eucharist may be trusted, this possibility is also blasphemous—as offensive to God as it is to man. One would think that Churchmen of all schools of thought or of any would hesitate before suggesting a practise so deeply repugnant to those of us who are loyal in our ideas about

the nature of historic Christianity, at least our ideas deserve respect and consideration with those who claim to be liberals as well as those who cherish a belief in loving their fellowmen. On the other hand communicants who are afraid of the common cup are quite at liberty to receive only in one kind. Surely no one believes that Christ is only partially present in the consecrated bread or the wine. In fact I cannot imagine anyone who really believes in the Presence and who receives Christ in the chalice, will be fearful of germs and disease as he touches the common cup. If such is the case we'd better adopt the whole machinery of relics and reliquaries until our people recapture a little faith and a little understanding of supernaturalism.

THE REV. FRANCIS M. WETHERILL, Philadelphia: Joe was a rag-picker. He came to communion every Sunday. Always filthy, finally the police arrested him as a public nuisance because of his horrible appearance. It was generally known in the congregation he had a tubercular throat. Some wisely refrained from partaking the Sacrament because of Joe.

One of our members had trench mouth. I fell heir to his disease thru the Communion Cup.

My rector washed the chalice off with a purificator drenched in alcohol at Old Christ Church. The odor of the alcohol reminded some of a distillery and on other counts was objectionable. While this was partially sanitary it received adverse comments. It most decidedly took away from the solemnity of the devotions.

The purificator becomes an infectious rag, rather than a cleaner from saliva, from proof by a microscopist. This is not guess work nor prejudice but scientific evidence.

In our state the common drinking cup is forbidden. That it should be applied to the Holy Communion is just, hygienic, and would tend toward an increased partaking and participating in the showing forth of the Lord's death until He come.

You may have noticed, as I have, that epidemics of flu break out in a congregation some three days after the first Sunday of the month. We might call that Flu Sunday! Where intinction is practiced Communion Sunday passes off more charitably by keeping our colds to ourselves!

MRS. WILLIAM EDWARD COX, Southern Pines, N. C.: May I ask why the clergymen of Wilkes Barre, Pennsylvania, feel the need of both the bread and wine for themselves when they think only the bread sufficient for the people? I have for five years now been in a parish where intinction is practised and I believe that if the confirmation classes in the future were instructed in that method it would only be a short time before it would become universal and solve all the problems raised by the older method. In my parish the method of intinction is used first and the older method last and there is rarely more than one rail full who wait for the older method at any one service, no matter how large the congregation.

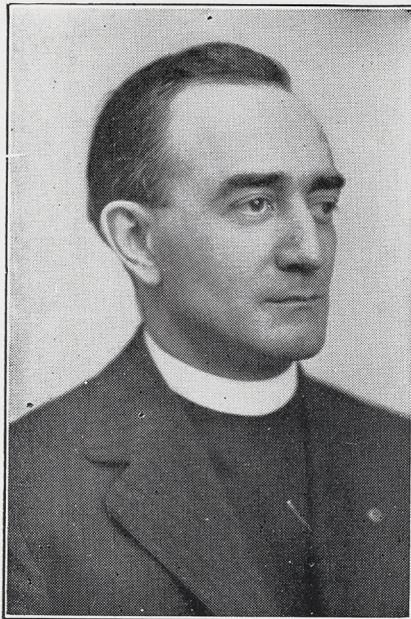
NEW BOOKS THAT ARE WORTHY OF YOUR ATTENTION

By GARDINER M. DAY

Getting Help From Religion is the tenth volume from the pen of the well-known minister of the South Congregational Church, in Springfield, Massachusetts, James Gordon Gilkey, on the relation of religion to life. (Macmillan, \$1.75). Out of his long experience, Gilkey knows life intimately. He knows people, and he knows the chief problems faced by the ordinary individual. Some of these problems which he deals with in this volume are "Finding God's Will," "Managing An Overburdened Life" and "Facing Death Unafraid."

Like all his books, this is a very readable volume, putting religion in such a way that no reader can misunderstand the author's meaning. He also presents religion with such reality that many people will recognize life problems that have bothered them from time to time. In this era of speed, when we hear so much about the rush of life, and feel that we are truly overburdened, it is interesting to turn back the pages of history to the eighteenth century and read an account which Gilkey quotes of a typical day in the life of John Wesley, the great founder of Methodism. "Wesley always rose at four o'clock in the morning, preached whenever possible at five, and was often on the road again at eight—sometimes following his morning sermon by five others in the same day. In the fifty years of his itinerant life he preached over 40,000 times—an average of about fifteen sermons per week. It is estimated that he crossed the Irish Channel more than fifty times and that he travelled more than 250,000 miles on land—visiting in the process remote fishing-villages in Cornwall and isolated mining-towns in Yorkshire which the regular travel-routes never reached. Up to 1773 all his journeying was done on horseback. It is doubtful whether the annals of the eighteenth century show another such record of tireless, methodical activity."

City Man is, as the title would indicate, a study of the metropolitan man in relation to his community, by Charles Hatch Seers, general secretary of the Baptist Churches of metropolitan New York. (\$1.50 Harper & Brothers.) The volume deals with the way in which the city church is endeavoring to meet the problem of the nurture of the soul of the city man. Any minister who is dealing with the "American Melting Pot" will find helpful suggestions for his work in this volume, as well as



BISHOP WILSON
Writes on Personal Prayer

an aid for his better understanding of the sociological and religious problems which the city layman faces.

An Outline of Personal Prayer is the most recent of the twenty-five cent outlines, published by Morehouse, and written by our own editor, Bishop Wilson. Like all his outlines, it deals with the subject concisely, clearly, and helpfully, and the whole volume issues from the personal experience of the author. It ought to be a real aid in helping many a layman to revitalize his experience of God through personal prayer.

Two interesting pamphlets came from the Abingdon Press recently. The first is entitled *The Evangelistic Spirit and the Layman's Task*, and is an attempt by J. Russell Throckmorton to present a guide for the use of ministers in instructing laymen how to make their evangelistic Christian spirit effective in the modern world. The second pamphlet is entitled *The Unified Sunday Morning Church Service*, and is a study by Robert Grant Anderson of the value and effectiveness of combining the adult and children's congregation on Sunday. Probably more churches are using this method than is generally realized. Anderson made his study on the basis of a survey sent to some 688 Methodist ministers in Kansas and Oklahoma, during January, 1936, inviting them to share their experiences as to whether any type of unified service on Sunday morning had been tried out. The survey and interviews indicated a very marked increase in the attendance at the worship service in every situation examined. The in-

(Continued on page 16.)

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

By W. B. SPOFFORD

In England there is a League of Clergy for Peace composed of Anglicans who maintain that "war as a method of settling international disputes is incompatible with the teaching and example of our Lord Jesus Christ." They met recently at Westminster Abbey, about forty of them, at the invitation of Canon Donaldson, and listened to a monk who is connected with a London slum parish, Father Groser, who was introduced as "a communist by conviction upon religious as well as political grounds." He told the brethren that under capitalism, when production and consumption are not equative, it is necessary to find markets abroad with war the inevitable result. He declared that the whole system of government was behind imperialism, with the foreign office seeking markets abroad, the war office preparing for the defense of the markets and the board of education devoting most of its efforts to keeping the people commercially minded. "If you desire peace," declared the monk, "you can have it only by destroying the profit-making system, bringing about a new social order in which we produce what we need, and share what we produce." He also declared that it was not enough for parsons to preach peace or even a new social order. "You must join it up with something. You must tell people to join the great working class movement." Speaking of the Soviet Union he said that while there was much in Soviet communism that he could criticise, that nevertheless "the sacrifices which the Russian workers have made is the greatest contribution to a new social order ever made by any body of people." He even excused their anti-God attitude. "Considering what the revolutionaries had to go through at the hands of organised religion, this is not surprising," he said.

"Many Communists have the same temper as Christ. . . . I do not believe you will get a godless Communist State. When people build true to human nature, they will find God again."

When asked by one parson whether war was not caused by sin, Father Groser said: "Yes, it is," but explained boldly, "the present order of society is the result of selfishness and human sin. It produces sin and not goodness. That is why I shouldn't have to preach to prisoners in Wormwood Scrubs. What have I to say to them? The system creates them. "People are not slaves because

they are poor. They are poor because they are slaves. . . .

"It's the sin of selfishness on which the capitalistic order is built up. Under this, human beings have fallen from what God meant them to be.

"You must build a sort of order under which they can grow spiritually. As I see it, Capitalism has got to go. Anyway, as the Marxians say, it contains the seed which brings about its own destruction.

"I am up against the whole thing spiritually. In the East End, where I live, I get on a public assistance committee and do the things I can, pleading for more allowances for the poor, protesting against the insults which the unemployed receive.

"While we should get for them all we can materially, it is their position as outcasts from society which concerns me. It is all so un-Christian."

* * *

Bishop Johnson in Eastern Oregon

Bishop-Editor Johnson is to be the headliner at the convention of Eastern Oregon, meeting at Trinity, Bend, May 2-4. It is to be a conference as well as a convention with such subjects as the home and family life and Christian welfare among the subjects to be considered.

* * *

Want More Secretaries of Religious Education

The province of Sewanee wants more diocesan secretaries of religious education, with the department of religious education of the province passing a resolution on the subject at a recent meeting.

* * *

Mabel Lee Cooper Is Better

Miss Mabel Lee Cooper, on the staff of the national department of religious education, hopes soon to return to her work after spending the winter at her home in Memphis recovering from an illness.

* * *

Twenty Years Ago in The Witness

The war fever was on full blast twenty years ago and was reflected in the pages of The Witness. . . . A great mass meeting was held at Christ Church, Springfield, Mass., at which parishioners took the pledge to drink no liquor until the war ended on the grounds that all grains should be sent to feed the soldiers. . . . The paper featured an article which declared that the Russian Church was "the most democratic Church in the world" and since it had always been the "real friend of the people" it would not suffer because of the revolution. . . . The Rev. John C. Sage,

one of the Witness editors, conducted a patriotic service at his parish of St. John's, Keokuk, Iowa. . . . The number announced that twenty-one sons of bishops were in the war.

* * *

Bishop Mann on Religion and Peace

Bishop Mann of Pittsburgh recently issued the following statement on the subject of peace, which was printed in all the newspapers of his city: Benjamin Franklin is reported to have said once that "there had never been a good war or a bad peace." I doubt whether many of us would feel like giving an unqualified assent to that statement, but I have no doubt whatever that the vast majority of American citizens are convinced, as never before, of the ruinous waste and futility of war. I never expect to hear again the slogan of a "war to end war." Despite the sneer of the cynic I believe that the American people entered the world war in a spirit of fine idealism, but I believe also that the events which followed, especially the unjust Treaty of Versailles, have sadly disillusioned us, and that the nation today is not only determined to "keep the United States out of war," but also to do what we can to keep the nations of the world from resorting to war for the solution of their international problems.

But of one other thing I am also convinced. Treaties and pacts, however important and necessary, can never of themselves ensure the peace of the world. There must be back of them the massive and outspoken approval of the people. We Americans cannot rely simply upon the action of the President or of Congress. If we want peace at home or peace abroad, we must as individuals, cultivate the temper of peace—the strong sense of equity, the steady self-control, the frowning down of all racial prejudice, the avoidance of all proud boasting, which ignore and weaken the great cause of peace.

* * *

Little Rock Parish Has Anniversary

Christ Church, Little Rock, Arkansas, where the Rev. W. P. Witsell is rector, observed its 98th anniversary on April 4th. The service was one event in the five-year centennial program which is to culminate in 1939 when the 100th anniversary is to be celebrated. The service centered around the men who have served as rectors of this church from its beginning to the present. One of the striking features of the service was the participation in it of three men, Messrs. Mitchell, Sterling, and Howard Cockrill, who are great grandsons of the Rev. Andrew Free-

man, the fourth rector of Christ Church and the great-great-grandsons of the Rt. Rev. George W. Freeman, second bishop of the diocese. They represent the fifth generation of men and women continuously connected with the parish in life and service. Another outstanding feature of the service was the sermon preached by Bishop Charles Clingman of Kentucky.

* * *

Brooklyn Rector on Overhead

The Rev. Thomas Lacey, rector of the Redeemer, Brooklyn, who always writes with a punch in his interesting parish paper, has things to say on the matter of church finance. "Congregations are overwhelmed with financial difficulties," he declares. "The outlook of many churches, if the trustees would be frank, is none too rosy. Too often enthusiastic but impecunious men lead into financial enterprises utterly beyond resources. The remedy is simple. Pay as you go. Keep within income. Be content to do things in a modest way. Spend money wisely and effectively as good stewards. Then will people be ready to give you more money. Keep the overhead down and support freely work among the poor and activities among youth." He then went on to relate a visit to his parish of a national secretary who had asked for an opportunity to meet with the vestry. The secretary made the conventional plea for missions and missionaries but was stopped by a vestryman who suggested that it might be an idea to lop off a secretary or two at headquarters in order that more missionaries might be placed in the field.

* * *

Young People Meet in Savannah

Bishop Barnwell of Georgia was the headliner at a meeting of the young people of Savannah, meeting at St. Paul's on April 4th with about a hundred representatives present. There was also a talk by Professor J. P. Dyer of Armstrong College who maintained that too much stress is being placed these days on developing leadership and not enough on educating and training young people for fellowship.

* * *

Where Is the Highest Church?

In the issue of April 1st we stated that there was a church in Colorado that was 9,300 feet above sea level. This prompts the Rev. W. B. Turrill of Tacoma, Washington, to inquire where the church is located and whether there are churches at still greater heights in the United States. Unfortunately I am unable to answer

either of his questions so will be glad to have your help. While you are at it some of you might also let me know where the "lowest" church is located for there are some no doubt below sea level.

* * *

St. Luke's, Tokyo. Has Good Year

St. Luke's Hospital, Tokyo, reports that it averaged over 90% occupancy last year. It also had a good year financially.

* * *

Minneapolis Auxiliary Holds Meeting

The annual spring meeting of the Auxiliary of Minneapolis was held at St. Paul's on April 16, with Bishop Keeler and the Rev. Donald G. Henning of Christ Church, St. Paul, as the speakers.

* * *

Preaching Missions in Virginia

Ministers of cities in Virginia met in Richmond on April 5th and made plans for a state-wide, interdenominational, preaching mission next fall.

* * *

Co-operative Project in Philadelphia

There is no church in the country that launches more "cooperative" projects than St. James, Philadelphia, where the Rev. John Mockridge is rector. The latest is a tie-up with the Curtis Institute of Music which provides for the establishment by the parish at the Episcopal Academy of a "St. James's Choir School," in charge of Alexander McCurdy, head of the Curtis school and the organist and choirmaster at a Presbyterian Church in the city.

* * *

A New Kind of Cathedral

The convention of the diocese of Southern Ohio, meeting in Columbus on April 6th, heard Bishop Hobson declare that the old cathedral in Cincinnati, unserviceable because of changed conditions, would be torn down. In its place he proposed a Cathedral on Wheels, enabling him to minister directly to people throughout his diocese. This church automobile will contain an altar, a bishop's chair, a library, motion picture camera and projector, firm library and displays of the work of all the departments of the diocese—also, no doubt, a rack for the Forward Movement pamphlets, very dear to the heart of this energetic young bishop. Meanwhile, through the purchase of a large tract of land in downtown Cincinnati, it is planned to make Christ Church a diocesan center, with one or two of the buildings now on the property to be used temporarily for a diocesan house un-

til such time as a new building can be constructed.

Bishop Hobson stated that he was not too keen about cathedrals, though he did praise New York and Washington for their great edifices. "If someone came to me today with the offer, 'Here is a million or five million dollars for your cathedral,' I would have to reply, 'No, thank you. If you are thinking of a building I wouldn't know where to put it, and after I had it I wouldn't know what to do with it.' Perhaps you have a rather strange bishop."

* * *

New Church in Minneapolis

At the request of a large number of families living in the new and exclusive Country Club district of Minneapolis, Bishop Keeler has established a new church there. The organization was effected at a dinner held on April 9th attended by 250, many of whom are at present affiliated with no church but have expressed a preference for our own. The parish has been named St. Stephen's, in honor of Bishop Stephen Keeler, and the Rev. Elliott Darr Marston has been placed in charge. Services began on Sunday last in a school building, with plans afoot for a plant as soon as a suitable site is purchased.

* * *

Getting the Bells From England

The daily newspaper of Mount Clemens, Michigan, carried the fol-

lowing story the day after Easter:

"I wonder how many of you folks passing or attending Grace Church yesterday were surprised to hear the sound of musical chimes coming from the church tower. Never heard them before, did you? Well, I'll let you in on a little secret. The chimes you heard were the Bells of St. Margaret's of London, England, located across the street from Westminster Abbey, and you heard them because of an idea of A. J. Pickman, well-known Mount Clemens man, who, in his youth, was an amateur bell ringer in Eccles, County of Lancashire, England; that's near Manchester, I believe. You see, Mr. Pickman likes bells and chimes, and particularly at Easter time, his mind goes back to those years in England—to his youth—to the parochial school he attended—to the church choirs he sang in—to the bells he played. So he devised a plan to bring the Bells of St. Margaret's to Mount Clemens. First he obtained a record of these bells; then with the splendid co-operation of Bernie Vandembosche, who can do the most remarkable things with loud speakers, and a lot of other electrical gadgets, they rigged up a loud speaker in the church tower, then connected it with Bernie's portable radio recording machine, put the record on the machine, turned on the switch, and, well, maybe you heard the result. If you didn't, you missed something, for it was the first time that the music of the Bells of St. Margaret's ever came from any other church than the one on

WHY DID

JOHN D. ROCKEFELLER, JR.

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the corner, across the street from Westminster Abbey in London. And what a thrill it must have given Mr. Pickman to be able to attend church in the city of his adoption, yet hear the bells which, in his youth, had left an impression on his mind which time will never erase."

Mr. Pickman is one of the leading members of Grace Church, Mt. Clemens, and has served as a Diocesan Lay Reader for a number of years.

* * *

Clergy Meet with Syrian Archbishop

When the Most Rev. Anthony Bashir, archbishop of the Syrian Orthodox Church in the United States, visited Grand Rapids on April 4-6, he was the guest of Bishop McCormick at a luncheon to which came also all the Episcopal parsons of the city and a group of ministers from other Grand Rapids churches. The archbishops explained the position of the Syrian Church relative to other churches and expressed his great interest in Church unity.

* * *

New Dean for Louisville

The Rev. Elwood Haines, Glendale, Ohio, rector, has accepted the deanship of the Cathedral in Louisville, without a dean since the spring of 1935 when Dean McCready resigned, though he has been carrying on since that time. It is thought that a senior canon will soon be called to assist Dean Haines.

* * *

Merger of Parishes in Louisville

Three parishes in Louisville, Kentucky, have merged: Calvary, St. Paul's and St. Andrew's. The plan has been under consideration for years since everyone recognized that the churches were so close to each other that one could easily minister to all the people, but there were many difficulties to overcome. The flood apparently helped things along, thus again demonstrating that good comes even from calamities. All the churches suffered heavily so that a lot of cash had to be spent to get them back in shape. Anyhow there were many meetings and conferences and finally the plan went over, with but few voting against it. St. Paul's

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THE BOX SCORE

BISHOP BENTLEY of Alaska is the latest Bishop to subscribe for all his clergy, not previously taking THE WITNESS. This brings the total to twenty-three dioceses in which every clergyman now receives the paper regularly. In addition a great many rectors have sent in the names of their vestrymen and parish leaders, to receive the paper from now through the General Convention at the special rate of one dollar. Send in your names. We will start the paper at once, billing you at one dollar each. It is our hope that the effort now being made to increase the circulation of the paper will not be allowed to lag — let's get everyone reading, particularly in this General Convention year when so many important matters are to be decided. In the effort to raise \$5,000 in this 20th anniversary year the total amount received or pledged to April 16th was \$2,720. If you have not already done so won't you add your bit to this fund?

doubtless will be used, being the best located of the three, and the Rev. F. Elliott Baker will be the rector. For the present however the custom established following the flood of holding services on alternate months at Calvary and St. Paul's will be continued. Later on it is thought that some of those making up the merged parish will form a new parish in the east end of the city, care being taken not to get into the territory of the two parishes already there.

* * *

Special Preachers in Brooklyn

Distinguished clergymen are doing the preaching mornings at Holy Trinity, Brooklyn, during the absence of the Rev. J. Howard Melish who is on a leave because of illness. Among them are the Rev. W. Russell Bowie of Grace Church, New

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York; the Rev. Luke M. White of Montclair, N. J.; the Rev. Hughell Fosbroke of the General Seminary. On April 4th the preacher was the Rev. William Melish of Cincinnati, son of the rector.

* * *

Bishop Wilson Conference Leader

Bishop Wilson of Eau Claire and the Rev. Herbert W. Prince, rector of the Church of the Holy Spirit, Lake Forest, Illinois, were the leaders April 12-17 at a conference on "The Mission of the Church," held at the College of Preachers in Washington.

* * *

News Items from Chicago

The picturesque acolytes' festival is to be held at the Epiphany, Chicago, on May 11. . . Youth and Religion was the subject of a radio broadcast by Bishop Stewart on April 19. . . A China plate depicting the crucifixion has been received by the Rev. Leland Danforth, rector at Kenilworth, and placed in the Eugene Field museum connected with the parish. It is said to be one of two of its kind in existence, the remainder of a set made in 1741 in Leeds, England. . . St. Luke's,

April Choice of the Religious Book Club

The Recovery of Ideals

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Evanston, has received \$3,000 under the will of Henry W. Roth, brother-in-law of Mrs. George Craig Stewart. Income will be used for the upkeep of a memorial window. . . . A preaching mission is being conducted April 18-28, at the Ascension, by the Rev. Karl Tiedemann of the Order of the Holy Cross. It is sponsored by the Catholic Club of Chicago.

* * *

CLID Meeting in Baltimore

The Rev. John Nevin Sayre, chairman of the Fellowship of Reconciliation, is to be the preacher at the annual service of the Baltimore chapter of the Church League for Industrial Democracy, to be held at the Church of the Redeemer on May 2nd. The national secretary of the League is to be the speaker the day before, with the Rev. A. J. Muste, at an outdoor mass meeting in Baltimore.

* * *

New Archdeacon in New Jersey

The Rev. Robert B. Gribbon, canon of Trinity Cathedral, Trenton, N. J., has been elected archdeacon of the diocese of New Jersey, succeeding the Rev. R. Bowden Shepherd, archdeacon for the past twenty-five years.

* * *

Historic Service at Old Saint Paul's

The army and navy committee of the Churchwomen's League for Patriotic service is to sponsor a service on April 30 at Old Saint Paul's, Trinity Parish, New York, marking the 148th anniversary of the inauguration service held there when George Washington became president of the United States. The vicar, the Rev. J. P. McComas, will preach, the

clergy will wear 18th century vestments (the long surplices and bands of Colonial days) and an oak tree will be planted in the Churchyard in memory of General Washington.

* * *

New Vicar Is Honored

A reception in honor of the Rev. S. Tagart Steele Jr., new vicar of the Intercession, New York, was held on April 14th. There were speeches by Bishop Manning, the Rev. Frederic S. Fleming, rector of Trinity; Bishop Wallace Gardner of New Jersey, former vicar; Dean Gates of the Cathedral of St. John the Divine, also a former vicar and Lawson Purdy, purse-string man of the corporation of Trinity Church.

* * *

Social Service Conference in Albany

The Albany department of Social Service, the Rev. Wm. E. Sprenger, chairman, sponsored a one-day institute on the family, April 8. With 160 clergy, social workers and other leaders registered, and an attendance including some forty not registered, the institute was unusually enthusiastic and successful. Bishop Oldham made an address at the opening session and also presided at

the luncheon. Speakers at the luncheon were David C. Adie, commissioner of social welfare of New York, and Richard Hutchings, Jr., psychiatrist at the Harlem Valley State Hospital, Wingdale, N. Y., who addressed the group on contemporary and psychological family problems. Eco-



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CHURCH . APPOINTMENTS IN . MARBLE . STONE WOOD . AND METAL

conomic changes in family life were also presented in an address at the opening session by the Rev. Robert W. Searle, general secretary of Greater New York federation of churches.

Round table discussion took up the rest of the day, with men and women distinguished in various fields as leaders. Among them were the Rev. Niles Carpenter, professor at Buffalo University; the Rev. Gerald V. Barry, an expert on rural life; and the Rev. L. Foster Wood who is the head of the commission on marriage and the home of the Federal Council of Churches.

* * *

Negro Work in Florida

"Probably the largest group of colored people confirmed at one time in the South since before the Civil War," writes Bishop Wing of the confirmation class of one hundred and fifteen at St. Agnes' Church, Miami. A few of the big Negro parishes in the north have had such large classes but, as the Bishop says, not in the south. Bishop Wing writes further about the Negro work in his diocese: Christ Church, Miami, has also experienced a remarkable growth. When the Rev. John S. Simmons assumed its charge in 1919, it numbered 40 communicants; today it reports more than 800 baptized persons, nearly 600 of whom are communicants. The three other larger congregations, all with a membership of over 300, are St. Peter's, Key West; St. Patrick's, West Palm Beach; and St. James, Tampa. The smaller churches—a half dozen of them served by one faithful missionary, the Rev. Q. E. Primo—minister to a rural folk, largely engaged in truck farming. It is the common witness of disinterested persons of both races that our congregations exert a wide influence for good in the communities where located and are recognized as leaders in social service advancement among the entire Negro group. Negro baptisms in South Florida last year totaled 135 and confirmations 294; with a Church school enrollment of 1,566. Property

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values exceed \$316,000, and total contributions received for all purposes amounted to about \$10,000 — a fair amount when the poverty of the people is taken into consideration.

* * *

Worry Is a Disease

Here is a little editorial that appeared in the parish paper of St. Luke's, Minneapolis, that I like. I don't know who wrote it but probably it was the rector, the Rev. Frederick D. Tyner, since he is also the editor of the little parish paper.

From here on it is Rector-Editor Tyner speaking:

It was after a discussion of the Lord's Prayer that a man and his wife made a statement to this effect: "We are badly worried. We just don't know what we shall do." What was the trouble, what was the worry? Believe it or not these two young people were worrying about something that might possibly happen ten years later and which at time of the worrying was most likely not to happen.

Here is another case. A husband was away from home. There was absolutely no reason for his wife to be the slightest bit anxious about him or his welfare. During his absence she

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felt it was utterly useless to go on doing the normal things around her home. She sat and brooded and conjured up every possible thing imaginable. When one of her friends asked her about her trouble her answer was: "Oh, I am just waiting for something to happen." Something did happen. Her husband came home all safe and sound and found his wife in a very bad state of mind as the

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result of her unfortunate bit of worrying.

Some years ago it was prophesied that the world would come to an end on a certain day for an absolute certainty. There was no question about it. This old world was through and so were all the people on the face of it. Some took the news very philosophically, others became very panicky and had a bad time of it. Some even worried themselves sick over the report. The old world is still here and most of the worriers are still alive. Their worrying hurt nobody but themselves except in so far as it made their relatives and friends very uncomfortable to have worrying of that sort going on.

At the present time everyone admits that the conditions in the world are very bad. Wars and rumors of wars; labor and capital having a bad battle; business men all at sea as to what the future has in store. Reports come in from all over the country of men in the very prime of life dropping dead suddenly and the doctors ascribing many of these deaths to nothing but worry.

Someone has said that sickness and disease have killed thousands but that worry has killed tens of thousands. We know how true that is.

What are we going to do about all these difficult situations? One doesn't know, but one thing we can all be certain: the personal problems and ills of the world will never be cured or helped by worry.

Among other definitions of "worry" in the dictionary are these: "Worry—to choke, strangle, injure." Think it over. That is exactly what worry does. It chokes and strangles every bit of pleasure and happiness that tries to come into one's life—and curiously enough worry in some way seems actually to choke and strangle our digestive organs to such an extent that at times it is almost physically impossible to swallow food. It effects the appearance of the face and takes all the light out of the eyes. It makes a man or woman old before their time, long before their time, and in no way solves the problem either at hand or that may arise in the future. Worry certainly chokes and strangles all the happiness and enjoyment out of our lives and the lives of many who are around us.

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Evening Prayer: 5:15 P.M. Daily.

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Rector

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11:00 A.M.—Morning Service and Sermon.
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10:30 A.M.—Holy Communion on Wednesdays and Holy Days.

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"Well," someone says, "it is all very well to talk about not worrying. But what are you going to do about things? Just let them ride along and do nothing?" No one says anything like that for a moment. The real attitude is just the opposite. One must do something. And we find that something in the middle petition of the Lord's Prayer: "Give us this day our daily bread." Here we think of "bread" as strength.

What has that to do with worrying or not worrying? Just this, pray that prayer every day, as you pray it believe you have the strength you need and live every day doing the very best you can throughout that one day. The days know nothing of what the years bring forth. You cannot see the child growing day by day. But note his height today and a year from now and you know what happened. That growth went on just one day at a time.

Everyone has troubles and difficulties. But all the worrying in the world won't solve them. Doing our full part; going forward day by day, believing that "God will never leave us nor forsake us," KNOWING that we have the strength for today—that way of life will make life very much worthwhile.

Now, here is a curious thing: Many people will endure a great loss with reasonable equanimity but will worry themselves sick over a trivial thing that makes no difference one way or another. When a worrying fit is on it is great help to sit down and write on paper the things that are causing the trouble. If we found anyone else worrying over the same things we would be very much inclined to laugh at them. We are so close to the little things that they seem so very large. A speck of dust in the eye will obscure the sun. A few inches away on the floor it is so small that it cannot be seen.

Try standing at a distance and looking at the causes of worry from a distance or imagine that it is someone else and their worries you are looking at. They will seem very, very small.

It was a man named Young who made a good suggestion: "If you just must worry, pick out one hour of the day and call it your 'worrying hour,' gather all your worries together at that time; have a good worry, and let it all go until the next day. Don't spoil the time you need for better things by little trickles of worry."

Try Christ's prayer: "Give us this day our daily bread." As you say the prayer, believe you have the strength right now, fill up the day with the work on hand today and then go to

bed at night with a little prayer of thankfulness that you did get through the day in a very happy manner. "Give us this day our daily bread."

* * *

Bishop Moulton Writes From Utah

Bishop Arthur Moulton writes that the burning of the rectory at Randlett, reported some time ago in these pages, was a more serious loss than most people realize. He writes that this center of Indian work was burned flat to the ground. "You couldn't even find a souvenir. It has completely disappeared leaving only holes in the ground. This Rectory had become quite a remarkable center and I must put something in its place. The Missionary, Rev. William J. Howes, is at present living in an Auto Camp some 35 miles away. That is the best he could do. In Whiterocks, where the Rev. Sterling J. Talbot lives with his family and where the government school is, we lost nothing by fire, but we lost considerable by lack of heat. At one time during the winter there was so much snow that coal could not be brought into the mission house. It was 40 below. Father Talbot's two cows were frozen to death and so

the milk supply gave out. The large veranda on the front of the Mission house collapsed under the heavy snows and lies flat on the ground. This has been one of the toughest winters I have known in the 17 years of my residence here. It looks like an early summer but the other day in going over the roads into the Indian country I found much snow upon the summits, where we ran into several snowstorms."

* * *

Noted Woman at Wellesley Conference

Announcement is made that Miss Emily Green Balch, at one time a professor at Wellesley College and in recent years an officer of the Women's International League for Peace and Freedom, is to give a course in the School of Christian Social Ethics, which is a part of the Wellesley Conference. The school is sponsored by the Church League for Industrial Democracy. Others on the faculty this year are the Rev. James Myers, industrial secretary of the Federal Council of Churches, the Rev. Bradford Young, assistant at Holy Trinity, Brooklyn, and the Rev. Cuthbert Simpson, professor at the General Seminary.

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(Continued from page 8.)

crease varied from a slight increase to 200%. During the first year that the service was tried, a slight loss in attendance was noted, but after that a steady increase was recorded, in practically every case. He concludes his survey by noting the two significant trends which are beginning to be recognized in Protestant Churches. "The first" he says, "is that the smaller church with less than three hundred members will in the future change in the direction of a worship service of 45 minutes to one hour in length, beginning much earlier in the forenoon than formerly. This will be followed without a benediction by class sessions for all age groups divided into periods for directed study, for useful activity, and for evaluation. The larger church will probably change in the direction of a complete age group departmentalization of its total program on Sunday morning, to begin at an earlier hour than formerly, and continue with separate departments under the leadership of paid, trained workers for a two or three-hour service."

SECOND THOUGHTS

(Continued from page 2)

the John Markle Eye Clinic was established at the Seamen's Church Institute of New York, to provide examinations, treatment, and glasses for the men of the sea. In conducting this free work, old lenses, frames, and eyeglasses of various types have been found most useful. Practically all of the second hand frames may be used, and lenses also whenever they fit the prescription given after careful examination. Won't readers of this magazine please send old glasses, preferably those with strong lenses, to the Welfare Department of the Seamen's Church Institute of New York, 25 South Street?

MANY MORE LETTERS have been received dealing with the affairs of National headquarters. A midwestern dean writes to assure us that he is "definitely in favor of free and frank discussion of vital Church matters. You are rendering most useful service to the Church and the cause of religion by your frank expression of opinion in regard to important questions."

A BISHOP of the south objects to any criticism of headquarters on the ground that the "overwhelming majority of clerical critics of the methods of 281 are clergymen who have not done much leadership along missionary lines in their own parishes. An attack on the Council or the 'Bureaucrats' merely gives them a peg on which to hang their hat. I know that 281 is far from perfect, but so is everything else in this imperfect world. It seems to me it is our best bet to reform 281 from within rather than to build up hostility against it on the outside."

A RECTOR of an eastern parish says that in his opinion the men who are doing the real work of the Church, and who are ex-

pected to raise the cash, are getting rather tired of the huge costs of the "overhead" for the upkeep of "headquarters" both in the dioceses and the General Church. And furthermore it has finally gotten down to the man in the pew, so that missionary giving has decidedly fallen off, and the ordinary giver feels that something is wrong and the only thing he can do about it is to stop giving for the red side of the envelope, with the hope of checking the enormous costs of the "overhead" and of getting back again to a place where the money will go for missions and not for the maintenance of the central office and costs.

I personally think the dioceses have in many cases taken advantage of the general "set up" since the inauguration of the Nation Wide Campaign, with the result that the money is more or less sifted through a ladder and what stays on the rungs goes to the work of missions for which it was given—rather an

unfair division. In this diocese we have set up a huge organization, with central headquarters, which costs fully four hundred percent more than it did ten years ago. The result is that it is drying up giving at its source, except for the needs of the parish, and the only hope is that "headquarters" will wake up to the situation and make wholesale cuts in the present enormous upkeep.

A SOUTHERN RECTOR writes: Things will never be corrected as long as we simply say, "It's too bad but we must not tell the people what is going on." I am sure most of the "small town" clergy are for you even if they don't let you know it. When a diocese has more in its budget for the support of the Episcopate, with one bishop, than for all the missionaries of the diocese something is wrong. Of course we don't want our names used when we make such remarks. We would be buried alive. You are speaking for a lot of us.



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