

March 17, 1938

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THE WITNESS



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SOME EXPERIENCES IN RURAL WORK

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EXPERIENCES IN RURAL WORK

By

WILLIAM MERCER GREEN

The Bishop Coadjutor of Mississippi

A FEW experiences may reveal some of the opportunities, and at the same time indicate some of the methods by which human beings and the Church may be served in rural work. One of the things which one must learn in all forms of Church work is never to despise the day of small things. Kingsley has an essay which I love, entitled *My Winter Garden*. He describes himself as *A Minute Philosopher*, one who can see that "The whole infinite miracle of nature is in every tuft of grass, if we have only the eyes to see it, and can disabuse our minds of that tyrannous phantom of size."

One of the tyrannies from which we must escape if we are to do fruitful work in the rural field, is that of measuring things by quantitative standards. The smallness of the work is not a measure of the largeness of the results. The romance of the work is frequently the greater because of the intimacy of the relationship which can be developed in the rural parish or mission. I would give just a few instances to indicate the richness of the opportunity.

A loyal layman told me why he began to take an interest in the work of the Church. He was raised in it, but felt little of the reality of its spiritual power. His contact was largely that of occasional attendance. One evening he attending the service in a small mission church, the congregation being made up of himself and wife and two others. He expected the clergyman to shorten the service and dismiss the congregation because of its smallness. Quite to his surprise, and somewhat to his disappointment, the clergyman announced the hymn and vigorously led in singing it. He read the service in full with reverence and earnestness. He preached a sermon with as much zeal as if he were preaching to a multitude. As he made his way homeward, he said to his wife, "We are evidently missing something that can mean much in our lives. When a man goes through a service such as we have had tonight with depth of feeling and obvious forgetfulness of self in the worship and the preaching, there is a reality in it which we must find." He became a regular attendant and later an active leader and worker in the Church. The selfless devotion of the rural minister

sowed the seed for a lay leadership which was later exercised in a city parish. Perhaps, the city parish never discovered the debt which it owed to the rural mission.

In my first work as a deacon, I built and served a small church in a town of little more than a hundred people. Many of them had come from the urban sections, forming a colony engaged in truck gardening. Among them was an interesting family. The grandfather began preparation for the priesthood, and ended a professed disbeliever. His son shared the views of his father. His wife was a loyal member of the Church. At her request I baptized three adult daughters. When I next entered the little village, I was met by the warning that the father was threatening to do me physical violence for having baptized them. He stood about six feet two and weighed about 225 pounds, and it would not have been difficult for him to make good his threat, so I dropped in at his store. I discovered with relief that, though his anger had not departed, his violent purpose had waned. About six months later, to my surprise, he was in the church one Sunday morning. It was Trinity Sunday, and I did the best I could on that most difficult theme, with such a sermon as one recently from the seminary might deliver. I met his wife the next day, who happily told me that her husband had said that I had convinced him that there was a God. He later told me that he might never be confirmed but that I could count on his support. He urged the three daughters to be confirmed and brought two other children to me for baptism. I moved to other work soon after. Eleven years passed. One day, in another place, a messenger came to me to say that a man in a hospital was anxious to see me. I found my old friend, to whom the doctors had given three days to live. He asked, although he had never been confirmed, if I could give him and his family the Holy Communion. We gathered in his hospital room, the husband and wife, four daughters and a son, and received the comfortable Sacrament of the Body and Blood of Christ. He died two days later. The children, all scattered, now have families of their own. Those with whom they work

have never heard, perhaps, of the little chapel where they were brought up in the nurture and admonition of the Lord, and from which they and others have gone forth to swell the number of the faithful.

I WAS visiting one of our rural parsons, and after supper the telephone rang. He came in with sympathetic amusement to tell me that I would have to excuse him for awhile. A wife twelve miles away had asked him to come over and make her sick husband go to bed. Neither she nor the doctor could get obedience from him. His trip was a success. This would seem the *reductio ad absurdum* of a pastor's duty. It reveals, on the other hand, the varied work of a true shepherd. This relationship makes the preciousness of the ties of affection which bind the rural parson to his people.

The teaching mission can be a most valuable means of growth. I had a teaching mission in a small town in a borrowed church. The pastor sang in the choir for the week, and his people, as well as others, came regularly. We saw little apparent fruit of the mission. About six months later, a denominational missionary society was to elect its president for the year. The woman nominated rose to state that this was compelling her to make an announcement which she had not intended to make at the time. She had to announce her intention to become a member of the Episcopal Church. She stated that having heard the constructive presentation of the doctrine, discipline and worship of the Episcopal Church she could do no other. She and her family are in an urban parish now, the fruit of a rural teaching mission.

"Bishop," said one of my denominational friends, "I have noticed how hard you work to keep alive your little congregation in our town. They can never amount to much. They are splendid folk and could be so useful in our larger churches. Why do you not save your time and energy and turn them over to us?" "I could never gain my consent to give up such a work and turn our people over to others if I have any means of holding them," I replied. He seized his hat to leave. "Keep your seat," I urged. "I meant to shock you. Now you must let me give you my reasons. The Episcopal Church has contributions to make to the moral and spiritual life of your community, and to the principles of a wholesome citizenship, which no other Church can make. These constitute our *raison d'être* and are our solemn responsibility before God. Other churches have their special contributions, which the Episcopal Church cannot make as well as they. They must regard them as their sacred duty. Until God has healed the divisions of Christendom, we must understand and love one another for the part each plays in presenting the full circle of Christian truth." I pictured our Church as that of the reconciliation, between Mediaevalism and Protestantism, between religion and science, between authority and liberty, between unity and diversity. I told him something of its history, the meaning and significance of the historic episcopate, the philosophy of unity, authority, and continuity underlying it; of the individual and social implications of our sacraments;

of the value of "our incomparable liturgy" for the glory of worship with a common mind. I gave him the constructive and positive contribution of our Church. When we had ended our talk, he said, "Bishop, I am glad I stayed to hear you. You are right. We need your Church. I hope you will succeed in building a strong congregation."

The small town church does not shine with a bright light, but its light is needed to bring out the full brightness of the True Light.

NEXT WEEK: Women's Work in the Rural Church by Bishop Fenner of Kansas.

Discoveries in Europe

By

WILLIAM B. SPOFFORD



ST. ISAAC'S, LENINGRAD

THE SOVIET UNION covers one-sixth of the land area of the earth. For anyone to spend fifteen days in such a vast land, composed of eleven republics each with its own culture, and think that he knows anything about it is silly. However one does get impressions and I set them down. You have been told many times I am sure that tourists to Russia see only what the government wishes them to see. Intourist, the travel agency of the government, does a first rate job. You are met at the border by a genial guide who looks after your needs. You are lodged in comfortable hotels, with those in Moscow and Leningrad comparing favorably with our hotels. The food is good and abundant. Each morning Intourist guides offer a variety of tours to places of interest, but nobody is compelled to go and I can testify that I was allowed freedom to go where I pleased and do as I pleased. I saw friends; I made new friends. I visited in their homes. We talked with perfect freedom about anything we cared to discuss, including dictators, democracy, liberty and the possibility of change. I was not conscious of secret police behind doors and what is more important, neither were they and they were not American citizens but "enslaved" citizens of the Soviet Union. Had I space I could give a number of amusing stories of my visits with Russian friends; people met on trains and picked up on the street that led me into adventures. But this piece is on religion and so we leave the rest for another time.

Is there any religion left in the Soviet Union? Are the churches open? What is their attitude toward the Church? Invariably these questions are asked. Churches are open. We were in Russia two Sundays. We went to church both in Kiev and in Moscow. The

service I attended in Kiev was in the afternoon. There was a small congregation, composed for the most part



THE SKULLS AND CHALICES
IN THE KIEV MONASTERY

of elderly people. The service, as near as I could understand it, was a form of evening prayer, read apparently by a layman. In Moscow we went to a service that was attended by approximately 1,200 persons, mixed as to age. It was a service of the Russian Orthodox Church, conducted by a priest. We saw in all the cities visited abandoned churches, some deserted, others transformed into museums, others used as storehouses. The explanation given us was that the people of a given area, greatly over-churched, were asked to vote on how many and what churches they wished to have remain open. These remained open. The others were closed.

One of our party was the widow of a former Y.M.C.A. secretary who had worked in Russia. She had many friends there. She visited with them. It was their testimony that there is today a definite swing back to religion, on the part of youth as well as their elders. On the other hand it can be said that nothing is done officially to encourage church attendance. Church bells do not ring to announce the time of services. There is a six day week, with each day numbered rather than named, so that it is difficult to know when Sundays arrive.

One got the impression that the vast majority of the population looked upon all religion as "the enemy of the people." This is not difficult to understand after even a short visit. Everywhere there were evidences of the close connection between Czarism and the Church. Everywhere there were evidences of the superstitions taught by the Church to keep the people enslaved. In conversations with Russians on religion it was next to impossible to make them understand what Christianity means to an intelligent believer. Russian Orthodoxy of Czarist days was completely without social content. It was "work and pray, live on hay, and you'll eat pie, bye and bye, in the sky." So in overthrowing Czarism they also overthrew the Church since to them it was one and the same thing.

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I can best illustrate what I mean by taking you through the famous Kiev Monastery. Founded centuries ago, it dominates the city. Owning most of the land from which it derived a fabulous income it added to its holdings through the centuries. Pictured here is one of the chapels, but one of a large number of buildings. Gold covered domes, exquisite mosaic and glass within, the whole place reeks of wealth—and superstition. The

income of the Kiev monks is said to have been eight million dollars annually, collected for the most part by playing on the ignorance of the people. Thus one goes into a room containing a casket. In the casket there is supposed to be the remains of a saintly monk. On the casket are little coin-like disks, each marked with the name of a disease. Kiss the proper disk, at so much a kiss, and you are miraculously cured of that particular disease. Thus was disease spread. Another room con-



THE KIEV MONASTERY

tained a pile of chalices, each mounted with a skull. The skulls were those of saintly monks. Water was poured through the top and allowed to trickle into the chalice. The water was then sold to the credulous—drink it and your illness vanished—sprinkle it on your land and you were assured of a bumper crop. Tears of the Blessed Virgin, who visited the monastery annually, sealed neatly in tiny bottles and sold at high prices; shavings of the true cross upon which the Saviour died—also sold for its miraculous powers. And underneath, in deep vaults below, the tiny cells where peasants who offended their landlords and political prisoners who opposed the Czar were confined, often for life without trial, their whereabouts unknown to their families and their friends. The monks were the prison keepers. One does not go through the Kiev



MOSLEM MOSQUE IN
LENINGRAD

*A Service was in progress
when this picture was
taken*

Monastery, at least I did not, without rejoicing that such a sham had come to an end. In destroying it the Russian people did not destroy Christianity. What we saw in the Kiev Monastery we saw also in other places; in beautiful St. Isaac's in Leningrad, pictured here; a cathedral costing eighteen million dollars, with the most beautiful stained glass and

mosaic I have ever seen—and also the most stupid superstitions. So with St. Basil's in Moscow, and the numerous chapels in the palaces of the late Czars that demonstrated as nothing else could the close tie-up between the despotic state and the superstitious and privileged Church. It has gone. And in wiping it out the people of Russia call themselves atheists. I do not believe they are. I do not believe they have ever known what Christianity is. When they do learn, and I believe the day will come, we shall see a revival that will startle the world. Combine their native piety with their newly acquired passion for social justice and we shall have something approaching true Christianity.

NEXT WEEK: The condition of the people. Collective Farms.

THE NATURE OF THE KINGDOM

By

BISHOP JOHNSON

WE ARE following the sequence of Christ's teaching. In a very real sense He was training twelve men for their subsequent ministry in the presence of the multitude to whom they were to preach. If we look at the Gospels from this viewpoint of training the Apostles for their life work we discover that it was a clinical rather than an academic method, such as we adopt. He taught the multitude by parables and then retiring with His Apostles, He instructed them as to their significance.

In the parables of the Kingdom (St. Matth. XIII) we discover that the Parable of the Sower and the three that followed were presented to the crowd and then interpreted to the Apostles. The last three parables seemingly were taught to the disciples only. These parables gave to the Apostles the basic principles on which His Kingdom was to be established. In the Parable of the Sower we find that His Gospel was more intimately related to agriculture than it was to philosophy. The source of eternal life was not to be derived from logical syllogisms but from productive seeds which man could cultivate but could not originate. "The seed is the word of God." In other words, His Kingdom was an organism rather than an organization.

What is the difference? It lies in the fact that a seed has the power of reproduction which a mechanical device lacks. It derives its life from the source of all life. Its fertility depends, it is true, upon the character of the soil, and the industry of the sower, but its origin is of God and not of man. It is that to which St. Paul refers when he said, "By grace ye are saved and that not of yourselves, it is the gift of God." It is true that man can make wooden nutmegs which look like the real thing but they will not grow. So human philosophies may seem to have close resemblance to the Gospel but they lack the germinating power. The Parable of the Sower teaches that the Kingdom of God is a sequence following the vegetable and animal kingdoms and is dependent upon the Lord and Giver of

Life for its inception. The seed is the word of God; the sowing and the cultivation are man's contribution and the success of the planting depends upon the character of the soil. If it is hard, shallow or rank the seed will not bring forth fruit. The soil and the soul are alike.

As the first parable in the series deals with the supernatural element in the Kingdom, the parable of the tares deals with the mystery of evil which baffles the husbandman. "Sir! Didst thou not sow good seed in thy field, from whence then has it tares?" Man has wrestled with the problem of evil but has never explained it. Neither does our Lord. He says that "it must needs be that offenses come," and such we find to be the fact in the history of mankind. What are the servants of the Kingdom to do about it, when they find hypocrites and not saints in the Kingdom? Shall we pull up the tares? No, says the Master; you must let the tares and the wheat grow together. Life is so complex that in pulling up the tares you may pull up the wheat also. Pharisees and puritans have tried to isolate virtue but with no success, possibly because in the early stages of cultivation the wheat and the tares look so much alike that men are not competent to judge who is a blade of wheat and who is the tare. The efforts thus to purify the Kingdom have been abortive. "Let both grow together until the harvest." We are not to be judges of our fellow men but to leave to God Himself the determination of the question at the harvest. The Kingdom suffers from unfruitful tares but its mission is to produce such wheat as may be harvested. It is of no use for those without to condemn the presence of tares among the wheat for thus the Master has determined.

THE Parables of the Mustard Seed and the Leaven deal with the future growth of His Kingdom and also the method by which it is to grow. Springing from small beginnings it is to reach colossal proportion so

that the birds of the air, presumably the nations of the earth, shall lodge in its branches. Moreover, it is to permeate society as the leaven permeates meal, to make it edible; it is not to dominate the secular world.

The parables of Treasure hid in a Field and of the Pearl of Great Price indicate how men are to find His Kingdom and how they are to value it. One may stumble upon treasure in a field without any previous warning; another who is an expert in gems finds the pearl of great price as the result of careful search. Both of them are willing to sell all that they have to acquire the treasure. So men are brought to Christ both by sudden conversion and also by patient search.

And lastly the Kingdom is like a net cast into the sea, including men of every kind to be assorted when the net is brought to shore.

What then are the characteristics of His Kingdom? It is composed of all sorts and kinds of people who are gathered into a net which implies a definite organization into which men are to be caught—but the life of the individual as set forth in the Sower and in the Tares is one of personal responsibility. Men may stumble upon the Kingdom or attain it by careful search.

The Kingdom is to grow from small beginnings; it is to depend upon its own leavening power and is to include all nations. It is a graphic if elementary description of a commonwealth which is to be the result of the Apostles' preaching. It is elementary inasmuch as He had not yet founded His Church but rather was a preliminary sketch of its characteristics which the Apostles were to consider when later on they were confronted with the necessity of organization, but as yet they were merely a group who were being instructed for their future guidance. The actual founding of the Church was to follow when Christ's mission was completed and the work of the Holy Spirit was to follow. It was He who was to guide them into all truth and to endue them with power from on High.

What I am trying to emphasize is that there was an orderly process which, when followed through, will show a gradual development to a definite end. First the blade, then the ear. First the ethical teaching in the Sermon on the Mount; then an outline of the character of the Kingdom which was to follow. The next step was to lay the foundation; the rock upon which He would build His Church, namely, the acceptance of His divine nature.

Prayer Book Inter-Leaves

THE CROSS, A SYMBOL OF VICTORY

THE early Christians used the sign of the cross in the baptism service somewhat as we do today. And "in all the ordinary actions of life," wrote Tertullian in 211 A.D., "when we eat, sleep, bathe, etc., we sign our foreheads with the sign of the cross." St. Paul wrote to the Galatians: "God forbid that I should glory save in the cross," and in this he was undoubtedly expressing the mind of the first Christians.

Yet, strange to say, the cross is hardly to be found in

any early Christian monument or in the early frescoes of the catacombs. The explanation usually given is that the Christians were reluctant to make a public display of the cross and thus remind themselves and the pagans of the ignominious death by crucifixion which their Lord had suffered. It is more likely that they considered the cross an unsatisfactory symbol of their fundamental gospel which was one not of the crucifixion only but of crucifixion *and* resurrection. They were determined to associate their Christ not with death but with life.

The conversion of the emperor Constantine to Christianity brought a great change. As a young man Constantine had lived through the Diocletian persecution. He had observed that Diocletian and all the persecuting emperors had always had to give in sooner or later to the victorious Church. He was of a religious temperament, he was an aspirant for the imperial throne, and he decided to tie up his fortunes with the Christian Church. During his desperate march on Rome to attack his rival, Maxentius, he one day saw, as his friend the Church historian Eusebius relates in his Life of Constantine, a cross in the sky, on which was written "Conquer by this." Constantine pushed forward under the sign of the cross, met Maxentius at the Milvian Bridge, won a decisive victory against overwhelming odds, and became the first Christian emperor. Whether he really had some sort of a vision or later read his ideas back into the memory of those exciting days, we cannot say; but what is certain is that from that time on the cross becomes a symbol of victory, and identified as never before with the Christian faith. Constantine did for the cross something like what Hitler has done for the swastika.

Eusebius tells us further how Constantine wrote to Macarius, Bishop of Jerusalem, and ordered the temple of Venus, which stood on the site of the crucifixion, to be destroyed. "He judged it incumbent on him," says Eusebius, "to render the most blessed place of the Saviour's resurrection an object of affection and veneration to all." He built there a church to be "the trophy of the Saviour's victory over death." Eusebius was himself present at the dedication of this church in the year 335. Today over the apse of the church of Santa Pudenziana in Rome can be seen a mosaic dating from the end of the fourth century. In the foreground are the contemporary Jerusalem buildings, Constantine's church among them, and in the centre of the background there stands a huge bejewelled cross. This is Constantine's Golgatha cross.

In the fourth and fifth centuries crosses multiply. A characteristic mosaic, perhaps the most beautiful of all the ancient Christian mosaics, is to be seen in the tomb of Galla Placidia in Ravenna. In it Christ is depicted as a young man, the Good Shepherd, holding the cross in His hand. Thus had the cross lost its painful associations and become the symbol of life, of victory, and of pastoral leadership.

This column appears every other week. It is written by Dean W. P. Ladd of the Berkeley Divinity School, New Haven, Connecticut, to whom suggestions and questions can be sent.

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

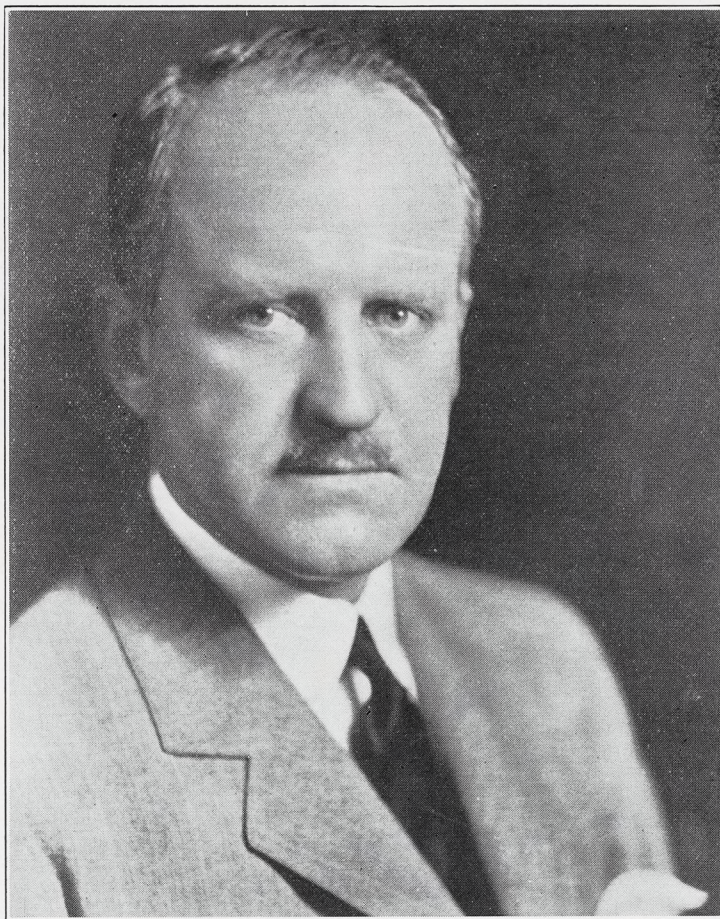
Edited by WILLIAM B. SPOFFORD

Since the launching of the federal social security act there has been considerable agitation in the Church for some means of providing security for lay employees of the Church, exempt by the government. In presenting an article some weeks ago on the subject by the Rev. C. C. J. (Chuck) Carpenter of Birmingham, Alabama, we stated that a plan was soon to be announced by the Church Life Insurance Corporation, subsidiary of the Church Pension Fund. The plan has now been released by Bradford B. Locke, executive vice-president of both the Pension Fund and the Insurance Corporation.

"The Federal Social Security Act," states Mr. Locke, "does not, for various reasons, include in its provisions benefits for employees of the Church. Since the Church Pension Fund, under its charter, may provide only for the clergy, their widows and minor orphans, the Church Life Insurance Corporation has worked out a retirement plan which will be available to all laymen and laywomen in the employ of any parish, institution, or other organization of the Episcopal Church."

The plan has been endorsed by the committee on social insurance for lay employees, created by the last General Convention, headed by Bishop Cameron J. Davis of the Diocese of Western New York. Under the plan an employee may retire with an annuity beginning at a specified date in the future and continuing throughout his lifetime. A strictly contractual arrangement will be made with each employee, two contracts being available: one a deferred annuity without cash values or death benefit, the other a retirement annuity with cash values and death benefit. Under the federal social security act, the taxes, corresponding to annuity premiums, are directly related to salary; while under the Church Life Insurance Corporation plan contracts will be issued upon the basis of stated premiums which may or may not be related to salary. In normal cases, one-half of the premium will be paid by the employer and one-half by the employee.

Mr. Locke summarized the general plan briefly as follows: 1. The provision for retirement income will be in the nature of a deferred annuity and will be contractual. 2. The contract will exist between the Corporation and the individual employee, but the annuity will be based upon a general fixed



BRADFORD B. LOCKE
Announces Plan for Social Security

plan agreed to by the employer and the employee. 3. The contract will contain a non-forfeiture clause so that the employee will always have the benefit of whatever premiums have been paid on his behalf, regardless of future changes in employment. 4. The cost will be divided between the employer and employee on a basis to be mutually determined. 5. Normal retirement age is considered as 65 for men and 60 for women. The contracts will be written to mature at a specified age, but options in the contract permit subsequent readjustment of maturity between ages 55 and 70 inclusive. 6. It is hoped that all present lay employees of the Church will be included and that the plan will be compulsory for all new employees.

* * *

Roman Catholic Paper Praises Communists

When you have a Roman Catholic paper praising the communists you have news. Corpus Christi parish, New York City, is presided over by the Rev. George Barry Ford. He is also the pastor of Catholic students at Columbia and of 27 Newman Clubs in non-sectarian colleges in Greater New York. Last week his

parish paper carried an article written by one who is described as a Harvard graduate identified with the CIO. My hunch is that it is Dr. Raymond Walsh, former Harvard instructor, but that is merely a guess. In any case the article has this to say: "Let us make no mistake. With increased sharpness America is being divided politically along class lines. The political division is the natural result of the long unremedied economic division into a small number of wealthy men and the great masses of exploited poor that Leo XIII warned us about. The communist position is strengthened by reactionary Catholics like Mayor Hague of Jersey City who tries to use the Church to deprive the masses of their right to collective bargaining. It has become all too apparent that for most of our Red-baiting Catholics, communism is a vague, indefinable bugaboo, broad enough to include everything progressive. A case in point is Tammany's Red-baiting appeal to Catholics last fall against Mayor LaGuardia—so vicious that the Church authorities had to step in to repudiate it. Labor has too many 'friends' like Mayor Hague who say that they would be for the CIO if

only the communists were driven out first. But let the Hague drive out the communists and the unwary would learn to their dismay that the CIO these 'friends' are for is so emasculated in strength as to be little short of a company union. Some of the best CIO organizers are communists."

The article has caused a storm both in communist and Catholic circles.

* * *

Protest Ban On Aid to Spain

Revocation of the embargo on the Spanish Loyalist government has been asked by over 300 lawyers, professors and law and jurists, in a letter sent last week to President Roosevelt and to the State Department. The statement contends that the embargo is a repudiation of traditional American foreign policy and that it "does not achieve either impartiality or neutrality but is in actual effect an aid to insurgents seeking to disestablish the legitimate government." The statement is signed by some of the most distinguished men in the law field.

* * *

Trinity President Praises Dr. Drury

President Remsen Ogilby of Trinity College paid tribute to his life-long friend, the Rev. Samuel S. Drury, former rector of St. Paul's School, at a service in Trinity Chapel, March 9th. The great lesson to be learned from Dr. Drury's life, he declared, was singleness of purpose. The two men had worked together years ago at St. Stephen's, Boston, a parish in the slums of the city. One day as they were out for a walk in the neighborhood of the parish, passing saloons with three or four to the block, Dr. Ogilby saw a sign which read "Chiropodist: corns and bunions healed." "Look, Sam," said Ogilby, "there is our job here. We ought to be Cheer-up-odists." "No Remsen," replied Drury, pointing to another sign over the establishment of a wholesale liquor dealer, "we must be rectifiers of spirits."

* * *

Milwaukee Parish Oversubscribes Fund

St. Paul's, Milwaukee, where the Rev. Holmes Whitmore is rector, has just ended their centennial celebration. The parish, interestingly enough, is eight years older than the city of Milwaukee and ten years older than the state of Wisconsin. The parish went out to raise \$57,000 for renovations and improvements. It was concluded at a dinner which turned out to be a civic rather than merely a parish affair. There it was announced that over \$60,000 had been raised. Ward, Wells and

Dreshman of New York was the firm in charge of the campaign. A couple of interesting side lights: at the dinner there was exhibited 22 bridal gowns dating back fifty years, most of them worn by the original brides who are members of the parish. Another feature was a huge birthday cake, 3 feet in diameter and 18 inches high, that required three days to bake. How would you like to be compelled to eat your way through that?

* * *

Mountain Workers Hold Conference

Bishop Goodwin of Virginia, Bishop Gribbin of Western North Carolina and Bishop Jett of Southwestern Virginia were leaders of a conference of southern mountain workers held on March 8th at Knoxville, Tennessee. The thirty-eight missionaries discussed the relation of the diocese to mountain work; church schools and the rural field and handicrafts and the rural program.

* * *

On Being Nervous

I had a new experience the other evening. Harry F. Ward, professor at Union Seminary, was scheduled to broadcast over a coast to coast network. A few hours before the scheduled time he went to bed with the flu and I was called upon as a substitute. With not too much time to prepare I went to the studio a bit nervous. I had been on the

air before but not over 67 stations as I was to be that night. I was ordered to be there early for an audition and for timing of the address. Twenty minutes before the time to go on David Ross, the announcer, came in. He had a bit of paper in his hand, with about five lines written on it. He paced back and forth reading his few lines over and over again, nervous as a cat. "What is the matter with you; you act nervous," I said to this man who on several occasions has won the award as the best announcer in radio. "Well, you see I have only been broadcasting for ten years," he replied, "and I haven't yet trained myself to say even a line over the radio without being nervous this way." "That's swell," was my comment, "how do you think I feel?" He laughed and sat down and we calmly chatted until the time to do our stuff. As I left the studio it struck me that his nervousness might have been a little trick to put me at ease. Anyway that was the effect. There was another amusing little incident. After his announcement I got in front of the mike and was a few seconds in getting started. Ross looked up from his chair with a frightened look on his face. After it was all over I asked him what was the idea. "Well I wondered if you were going to be able to utter a word. Occasionally

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we have people in here to broadcast that are so thoroughly frightened that they are struck completely dumb. When that happens we give the signal for the organist standing by to do his stuff. I was wondering if I had to give that signal for you."

* * *

No Damage to Churches of Los Angeles

Correspondent Stephen C. Clark, Jr., of Los Angeles reports that there were no churches included in the 60 million property damage caused by the rains and flood the first of the month. "Much as it pains your correspondent to record such an error in our climate, he would at least remark that when we do things we always do them in a big and typically Southern California way. As might be surmised, Church attendance for Ash Wednesday was all washed out and thus Lent did not begin as well as we would like."

* * *

Secretary Wallace Says Speak Out

The Pastoral Conference, held annually at the Pacific School of Religion and the Church Divinity School of the Pacific, Berkeley, California, was led this year by Secretary of Agriculture Henry A. Wallace. The outstanding event of its type on the Pacific Coast, this year's conference attracted over 500 clergy and churchworkers from various denominations. Secretary Wallace delivered formal lectures on capitalism, democracy, and the religion of the whole man, and an informal lecture on community life. He stressed particularly the concept of the general welfare, as against individual and special group interests, and viewed religion and the Church as the source of dynamic and inspiration. If the preacher is authoritatively informed, Mr. Wallace held, he may speak on social and economic matters, if he wishes to risk the displeasure of groups in his congregation. On the other hand, if the preacher is not adequately informed he ought not to transgress into fields not strictly his own.

* * *

Henry McNulty Tells of War

The Rev. Henry McNulty, whose Soochow Academy in China is today a billet for Japanese troops and who was prevented by the Japanese from continuing his relief work among the Chinese, is now in the United States telling Church groups about the war. Speaking in Los Angeles, he said, "While the military disgraced their country, I do not think the Japanese civil officers realize just what has happened." In this connection

it is interesting to learn that the largest offering of any Church school in Los Angeles was made by the children of St. Mary's, a church for Japanese. It is also reported that local Japanese are very much divided in their opinions, some feeling that Japan is partly justified in her attitude, but many more openly denouncing the policies which they say represent only a part of the Japanese people who have been duped by the military party.

* * *

Parish Broadcasts Religious Plays

St. Mary the Virgin's, New York, is broadcasting three religious plays during Lent—"The Terrible Meek," by Charles Rann Kennedy, Churchman, was broadcast on March 13th. The other two are to be announced. Professional actors make up the cast.

* * *

Niemoller Still Held by Nazi

The Rev. Martin Niemoller, acquitted in a Nazi court, was immediately re-arrested and is said to be today in solitary confinement in a Nazi concentration camp. Reports from Berlin declare that because of his preaching he was considered too dangerous to the Nazi regime to be allowed his freedom. He had been asked, apparently, to agree not to continue his campaign against the Nazi efforts to enslave the Church. Refusing their request he was at once placed in solitary confinement. Meanwhile ten thousand judges, court officials and young attorneys gathered in Berlin in the stadium where the Olympic games were held to hear Alfred Rosenberg, Nazi cultural director, attack Church resistance to Nazi policies. He described the opposition of the churches to totalitarianism as warfare against the

vital interests of the German people. "The claim of universality is common to certain churches. Whoever fails to recognize the primacy of the vital interests of the national community cannot expect the protection of the state. Germany's vital interests must be placed by all Germans before all special interests." The greater part of the address was devoted to citations from Church authorities intended to prove that the Churches do put the Church above the state. Meanwhile there are indications that an increasing number of the people are supporting the clergy. This was illustrated the other day when a delegation of farmers from East Prussia went to Berlin to demand the release of thirty pastors known to be in prison. Their petition stated: "We want to render every possible service to the Fuehrer in peacetime as farmers and in wartime as soldiers, but there is one thing that must not be taken from us—that we continue to serve Our Lord Jesus Christ faithfully."

* * *

News Notes from Chicago

The Rev. Eugene R. Shannon, rector of Grace Church, Freeport, Illinois, is a talented young man. The other evening he teamed up with the organist of the local Presbyterian Church for a public concert as duopianists that was attended by 600 persons. . . . Calvary Church on the west side of Chicago has been closed after a history of three-quarters of a century. Changing neighborhood is the reason. The property is to be sold. . . . The Rev. Karl Tiedemann of the Holy Cross Fathers is to conduct a mission at the Atonement, Chicago, May 1-6, under the auspices of the Catholic Club. . . . The Rev. Rex Wilkes, Church of the Messiah, has been asked to

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prepare a drama on the work of the Church among the Indians, to be presented at the 1941 General Convention in Kansas City.

* * *

Need for More Indignation

Greater moral indignation against atrocities in warfare is needed, according to Bishop Stewart of Chicago in commenting on conditions in China and Spain. "The ruthless slaughter of noncombatants is a tragic commentary on the lawlessness of a world which is fast falling below the standards of primitive people. A united movement of moral indignation should sweep the world demanding such international control that innocent civilians and women and children will not be the victims of mass murder."

* * *

Russell Bowie Attacks the Legion

The American Legion was assailed as "one of the costliest results of the last war" in an address delivered last week at Grace Church, New York, by Rector W. Russell Bowie.

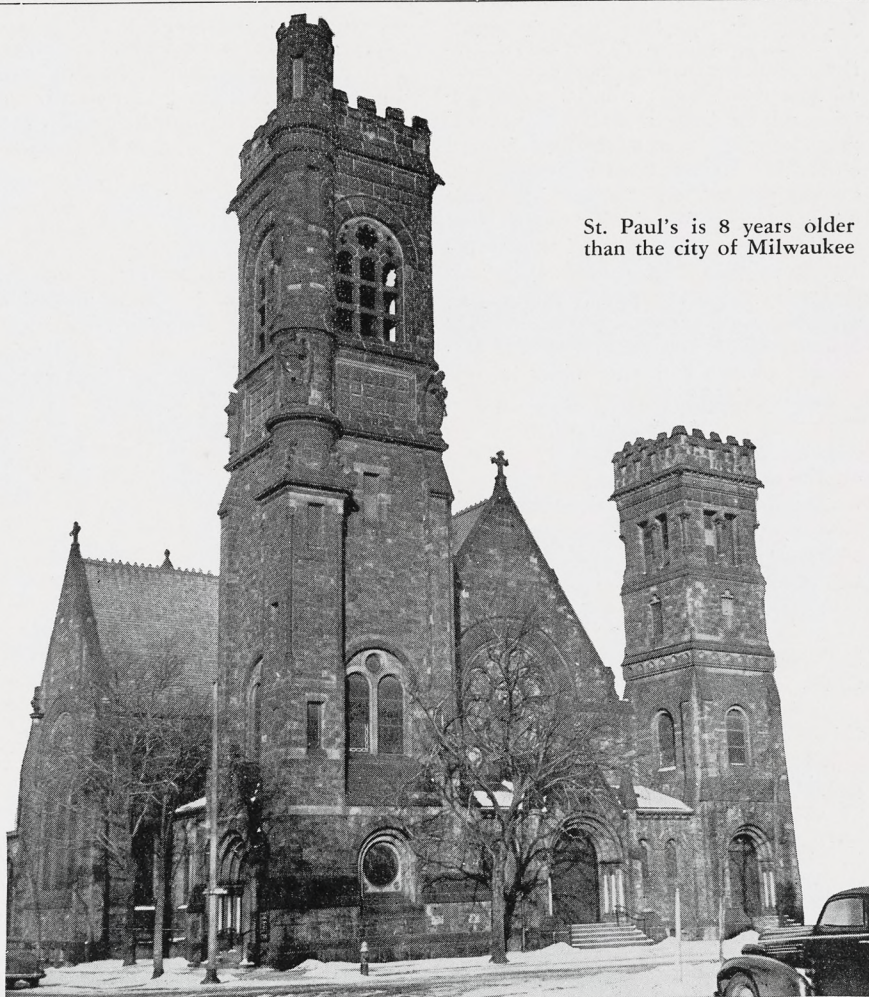
"It is interested," he said, "in demanding and in getting benefits for anybody and everybody who wore a uniform. In spite of the vetoes of four Presidents, Harding, Coolidge, Hoover and Roosevelt, it has forced its program forward. It got its two-billion-dollar cash bonus. It has made tens of thousands of so-called veterans entitled to free treatment in United States hospitals, no matter whether their sickness had anything to do with war causes, and even in cases where sickness has come from personal dissipation and viciousness.

"And now the Legion has helped to secure from a supine committee of Congress a unanimous recommendation of a bill to give pensions indiscriminately to widows and children of men who served in the World War, even if they did not arrive in training camp until one day before the armistice."

Declaring that this bill, if passed, would set a precedent for establishment of pensions for "every one of the 4,000,000 men who had any connection with the World War," Dr. Bowie went on:

"The cost of the proposed pension to women who have married men who are ex-soldiers is estimated as \$34,000,000 for the first year and twice as much for the second year. And if a general pension scheme should be adopted, its ultimate cost would probably be \$20,000,000,000, or more than the whole cost of the war."

Dr. Bowie insisted that he was not opposing compensation for men who



St. Paul's is 8 years older than the city of Milwaukee

Church Raises Over \$60,000 As a Centennial Fund

ST. PAUL'S, Milwaukee, celebrated last month the Centennial of the church's founding by raising among its parishioners and friends more than \$60,000 for renovation of the church and parish house. The sum needed—\$57,000—will probably be exceeded by \$5,000 when all reports are in.

Hibbard S. Greene, Executive Chairman, is enthusiastic over the work of this firm in the direction of the campaign. "My best judgment," he said, "is that if we had attempted to do it ourselves, we might have raised \$30,000 or \$40,000. Furthermore, the problem would have been to find some of our own people who would have had the time or experience to direct each move as intelligently as did your representative."

Ward, Wells & Dreshman have had long experience in successfully enlisting organized support for the Church and its institutions. These efforts include national, diocesan and local enterprises. Episcopal fund-raising projects now proceeding under the direction of this firm total \$650,000.

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really did suffer in the war, or their dependents.

"It is time," he concluded, "that the intelligence and the conscience of America should blast the sophistries which turn a nation's natural pity for real war sufferings into a cloak for indiscriminate greed, and should put an end to the influence of an implacable lobby which can so play upon the fears of representatives in Washington that they will deny their own common sense and surrender their own responsibility because they are afraid of the political power which this lobby is supposed to wield."

* * *

Albany Secretary on the Air

The Rev. R. W. Woodroffe, executive secretary of the diocese of Albany, is to represent the Episcopal Church in a series of broadcasts on religious topics, starting April first.

* * *

Federate Men's Clubs in Albany

Sectional meetings are being held this Lent in the diocese of Albany aiming to federate the various parochial men's clubs into deanery groups. Eventually they hope to have a diocesan Churchmen's League to aid in carrying through the five-year plan adopted recently to consolidate the work of the diocese. Bishop Oldham is addressing meetings held in nine centers.

* * *

Wilkesburg Rector Has Anniversary

The Rev. William Porkess celebrated the 19th anniversary of his rectorship at St. Stephen's, Wilkesburg, Pa., on March 6th. In his sermon that day he spoke on the three

things he has stressed during his long rectorship; a worshipping church, a serving church and a giving church. The minimum standard in this parish for all is tithing (one-tenth of your income to the church and charity) and a large number of the parish practice it.

* * *

Notes from China

The Chinese secretary of one of the mission staff in China was shot recently for refusing to reveal the combination of the safe in the mission office. He did not know the combination. This is one of the few casualties reported among the China mission staff, though there may be others. . . . A letter dated February 23 from Wuchang reports that the schools there opened for the new term with a little over two-thirds the usual enrollment. . . . Bishop Gilman, returning from the United States, is scheduled to arrive in Hankow this week. Bishop Roots is to leave toward the end of the month. . . . A letter from Nanking reports that the Rev. Messrs. Magee and Forster are still deep in relief work. Services, preaching and instructions are meeting a good response. Conditions there, as elsewhere in China, remain unprintable. . . . One of the Chinese clergy in a city up the Yangtze River has been conducting services every night in the mission hospital. A letter which finally got through from that city says of him: "Last night he prayed for Japanese soldiers, helplessly obeying orders to bomb and destroy; for all the Japanese people, who are suffering in giving up their sons and brothers

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and husbands to come over here; who are kept in ignorance of the true state of things; for Japanese Christians, who are helpless to let their light shine; for the Bishops and clergy of our own Church there; for all lovers of peace, Christian and non-Christian; and lastly for ourselves, for our sins of the past that have kept China disunited and weak and so led to this present state of things; for endurance now to stand whatever the future holds for us."

* * *

The China Relief Fund

The China Emergency Fund, being raised by the National Council, has reached the half way mark. The General Convention said \$300,000. On March 7th the Council reported \$150,250 raised.

* * *

Religious Forum in Winnetka

Bishop Cross of Spokane was the leader at a religious forum held March 6-13 at Christ Church, Winnetka, Illinois. "Christianity—Now" was the theme, with Bishop Cross leading off with an address at each session on the application of Christian principles to present problems, followed by discussion.

* * *

Bishop White Leads Conference

Bishop White of the diocese of Springfield (Illinois), conducted a conference before Lent for the clergy of the diocese, held at St. John's, Decatur.

* * *

Teachers Institute in Wisconsin

The first teachers' institute to be held in the diocese of Fond du Lac was held at Neenah-Menasha, Wisconsin, on February 26th; an all day session with leaders of the diocese lecturing and leading the conferences.

* * *

North Carolina Rector Honored

When the Lion's Club of Concord, N. C. came to choose the citizen who has served the city most during 1937, the choice fell unanimously on the Rev. I. Harding Hughes, rector of All Saints' Church. At a banquet

on March 1, a cup was awarded Mr. Hughes in recognition of his service. For several years Mr. Hughes has headed up local relief work, and has been a leader in developing real rehabilitation.

* * *

The Funds for New York's Cathedral

Bishop Manning, Dean Gates and Mr. John L. Turner, president of the Laymen's Club of the Cathedral of St. John the Divine, were the speakers at a luncheon held to hear reports on the progress being made to raise funds to complete the interior of the Cathedral before the opening of the New York world fair. It was reported that there was great public interest in the effort and that \$52,000 had already been received.

* * *

New Secretary for Federal Council

The Federal Council of Churches now has a secretary on Religion and Health, a department headed by the Rev. Howard C. Robbins of the General Seminary faculty. The new man, who is to aid parsons to become more effective in pastoral work, is the Rev. Seward Hiltner, Presbyterian.

* * *

Having Difficulties with Spelling

In an examination which the Rev. James A. Mitchell gave to a confirmation class at St. Paul's, Englewood, N. J., the word "Epiphany" was spelled in nine different ways by the 25 youngsters: Epiphpy, Ephinity,

Epiny, Ephiphny, Epifiny, Ephefyny, Ephiany, Ephinany. Another defined the Roman Church as "a division of the Church where people believe in saints and lots of people be-



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lieve that when they take communion that God is alive in the wafer and so they can't chew it."

* * *

Washington Dean Speaks at Berkeley

Speaking on the duties of the Christian minister in an uncertain world, Dean Noble Powell of Washington Cathedral told the students of the Berkeley Divinity School at a week-end retreat that they should train themselves to avoid an over-emphasis on the superficialities of life. The minister today, he said, must have a penetrating eye that probes below surfaces and a courage that will refuse alms wrongly earned.

* * *

War Spirit in Belgium

The various sections of the peace movement in Belgium are working in a defensive way. The threat of war and the war spirit of the people has made real peace propaganda almost impossible. Anti-aircraft training and "black-outs" are regularly held under the control of the army and the civil population has accepted these as necessary. Even the socialist party cooperates and the working class, exactly as in France and England, is anti-militarist only as to an offensive war. For "national de-

fense" and "against fascism" they are ready to aid. Freedom of speech still exists for the pacifist movement, because the government does not consider it dangerous.

* * *

A Litany for Lent

The Rev. George Paull Sargent, rector of St. Bartholomew's, New York, has suggested to his parishioners that they use the following Litany each day during Lent.

May God Forgive us for:
easy-going, 'moral' lives with no love for God,
thinking ourselves to be righteous while despising others,
not entering the Kingdom ourselves, nor suffering others entering to go in,
calling Christ 'Lord,' but disobeying Him,
loading heavy burdens on others and not helping them,
light neglect of our most solemn vows,
not seeing with our eyes, nor hearing with our ears,
nor understanding with our heart, cold hearts toward God and our neighbor,
sulking, and taking revenge upon the Church,

quickness to resent, and slowness to forgive,
gossip and slander, backbiting and making trouble,
pettiness and insisting on our own way,
hoarding what God has loaned us for stewardship,
saying 'Peace, peace,' when there is no peace,
siding with the world, and deserting Christ,
quieting the voice of our conscience, rejoicing when others fall into sin, preferring indulgence above sacrifice.

* * *

Lenten Preachers In Boston

St. Paul's Cathedral, Boston, attracts many hundreds to its noonday services during Lent. The preachers this year are the Rev. Boynton Merrill, Congregationalist; Bishop Dallas of New Hampshire; the Rev. James G. Gilkey, Congregationalist of Springfield, Mass.; Bishop Lawrence of Western Massachusetts; Bishop Oldham of Albany; the Rev. Arthur H. Gradford, Congregationalist of Providence. On Saturdays some of the younger parsons of the Episcopal Church are preaching: the Rev. Arthur Lichtenberger; the Rev. Thomas Chappell; the Rev. Frederic

Hymnals and Prayer Books for the Easter Season

Parishes often find this time of year the most appropriate one for replenishing their supply of HYMNALS and PRAYER BOOKS, particularly of the musical edition of the HYMNAL for congregational singing.

The large size Pew Edition of the Prayer Book, formerly known as the Chancel Edition, has recently been reduced in price from 60c to 50c. The type is large and more easily read than that of the regular Pew Edition.

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* * *

Hundreds at Brooklyn Service

More than 700 persons filled Holy Trinity, Brooklyn, on Ash Wednesday to hear Presiding Bishop Tucker preach at a service which opened the interdenominational service to be held each week-day during Lent.

CLERGY NOTES

BYNUM, JOSEPH N., rector of All Saints, Roanoke Rapids, N. C., has given up his work temporarily because of illness.

KURTZ, RAYMOND A., formerly in charge of St. Mary's, Charleroi, Pa., is now to be addressed at Tuberculosis League Hospital, 2851 Bedford Avenue, Pittsburgh, Pa.

LIPPITT, FRANCIS S., rector of All Saints', Meriden, Conn., died on March 8th of heart disease. He was 64 years old.

NEVES, V. P., was ordained deacon on January 30 at Porto Alegre, Brazil, by Bishop Thomas. Mr. Neves is to take charge of the Mountain missions.

SANDERSON, ALBERT E., formerly rector of St. Stephen's, Oxford, N. C., has accepted the rectorship of Emmanuel, Bristol and St. Thomas', Abingdon, Virginia.

SANDERSON, OXFORD, Townsville and Stovall, North Carolina, has accepted a call to Emmanuel, Bristol, Va.-Tenn., diocese of Southwestern Virginia.

SPARKS, WILLIAM A., diocese of New York, is temporarily on the staff of Christ Church Cathedral, Hartford, Connecticut.

STEVENS, FREDERICK, canon of the cathedral at Prince Albert, Canada, has accepted the rectorship of All Saints, San Diego, Calif.

YUBA, E. S., was ordained deacon on January 30 at Porto Alegre, Brazil, by Bishop Thomas. He is serving in the Japanese colonies of Allanea and Fazenda.

QUESTIONS FOR LENT

1. Relate in your own words one of Bishop Green's stories.
2. What is meant when the Episcopal Church is spoken of as the Church of the Reconciliation?
3. Name some of the unique characteristics of the Episcopal Church.
4. What is the difference between an organism and an organization?
5. Give briefly the meaning of the parable of the tares.
6. Give briefly the meaning of the parable of the pearl of great price.
7. How many republics compose the Soviet Union?
8. Are churches open in Russia today?
9. Are people encouraged by the government to worship?
10. Why do most Russians look upon religion as their enemy?

ANSWERS TO LAST WEEK'S

1. One per cent own or control 59% of America's wealth; 75% of the people own nothing.
2. A system of distribution.
3. a), One vote to a member regardless of number of shares owned; b), earnings distributed in proportion to amount of purchases; c), non-speculative and non-dividend paying stock.
4. Scandinavian countries, England, France.
5. By imposing impossible terms following the world war.
6. Oratory; skillful timing of actions; picking winning side in factional disputes.
7. Living costs up 40% since 1934; wages average \$6 a week; great shortage of fats and wheat.
8. Racial supremacy; exclusive nationalism; aggressive militarism; imperialism; paganism.
9. A discussion question.
10. By converting individuals to His gospel.

April Choice of the Religious Book Club

The Validity of the Gospel Record

by E. F. Scott, D. D.

In simple language, the author proves that the evidence of the records has not broken down and that the truth about Jesus as we know it is strengthened by scholarly analysis and interpretation of the sources. \$2.00

This volume is part of the International Library of Christian Knowledge.

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by Reinhold Niebuhr

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by J. S. Stewart

"An example of the finest preaching in the contemporary Scottish pulpit. The sermons are glowing, evangelical, skillfully illustrated."

Henry Sloane Coffin. \$2.75

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by J. S. Bezzant

A concise and admirably done discussion of the basic questions of religious belief. This book consists of the Noble Lectures at Harvard University. \$2.75

The American Prayer Book

by E. L. Parsons and
Bayard H. Jones

"The finest book on the subject ever published."

The Episcopal Pulpit. \$2.50

The Story of Jesus for Young People

by W. R. Bowie

"The answer to the prayer of the intelligent Christian parent and religious educator."

The Churchman. Illustrated. \$2.00

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¶ The Fund is providing shelter and food for fellow Christians threatened with death by starvation and disease.

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¶ It is helping to keep some of our schools and colleges open when students are unable to pay the usual fees;

¶ It is helping the Chinese clergy whose congregations are unable to support them because of the loss of home, business and means of livelihood;

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Recognizing the great work our missionaries are doing in China on behalf of millions of distressed people, the General Convention in October, 1937, instructed the National Council to secure a China Emergency Fund of not less than \$300,000. One-half of the amount has already been received.

Dioceses, under the leadership of our Bishops, are contributing; parishes under the leadership of their rectors are giving sacrificially; individuals have given and will give to insure an adequate answer to the cries for aid which come to us from our brethren of the Church in China. There is a place for every giver and the need is for prompt action.

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