

September 15, 1938
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THE WITNESS



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ARTICLE BY DANIEL A. MCGREGOR

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CLERGY NOTES

EVERY, F. H., formerly rector of St. Stephen's, San Luis Obispo, California, has accepted the rectorship of St. Paul's, San Rafael, California.

BLACKWELL, DONALD W., formerly in charge of St. Matthew's, Chicago, has joined the staff of Chicago City Missions as assistant at the Epiphany.

COLE, C. ALFRED, formerly assistant at Grace Church, Charleston, N. C., is now the rector of St. Stephen's, Oxford, N. C.

CRABINE, JOHN, formerly of Santa Barbara, California, has assumed charge of Trinity, Oakland, California.

ERICSSON, JOHN M., formerly on the staff of the Cathedral of St. John the Divine, New York, died on August 22 at Santa Barbara, California.

FRENCH, SAMUEL J., retired priest of the diocese of Georgia, died on August 31 in his 93rd year. He was formerly the rector at Brunswick.

GREEN, MANSEL B., retired clergyman formerly of Oak Park, Illinois, is now to be addressed at Green Pastures, South Haven, Michigan.

KELLEY, HAROLD, superintendent of the Seamen's Church Institute, New York, has left for a vacation in the Orient.

LAU, ROBERT F., formerly counselor on ecclesiastical relations of the National Council, has accepted appointment as chaplain of the Rectory School, Pomfret, Connecticut.

MILLARD, GEORGE R., recently ordained by Bishop Potter of Sacramento, is to go to the mission field of India, working under Bishop Azariah of Dornakal.

READ, FRANCIS W., was ordained priest by Bishop Stevens of Los Angeles on August 20th. He is vicar of St. Andrew's, La Mesa, and of St. John's, Bostonia, with residence at La Mesa.

REDDICK, GLENN S., was ordained priest last month by Bishop Dagwell of Oregon. He is vicar of Christ Church, St. Helens.

SPOFFORD, WILLIAM B., managing editor of The Witness, is at present in Mexico City as a delegate to the international trade union congress against war and fascism.

THOMAS, HENRY B., chaplain of the University of Nevada, has been taking services during the summer at Trinity, San Francisco, during the absence of the rector.

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A. MANBY LLOYD

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THE GOSPEL AND HUMAN PROBLEMS

By

DANIEL A. MCGREGOR

THE message of the Christian Gospel reveals its meaning in the problems and difficulties of life. Christianity is not a system or theory to which one may devote oneself when all one's problems are solved and one has some undisturbed leisure time. The Christian message is the revelation to us of the way in which we shall find solutions, or rather it is the declaration of the solutions that God has provided for us.

We do not solve our problems by our own strength and wisdom and then offer our surplus energy to God. We are unable to meet our own difficulties, we carry a mounting deficit of our failures and insufficiency. Surely the present state of the world offers no support to human optimism. We dislike to admit our failure lest we be driven to despair, but the facts of failure, both individual and social are patent. In this situation only three paths are open to us: despair, blind optimism, or the finding of unexpected help from some source outside ourselves.

The Christian Gospel is the announcement that such help is available for us. The first word that ushered in the Christian religion was not an admonition to goodness or the presentation of a new set of beliefs, it was the message of the angels, "There is born to you a Saviour." Something has happened outside of yourselves, a power has come which can save you in your greatest difficulties and troubles. The angels did not demand that the shepherds should believe it, they only announced it. The only response expected from the shepherds was that they should recognize that it might be true. Then they could admit hope to their lives instead of despair. Much would follow after this initial step, but this was the beginning of the Christian life.

Hope is the beginning of all richer and better life. Despair is the one human attitude that shuts off all possibilities of growth. Before any great deeds are done there must be the hope that great deeds are possible. The greatest evil in the lives of individuals and nations today is despair, an inability even to dream that the things we long for are possible. The most terrible evil

of the depression has been the loss of hope, the willingness to accept the existing situation.

Jesus' first preaching was a message of hope. "The time is fulfilled and the Kingdom of God is at hand; Turn around and believe the Good News." Jesus' first call to men was not an injunction to build the Kingdom of God. It was an announcement that God was at hand bringing in His Kingdom at that moment. Jesus called on His hearers not to do but to hope.

THE Christian message to our day is the same. We have many and great troubles. We cannot solve our economic problems; people are weakened by disease, we are maladjusted personally and socially, we need the light of God's Presence. Is man doomed to failure? Are we as individuals of any account? We find it hard to believe in life and to believe in ourselves. Therefore we accept the situation. This is the acceptance of death. Or we say that we would be willing to give up our despair if we were certain that there was a solution to our problems. But such a demand for certainty is equally the road to death. For certainty never comes to us. The Christian Gospel is neither a message of despair nor of certainty, it is a message of hope. The basis of this hope is not human capacity, but divine activity, therefore it is rational.

We will never find the solution to the problems of our lives until we begin by dreaming that such solutions are possible, and until we base this dream and this hope on the reality of God's activity in the world. Hope is not the whole of the Christian message, nor of the Christian life, but it is the first word of the message, and the first step in this life.

Our Lord taught this truth in His parable of the Ten Virgins. He did not say that they should go out and build the Kingdom, nor that they should be utterly passive and do nothing about it. He said that the wise virgins were those who were living in tip-toe expectant hope of the coming of the Kingdom. The foolish virgins were those who did not feel that the moments were critical and pregnant with great possibilities.

The first Christian teaching came to very ordinary

people with all the difficulties that ordinary people have. It was a message to them not of philosophy but of hope. "There is born to you a Saviour." "The Kingdom of God is at hand." The response to these words was one of great expectancy. Such response was all that was needed as a first step. If this attitude was adopted further leading would be given. But the first step of looking up in hope was essential.

Suppose one is teaching a class in Church school, what is the bearing of this first word of the Gospel? It is that one should approach every session of the class with the conviction that God is working in the lives of the pupils, and with hope that some great results will follow from the work that is being done. We will not always see the fulfillment of our hopes. But the attitude of hope is essential if any good is to be done. Only the teacher who has a great faith in the pupils can really help them. And we will see enough fulfillment of our hopes to more than justify the efforts that we are exerting.

The Christian life is a life of faith, and faith is expectancy. It is not a life of prosaic duty, nor is it a life that proceeds on the basis of guaranteed results. It is a life that finds a rational ground of hope in a faith in God and in His working in His children. It is a never-ending adventure in which every day we live by hope, risking our all on the conviction that God is at hand and that we will never be confounded. It is a life in which we face our difficulties in the attitude of hope and expectation that a Power not ourselves will work with us and through us. It is daring to act on the conviction that there has been born unto us a Saviour and that the Kingdom of God is at hand.

Vacation Vaporings

THE *Poor Parson* took a vacation. Lots of people think that a Parson is one person who does not need a vacation. They figure that he has nothing to do from one week-end until the next, except to preach a sermon, which ought not to be a very difficult job—with all the week to work on it and nothing else to do!

The *Poor Parson* is just an ordinary man; not one of those learned persons who reads every book that was ever written, yet he has to do a certain amount of reading if he is to keep up. Four or five necessary books had accumulated in the busy winter season, and vacation was his hope of mastering their contents. The telephone with its demands upon his time had gotten to be an instrument of torture; he was emotionally exhausted; he had sorrowed and rejoiced with a lot of people. He had "nerves" as a result. If only he could get away from responsibility for a time he could perhaps feel more equal to the tasks of the fall.

He planned and worked to the end that he might get away and forget for a while. He got away, but habits are still harder to get away from than parishes. It took quite a while to get to the desired state of mind when he could be absorbed by and live in a book, and

not be keyed up to the point of momentarily expecting an interruption.

He met people reluctantly, because people even on vacation expect so much from a clergyman. He should act, talk and look like his job, and of course, he should be able to recall all the people he ever met—which is not easy to do even if one wants to do it. But the *Parson* tries not to be identified as such, because there is always that person whose mother-in-law's brother, or husband's uncle, was a clergyman (or worse yet, a Bishop), which is a sure opener for a boring conversation. The *Parson* would just as soon not be known as a clergyman on vacation, because inevitably some one will find him who wants advice as to how to get another rector in their parish at home. Either their rector has been there too long, he is not on his job, or something. The troubles of another parish are too sad a subject for vacation reflections, but the *Poor Parson* is cheered by the thought that perhaps some other vacationing parson is saying to some of the malcontents from the *Poor Parson's* parish—"He is a splendid man: I am sure you have misunderstood him."

THEN too, he would keep his identity hidden because there come the inevitable invitations to preach, and talk to this organization and to that one. If he says "no" positively—he is a grouch or a boor; if he accepts, he has to work in the same old rut and might as well be at home. But this time he said "no" and sat in the pew during the service. From the time he entered the church until he left, he was in a turmoil of mind. He said to himself, "you are here to worship God—not to criticize the way they do things." Somehow or other, he failed—his critical faculties would not be held in abeyance, and his worship was not endowed with the reality he had hoped. The task was beyond his capacity. The choir sang very well, but they could have had better selections. He wondered which of that group were troublemakers and which were loyal regulars. The rector gave out a lot of notices, and he wondered why they had to be injected into a service for the worship of God—"the usual service at the usual hour." What time was that? If you knew you did not need to be told, while if you did not know you were not told—so what? Then followed a long explanation as to why a certain organization would not meet, and an announcement of the meeting of another organization, but no explanation as to why it should meet.

The congregation did not kneel. They said the common parts of the service (Confession, Lord's Prayer and Creed) in anything but unison, and the *Poor Parson* restrained himself only by an effort from raising his voice to put them on the right phrasing.

The sermon was rather good, but the anthem which followed was very poor; that is to say, it was beyond the capacity of the choir, which could have done very well with a simpler and better selection.

The *Poor Parson* was busy reconstructing the sermon, wondering about the notices and organizations: whether they were the same sort of thing as that with

which he was familiar at home. In his absorption the ushers passed him by and he was still sitting there with his offering in his hand when he was awakened by the congregation's noisy rising to sing "All Things Come of Thee."

Well, anyhow, when he got home he would see to it that the ushers in his church did not pass by any one when they took up the collection.

—THE POOR PARSON.

Talking It Over

By

WILLIAM B. SPOFFORD

A CONSIDERABLE number of letters have been received in response to the bit that appeared in this column a couple of weeks ago on unemployed clergy. Three bishops have written to indicate that they feel I was unfair to them, and hawling me around rather uncomfortably for what they call my "smart cracks at the Bishops." They point out that a more serious job was done at the Atlantic City General Convention than I made out and that the problem is most difficult. One states that any such plan as Mr. Sidders proposed last week (a tax, voluntary or compulsory, on clergy salaries to make up a fund to provide for the unemployed) would not work because "all the dead-beats would calmly sit down on our doorstep and be glad to be taken care of." A possible answer to that is that they would not be paid from the fund unless they did work assigned them by the Bishop or a diocesan committee. Then the Bishops insist that most of these unemployed clergy have proved their incompetence. "Some pass excellent canonical examinations and yet fail utterly to get along with people in parishes. You can never test a man in a class room for common sense, patience, sympathetic understanding, sound practical judgment, willingness for cooperation and similar qualifications which are essential for an effective ministry." Cases are given of a man with no financial sense—always in debt—not a question of salary but of mental attitude. "Complaints come to me from his creditors. He buys things he doesn't need and never pays for them. He borrows money and makes no effort to repay. Eventually his congregation can't stand it any longer and he has to go." The case is given of a parson who makes personal remarks about members of his congregation from the pulpit. "He makes it a personal issue if anyone disagrees with his plans and precipitates a series of personal quarrels. He refuses to call upon a sick person because he doesn't like that person. He is bitter and quarrelsome until the whole parish has the jitters." Next we come to the man who gets too familiar with the women in his guild—who picks up strange girls—who makes unsavory wise-cracks. Then there is the man who is chronically fifteen or twenty minutes late with his services, sometimes forgetting them entirely—calling guild meetings

and forgetting to come. "These men have done nothing for which they could be deposed but they are hopeless in the ministry. Could you or anyone else have anticipated these things when they presented themselves for ordination? They have all had several chances; one of them has been removed from six places and yet goes right on doing the same things over again." So much for the letters from Bishops—enough to indicate the difficulties.

FROM the clergy, some of whom are unemployed and others who have jobs: "You echo the sentiments of many of us in the field. Keep everlastingly at it and don't pull your punches. The time may come when the hearts and consciences of the 'big-wigs' will awaken sufficiently for them to care for the un-sung saints who barely have enough for bread and beans." Another suggests that a thorough study be made of the entire problem, including the incomes of men at present employed, to include all fees, whether rectory is provided, etc., etc. He also thinks we need to "expose the lie that a parish secretary is as effective as an assistant priest" and he calls attention to the number of large parishes (from 500 to 900 communicants) that have but one clergyman though they could easily afford another.

Another writes: "In course of time what you say will register. Where is there any self denial among the clergy in higher brackets? They are feeding in green pastures." Still another writes of his own unemployment, encloses an excellent letter of recommendation from his bishop, and wants us to let him know if we hear of any vacancies.

A layman writes that graduates from seminaries should be put through an internship like medical students, before ordination. He believes that clergymen require too much and are unlike ministers of early days who "worked their farms weekdays and preached on Sundays. Today the parson expects a large salary and even has to hire a man to shovel the snow instead of doing it himself. He must have a new shiny car while many of his congregation have no automobiles at all or get along with shabby used cars. In other words the clergy today are too often looking for what he can get and not for what he can give."

Another clergyman, the rector of a parish, says that he needs an assistant. "When you mention starvation wages I am almost afraid to mention our need, but cut income makes it impossible to offer more than \$100 a month. And yet when board and room in this town is only \$10 a week, and I recall working for several years for less than the hundred, I gain courage to ask if you know a man we could get as curate for a year at the price."

Guess that will have to be about all, though there are other quotable letters. Meanwhile if any of you who have written, or any of the rest of you, are interested in the job above mentioned, or in a couple of other vacancies that have been mentioned to me in response to the original column, let me hear from you.

BIBLICAL CONSISTENCY

By

BISHOP JOHNSON

NOT only is Christ a unique figure in human history but also the Bible is a unique book in the world's literature. There is no other book which is the product of more than forty authors, separated from one another by twenty centuries and yet bearing their testimony to a single theme. The authenticity of the Old Testament is guaranteed by the testimony of the Hebrew people; that of the New by the witness of the Christian Church. No book has been so critically assailed and yet has so successfully maintained its prestige. Moreover in spite of the variety of authors and the differences of time and place, it maintains a definite theme from Genesis to Revelation. It was to this record that Christ appealed when He bade men to search the Scriptures which then consisted solely of the Old Testament for He said that they testified of Him. Not only is God's providence manifested in secular history, but also in the written record which describes the process.

The Bible can be divided into five sections: 1st, The Old Testament which is the record of God's Providence in His care of a chosen race. It can be described by the phrase "*God over us*," in guiding the destiny of the Hebrews.

2nd, The Four Gospels which record the ministry of Emmanuel which in the Hebrew tone means "*God with us*."

3rd, The Acts of the Apostles in which the Holy Spirit descends upon the Apostles in accordance with Christ's promise so that their bodies became the temples of the Holy Ghost. "*God in us*."

4th, The Epistles which are letters written to the churches telling men of their duties as members of His household. "*We in Him*."

5th, The Revelation of St. John describing the result of God's plan and purpose. "*We with Him*."

In spite of the various authorships there is a definite theme which is consistently maintained throughout the scriptures. It makes no difference how far Israel might depart in the practices, she nevertheless preserves a remnant in every age who remain true to her ideals and bear witness to her mission.

There are three main assertions in the theme of the Old Testament. The first declares the unity of God and His holiness in contrast with the many gods of the surrounding nations and their immoral influences. "The Lord our God is one God; the Lord our God is Holy," was the creed of the Hebrew people. They might be tempted to worship other gods but there were always those who had not bowed the knee unto Baal, and who bore witness to the faith. The next assertion of the Old Testament is summed up in the phrase, "The soul that sinneth it shall die." Bound up with the holiness of God was the need of holiness in men. In addition to this declaration was the further assertion that "without the shedding of blood there could be no remission of sin."

These principles were proclaimed in the daily ritual of the temple and in the utterances of the prophets. If the Old Testament revelation had stopped here it would have been a gospel of despair. There was one other declaration which was one of hope and was summed up by the last of the Hebrew prophets, John the Baptist, in his proclamation "Behold the Lamb of God which taketh away the sins of the world." All through Hebrew history was this expectation of a Messiah who should not only redeem Israel but all mankind as well.

As the result of this theme there existed a remnant who were prepared for the Messiah out of whom came a John, a Peter and a Paul. Without these as a background there would have been no nucleus about which to gather His disciples. There is a wide gap of several centuries between Malachi, the last book of the Old Testament, and the four Gospels, during which the Hebrew people endured many tragic experiences.

AFTER this dark night, "Lo the star." Not a blazing sun but a guiding light. The Gospel was to be born in a stable, conceived in a carpenter shop, preached by the roadside, organized in upper rooms. The Gospels tell the story of God's revelation of Himself as love. God reveals Himself as truth to the scholar and as beauty to the artist, but to reveal Himself as love demands a different agency. Love is an attribute of personality and so if man is to learn that God is love, it must be through a personal contact. So "the word was made flesh and dwelt among us." God so loved the world that He gave His only begotten Son to reveal that love.

The Gospels are a fourfold record of the facts in Christ's life. They deal with His birth, His ministry, His passion and His resurrection. They record what He did for our redemption. He fulfilled the theme of the Old Testament. He exemplified in His person the Holiness of God and taught men to worship the Lord their God in spirit and in truth. He proclaimed the deadliness of sin and also that without the shedding of blood there could be no redemption. He asserted that those who followed Him would inherit eternal life. He promised the forgiveness of sin, the resurrection of the body and life everlasting. The thread of God's revelation was not broken. He was "God with us."

But Christ's ministry on earth was not an end in itself but a means to an end. He told His disciples that it was expedient for them that He should go away, for otherwise the Comforter would not come unto them. The climax of the Gospel is to be found in the 16th Chapter of St. Matthew where He won from St. Peter a confession of His divinity and "from that time forth He showed unto His disciples that He must suffer death in order that He might rise again." But it all culminated in the gift of the Holy Spirit who was to be the agent of man's redemption. The process had just

begun and we enter upon a new dispensation in which God will dwell in us and we in Him.

First God over us, then God with us and now God in us. Christ's promise was that when the Holy Spirit should come, He would convince the world of sin, righteousness and judgment; He would guide men into truth; He would endue men with power from on high. It was a stupendous promise which found its fulfillment in the experiences of the early Church in its growth and influence on the world and its continuance throughout all the world for the centuries that followed.

I believe in the record that God has given us in Holy Writ because there could have been no collusion in adherence to the central theme which is carried out consistently throughout the volume.

Let's Know

By
BISHOP WILSON
WINE

GRAPES have always grown well in Palestine. Both the climate and the soil are suitable for the cultivation of vineyards. Hence from very early times wine has been abundant and has been the common beverage of the people. Over and over again reference is made to this in the Holy Scriptures.

When the grapes were harvested they were placed in a shallow trough cut in the rock or, where the soil was deep, dug out of the ground. Workers entered these troughs with bare feet and trod the grapes, squeezing out the juice which ran off into another trough at a lower level. The time of vintage was a joyful occasion with much singing of songs and other festivities. The fresh juice began to ferment almost at once and the action was strong for the first few days while it still remained in the troughs. Then it was run into earthenware jars or, if it was to be transported, into "bottles" where the fermentation continued in less violent degree. The "bottles" were made of tanned goat-skin with an opening at the neck. The fermentation produced gasses which stretched the skins. If they were new bottles the skin was sufficiently elastic to take the strain but having been once stretched the elasticity was gone and if used again the bottles would burst. On one occasion our Lord was questioned as to why the followers of St. John Baptist continued to observe the strict requirements of the Jewish law while His own disciples did not. Our Lord pointed out that His Gospel marked a new departure wherein the old requirements were out of place and illustrated it by saying, "neither do men put new wine into old bottles: else the bottles break, and the wine runneth out, and the bottles perish: but they put new wine into new bottles, and both are preserved."

Unfermented "wine" was unknown in the East. Sometimes green grapes were squeezed into a cup and the fresh juice used as a drink but it was never called "wine." What was used at the Last Supper was undoubtedly the fermented product and the same must

be said for that which was recommended by St. Paul to St. Timothy for medicinal purposes.

In the 35th chapter of Jeremiah the prophet commends the Rechabites as a wholesome example for the Hebrews to follow. The Rechabites drank no wine. Sometimes this has been taken as a Scriptural argument for total abstinence. But there were other things the Rechabites did not do. They did not build houses or sow seed or cultivate the land, living in tents as a nomadic people. They kept these rules as the tradition of the forefathers. They had seen corruptions come upon Israel when the Hebrews settled in Canaan and became an agricultural people. The Rechabites preferred to avoid the corruptions by remaining uncivilized—without houses, fields or vineyards and hence without wine. Jeremiah commended them for their loyalty to the injunctions of their forefathers—not for their abstinence from wine, houses, and farming.

Arguments for temperance may be found all thru the Bible. For total abstinence an argument better than the Rechabites may be found in the fourteenth chapter of the Epistle to the Romans—"it is good neither to eat flesh nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak."

NOTABLE ARTICLES

To Start in the First Issue of October

Other Forward Movements

By
FRANK E. WILSON
The Bishop of Eau Claire

1. Pentecost
2. Constantine—Freedom from Persecution
3. St. Benedict and the Monastic Movement
4. St. Francis and the Friars
5. The Crusades
6. Humanism and the Renaissance
7. The Reformation
8. The Evangelical Movement
9. The Oxford Movement
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JOHN MACMURRAY

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THE BOOK EDITOR REVIEWS A NUMBER OF TIMELY BOOKS

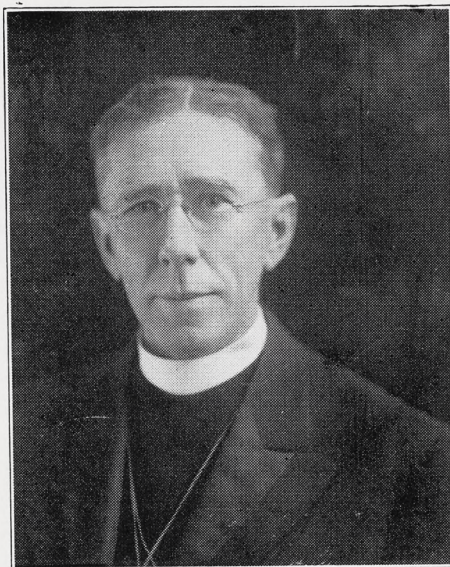
By GARDINER M. DAY

Do you have a tendency to shrink timidly from taking forward steps in business because of the fear of failure? Do you have a tendency to get easily agitated to your later regret? Do you find even counting sheep won't put you to sleep? If you are troubled by such difficulties as these, and the variety of them is almost legion, a reading of Dr. Fritz Kunkel's *What It Means to Grow Up* (Scribners \$2) will be well worth your while.

In this short volume Dr. Kunkel endeavors to put some of the knowledge of psychology in a sufficiently simple form that the reader may diagnose some of his own difficulties and learn how to overcome them. Psychological schools of thought are so numerous that there is little doubt but that few individual psychologists will entirely agree with all of the author's exposition, and many will no doubt dislike the attempt to simplify. But whatever be the opinion of the professional, the ordinary layman can scarcely read this book without finding some of the pictures mirroring himself and without being grateful for an insight into the cause of the particular trait in his early childhood and for an insight into the best method of conquering it.

While there is no direct mention of religion in the volume, it can be said that Dr. Kunkel writes from a religious standpoint in that he recognizes that "It is simply impossible to treat even a finger or a wart without influencing also the soul of the patient or, as we had better say now, the entire personality." Again the author declares: "The chief error in all human relationships, as has been said before, is the failure to regard our fellow men as complete wholes, choosing to see and use only a part of them, reducing them thereby to means attaining our desires and, in a sense, to the level of inanimate objects." The theme of the book is that the chief characteristic of adulthood is the possession of a "large tension capacity." If a person lacks this quality, invariably it means that despite his age he is still immature and needs to grow up. And by "grow up" the author means "to learn again from the ground up" and to keep ever learning until he achieves maturity which will enable him "to face, and not evade, every fresh crisis that comes."

Revolutionary Religion by the Rev. Roger Lloyd, Canon of Winchester, (Harpers \$2) is a treatment of the conflict between the totalitarian philosophies and Christianity in our modern world. Dr. Lloyd starts from the



BISHOP MORELAND
Injured in Automobile Accident

premise that we will never understand Totalitarianism in any form unless we realize that it is "first, last and always a religion." After a rather elementary survey of totalitarian "religions" in the world today, Dr. Lloyd emphasizes the fact that Christianity is a revolutionary religion and that the "Church makes this revolution by remembering that the supremely revolutionary act is precisely to realize and set free the power of God, of which the Church is the custodian and normal channel."

In *Let's Get Things Right*, T. Howard Somervell of Everest fame has written a most appealing introduction to the meaning of the Christian faith in the life of an individual today in less than 100 pages. (Student Christian Movement Press \$1.) The author states the aim of the book in the introduction: "This little book is an attempt to answer the question, 'What difference does Jesus Christ make?' from the standpoint of a young person who sees, perhaps for the first time, that Jesus Christ has never meant much to him and to his thought and ought to mean a great deal more." Dr. Somervell tells what Christ can mean to an individual and what the effect of devotion to Christ invariably has on one's every day relationships. The reality of Christ to the author and his utter sincerity speak from every page, not to mention a generous amount of practical common sense. This volume should prove useful to put into the hands of a young adult who asks, "What does it mean to be a Christian today anyway?"

One of the most interesting instruments in teaching which have "sprung up" in the past few years in ever increasing numbers are work

(Continued on page 15)

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by WILLIAM B. SPOFFORD

A third international gathering of representatives of the churches of all lands will be held as an enlarged meeting of the International Missionary Council at Madras Christian College, India, December 13-30. About 450 delegates will be present from practically all the nations of the world, but with special emphasis upon representation from the churches of Asia, Africa, Latin America and the Pacific Islands, which will have equal representation with the churches of Europe and North America. The large percentage of the members coming from the churches of the Eastern world and the Southern Hemisphere is expected to result in a more fully representative assembly of the Church Universal than any other conference yet held.

The central theme of the meeting is "The Church." This main subject is divided into five phases, in connection with each of which important preparatory study is being carried on in several countries. The five sections of the general theme are: The Faith by Which the Church Lives; The Witness of the Church; The Inner Life of the Church; The Church and Its Environment; Cooperation and Unity.

The subject of evangelism is being given especially thorough treatment at the Madras meeting and in preparation for it an arresting volume entitled "The Christian Message in a Non-Christian World" has been prepared by Hendrik Kraemer, for several years a missionary in Java and now professor in the University of Leiden. Another volume which will shortly appear will contain the results of an inquiry into evangelistic work carried on in various parts of the world. J. Merle Davis has for two years been directing studies in Asia on the social and economic conditions confronting the churches there, having in this task the collaboration of the National Christian Councils and the Christian colleges in the several countries. The results of this study will also be published shortly.

The Madras meeting is the culmination of a movement of world-wide Christian cooperation which has been under way since the famous World Missionary Conference at Edinburgh in 1910, which is generally regarded as the beginning of what is now called the ecumenical movement. While the Madras meeting will be dealing chiefly with the problems which are of most immediate interest to the churches of Asia, Africa

and Latin America, it will be the object of deep interest on the part of Christians everywhere. The ecumenical movement, which has now come to clear expression in the proposal for a World Council of Churches, is possible only because the foreign missionary movement has planted the Church in every continent and brought a world-wide Christian community into being. Thoughtful observers expect that the Madras gathering will greatly strengthen the movement for Christian unity on a world scale and help to lift the churches of every country out of provincialism and selfishness by uniting them in a sense of common fellowship in Christ which transcends all racial and national boundaries.

Following the Madras meeting a series of conferences interpreting its significance and findings will be held in thirty-five of the leading cities of America during February and March, 1939. These conferences are being planned by the Foreign Missions Conference of North America with the cooperation of councils of churches in the various cities. Six or more Oriental Christians are expected to participate in the leadership of these interdenominational conferences.

The official delegate of the Episcopal Church to the Madras Conference is the Rev. Artley Parson, assistant secretary of foreign missions of the National Council.

* * *

Diocesan Rally in Vermont

Bishop Vedder Van Dyck called upon the Church people of his diocese of Vermont for a "confident advance" at a rally held on September 5th at Rock Point. Over-discouragement has taken the place of the over-confidence that characterized the past, he declared, and insists that the Church has the spiritual resources to meet the challenge of the tasks ahead. One of the features of the conference was the address by the Rev. Charles F. Whiston, missionary from China. He gave a vivid picture of the poverty and hardship which marks Chinese life. Child labor is a tragedy against which Chinese industry is powerless, if it is to compete with the west. Millions of mothers and children work under intolerable conditions in the factories of China, receiving almost nothing in wages. The civilization of the so-called Christian west is largely responsible for this condition. Chinese and Japanese alike have endeavored to copy the progressive civilization of the great nations of the world, and emulated their industrial greed as well as appropriated their ruthless methods of meeting competition. Western industries in China go tax free; only struggling Chinese indus-



ARTHUR R. MCKINSTRY
Takes Charge of Nashville Parish

tries stagger under a confiscatory tax. Western industries in China are secure in the protection of their countries; the Chinese industrialist faces the loss of his capital and property in the insecure economic and political conditions of that nation.

When the great nations of the world closed their doors to Japanese immigration, Japan turned toward China as an outlet for its industrial produce. Japan copied the so-called Christian nations in building a great army and navy to protect its industries, and is using them to open markets. Whether Japan or China wins the war, it will matter little to the poor Chinese coolie, who has always known want, privation and injustice.

The challenge to the Christian nations today is to adopt a Christian attitude toward these races. We must cease to exploit them, and endeavor to share with them some of the advantages that we have. Christian people must realize their part in the crime against China. The task of the Church is to make friends of these nations, rather than even conquered enemies. Communists must not be the only ones concerned with the underprivileged. The greater and fuller gifts of the Christian Church to uplift, heal and ennoble a people must be shared with China and Japan, not only for the sake of those nations, but also for the peace and security of the world.

* * *

Former Barroom Is Now a Church

A former emporium for the dispensing of spirits near Vade Mecum Springs has been transformed into a house of worship of the Holy Spirit. A rotten floor, twenty years' accumulation of dirt and sundry cobwebs are no more. Thanks to the energy

and determination of Vade Mecum's newly-organized Y. P. S. L., a new floor has been laid and a chancel and sanctuary built where once sawdust and a brass rail were standard equipment. Christ Church, Cleveland, lent a hand by donating an altar and lectern for the attractive chapel which rises now Phoenix-like from the ashes of a dead past to become the hub of missionary activities for the residents around the diocesan camp center.

History was made on Sunday, August 24, when the first service was held with twenty-four worshippers present and larger congregations in view as news of the mission spreads. As this is the only Church within a radius of five miles of the semi-mountainous conference center, those in charge believe a group of two hundred can be drawn to the chapel.

* * *

World Alliance Meets in Norway

The International Council of the World Alliance for International Friendship through the Churches met at Larvik, Norway, August 23-29, attended by 80 delegates and 45 visitors from 27 countries. Our Church was represented by Bishop Oldham of Albany. Resolutions were passed urging the Assembly of the League of Nations to continue to deal vigorously with the problem of refugees; welcomed establishment of the London committee to provide for the Jews and other "non-Aryans" expelled from Germany and Italy, and appealed to the public throughout the world to awaken to the "great evils involved in the systematic ostracism and persecution now being directed against the Jewish race and against thousands of Christians who have kinship with the Jews."

* * *

Bishop Moreland Injured by Auto

Bishop Moreland, retired Bishop of Sacramento, was recently knocked down and seriously injured by an automobile in Saranac, New York. His condition is reported as satisfactory.

* * *

Costs Money to Go to College

It costs money to go to college if the figures presented by 136 Hobart College students in a questionnaire are at all accurate. Apparently both armies and student bodies travel on their stomachs, for the annual cost of feeding the Hobart undergraduates is \$85,050. A total of thirty-six items were covered by the questionnaire. It costs students almost ten times as much for fountain pens as for typewriters, and more for automobile repairs than for both put together. Students spend \$146.25 per

month for new shoes, but spend almost as much, \$127.50 per month, for repairs to the old shoes. They spend \$125.00 per month for periodicals and reading matter, \$116.25 for bowling, \$138.75 for music and \$150.00 for church, despite the fact that college chapel is compulsory and no collections are taken. It costs them more than \$200 a month for jewelry and gifts and almost \$100 a month for flowers, although both of these items jump considerably during months featuring the formal dances and house parties. Movies total \$682.50 per month or almost \$6,200 per year, and soda fountains reap a \$5,000 harvest every year. Hobbies cost the students the surprisingly small total of \$142.50 per month, and clothing purchased during the year totals more than \$9,000. It costs \$536.25 per month for cleaning and pressing, \$626.25 per month for laundry, and \$356.25 for haircuts, shaves and shines. Dining and dancing, not included by the students in their board estimates, runs \$900.00 per month or \$9,000.00 per year, and a separate figure for restaurants is almost \$6,500.00 more each year.

* * *

Young People Plan Meeting in California

College students of the diocese of California and other young people over eighteen years of age are to hold a conference on Church Unity at St. Margaret's House, Berkeley, November 12-13. Bishop Parsons is to report on the Edinburgh Conference and there will be speeches by various young people on "Next Steps to Practical Church Unity." The conference is in charge of Miss Frances Young and Miss Ellen Gammack.

* * *

Churchwoman Urges Commission on Mexico

Miss Mary van Kleeck, Churchwoman who is the director of industrial studies of the Russell Sage Foundation, urges that a commission be appointed to deal with the method of payments for expropriated American holdings in Mexico. This is in line with the statement made by Mexico's President Cardenas that his government is anxious to "submit the valuation of the lands as well as the form of payment to a representative of both parties, who, in the case of disagreement will abide by the decision of a third party." Miss van Kleeck is at present in Mexico attending the conference of The International Industrial Relations Institute.

* * *

New Plan for Every Member Canvass

A new plan, designed to speed up and increase the effectiveness of the Every Member Canvass, is to be tried this fall in the diocese of Chi-

cago, according to the announcement of the chairman of the ways and means committee, the Rev. Gowan C. Williams of Glen Ellyn. Responsibility for the canvass has been placed largely in the hands of a laymen's committee, with Donald P. Welles of Lake Forest, who has long been active in civic affairs, as chairman. One of the methods counted upon for results is the distribution of an illustrated booklet which has been prepared by a number of laymen in the advertising business. The committee is also sponsoring a conference on September 30, with the Rev. David R. Covell, executive secretary of the diocese of Southern Ohio, as the headliner. Mr. Covell was formerly a general secretary of the National Council.

* * *

Fall Conference in Lexington

Lewis B. Franklin, treasurer of the National Council, is to be the leader at the annual clergy and lay people's conference of the diocese of Lexington, to be held at Christ Church, Lexington, on September 22.

* * *

Chicago Diocese Has Poet Laureate

The Rev. Irwin St. John Tucker, known to Chicago newspaper readers as "Friar Tuck," and to WITNESS readers for his articles in this paper, has been named laureate of the diocese by Bishop Stewart. Tucker has just published a book of verse which he has dedicated to his quaint little church, St. Stephen's, which has come to be known far and wide as "the church of poets and writers."

* * *

Consecration of Henry D. Phillips

Bishop Penick of North Carolina is to be the preacher at the consecration of the Rev. Henry D. Phillips as the second bishop of the diocese of Southwestern Virginia. The service is to be held on September 27 at St. Paul's, Lynchburg, Va. Presiding Bishop Tucker is to be the consecrator, with the following other bishops taking part in the service: Bishop Jett, Bishop Mikell, Bishop Brown, Bishop Darst, Bishop Goodwin, Bishop Strider and Bishop Juhan.

* * *

Inter-Parish Activities in Detroit

Early this summer a group of fifty-six laymen and four parsons, representing fourteen Detroit parishes, met and organized the "Episcopal Games League" for the purpose of supervising competitive games among the mens' clubs and similar parish groups. The members also go to church together one Sun-

day evening a month, visiting the various churches and they have also agreed to support the mid-week Lenten services. The first service they are to attend is to be at St. Peter's on September 18 when Archdeacon Leonard P. Hagger will preach.

* * *

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to read with their fingers, the American Bible Society produced a few years ago, on two double-faced records, a volume of Scripture passages suitable for use with the talking book machines furnished by the government. With the increasing use of these machines, the Bible Society has prepared talking book records for the entire New Testament and twelve books of the Old Testament in 73 double-faced records. Following the policy of the Society in supplying its embossed volumes of the Scripture to the sightless, these records are furnished to blind individuals at a fraction of their cost.

* * *

Francis Wei Arrives in China

Francis Cho Min Wei, president of Central China College, reached Kweilin safely on August 25, returning to China after some months in the United States. As reported on July 22, Dr. Wei's family had already gone to Kweilin and the college was then in process of being transferred there from Wuchang. Kweilin, the capital of Kwangsi province, is some five hundred miles southwest of the Wuhan area which has now been bombed intermittently for just a year and in August suffered great

loss of life especially among its civilian population and refugees. Bishop Gilman, whose cable from Hankow, received by the foreign missions department September 2, reports Dr. Wei's arrival, says further that the transfer of the college from Wuchang to Kweilin has been completed, the local Chinese authorities in Kweilin are cordial, all families connected with the college are safe, the prospects are promising for a good enrolment in the school year now opening, and the college staff feels much encouraged.

The Church General Hospital of Wuchang, Bishop Gilman adds, has been transferred to the buildings of All Saints Catechetical School, Hankow. The hospital clinic continues in Wuchang, where Dr. Logan Roots is remaining. The Rev. Charles A. Higgins, the most recent recruit on the mission staff, also remains in Wuchang.

* * *

Groupers Deal with Sedetan Problem

The first action taken at the conference of the Oxford Groups (Buchmanites) when they met on September 2 at Interlaken, Switzerland, was to send a message to England's Lord Runciman suggesting "the practical

solution" to the present Czechoslovakian-German problem. The message, sent in the name of 2,000 delegates representing forty nations, was as follows: "Representatives of forty nations gathered at the Oxford Group conference at Interlaken are confident, because of world-wide evidence, that the practical solution of conflicting interests lies in an open honesty between all parties and the specific acceptance of God's guidance, and send you assurance of their support in your unparalleled opportunity to mediate justice to humanity in historic reconciliation."

* * *

Having Difficulties with His Church

Alfred Noyes, British author and a devout Roman Catholic, is having difficulties with his Church. Two years ago he wrote a book upon Voltaire. A new edition was about to be issued in England, also a French translation and a large American edition. But they have all been held up by the publisher who has received word from the "Holy Office" in Rome that the book "is worthy of condemnation." The condemnation, the statement continues, may be avoided if the book is withdrawn and an apology issued by Mr. Noyes. Mean-



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while the author is at a loss to know what to do, but he has stated to the press that he cannot understand why the "Holy Office" should bring so serious a loss upon him, and why the Church should send their communication to his publisher rather than dealing with him directly.

* * *

George Lansbury Refuses to Quit

For the past couple of years George Lansbury, British Churchman who for many years was the head of the Labor Party, has been calling on government heads throughout Europe urging a conference to deal with the economic needs of all the nations, the underlying cause of threatening war. He has not gotten very far with the idea, but he nevertheless refuses to quit, and has again started on one of his European journeys.

* * *

Race Relations in Hartford Parish

Deborah L. Vaill is the director of religious education at Trinity Church, Hartford, Connecticut, where the Rev. Raymond Cunningham is rector. Here is a story she tells about what has been done in that large parish to develop better race relations. From here on it is Miss Vaill writing: Four years ago one of our high school classes in the church school made its first contact with a group of under-privileged Negroes in our city. Interest was aroused by the reading of an account of a lynching. The class immediately became concerned about problems of Negroes in our community and that interest spread to the Young People's Fellowship. When a trip was made to Camp Bennett, a camp for Negro boys and girls, the young people were enthusiastic in their desire to help. Over a period of two years they raised about \$75 and gave it to the camp. During this time, too, friendly contact was maintained by means of joint parties and picnics.

The following year Mr. J., the Negro secretary, called to say that his young people would like, as a sort of "thank you," to put on an informal entertainment for our group. This offer was eagerly accepted and arrangements were made. Their group was to furnish the entertainment; ours was to provide refreshments. The party was a great success. Our young people were sincerely impressed with the talent and ability of these Colored youngsters.

From this entertainment and other contacts came the idea that it might be fun, instead of putting on a performance for the Negroes, to work on some kind of a program with them. The idea was broached cautiously here and there until, after a month or so, it became an accepted and desirable plan. Some were asking why we didn't hurry up and start! A committee was appointed to meet with a similar one from the Negro group. After some discussion it was decided that we should together put on a variety show; it was to be written, directed and produced by the young people themselves, both Negro and white. For the next month the committee met once a week to work out a general outline for the show and to write script for the various numbers. Then rehearsals, about two a week, began. During these rehearsals there was pretty intensive intermingling, for each scene contained both white and Colored people. There was a chorus, too, of five Negro couples and five white. Any feelings of self-consciousness were broken down and almost from the first, relationships were friendly and natural.

The show itself, given in the auditorium of a nearby public school, went off fairly smoothly and successfully. A critic from a local paper described it as follows: "It was a typical kid show, full of high jinks and nonsense, fun, noise and general do-and-dare." Then he added, "But the feature of the evening was not any star upon the program nor any hit number among the acts. It was that forty young people, half were white and the others were Negroes, and it was the first time in these parts, according to the knowledge of those in charge, that whites and Negroes had got together on any fifty-fifty, mutually cooperative basis like this."

Afterwards there were expressions of mutual regret that the show was over and the feeling of "Let's not allow this friendship to die." On one evening, shortly before the show was

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given, Gertrude, a colored girl, came rushing up to the white adviser and exclaimed, "Gee, I love this place! Can't we explore? I haven't seen everything yet." So then and there we had a personally conducted tour of the church. The beauty of the dimly lighted, 13th century English Gothic church deeply impressed this group. Apparently few had ever been in such a church before. Back in the parish house a few lingered to talk things over. We discovered that we were not only an interracial group but an interdenominational one composed of Baptists, Congregationalists, Methodists, Roman Catholics and Episcopalians. It was thought that a joint service of worship planned by the group and held some night in the church might have great meaning and value for us all. One of the Roman Catholics was particularly enthusiastic about this. So again a committee was gathered together and a service planned. A colored clergyman was invited to assist our rector; a colored boy led the responsive reading of the Psalms; a white boy read the lesson. The Negroes sang a group of spirituals. Probably none of us will ever forget the simple beauty and reality of that service. In the heart of everyone, there was a deep feeling of satisfaction that this group of young people had successfully embarked on new social relationships bearing quietly but surely enriching fruit.

During this last year there was more or less talk of another interracial show, but early in March the executive committee of our Y.P.F. began to discuss the possibilities of writing and giving a pageant on the life of Christ. Both enterprises were considered for a while then the idea of the interracial show was dropped in favor of the pageant. The committee felt, however, that the group would like to continue its contacts with the Negroes, so it was decided to ask them to supply the music for the pageant.

When the Negroes were invited to do this, they asked at once if they could also take part in the pageant. Now despite our previous three years of interracial contacts, there was still the feeling among some that, although a joint musical show was all right, participation in a "religious" enterprise such as a pageant showing the life of Christ was not quite proper. Rumors of all kinds of objections were drifting about. The white adviser finally asked the pageant committee to collect all of

these objections, bring them to a meeting and discuss them thoroughly.

The committee seemed to be afraid chiefly of "what they would say." No one seemed able to state just who "they" might be, nevertheless, "they" might think it queer to see Negroes and white people mixed up in a religious pageant in the church; "they" might feel that it was wrong to have Negroes taking such parts; "they" might not come; "they" might criticize the Y.P.F., the director of religious education and the rector, himself, for permitting such a thing. We discussed first how it would look to have Colored people take part and concluded that while the disciples were not Negroes, neither were they Anglo-Saxons; in fact, they were dark skinned people. By the time we had our cast made up for their parts, differences in coloring would not be conspicuous. As for propriety, we felt that it was essentially a Christian thing to do. Furthermore, we were sure that refusal to have Negroes in the pageant might undo all the friendship and good will that had been built up during the last few years. We were reluctant to destroy such a friendship, particularly while trying to show, in the chancel of our church, scenes from the life of Christ. So, criticism or no, it was decided unanimously to go ahead.

After about a month of rehearsals the pageant was given. Five disciples and about half of the rest of the cast were colored. The service was beau-

tifully and reverently done. A large congregation, including some Negroes, were deeply impressed both with the pageant itself and with the fact that Negroes were taking part.

We feel that once more "they" have been faced and vanquished! More important is the interest that is being aroused in the community among groups, such as the Y.W.C.A., that are faced with problems of interracial contacts. Now when "they" say, "it can't be done," they reply it can be, "But we have done it." We do not mean that we have finished, nor done much more than scratch the surface. During this summer a small group met for the purpose of free and friendly discussion. We read together poetry, novels and other books that gave us deeper insight into the background and lives of Negroes.

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What will come next we do not know, but the way keeps opening before us.

* * *

Discuss Christianity and Mental Hygiene

A conference on Christianity and mental hygiene was held August 24-30 at Greenwich, Conn., under the auspices of the Federal Council of Churches and the Council for the Clinical Training of Theological Students. The leaders were Dr. Harry Bone, psychologist, the Rev. Otis S. Rice of the General Seminary faculty. Both dealt with the development of human personality and the contribution which religion can make to the solving of maladjustments and conflicts. Arthur C. McGiffert of the Chicago Theological Seminary, discussed the fundamental ways in which Christianity contributes to meeting personal problems, while a number of prominent physicians dealt with the relationship of the pastor and the doctor in dealing with people's illnesses and maladjustments.

* * *

Stanley Jones Returns to America

Ministers of the New York metropolitan area are to meet on September 26th at the Marble Collegiate Church to hear E. Stanley Jones who is to arrive this month from India.

* * *

New Secretary for Religious Education

Presiding Bishop Tucker has appointed Charlotte C. Tompkins of Utica, N. Y., as field secretary of the Council's department of religious education. For the past dozen years she has been the religious education secretary of the diocese of Central New York. She began her new work on September first.

* * *

Christian Medical Council for Overseas Work

The Christian Medical Council for Overseas Work was established in New York on June 3, 1938, by twelve missionary societies of North America which have long sought a way by which their medical work might become better correlated at home and more effectively integrated with the needs of the environment abroad. They have already created an office for supervision of the health of their workers abroad.

It is the stated purpose of the Christian Medical Council, "to discover what, under changing conditions, should be the unique contribution of Christianity through medicine; and, as an advisory body, to aid the societies in making that contribution effective."

The Council is made up of twelve representatives elected by the societies themselves, together with a

number of coopted members representing the medical profession of North America. It will be closely articulated with the Foreign Missions Conference of North America.

Since the Christian Medical Council serves the missionary societies of both Canada and the United States, and since it is concerned with all the countries overseas where these societies do medical work, its first task

will be to aid in keeping up the standards, professional and spiritual, of the medical and nursing appointees of the various mission boards. This will mean the issuing of bulletins of information to go to every medical missionary throughout the world, as well as the development of a network of hospitals and medical schools in North America in which furloughed medical workers may renew

Services in Leading Churches

The Cathedral of St. John the Divine

Amsterdam Avenue and 112th St.
New York City

Sundays: 8 and 9, Holy Communion. 10, Morning Prayer. 11, Holy Communion and Sermon. 4, Evening Prayer and Sermon.

Weekdays: 7:30, Holy Communion (on Saints' Days, 7:30 and 10.) 9, Morning Prayer. 5, Evening Prayer. Saturdays: Organ Recital at 4:30.

Chapel of the Intercession

Broadway at 155th
New York City

Rev. S. Taggart Steele, Vicar

Sundays: Holy Communion: 8 and 9:30. Service and Sermon: 11; Evening Prayer and Sermon, 8 P.M.

Weekdays: Holy Communion daily: 7 and 10, Morning Prayer, daily, 9:40. Class in Religion Fridays at 8 P.M.

Grace Church, New York

Rev. W. Russell Bowie, D.D.

Broadway at 10th St.

Sundays: 8 and 11 A. M. and 8 P. M. Daily: 12:30 except Mondays and Saturdays.

Holy Communion, 11:45 A. M. on Thursdays and Holy Days.

The Heavenly Rest, New York

Fifth Avenue at 90th Street
Rev. Henry Darlington, D.D.

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

Thursdays and Holy Days: Holy Communion, 11 a.m.

The Incarnation

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

Sundays: 8, 10 and 11 A.M.
Holy Days: Holy Communion 10 A.M.

St. Bartholomew's Church

Park Avenue and 51st Street

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

8 A.M.—Holy Communion.
9:30 and 11 A.M.—Church School.
11 A.M.—Morning Service and Sermon.
Holy Communion, Thursdays and Saints' Days, 10:30 A.M.

St. JAMES CHURCH, NEW YORK

Madison Avenue and 71st Street
The Rev. H. W. B. Donegan, Rector

8 A.M.—Holy Communion.
11 A.M.—Morning Service and Sermon.
Holy Communion, Thursdays and Saint's Days 12 o'clock.

St. Thomas Church

Fifth Avenue and 53rd Street
New York

Rev. Roelif H. Brooks, S.T.D., Rector
Sunday Services: 8 A.M., 11 A.M., and 4 P.M.
Daily Services: 8:30 A.M., Holy Communion.
Noonday Service: 12:05 to 12:35.
Thursday: 11 A.M., Holy Communion.

Christ Church Parish

Detroit and Grosse Pointe
Rev. Francis B. Creamer, Rector
Rev. J. Francis Sant, Vicar

Parish Church: E. Jefferson Ave. at Rivard

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

Cathedral of the Incarnation

Garden City, N. Y.

Arthur B. Kinsolving, 2nd, Dean

Rev. Frederic F. Bush, Dean's Assistant
Sunday Services: 7:30 A.M. Holy Communion. 9:30 A.M. Junior Congregation. 9:30 A.M. Church School. 11:30 A.M. Church School. 11:00 A.M. Morning Prayer and Sermon. 4:30 P.M. Evensong and Address.
Daily services in the Chapel.

Trinity Church, New York

Broadway and Wall St.

Sundays: 8, 9, 11 and 3:30.
Daily: 8, 12 and 3.

St. Paul's Cathedral

Buffalo, New York

Very Rev. Austin Pardue, Dean

Sundays: 8, 9:30, 11 A.M. and 5 P.M.
Weekdays: 8, 12:05.
Thursday (Quiet Hour at 11) and Holy Days: 10:30 A.M.

Christ Church Cathedral

Main and Church Sts., Hartford, Conn.

The Very Rev. Walter H. Gray, Dean

Sunday Services, 8:00, 9:30, 10:05, 11:00 a.m.; 4:30 p.m.
Weekdays: 8:00 a.m. Holy Communion (7:00 on Wednesdays). 11:00 a.m. Holy Communion on Wednesdays and Holy Days. 12:30 p.m. Noonday Service.

St. Michael and All Angels

Baltimore, Maryland

St. Paul and 20th Streets
The Rev. Don Frank Fenn, D.D., Rector
The Rev. Harvey P. Knudsen, Curate

Summer Schedule

Sundays: 7:30 and 11:00 A.M.
Weekdays: Holy Communion—Mon., Wed., and Sat. 10:00 A.M.; Tues., Thurs., and Fri., 7:00 A.M.; Holy Days 7:00 and 10:00.

Trinity Church

Main and Holman, Houston, Texas
The Reverend Thomas N. Carruthers, Rector

7:30 A.M.—Holy Communion.
9:30 A.M.—Church School.
11:00 A.M.—Morning Service and Sermon.
6:00 P.M.—Young People's Organizations.
10:30 A.M.—Holy Communion on Wednesdays and Holy Days.

Gethsemane, Minneapolis

4th Ave. South at 9th St.

The Reverend John S. Higgins, Rector

Sundays: 8:00 and 11:00 A.M.
Wednesdays and Holy Days: 10:30 A.M.
Thursdays: 7:30 A.M.

their professional strength. A second task will be the study of environments in many countries with a view to suggesting to the societies ways in which their medical work may become better related to the churches, to government health programs, and to developing systems of national medical practice.

* * *

Director of Boys' Work to Enter the Ministry

Allan L. Ramsay, for the past three years the director of boys' work in the diocese of Michigan, has resigned in order to enter the Seabury-Western Seminary to study for the ministry. A dinner in his honor was held on September 7th at St. John's, Detroit.

* * *

Chicago Bishop Continues to Improve

Bishop Stewart of Chicago took his first walk the other day since he was stricken with a heart attack on June 6th. He is at his home in Evanston.

BOOK EDITOR REVIEWS A NUMBER OF TIMELY BOOKS

(Continued from page 8)

books. These are manuals, filled with questions, pictures, unfinished sentences and maps are aimed to intrigue the pupil and thus, almost without his realizing it, gain his interest. Most of the work books have been used in mimeograph form before they are published so that they grow not out of theory alone, but out of practice. An especially fine work book is *Opening the Old Testament* which has been written to aid in teaching the contents of the older book of the Bible by Margaret D. Edwards. (Scribners \$1). It is a grand work book, probably too long for the average Church School session, but one which can easily be adapted to shorter time periods.

Those who are perhaps even now in the throes of decision relative to curriculum for the Church School ought to be sure to look over the many revisions in the Christian Nurture Series. (Morehouse). A very good revision has been made of Primary Course 2, (\$.50) *Obedience to God* and the 1938 revision of *Our Bible*, (\$1) one of the senior high manuals, makes that a particularly useful book in a field in which it is difficult to find a book of moderate length and of moderation in detail that can be given to the average teacher for use in giving a comprehensive survey of the Bible as a whole.

Rectors and others who are concerned over the decline of religious emphasis in the home and wish suggestions as to the best ways of combatting it, will appreciate an extreme-

ly comprehensive study of the subject recently made by Dr. Regina Wescott Wieman and published by Harpers under the title, *The Modern Family and the Church*. \$3. As the volume contains one of the most complete treatments of the subject ever published, it is not possible to give "a review" here. Dr. Wieman finds that the church and the family are irrevocably interdependent. Most churches are composed of families and the church is the one organization that considers its members in families into which they enter at birth and from which they depart at death. At the same time the family needs the church for "only through religion can the community of the family reach its highest and most comprehensive best."

Dr. Wieman deals with her subject under four headings: "The family in

the life of today; The church and its relation to the family; The church at work with the family; and Facing into the future." The text book style of the work does not give a volume that many people will care to read in its entirety; but Dr. Wieman has happily provided an excellent index and a most complete bibliography, topically divided according to subject matter, as "recreation, working with parents, the church dealing with marriage," etc., which make the book particularly useful as a reference work. One of the chapters of special interest to the clergy, R. E. directors and other parish workers is the twelfth which deals with "counseling in family difficulties" in which the author shares some of her own experience as a psychologist in dealing with typical cases of family maladjustment.



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