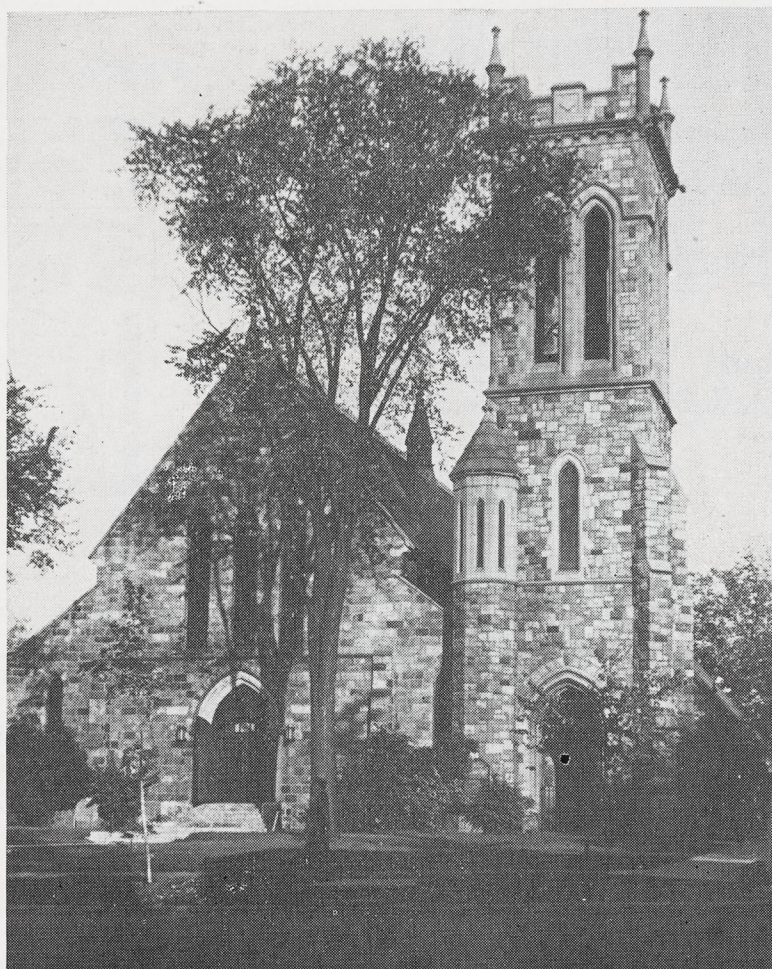


December 29, 1938
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THE WITNESS



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CLERGY NOTES

CADIGAN, CHARLES H., rector of Grace Church, Amherst, Mass., has accepted the rectorship of Christ Church, Cranbrook, Bloomfield Hills, Michigan, effective April 20.

GOMPH, CHARLES L., celebrated the 25th anniversary of his rectorship at Grace Church, Newark, N. J., on December 4th.

LEAVELL, CHARLES G., in charge of churches in Westmoreland County, diocese of Southwestern Virginia, has accepted a call to the associated missions in Russell, Dickenson and Wise Counties, with residence at Norton, Virginia.

McGREW, IRVING A., chaplain of Hobart College, has accepted the rectorship of St. Michael's, Birdsboro, Pa., diocese of Bethlehem.

MOUNSEY, ERNEST B., has resigned as rector of Christ Church, Waterloo, Iowa, effective December 31st, to accept the rectorship of St. Luke's, Saranac Lake, N. Y.

NICHOLS, F. A., formerly rector of St. Mark's, Teaneck, New Jersey, has accepted appointment to take charge of missions in Warren County, New Jersey, with residence at Belvidere.

NIXON, EUGENE, former Methodist minister who has been in charge of St. Mark's, Green Island, N. Y., was ordained priest on December 15th by Bishop Oldham in the Cathedral of All Saints, Albany.

ROGERS, HENRY ALFRED, formerly rector of St. Augustine's, Salcoats, Saskatchewan, Canada, is now the rector of St. Alban's, McCook, Nebraska.

SANT, J. FRANCIS, has resigned as vicar of Christ Church parish, Detroit, to accept the rectorship of the Church of St. Michael and St. George, St. Louis, effective February 1.

SEDEGWICK, CHARLES S., formerly in charge of St. Augustine's, Youngstown, Ohio, has entered the Franciscan monastery, and is now known as Novice Paul.

STANLEY, CLIFFORD, formerly on the faculty of the Virginia Seminary, has accepted the rectorship of Christ Church, Cape Girardeau, Mo.

TURNER, JOHN C., of Gadsden, Alabama, has accepted the rectorship of the Advent, Birmingham, Alabama.

WEBBE, GALE D., was instituted as rector of St. Andrew's, Newark, New Jersey, on November 30th by Bishop Washburn.

WILLIAMS, BENEDICT, canon of Trinity Cathedral, Cleveland, Ohio, has accepted the rectorship of Trinity, Toledo, Ohio.

A Laxative for Children

SYRUP OF BLACK-DRAUGHT is a purely vegetable laxative that is acceptable to children because it is pleasant-tasting. Many mothers have found that when their children are bilious, or have sour stomach, colic due to gas, sick headache, coated tongue,



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THE NEED OF DOGMA

By

BISHOP JOHNSON

DOROTHY SAYERS in her refreshing little brochure on *The Greatest Drama Ever Staged* starts out by saying "We are constantly assured that the churches are empty because preachers insist too much upon doctrine—dull dogma as people call it. The fact is the precise opposite. It is the neglect of dogma that makes for dullness. The Christian faith is the most exciting drama that ever staggered the imagination of man—and the dogma is the drama."

If it be true that one religion is as good as another, then all roads that lead to God are no better than the worst one and anything that calls itself the Christian religion is to be respected for its claims and not for its merits.

The truth of the matter is that what many call tolerance is really indifference, and that when men care about something, as for example stocks and bonds, they would never say that one is as good as another. If we are vitally interested in something in which we invest much we are particular as to its values.

A religion without dogma is a spineless faith and substitutes rhetorical generalizations for basic facts.

The Master, referring to prophets, said that they would be known by their fruits and cautioned us to take heed whom we hear. If I am discussing truth with a mathematician it would be absurd to say that two plus two may equal three or four or five lest if I insist upon accuracy I be accused of intolerance.

The truth of the matter is that much that is called Christian today is misnamed because it has not proceeded from Christ, but from the brain of some reformer. When the Christian religion began it had certain essential features which were in evidence when the first missionary, St. Philip, went down to Samaria to preach Christ unto

them. As the oak tree emerges from the acorn so the Christian Church has grown out of the apostolic faith, and nothing necessary to salvation should be added to it and nothing of subsequent origin should be substituted for it.

When I am told that it is necessary for my salvation that I accept the supremacy of the Pope, there is nothing in the Acts of the Apostles to indicate that St. Peter was the ultimate authority, and nothing in history to indicate that whatever authority he may have possessed was exercised as a Roman Pontiff. On the contrary, St. Paul asserts that St. Peter was entrusted with the conversion of the Hebrews while he himself was sent to the Gentiles, and if we are to believe the Scriptures St. Paul withstood St. Peter to the face because he attempted to found a Hebrew Catholic Church for which he was to be blamed.

On the other hand, when reformers assert that their confessions of faith are essential to salvation, again there is nothing in the Acts to justify the claim. That is the Christian Church which Christ and the Apostles founded and which preserves the apostolic faith, the canonical Scriptures, the holy Sacraments and an authorized ministry as something entrusted to it. In a very real sense that is the basic foundation of the religion that bears the name of its Founder. Within these limitations the Church has always permitted the greatest liberty of faith and order.

One may agree with St. Paul when he says to the Galatians—"I certify that the Gospel which was preached of me is not after man, for I neither received it of men, neither was I taught it, but by the revelation of Jesus Christ." And in addressing the Hebrew-Catholics of Galatia, "I marvel that ye are so soon removed from him that called you unto the grace of Christ unto another gospel." In short, there was a gospel which was Christian.

This gospel had certain essential features which when altered became another gospel. If we are really vitally interested in our religion, we will ask ourselves what are the essential elements without which a religion ceases to be the gospel of Christ however excellent it may be.

One does not wish to prohibit men from having any gospel which they desire and such a gospel may have excellent features—but if it has to be added to or subtracted from the original deposit of faith it is another gospel.

If we have erred in stating what are the essential features then I am ready to be convinced, but of one thing I am sure and that is that St. Paul's gospel wasn't fog, but that it had a backbone under its flesh and blood.

Honor Roll of 1938

AS IS OUR CUSTOM THE WITNESS herewith presents its Honor Roll for 1938:

WALTER RUSSELL BOWIE, for his courage in inviting the wrath of the American Legion by denouncing their political activities.

BISHOP BENJAMIN BREWSTER of Maine for taking a firm stand against games of chance at parish fairs and bazaars.

CHARLES BURLINGHAM, distinguished layman of New York, for the many years of leadership he has given in civic affairs.

DEACONESS JULIA CLARK, missionary to China, for her illustrated article on the China Eighth Route Army which appeared in THE WITNESS, the first report of this unique army to reach America.

RAYMOND CUNNINGHAM, rector of Trinity Church, Hartford, and the staff of that parish for their practical efforts on behalf of better race relations.

DON FRANK FENN, rector of St. Michael and All Angels', Baltimore, for his stimulating and practical book, *Parish Administration*.

WILLIAM KERNAN, rector at Bayonne, N. J., for his work on behalf of civil liberties in Jersey City and for his exposure of Father Charles Coughlin.

MARTIN NIEMOLLER, Christian leader of Germany, while not an Episcopalian, belongs to us all and is honored for his courage in opposing the gangsterism of Hitler.

BISHOP ROBERT L. PADDOCK and GUY

EMERY SHIPLER for their splendid work on behalf of Loyalist Spain.

BISHOP EDWARD L. PARSONS, BISHOP FRANK E. WILSON and the others of our commission for bringing Church unity so much nearer.

WILLIAM RUSSELL, rector of Christ Church, West Englewood, New Jersey, who has made this parish one of the liveliest ones of the Church.

FRANCIS SAYRE, Assistant secretary of state, for his accomplishments in behalf of international peace.

BISHOP BENJAMIN WASHBURN and BISHOP THEODORE LUDLOW of the diocese of Newark for courageously speaking out against the rule of Frank Hague in Jersey City.

BISHOP GEORGE CRAIG STEWART and BISHOP JAMES DEWOLF PERRY who as delegates to the conference at Utrecht helped create the World Council of Churches.

BISHOP CLINTON S. QUIN for his fine accomplishments in unifying the young people's work of the Church.

ARCHIBALD W. SIDDERSON of the diocese of Olympia for his efforts on behalf of the clergy who are unemployed.

GRANVILLE M. WILLIAMS of the Cowley Fathers who greatly aided the proposed unity with the Presbyterian Church by his recent address before clergymen of the two churches.

Prayer Book Inter-Leaves

CHRISTIANITY OR POLYTHEISM?

THE first words of the creed adopted at the Council of Nicea—"We believe in one God"—reflect the passion for unity which characterized the primitive Church. As against polytheism and a world given over to "gods many and lords many" Christians held to one God the Father of all and one Lord Jesus Christ. This divine unity was embodied in the one Catholic Church. "Sanctifier and sanctified are of one" says the Epistle to the Hebrews. And the unity of the Church found expression in the sacrament of the Lord's Supper where the many members were "one body, being partakers of the one loaf" (I Cor. x. 17).

We go wrong if we think of the first Christians as united only in a natural fellowship. Their unity was rooted in the supernatural. They were one because God is one. The Lord's Supper was a common meal but it was much more. The table

companions were participants in their Lord's death and resurrection. And the fellowship was not limited to the local congregation of Corinth or Ephesus or Rome. It was the mystical fellowship of the whole Church, including the martyrs (Rev. vi. 9) and other of the faithful departed, and innumerable hosts of angels. In the corporate worship of such a Church the individual communicant shared, but his subjective religious experiences did not greatly matter.

The congregation united around the altar. Hence each church had only one altar—which is the rule still to-day in the unchanging East. There was one Eucharist on the first day of the week and one "president," the Bishop, with whom the presbyters "concelebrated." All the baptized and their children were present, but if any were prevented, the deacon carried to them a portion of the food from the altar and thus included them within the fellowship. When numbers increased these simple arrangements became impractical, but at Rome for centuries the Pope kept the idea of unity alive by sending to each parish within the city a portion of his communion, the "leaven," so that they "might not think themselves separated," as Innocent I. once said. And for long there were community masses at Rome in the larger "station churches"—they are still mentioned in the Roman missal.

This Christian unity laid the foundation for the civilization of medieval Europe. The Papacy was its center. But in time the popes fell into the demoralization which always accompanies the possession of too great power. Excommunications, crusades, and inquisitions sapped their moral authority, and in the end broke the Church into warring fragments. Unity of worship persisted till the Reformation, but more in appearance than in reality. The introduction of low mass led to the multiplication of altars—Alcuin (800 A.D.) speaks of thirty in York Minster, and of masses—a pope who was Alcuin's contemporary said nine in a single day. Masses were celebrated without communicants, were purchased, were employed to ward off thunderstorms, to cure sick cows, to pay off grudges. The Latin of the service was unintelligible to the laymen so that at the end of the Middle Ages their interest centered in individualistic devotions outside the mass. Even the first English Prayer Book directs the laity to "occupy themselves with devout prayer or godly silence and meditation" during divine service. And Cranmer boasts that now "Godly people assembled together may receive the sacrament *every man for himself*."

Today we are in the midst of "gods many and lords many" again—commercialism and humanism in America, fascism, communism, nationalism, and totalitarianism in Europe. This is our new polytheism. Can we find our way back to the one God and Father of Jew and German, black and white, slum-dweller and plutocrat, and to the one Lord Jesus Christ? Can we recreate the one Catholic Church? Can we rediscover the Sacrament of Unity? These questions may well move us to serious consideration and good resolutions on Sunday, January 1st, in the year of the Lord, 1939.

This column, which appears every other week, is written by Dean William P. Ladd of the Berkeley Divinity School, New Haven, Connecticut, to whom questions and communications having to do with his column should be sent.

The Automatic Christian

WALTER CLARK'S folks were churchgoing people and, in his early boyhood, Walter went to Church and Church School as a matter of course. During his High School and Commercial College day he kept up his attendance and everybody spoke of him as a fine young man. Walter really enjoyed going to Church for, Branchville, being a small town, all its social activities centered in its churches.

St. Peter's was the leading church in town and Walter was getting to be a leader in St. Peter's. Pretty Marion Day, who sang in the Choir, was another reason why Walter liked to go to Church. When Walter was fairly settled down in his new position at the Bank, he married Marion and Branchville looked on it as a good match and predicted that Walter would be a figure in the community in a few years. Things did go very well with Walter for a couple of years and then the first real grief of his life came to him. His beautiful young wife died in childbirth and he found, to his sorrow, that the poetic imagery which he had always thought was religion was no help at all. Trouble had come to him and he "couldn't take it." He quit Church, began to drink and gamble, lost his position at the Bank and went all to pieces. Mean people said, "Religion . . . huh. See what it did for Walter Clark." The fact is, Walter never had any real religion. He was just another one of those Automatic Christians who are wound up when they are young and run until they bump into something.

THE CHURCHMOUSE.



THE WORK AT ANN ARBOR

By HENRY LEWIS

Rector of St. Andrew's Church, Ann Arbor

THE work of St. Andrew's, Ann Arbor, falls into three main divisions. There is, first, the routine work of any large parish with its many guilds and organizations. Founded before the University was established in Ann Arbor, and before the admission of the State to the Union, St. Andrew's received its charter from the Northwest Territory and stands as a venerable figure in the midst of its surroundings. The parish has literally grown with the community and has come to be an integral part of the life of the city. In the recent years of depression, the church in Ann Arbor has come to be noted for its social service work in cooperation with the various welfare agencies, both public and private, in the community, and is regarded by many as an example of practical Christianity in this field. In this sense, St. Andrew's endeavors to minister to all sorts and conditions of men, and it has done much to harmonize the feeling between "town" and "gown" which always exists in any college community. For example, the vestry of St. Andrew's must always be composed of an equal number of men from the University and from the town.

Second, there is the work of the parish among Episcopal students. Every church has a missionary enterprise in its "backyard," and for our church in Ann Arbor, the students at the Univer-

sity provide the live material for such a missionary undertaking. St. Andrew's has always endeavored to exercise its responsibility to students and to bring to them, through worship, through fellowship, through teaching, and above all through their active participation in the life of the church, Christ's way of life. The students' religious life, of course, centers in the worship of the church. It is interesting to note that far more students attend the services of the church than take part in church activities. This is particularly true at the early service of the Holy Communion held every Sunday, where at least two-thirds of those present are students. The beautifying of the church, especially the chancel, is bound to make this emphasis on worship stronger than ever.

The student activities of St. Andrew's center in Harris Hall, a home-like and well equipped building. The "Hall" contains attractive meeting rooms, a library of books on religion, and a small Chapel for private devotions. There is a Student Guild, the program of which is built around talks, discussions, and other group activities which aim at discovering just how Christian philosophy can be made a guide in solving the problems of everyday living. Furthermore, St. Andrew's, in its student work, endeavors to have as many students as possible take a definite part

in the active life of the church. Thus, students serve as Church School teachers, as acolytes, as members of the Altar Guild, and as lay readers in a nearby mission. There is also a large amount of personal counselling among students, both by the clergy and by the members of the staff.

The third division of the work of St. Andrew's parish is the ministrations of its clergy in the University Hospital. Ann Arbor contains one of the largest of general hospitals, a state institution which has no regular Protestant chaplain attached to its staff. The clergy of St. Andrew's therefore have endeavored to perform this task of ministering to the patients, and they not only visit the patients who belong to the Episcopal Church, but also they visit in the hospitals many who have no church connection, or those whom the doctors may ask them to see. The very presence of such a large institution as the University Hospital has always been a challenge to the clergy and members of St. Andrew's to cooperate with it in dealing with the infirmities of mankind.

Three summers ago, the Council for the Clinical Training of Theological Students established one of its clinics in the University Hospital in order to give to men of different denominations a more adequate insight into human problems. This clinic, held each summer since, for a period of ten weeks, is closely connected with St. Andrew's and its rector.

Such, in brief, is some of the work of our Church in Ann Arbor, as it endeavors through its parish life, its student life, and its hospital work to bring the message of the Master to those within its reach.

Let's Know

By
BISHOP WILSON
PRESBYTERIANS

SUGGESTIONS looking toward a closer relationship with the Presbyterians make it desirable that we of the Episcopal Church should know a little more of who and what the Presbyterians are. We propose to say something about it in three articles in this column.

In the middle of the 16th century John Calvin was teaching his reformed doctrine in Geneva, Switzerland. Some English people, especially in the uncomfortable reign of Queen Mary, went to Geneva to study. They returned to England in the more friendly atmosphere of Elizabeth and stimulated a movement within the Church of England on Calvinistic lines. They were not satisfied with the English reformation, pressing for a complete breach with the historic Church of England

and the erection of an entirely new Church. This led to a prolonged controversy for the next hundred years.

Those involved in the new movement were known as Puritans. They asked not only for changes in doctrine and worship but also for the substitution of Presbyterian Church government instead of government by the Bishops. There was no question at that time of splitting into separate churches. It was a question as to which element should dominate the Church of England.

When the Puritans failed to gain their points, they quietly organized a Presbyterian system within the Church designed to undermine episcopacy and eventually abolish it. The country was divided into districts and in each one a *classis* was set up which was a board of Puritan clergy. Parish activities and forms of worship were to be regulated by these *classes*. Candidates for ordination were approved by this body and were then allowed to be ordained by the Bishops. Financial committees were created to handle Church funds without regard for the Church Wardens. Once a year representatives of the *classes* met in London in a general assembly to guide the general work.

As the situation became acute, Queen Elizabeth bore down on the Puritans with repressive measures. Most of them conformed and the subversive practices quieted down. Some, however, declared themselves Separatists and left the country for Holland where they developed a Congregational system. It was these Holland Puritans who comprised the Mayflower Pilgrims to New England. Presbyterian Puritans also came to Massachusetts where they were gradually merged into the Congregational system.

On the death of Queen Elizabeth in 1603 the controversy flared again and grew to a climax in the reign of Charles I. In 1640 the Long Parliament assumed the government of the country. Puritans controlled the government and a civil war resulted. A deal was made with the Scotch Presbyterians to join in war against King Charles. By the terms of the agreement a full Presbyterian system was established in England, Bishops were dispossessed, and the Prayer Book forbidden. Charles was executed and the Puritans were in control. But their chief military leader, Oliver Cromwell, sided with the Independent or Separatist side of Puritanism and when he became Protector he set aside the newly acquired Presbyterianism in favor of Independency or Congregationalism. In 1660 Charles II was restored to the throne and the Church of England came back in full form. Again the Puritans protested but to no effect. Then they withdrew and organized Presbyterian Churches of their own.

ANN ARBOR CHURCH IS RE-DEDICATED BY BISHOP PAGE

By FRED LEECH
Assistant Minister of the Parish

Bishop Page of Michigan visited St. Andrew's, Ann Arbor, Michigan, on December 11th for a service of re-dedication of the newly decorated church. A carefully planned program of alterations was started two years ago when the thirty year old Austin organ was completely rebuilt, enlarged and modernized. At that time additions conforming to the original exterior of the church were built at the east end on both sides of the sanctuary to house and conceal the new organ. Graceful lancet windows were cut into the sides of the sanctuary walls. This past summer the church was closed with all services held in the children's chapel. The walls were painted a warm gray, the ceiling a light brown, with narrow brown panels to carry out the scheme of the original wooden panels. The sanctuary wall was painted a colored design, planned by the committee on decorating and the architect, Mr. Lewis W. Simpson of Dearborn, Michigan. Part of the design is made up of the historic shields of St. Andrew and Canterbury, with two other ecclesiastical symbols, a triangle and a chalice, also being a part of the sanctuary design. This work was done by the Rambusch Company of New York.

The east window has been reset in stone, the altar pace and the chancel floor lowered and extended slightly into the nave. The chancel floor is now of reinforced concrete, covered with tile. New stone steps to the chancel and a stone base for the new chancel screen of white oak was installed. The floor space north of the chancel, formerly occupied by the organ, has been raised and tiled and a new font of Italian marble placed there. Eventually a choir screen is to be installed with a screen also in front, carved with baptismal symbols to make this section of the church into a baptistry.

The lower part of the sanctuary walls have been panelled with white oak. Of local historic interest is one of the small carvings showing a mug and a covered wagon. A silver mug, brought from England and thence to Ann Arbor by one of the founders of the parish in 1827 in a covered wagon, was the first communion chalice used in the parish. It is now in the possession of Miss Lucy Chapin, daughter of the original owner.

A striking reredos has been installed, executed by the American



HENRY LEWIS
The Rector of St. Andrews

Seating Company under the direction of Mr. Alois Lang, who is also responsible for all the new woodwork. This reredos is also of white oak, built around a plaque of the Last Supper. The top of the reredos is a carved tracery, which extends above the bottom of the east window, and serves to make the east end of the church a composite whole.

An entirely new lighting system has also been installed, the work of the Ernst Brothers of Ann Arbor. They are unusual both in design and in point of servicability. The lighting requirements of the church were first scientifically measured after which the lights were designed to meet the need. In every corner of the church there is sufficient light for reading, and yet without glare.

A new pulpit, a new lectern base, a new credence table, all especially designed to harmonize with the rest of the church, were also dedicated on December 11th.

Two new windows were dedicated, one the work of James Powell and Company of England and the other by the Len R. Howard Studios of Kent, Connecticut. Much of the success of the enterprise is attributed to Mr. Edwin Koenigter of Ann Arbor who had charge of all the carpenter work. The cement work was also done by a local contractor, Weinberg and Kurtz.

The total cost of the work was approximately \$30,000, with trust funds being used for about half of the cost, the remaining fifteen thousand dollars being raised by the parish.

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by WILLIAM B. SPOFFORD

The Rev. Norman B. Nash, professor of Christian ethics at the Cambridge Seminary, has been elected rector of St. Paul's School, Concord, New Hampshire. The announcement was made on December 19th by the chairman of the board of trustees. Dr. Nash, who is fifty years of age, has been on the faculty of the seminary for nineteen years and has also been active in Church affairs, both diocesan and national. He has been a member of the national executive committee of the Church League for Industrial Democracy since the League was founded in 1919, and until recently was the chairman of the Boston chapter of the organization. During this year he has also served as the president of the Massachusetts Federation of Churches. He is to assume his duties at St. Paul's next September.

* * *

Edward Hardy Is to Marry

The engagement has been announced of Miss Marion Dunlap of Newburgh, N. Y., to the Rev. Edward Roche Hardy Jr. of the General Seminary faculty. The wedding is to take place next September in Columbia, Missouri, the home of the bride's parents.

* * *

What to Expect From Madras Conference

What is hoped will be accomplished at the International Missionary Conference, now in session at Madras, India, is set forth by one of the American delegates, John Mott. He writes:

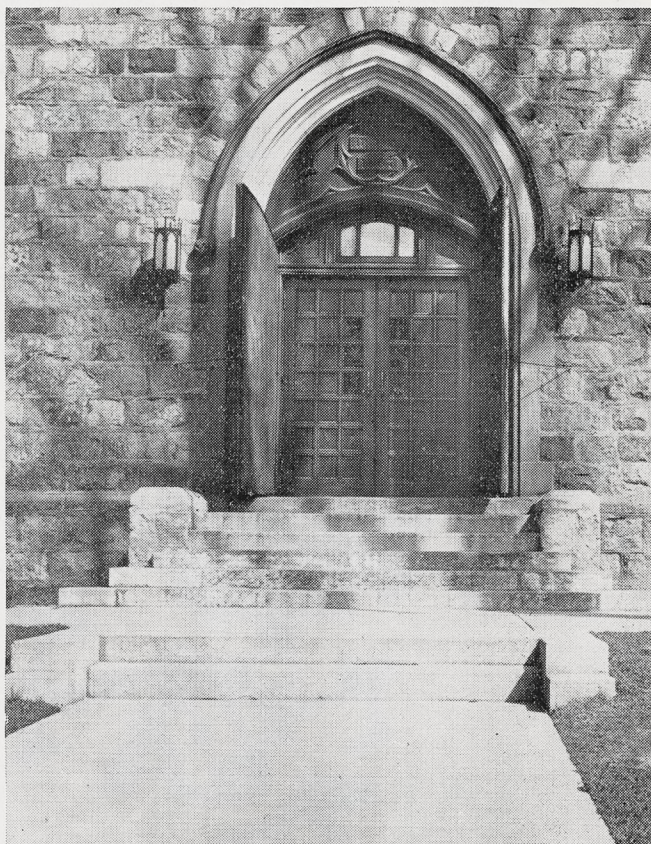
(1) The Madras meeting of the International Missionary Council, coming at the present fateful time, should afford the believing world—and also the unbelieving world—true perspective, by riveting the gaze upon the One who alone is "the Way, the Truth, and the Life"—the Fountain-head of spiritual vitality and the Generating Source of all the most profound and enduring changes in the life and relationships of men.

(2) The Madras meeting, owing to its composition as the first Christian world conference in which the official delegates of the older and the younger churches will meet on a parity as to numbers and status, may do more to bring about a right understanding and to insure right relationships between these two great groups of churches, than any other gathering in history.

(3) The contacts established, the



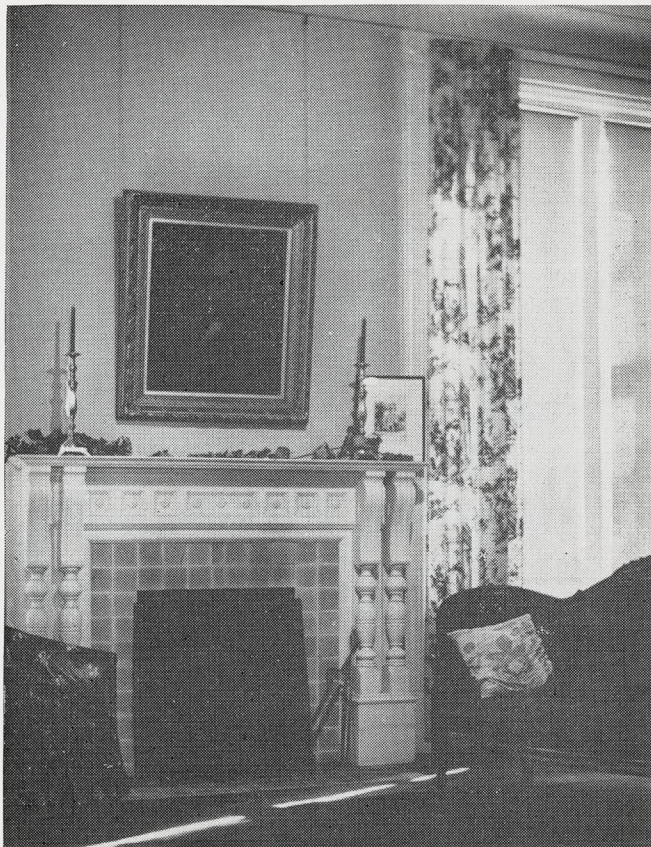
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fellowship experienced and the means of communication opened up should introduce on a far wider scale the process of cross-fertilization among the younger churches themselves.

(4) The momentous decision of the recent ecumenical conferences at Oxford and Edinburgh in favor of establishing a World Council of Churches, has important implications for the leaders of the younger churches who are to assemble at Madras. From every point of view it is desirable that these younger churches should be integrated with this undertaking at the foundation-laying stage.

(5) There is need of a fresh study of the whole subject of the qualifications and preparation of the missionary of tomorrow. The Madras meeting affords ideal circumstances for initiating such a study.

(6) The movement toward closer cooperation and unity, which began at Edinburgh in 1910, has steadily gathered momentum. The time has come to take this matter more seriously. The meeting at Madras is destined to introduce a note of reality by presenting the questions: What are the next steps? What price is involved?

(7) The ecumenical conference at Oxford last July accomplished a wonderful service in clarifying the relation of the Christian Church to the State and also to the family of nations. The meeting at Madras should enter into the high heritage of insight, constructive thought and courageous challenge of our Christian colleagues on that occasion. The tragic events both in the Occident and in the Orient in the months which have since elapsed accentuate greatly the urgency of bringing to bear in the lands of both older and younger churches the unerring principles, the superhuman forces and the heroic and sacrificial action to which Christ in these days is calling those who bear His name.

(8) The Madras meeting happily synchronizes with world-wide manifestations of the spirit of evangelism. Simultaneously in many parts of the world there are extensive and fruitful efforts to confront men with Christ and the claims of His marvelous Gospel. The Madras meeting will afford the opportunity to summon the Christian forces to the larger evangelism.

* * *

Bishop Washburn a Trustee of Pension Fund

Bishop Washburn of Newark was elected a trustee of the Church Pension Fund at the annual meeting. He succeeds Bishop Rogers. Mr. William Fellowes Morgan, president of the Fund, stated that the Fund has

NEXT WEEK

THE FIRST NUMBER of January is to be omitted, as in former years. There is but one reason for this—the editors want a holiday which they can get in no other way. The next number of **THE WITNESS** will therefore be the issue of January 12th. Last week we ran a full page announcement offering to accept gift subscriptions for \$1.50. There may be those you meant to remember at Christmas. Send their names and addresses with a check at \$1.50 for each subscription and we will start the paper at once, sending them a card announcing the gift as coming from you. If you have no friends you would like to have receive the paper regularly, won't you pay for the subscription for a missionary or a shut-in? We have many on our list. We also again call the attention of rectors to the Bundle Plan and the Modified Bundle Plan under which the paper is mailed directly into the homes of your people, our office billing quarterly as a group at three cents a quarter. Help build **THE WITNESS**.

paid out over \$16,000,000 in pensions to aged and infirm clergy of the Episcopal Church and to their widows and minor orphans since the Fund began operations in March 1917. He further stated that, "In many cases these pension payments, going out with unfailing regularity month after month to thousands of beneficiaries, have meant the difference between severe financial distress and a reasonable, self-respecting sense of security." The Fund now has assets of \$33,000,000, compared to \$10,772,000 in 1918 at the end of its first fiscal year.

The Church Pension Fund is administered on a reserve basis similar to that of a life insurance company. The major part of its reserves have heretofore been calculated on a 4 per cent interest basis but the Trustees have now placed all the reserves on a 3½ per cent basis in recognition of the present trend of low yields on high grade investments. Mr. Morgan indicated that this action, which is in line with the conservative management of the Fund, has been contemplated for some time. Although this requires the transfer of about \$1,500,000, from surplus which previously stood at approximately \$4,000,000, it is stated that the present scale of pensions will not be affected.

It was also reported that the Church Life Insurance Corporation now has \$23,600,000 of insurance in

force and has assets of \$4,900,000 against liabilities of \$3,800,000; and that the Church Properties Fire Insurance Corporation, which insures Episcopal property only, has over \$83,900,000 of insurance in force covering more than 3,000 churches and other ecclesiastical institutions of the Church. Both of these corporations are affiliates of The Church Pension Fund.

* * *

Music Festival in Charleston

An unusual musical event took place last week at the Church of the Holy Communion, Charleston, S. C., when the choir presented a program with the sacred composition of Francis W. Snow, Boston composer, used exclusively. Another event at this parish, presided over by the Rev. William W. Lumpkin, was the recent dedication of a chapel as a memorial to the late rector, the Rev. Homer W. Starr, who served the parish for twenty years.

* * *

Murder in the Philippines

James Fugat, volunteer missionary in the Philippines, was murdered on December 14th according to a cable from Bishop Mosher. No details are given. He has been an assistant to the Rev. Leo Gay McAfee at St. Francis Mission, Upi, on the island of Mindanao.

* * *

New Seminary for Negroes

For some time an effort has been under way to move the Bishop Payne Divinity School, now at Petersburg, Va., to Raleigh so that it might be a part of St. Augustine's College. On November 22 the trustees of the School decided to maintain the school at its present location. Therefore at the regular board meeting of the American Church Institute for Negroes, meeting in New York December 12th, it was voted to establish a divinity school "to serve the whole Church in proximity to St. Augustine's College." It is stated that this action is in line with recommendations made earlier in the year by southern bishops. The Rev. Robert W. Patton, director of the Institute, stated that he had received one gift of \$25,000 from a Churchman interested in having the school established in Raleigh.

* * *

Layreaders School in Michigan

There were forty-five men enrolled in the school for layreaders that has been meeting weekly this fall in Detroit under the direction of Archdeacon Hagger. It closed on December 8th with a banquet at which both Bishop Page and Bishop Creighton

spoke. And to prove that the men do not attend the school merely to get in on the party that closes the sessions, the Archdeacon reports that a large number of them took an examination on December 15th, a week after the big event. How many passed he does not report.

* * *

New Parish House for LaGrange

A new parish house is being built for Emmanuel parish, LaGrange, Illinois, where the Rev. Irving Goddard has been rector for twenty years. The first unit, designed to harmonize with the beautiful Gothic Church, is to cost approximately \$45,000.

* * *

Canterbury Club at Wayne University

The Episcopal students at Wayne University, Detroit, have formed a Canterbury Club. There are twenty-five members and they plan to meet twice a month to discuss problems of belief and to promote their interest in the Church. The Rev. Seward H. Bean, rector of St. Andrew's, is the chaplain.

* * *

Death Takes Paul Micou

The Rev. Paul Micou died suddenly while visiting in Philadelphia on December 21. He was rector at Charles Town, West Virginia, and was at one time secretary of college work of the National Council.

* * *

Church Leaders Protest Persecutions

Vigorously protesting against persecutions in Germany, the heads of various churches united on December 24th in warning America that not only Christian ideals but civilization itself were at stake. The statement was signed by the Most Rev. Edward

Mooney, chairman of the Welfare Conference of the Roman Church; the Rev. George Butterick, president of the Federal Council of Churches; Presiding Bishop Tucker of our Church, and representatives of the Southern Baptists and the Presbyterians.

* * *

Conference Alumni Have Meeting

Fifty alumni of the Wellesley Conference were the guests of Kenneth Sowers, General Seminary student, on December 17th for a tea.

* * *

Noted Missionary Is Honored

The Rev. Charles F. Andrews, famous missionary of the Church of England, known to many in the United States for his lectures, his books and his saintly life, served as president of the All-India Philosophic

Congress which met at Allahabad on December 26th. At the request of his intimate friend, Tagore, his address was on Christianity.

* * *

Regional Conference at Omaha

A regional conference of diocesan and parish leaders is to be held in Omaha, Nebraska, January 25-26, to discuss practical aids to parishes and dioceses in promoting the Church's Program. Besides leaders of the province the conference will be attended by Dr. John W. Wood; the Rev. G. Warfield Hobbs and Miss Cynthia Clark of the National Council staff; the Rev. Arthur M. Sherman, representing the Forward Movement and the Rev. George A. Stams who is from Omaha but is to attend as the representative of the Church Institute for Negroes. A

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similar conference is to be held in Sacramento, California, February 1-2 for leaders of the province of the Pacific.

* * *

New Window for St. Paul Parish

A new stained glass window was dedicated this month at the Church of St. John the Evangelist, St. Paul, Minnesota, by the rector, the Rev. Conrad Gesner. It has the Benedicite for its theme and depicts various portions of the canticle.

* * *

Church for the Deaf Has Anniversary

A double anniversary was celebrated last Sunday at All Souls' Church for the Deaf, Philadelphia, when the fiftieth anniversary of the building of the old church and the twenty-fifth anniversary of the present church was observed. Bishop Taitt was on hand to preach and confirm. The gospel was first preached to the deaf in Philadelphia in 1859 when the Rev. Thomas Gallaudet, known as the Apostle to the Deaf, preached the first sermon in the sign language in the city, the service being held at St. Stephen's.

* * *

Church's Part in Keeping America Free

It was 164 years ago that George Washington founded the first troop of Philadelphia's City Calvary. The event was celebrated on December 19th with a service at St. Peter's at which the rector, the Rev. Frederick W. Blatz, preached on "The Church's Part in Keeping America Free".

* * *

The High Collar and the Tight Skirt

People of West Englewood, New Jersey, are looking over their old clothes in the attic in preparation for the "Ball of 1914" which is to be the lead-off event in the 25th anniversary celebration of the founding of Christ Church, where the Rev. William Russell is rector. The church was founded in May, 1914, and the event is to be marked this coming year with a series of events. There

will be a program of religious, social and dramatic affairs, highlighted by the appearances at different services of Bishop Washburn, Bishop Ludlow and other prominent clergymen and laymen. The church started as a small mission. Today there is a guild of 150 women and a Sunday school of over 400 pupils.

* * *

Bishop Taitt at Musical Service

Bishop Taitt of Pennsylvania was the speaker at the "Afternoon of Christmas Carols", sponsored by the Pennsylvania Society of Colonial Dames in Philadelphia on December 22nd.

* * *

Progress of Roman Catholic Missions

According to statistics published from Catholic sources, the Roman Catholic missionary activity is showing considerable progress on all fronts. Whereas in 1927 the number of the faithful coming under the jurisdiction of the Propaganda Fide was over fourteen million, it has risen today to twenty-one million. Missionary activity has met with great success in the "dark parts of the earth", where Catholics, who ten years ago only numbered three million, now reach a figure of nearly seven million. In the Belgian Congo, for example, there were, in 1927, about 563,000 Catholics; today there are 1,700,000, and over a million catechumens. The same is true of developments on the mission field in India. In 1927 there were a bare 172,000 Catholics, but today there are over three million. In spite of the numerous natural catastrophes

and wars with which it has been visited, China numbers three million Catholics as against 2,300,000 in 1927. The available statistics show that on an average the Church has gained an annual total, through its missionary work, of some 681,000 Catholics.

The training of the indigenous clergy has been taken over by the Papal Works of the Holy Apostle Peter. At present it is maintaining 269 small seminaries, with 12,536 students, and 87 larger seminaries, with 3,443 students. The majority of these seminaries are in China, in Mongolia and in Manchuria. In all

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they number 124 seminaries, with 5,556 students. Africa comes next with 101 seminaries and 2,454 students. The figures are much lower for Indo-China and Siam, Japan and Korea, Oceania and Asia Minor. Europe numbers at present nine seminaries with 114 members. A similar number of students in America are distributed over four seminaries.

* * *

No Reason for Not Painting the Church

That's the way they felt about it at Christ Church, South Amboy, New Jersey. They didn't have much money so the young people's society bought the paint and members of the men's club put on their old pants and did the job evenings after work.

* * *

Legacy for Kentucky Parish

The Church of the Nativity, Maysville, Kentucky, has recently received a legacy amounting to approximately \$25,000. . . . Bishop H. P. Almon Abbott of Lexington announces that he is to be the preacher at St. James Church, New York, during July and August.

* * *

Bishop Graves Has a Birthday

Bishop Frederick R. Graves, retired bishop of Shanghai, recently celebrated his 80th birthday by giving an interview to the press. It is the women of China that please him most. They are now emancipated, he told the reporters. "When I first came to China over half a century ago one never saw a Chinese husband and wife walking together. The husband walked two or three yards

ahead and the wife stumbled after him as best she might on her 'lily' feet. Today I rejoice to see young couples walking hand in hand. The Chinese woman of today is far superior physically, mentally and socially to her predecessors. She is better fitted as a citizen, and what is more, she is better fitted as a mother." He said that China had been unified as a result of the invasion of the Japanese. He also said that he did not see how Japan could consolidate her military gains. "The people of China are not inclined to give in and they can be a most stubborn people", he declared.

* * *

No Prayers Are Allowed

The minister of church affairs in Nazi Germany has started action against leaders of the Confessional Church because they have circulated the draft of a liturgy for intercession services to be used in the event of war. Payment of salaries to these church leaders have already been stopped since the prayers contain a confession of national sin and asks God's forgiveness for injustices and the distortion of truth.

* * *

Appeals for German Refugees

The Oecumenical Council in the Netherlands has issued a circular letter to all the churches asking them to remember the fate of the Jews in Germany and to protest against the persecutions in their sermons. In Switzerland the council of churches at Basle and Zurich have sent out appeals for aid, and in England the Archbishop of Canterbury asked all

Church people to remember in their prayers "those who have suffered this fresh onset of persecution." The Bishop of Durham, in a public statement, said that if the German government desires friendship with England "it must cease to insult our faith and persecute our fellow-believers"; while the Bishop of Chester declared that the persecution of Christians in Germany "was increasing and becoming more terrifying." He spoke of the "extraordinary courage" of Christian leaders in Germany, and said that there would be "grave objection to improving the relations of Great Britain and Germany while such religious and racial persecutions occurred."

* * *

Invitations to Join World Council of Churches

The Committee of Fourteen, set up to bring the World Council of Churches into being, are sending out invitations this month to all the churches attending the Oxford and Edinburgh Conferences, inviting them to join a consultative body, the fore-

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runner to the Council. Archbishop Temple is the chairman, while Americans on the Committee of Fourteen are Bishop Stewart of Chicago, the Rev. William Adams Brown of Union Seminary, John R. Mott of New York, and the Rev. J. Ross Stevenson of Princeton, New Jersey.

* * *

Young People Meet in Los Angeles

The first convention of the Young Churchmen of the diocese of Los Angeles was held at St. Paul's Cathedral on November 26th, with 250 delegates present, all officially certified by their rectors. Bishop Stevens presided, and the Rev. Perry Austin was the headliner at the dinner. A permanent organization was created, governed by a standing committee of eight young people, two from each of the four convocations of the diocese.

* * *

Here's a Good Idea

Too late for it in your parish, but paste it in your hat for future use. At Holy Trinity, Greensboro, N. C., the men of the parish entertained the young folks just before they went off to college or school this fall. First there was a corporate communion, then forty youngsters were the guests of forty men at a fine breakfast at one of the city's hotels.

* * *

Dean Gates Wants a Better Bible

"I make two pleas this morning—the first is for a practicable Bible, by which I mean a Bible so printed that it can be read," Dean Gates said last Sunday at the New York Cathedral. "All too often the Bible consists of magnificent binding, resplendent gilding, and pages printed so small that they are a danger to eyesight. Such printing may be a help to the people who sell spectacles and magnifying glasses, but they are not a help to eyesight."

"And then, I plead for a complete Bible. There is one on the lectern of this cathedral. It has the Old Testament and the New Testament, and what I like to call the Interme-

diate Testament — sometimes called the Apocrypha.

"When the books of the Intermediate Testament were arbitrarily dropped out by the British and Foreign Bible Society, the Bible was badly wounded. You cannot understand the Bible without these books."

"Imagine dropping out such marvellous books as 'The Wisdom of Solomon' and 'Ecclesiasticus' and 'Esdras,' and keeping in such deadly books as

'The Chronicles' and the long lists of the 'begats.' These books that lie between the Testaments are our principal source of understanding the history of the Bible and the development of religion.

"The early church had them all. The Bible of the early church was a complete Bible. There are quite as many quotations from the Apocrypha in the New Testament as there are from the Old Testament, and

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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

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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, 11 A.M., 4 P.M. Wednesdays and Holy Days: Holy Communion 10 A.M.

Fridays: Holy Communion 12:15 P.M.

St. Bartholomew's, New York

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, Sermon. 4 P.M.—Evensong. Special Music. Holy Comm. Thurs. & Saints' Days, 10:30 A.M.

St. James Church, New York

Madison Avenue and 71st Street

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

8 A.M.—Holy Communion. 9:30 A.M.—Children's Service & Church School.

11 A.M.—Morning Service and Sermon. 8:00 P.M.—Choral Evensong & Sermon. Holy Communion, Wednesday, 8 A.M.; Thursdays and Saints' Days, 12 o'clock.

St. Thomas Church

Fifth Avenue and 53rd Street

New York

Rev. Roeliff H. Brooks, S.T.D., Rector
Sunday Services: 8 A.M., 11 A.M., and 4 P.M.

Daily Services: 8:30 A.M., Holy Communion.

Noonday Service: 12:05 to 12:35.

Thursday: 11 A.M., Holy Communion.

Christ Church Parish

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Rev. Francis B. Creamer, Rector

Rev. J. Francis Sant, Vicar

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Saints' Days: 10:30.

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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.

Week-days: 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 Street

Sunday Services: 7:30, 9:30, 11 A.M.; 8 P.M.

Weekdays: Monday, Wednesday and Saturday, 10 A.M.

Tuesday, Thursday and Friday, 7 A.M. Holy Days, 7 & 10 A.M. Morning Prayer at 9 A.M. Evening Prayer at 5:15 P.M.

Trinity Church

Main and Helman, 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.

COPY OF RESOLUTION ADOPTED BY THE BOARD OF TRUSTEES OF THE CHURCH PENSION FUND AT ITS ANNUAL MEETING

December 20, 1938

RESOLVED, That the Board of Trustees of The Church Pension Fund has learned with the deepest regret of the death on December 19, 1938, of the Reverend Jeremiah J. Wilkins, D.D., of the Diocese of Missouri, and hereby records its sincere appreciation of his untiring services beginning many years before the inception of the Fund, as a leader in the movement which culminated in the establishing of a sound and comprehensive pension system for the clergy and their families through the medium of The Church Pension Fund.

their influence is plainly to be seen, especially on the Epistles of St. Paul."

* * *

Workmen Have Reunion at Trinity

Fifty-two of the men who built the beautiful chapel at Trinity College, the gift of Mr. William Mather of Cleveland, returned for their annual reunion on December 18th.

They came back in the afternoon to check over the work of their hands and to note recent additions to the beauty of the Chapel. At 5 o'clock at a vesper service there was unveiled and dedicated a pew-end, the gift of the workmen themselves, representing Tubal Cain, the father of all those who work in metal. As the workmen had already given pew-ends representing the building of Solomon's Temple for the masons, and St. Joseph for the carpenters, due tribute to all the craftsmanship represented in the Chapel has been made. It should be noted in this connection that in addition to these gifts of pew-ends the workmen put in a stained glass window at their expense during the process of the building, and when financial difficulties during the depression held up the completion of the Tower they contributed several thousand dollars at that time from their wages.

Following the Vesper Service the workmen all adjourned to the Crypt Chapel where they held their regular services during the construction of the Chapel. The names of the seven men who have died since the Chapel was started were read and prayers offered for the repose of their souls. The names of these men are being carved on the wall of the Cloister.

The reunion closed with a dinner in the College Dining Hall at which time various speeches were made and a letter of greetings to Mr. Mather, was drafted and signed by all.

* * *

Delegates Chosen for Youth Conference

The Presiding Bishop has made appointment of delegates for the world conference of Christian youth to be held in Amsterdam, Holland, July 24 to August 3, 1939. They are Peter Boes, graduate student at the University of California; William Davidson, junior at State College, Pennsylvania; Peter Day, managing editor of the Living Church; Margaret Jefferson, national field secretary of the GFS; Florence C. Lerch, on the staff of St. Peter's Hospital, Charlotte, N. C.; Rev. Charles W. Lowry of the Virginia Seminary faculty; Mrs. Ernestine Postles of Detroit, young Negro graduate of the University of Michigan; Frank Rowley, student at the University of West Virginia; Mary Sharpe of Port

Arthur, Texas, a school teacher; the Rev. John Page Williams, assistant master at Groton School. Six are to serve as delegates and four as alternates.

* * *

Bombing of Central China College

An Associated Press cable from Kweilin, China, dated November 30, delayed in transmission, stated that Kweilin had been bombed and the building used as dormitory for Central China College was burned. This information was supplemented by a cable from Dr. Francis Wei, president of Central China College, informing the department of missions that the college was "all safe," although a small rented hostel had been burned, with slight loss.

It will be recalled that as Wuchang became increasingly unsafe, Central China College was moved in July, 1938, from that city to Kweilin, 500 miles southwest, capital of Kwangsi Province. Besides the Chinese faculty, several of the foreign staff went along then or later, including, at the latest report, Messrs. John L. Coe of Ann Arbor and John B. Foster of Faribault, Minn., Mr. and Mrs. E. P. Miller, Scarsdale, N. Y., the Rev. Charles A. Higgins, Beckley, West Virginia, Miss Coral Clark, Washington, D. C., and Miss Iris Johnston, who is not a National Council appointee but has been employed in the field as librarian at Boone Library. President Francis Wei and his family also went to Kweilin and later reports showed the college cordially welcomed by the local authorities and off to a good start in its new surroundings.

* * *

A Letter from a Missionary

A missionary, returned to East China after a furlough in the United States, writes of the support given to Japan by the United States.

"The American Dollar Liner President Taft, on which we sailed from Los Angeles to Yokohama, was heavily loaded down with scrap iron, steel, zinc, copper and lead. There was also a large quantity of cotton and old rubber tires. Right across at the next dock from the Dollar Line wharf at Los Angeles were Japanese tankers which we saw filling up with American crude oil, kerosene, gasoline, and lubricating oils, all going to Japan to be used in the war. At San Francisco more scrap iron and cotton and large quantities of steel were loaded on to the boat there. I noticed particularly the steel axles from old railway cars which were loaded on to the already well-filled steamships. It is evident that America, while claiming to be neutral, is growing rich on the unjust sale of war materials to

Japan. It all makes one feel ashamed and guilty of a great injustice that our much-boasted, peace-loving nation should be sending such materials to a pirate nation which is invading a land friendly to the United States. We feel that our missionaries in China should justly make strong protests to the United States against sending such quantities of war materials to an enemy nation, but nothing seems to accomplish much with the United States government. I suppose that nothing can accomplish anything unless America is willing to change her policy."

* * *

Caring for Wounded in China

Arthur J. Allen, faculty member at Central China College, and F. C. Brown, treasurer of the district of Hankow, have had some harrowing experience in connection with the care of wounded soldiers in China. The sufferings and the endurance they have witnessed go far beyond description. No army, it is said, has ever in history been called upon to care for so many wounded in so short a time or from such widespread fronts.

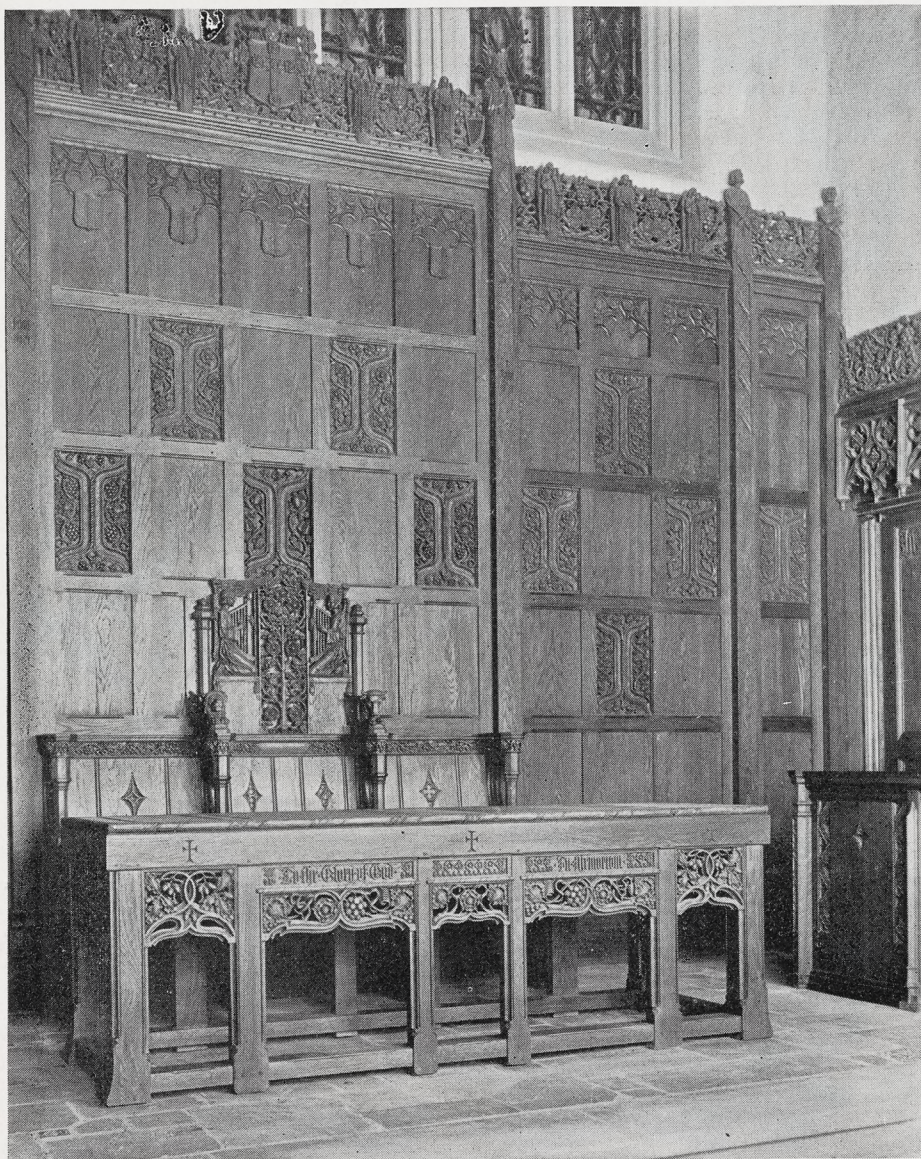
Foreigners and Chinese have united in forming a Christian Service Council for wounded soldiers in transit. Mr. Brown is treasurer. Mr. Allen has served on one of the mobile teams taking medical aid into the field and has also been in western China organizing support for the work. The Red Cross has helped with medical supplies. Mission hospitals have loaned doctors and nurses. Volunteers from Christian communities in towns along the railroad have worked day and night meeting trains and tending wounds long overdue for dressings. Old ladies with bound feet have been seen climbing onto the trains, to wash and feed the suffering men. Women in many cities are making clothes and bandages while others are soliciting money and material.

Difficulties increase when the war moves away from the railroads and victims are carried sometimes for days over stretcher routes, many of them not only enduring present suffering but facing life with the loss of a limb or lost health.

Mr. Allen writes of a soldier in the little receiving station opened by Central China College people in the Wuchang railway station. Two girl nurses dressed two wounds that had pierced clear through his leg. In spite of their gentleness he suffered agonies, but as they finished he looked up and said, with tears still in his eyes, "Now I know your God."

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