

March 23, 1939
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THE WITNESS



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WHY WE PRAY by W. S. CHALMERS

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CLERGY NOTES

BLACKBURN, LAURENCE H., assistant at St. Paul's Cathedral, Boston, was ordained priest in the cathedral by Bishop Sherrill of Massachusetts on February 15.

BRANCH, C. THEODORE, formerly at St. Thomas', DuBois, Wyo., is chaplain of St. Michael's, Ethete, Wyo.

CHAPMAN, BENJAMIN E., formerly at Christ Church, Harvard, Ill., is priest in charge of the Church of the Incarnation, Fernwood, Ill.

DENNIS, J. H., formerly at the Church of the Holy Apostles, Chicago, is priest in charge of St. Alban's, Norwood Park, and Holy Innocents, Elmwood Park, Chicago, Ill.

DONEGAN, HAROLD HAND, rector of St. Bartholomew's, White Plains, N. Y., has accepted the rectorship of St. John's, West Hartford, Connecticut, effective April 24th.

FORD, CHARLES H. L., rector of Trinity Church, Gloversville, N. Y., died in New York March 13, aged 50.

JENNINGS, FREDERICK G., formerly rector of Emmanuel Church, Marshfield, Ore., is vicar of St. Andrew's, Portland, Ore.

MacKAY, GEORGE C. S., formerly rector of St. John's Church, Lawrence, Mass., is in charge of St. Luke's, Malden, and All Saints', Stoneham, Mass.

MILLER, HERSCHEL G., is in charge of St. Peter's, Pittsburg, and St. John's, Girard, Kansas, with address at Pittsburg.

RAY, HERNDON C., formerly in charge of Grace Church, Suisun, and Epiphany, Vacaville, Calif., is rector of St. Luke's, Woodland, Calif.

SAYRE, CLAUDE E., formerly at St. Andrew's and Good Shepherd, Portland, Ore., is vicar of Emmanuel Church, Marshfield, Ore., of which Bishop Dagwell of Oregon is temporarily the rector.

SMITH, GORDON C., formerly assistant at St. Andrew's, Scottsbluff, Nebraska, is in charge of St. Clement's, Greenville, Penna.

TRAGITT, HORATIO N., JR., formerly rector of St. James', Dillon, Mont., is in charge of St. Jude's, Burbank, Calif.

TRASK, HOWARD S., was ordained priest by Bishop Roberts of South Dakota in Calvary Chapel, Okreek, S. D., February 26. He is assistant at the Rosebud Reservation.

WELSH, CLEMENT WILLIAM, was ordained deacon in St. Paul's Cathedral, Boston, by Bishop Sherrill of Massachusetts, on February 15.

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THE WITNESS

A National Paper of the Episcopal Church

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Vol. XXIII. No. 14.

MARCH 23, 1939

Five Cents a Copy

THE WITNESS is published weekly from September through June, inclusive, with the exception of the first number of January, and semi-monthly during July and August, by the Episcopal Church Publishing Company, 6140 Cottage Grove Avenue, Chicago, Illinois. The subscription price is \$2.00 a year; in Bundles for sale at the church the paper sells for five cents a copy, we bill quarterly at three cents a copy. Entered as Second Class Matter, March 6, 1939, at the Post Office at Chicago, Illinois, under the Act of March 3, 1879.

Circulation Office: 6140 Cottage Grove Avenue, Chicago. Editorial and Advertising Office: 135 Liberty Street, New York City.

WHY WE PRAY

By

WILLIAM S. CHALMERS
of the Order of the Holy Cross

AN EMINENT spiritual writer has said, "The more you pray the better it goes, the less you pray the worse it goes." That is a statement of fact which can be tested and is being tested all the time by countless faithful men and women. It stands the test of experience. Father Huntington, the founder of the Order of the Holy Cross, once remarked, half-jokingly, "After a day's retreat I never miss a train. I am on time for all my appointments. Everything goes well." That day of retreat was spent in the exercises of prayer, public and private, oral and silent. One of the results was that even in the minor details of daily living he moved in accord with the loving will of God.

We pray because we believe in the reality of a spiritual world. We belong—for the time being—to two worlds. One is the familiar world about us. I sit here at a table cluttered with objects of various sizes and colors. I hear the steam rising in the radiator, and in the distance the footsteps of another person. Outside the window all is darkness, but memory supplies me with knowledge of the fields and trees and river now hidden from sight. This is one world and I belong in it. To live in it I must take from this world what my body needs.

Then there is another world. It consists not of things but of living spirits who think and feel and love. Some of these spirits have bodies like my own, and some have left their bodies. This spiritual world lies behind and penetrates the outer world, and sometimes it invades the material world. We belong to this spiritual realm, for we are spirits who know and feel and love. And just as we must take from the world of things what we need to sustain bodily life, so in the world of spirits we must find what our spirits require. We

must come into touch with God, the Supreme Spirit and Creator of both worlds, and we must try to grow in knowledge and love of Him and of other spirits in Him. In a word, we must pray in order to live spiritually. "The more we pray the better it goes." Of course; because prayer is the one great way of entering into communion with God, the Father of spirits.

The conviction stated in the above paragraphs is one that is held by almost all people. It is not exclusively Christian. Even those who have rationalized themselves out of any belief in God will usually (almost instinctively) pray when in danger from brute forces. They reach out toward an Unseen Spirit, perhaps not even using words but by a sigh or a bodily gesture. Of course, this is not all that prayer is. The Christian conviction about prayer goes much deeper.

AS CHRISTIANS we pray in order to help God. This does not mean we believe we cooperate with God as with an equal. It means that we know God as an all-loving Father who in His incomprehensible love and wondrous courtesy limits His power so that each man may choose whether or not he will work along with Him. We can will that God should use us. And it is by prayer that we let God take our wills and work through them. The mystery of incarnate love, the life, passion and glorification of Jesus Christ awaited this cooperation of a human will with the Divine. It was by a prayer that the Blessed Virgin Mary gave herself to God that she might help Him by becoming the instrument of His Love. "Behold the handmaid of the Lord, be it unto me according to Thy word."

Because He is a Father there are some things—and they the most precious—that He wills to give men only in answer to prayer. Only when we are

conscious of our dependence on the Father, and therefore humble, will certain gifts be blessings to us and not curses. We pray therefore, not because we expect God to do for us what we want, but because, knowing God to be an all wise and loving Father, we desire to place ourselves at His disposal and thus do our small part in bringing to pass His glorious purpose. "Thy will be done" is the heart of prayer. When our Blessed Lord uttered this prayer in the garden of Gethsemane He made it possible for the Father to redeem the world by Him. He was helping God and all mankind.

NOR does even this exhaust the Christian conviction about prayer. We pray to give joy and glory to God. On first thought it does not seem possible that it could make any difference to God whether or not we speak to Him. Yet it is true. God loves each one of His creatures. He so loved the world He had made that He sent His only Son in order that, in Christ, men might become sons of God. The whole life of our Blessed Lord now and always is a prayer, a lifting up of His heart in loving response to the Father. In His life on earth He did this perfectly so that in Him all creation accomplished its true work and reached its fulfillment. The energy of sun and wind and rain was transformed in His human body into a life that gave joy to the Father. The food He consumed, the work He did, the relations He had with other men formed a prayer pleasing to God, for His human will was consecrated to the Father. In Him therefore there is a new principle of life—a new energy—the power of a life at one with God.

At our baptism we were adopted into this life. We were made members of the Body of Christ. Therefore our prayer is part of the great life-prayer of the "well-beloved Son." We pray in and through Jesus Christ. It is not just that Jesus joins His prayer to ours, helping us to carry out the purpose of our minds. It is rather that we in our prayer give expression (though imperfectly and weakly) to His thoughts. We may often be cold, dry, unwilling to pray, but we do not pray just for the gratification of our own desires or for the attainment of some daily need. We pray because Jesus Christ requires it of us, for through us He speaks to the Father. We belong to the Body of Christ, and like loyal soldiers, we must be found in our place, presenting the mind and heart of Christ before the Father.

This is the full glory of Christian prayer. When we pray—especially when we offer the great eucharistic prayer—we are taken into the very being of God, for it is Christ who speaks through

us to the Father in the power of the Holy Spirit. The veil has been rent asunder! The promise has been fulfilled—"If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him."

QUESTIONS FOR DISCUSSION

1. Can we progress in the life of prayer? If so, what are some of the means to this progress?
2. Is prayer a monologue or a dialogue? If the latter, what do you mean by listening to God?
3. Does prayer begin with myself, *i.e.*, with a desire for God or His gifts which originates in me? Also, is the effectiveness of my prayer (whether it is heard or not) dependent upon the force and intensity that I myself give to it? Or is prayer and the desire to pray themselves the work and gift of God, and the worthfulness of prayer due to what God does? Does this mean the individual is dispensed from making a real effort?
4. What is the heart of all prayer?
5. "Perfect prayer is the communion of the perfect child with the perfect Father." How then can we pray at all?
6. What is the relation between the prayer of the individual Christian (private devotions) and the prayer of the whole Church (public worship)?

Liberty

By

BISHOP JOHNSON

ST. JAMES speaks of those who look into the perfect law of liberty, and St. Paul says that where the Spirit of the Law is, there is liberty. These words were written in an age when personal liberty seemed to be an iridescent dream under the rule of a Caligula or a Nero. And for many centuries after, liberty was remote. In fact the ordinary man has enjoyed personal liberty for only a couple of centuries and in a very restricted area. To an American liberty is like the air we breathe, something that we do not appreciate until we are deprived of it by force. Moreover, one scans the pages of history in vain to find when the common man has had liberty except in nations where society has had the leaven of Christ's gospel.

In my judgment there has never been any secular government which has had any right to call itself Christian beyond the fact that it has been influenced by the ethical teaching of the Master. The kingdoms of this world have never accepted the teachings of Christ to the exclusion of greed in their business affairs, and dishonesty in their political dealings. It has always been the remnant who have accepted the teaching of the Sermon on the Mount, and liberty has been possible only where that remnant has been potent enough to make itself felt.

It is futile to expect that any system of govern-

ment can produce righteous citizens. It is only righteous citizens who can enjoy a decent government. Sodom and Gomorrah would not change their character because of a change in government. A member of the British cabinet has intimated that wherever Christian socialism has worked it has ceased to be socialism, and where it has been socialism it has not worked. For there can be no peace and prosperity in a community unless the individuals who compose it are those who hunger for righteousness.

The state is like a family in which children are fitted to enjoy their liberty by the atmosphere of the family in which they are reared. Righteousness cannot be imposed by arbitrary force, but can be attained only when men are taught to seek it. It is only as we seek the Kingdom of God that all things shall be added unto us. It is folly to fancy that some abstract theory of government will change the status of those who compose it.

LIBERTY is defined as "freedom from external compulsion" and license is defined as "disregard of law or propriety." Liberty is not the right to do anything that we please, but it is the privilege of freedom within the law and without injury to our neighbor. It is not merely the negative of vice but also the exercise of virtue without restraint or compulsion. We will lose our liberty when we follow the lead of some crackpot who poses as a saviour and we will follow that lead when our citizens become the kind of people who fall for patent medicines as panaceas for human ills.

What then can the individual do to safeguard the liberty that we have enjoyed? The Master has given us the prescription. We can love God with all our heart and soul and mind, and our neighbor as ourselves, for love worketh no ill to our neighbor. It is true that in the mass of our population we are as minute as microbes, but we must remember that a microbe is a very important factor in the body. A malignant microbe can infect the whole body with the poison of evil or on the other hand a benevolent microbe can counteract the evil. To preserve liberty we must be the kind of person who does not confuse liberty with license and who does not demand of others virtues which we ourselves do not possess. There are three elements that constitute such a person. First that he worships God instead of himself or of some dictator who usurps divine prerogatives. As the sun is the center of the solar system, so God is the only center of international relations. When God is rejected the dictator steps in. Thus we merely exchange tyrants when we substitute one legal system for another.

Secondly, that we love the person whom we do not like. There is no virtue in loving those whom we do like. What we need to develop is magnanimity rather than censoriousness. Of course we are surrounded by disagreeable people, partly because we are disagreeable ourselves. A censorious person is an expert critic because he is so familiar with the vice that he reproves in others and because he fails to realize that he is probably as disagreeable himself as is the other man. Unless we are willing to forgive we cannot expect to be forgiven.

And thirdly, we ought to do cheerfully the things that we do not want to do at all. For as workers in a vineyard it is not enough to affirm that we have not stolen or committed murder. What have we done to justify our service? For it is more important to ask ourselves what good we have done than to pride ourselves upon how good we are.

We are here not merely to be ministered unto but to minister, and the parable of the talents implies that we are to do something in return for all that we receive. The glorious liberty of the Sons of God is possible only when we are the kind of disciples of whom the Master will approve, for of such is the Kingdom of Heaven.

Talking It Over

By

WILLIAM B. SPOFFORD

A FEW DAYS after Munich last September I went to a dress rehearsal of "Abe Lincoln of Illinois." The directors of the Civil Liberties Union had been invited by Elmer Rice, the producer of the play, and I sat with Norman Thomas and Roger Baldwin. Being a dress rehearsal naturally the stage action was rather slow, allowing ample time to discuss Munich. What will be Hitler's next move was discussed. With Austria and the Sudeten area of Czechoslovakia to assimilate there will be no further Nazi aggression for ten years, Norman Thomas declared in typical positive terms. Which brought a laugh from Roger Baldwin who stated that Hitler would keep quiet for a year but he doubted if he would be satisfied longer than that. Hitler will be on the move in two weeks, was my guess. We were all wrong—it was five and a half months. At Munich Mr. Chamberlain and Mr. Daladier gave a "guarantee of the new boundaries of Czechoslovakia against unprovoked aggression." Today, five and a half months later, with the little republic smashed and with German

troops in Bohemia and Moravia, these two gentlemen, defenders of democracy, look the other way and allow the mad man of Europe to subjugate millions of non-Germans to Nazi rule.

MEANWHILE we have troubles of our own, which I heard discussed the other day by a group of distinguished clergy. What attitude are we to take toward the German-American Nazis who jam twenty thousand people into Madison Square Garden to pledge their loyalty to a foreign power? There was rather a disposition to deny to them the rights guaranteed to all Americans by the Bill of Rights. The Nazis in Germany have suppressed all civil liberties and unquestionably would do so here if they had the chance, therefore they have forfeited all rights under our constitution—so runs the argument. The answer to this, in my judgment, is that if we really believe in democracy and freedom we are not justified in abandoning them even in the face of a real danger from anti-democratic forces. The way to combat propaganda is to keep it in the open where it can be met with counter-propaganda, with demonstrations and with picketing, all devices that are legal and which do not involve the denial of basic rights to those with whom we disagree. There is this also to be said to those who would suppress propaganda that they hate; there is no place to draw the line. If you allow the suppression of ideas that you hate then it opens the way to the suppression of your own ideas which some person of power may also hate. Those believing in freedom of opinion cannot yield to government the right to discriminate between those who are to be given the protection of the Bill of Rights and those who are not. A line can be drawn between acts and words, and our criminal laws are adequate to deal with this. So I take my stand with that small group of fanatics who look upon free speech as a practical tactic as well as an abstract principle, and who therefore defend the rights of all in order to preserve the rights of any.

AS A MATTER of fact if fascism comes to the United States it will not come through the action of the German-American Nazis or any other group of hyphenated Americans, charmed by foreign ideologies. It is more apt to come from men who boast of being one hundred per cent Americans. Our economic system breaks down. The government steps in to provide relief to the millions who suffer. The cost runs into the billions. Taxes mount to cover the costs. Increased taxes threaten profits. The time then comes when leaders of business must choose between profits and democracy. If they choose profits, which I

reluctantly say is probable, we have fascism, whether we call it by that name or not. If they choose democracy and freedom we will have more "New Deal" rather than less—and surely everything indicates that the tide is running the other way today. The Rev. Walter Russell Bowie, preaching at Grace Church, New York, summed up the situation in a sermon the other day: "Democracy will only be overthrown, as the struggling new democracy in Germany was overthrown, if and when there should grow such discontent and hopelessness that the majority of the people would welcome any demagogue who comes with irresponsible but persuasive promises. If millions of people have too little to eat, and wretched, dirty shacks or tenements to live in, they will not care very much for the theoretical values of democracy if somebody can persuade them that through the leading of a dictator they can get what they want." Fascism will not come to the United States through the preaching of Hitler's doctrines by German Americans decked out in uniforms and sam-brown belts. The leadership will be in the hands of those who, preaching an undefined "Hundred Per Cent Americanism" will probably vigorously denounce both Hitler and Mussolini, the while leading us into their camp.

The Poor Parsons?

FOR some time this Poor Layman has read with a great deal of interest the writings of the Poor Parson and has long felt a desire to write a series of articles from the layman's point of view. Some of the statements of the Poor Parson I agree with, many have given much food for thought, some have been quite amusing and quite a few have been very provoking. In his own way the writer shall attempt to not only answer a few of the Poor Parsons statements but also to give the clergy something of what goes on in the mind of a layman, which might be of benefit to them.

The Poor Layman would first like to state that he knows the Church; has long been one of its active members; and is a contributor to its support both at home and abroad and will always be an active member regardless of any personal dislikes or resentments, because he believes it is "his" Church as well as others.

When the Poor Parson complains of long hours, his interruptions, his interviews, the demands upon his time etc., which are no worse than those experienced by many business men, might I suggest that he entered the Sacred Ministry of his

own desire and volition, at a time when he was supposed to have reached the age of discretion. He has chosen the ministry as his life work and has, therefore, asked for that which comes to him in his daily life as a priest of the Church.

As a whole, the lot of the clergy is much to be desired by any ordinary business man. I refer mostly to the priest of the parish and not to the front line men in the mission field. They receive a good salary, usually better than 90% of the men in his own congregation; as a rule a nice rectory is furnished or rental for one paid; a pension for retirement and disability paid for by the Church; regular employment with little worry as to the source of his daily bread.

In addition to all this freedom from monetary worries there is also the enjoyment of a social position made available to the clergy, because he is in the Ministry. Furthermore, few laymen enjoy the passes, gifts without end, invitations to dinners and other social gatherings that are thrust upon the clergy.

Then again the writer believes the Poor Parson and other clergy might well consider being their own boss, so to speak. They rise when they please, leave town when they please, attend meetings of civic organizations, fraternal organizations and many other things that benefit them personally, not the Church. All of which the layman as a rule does not find possible.

Ah, yes, this Poor Layman honestly believes the clergy as a group should well consider their position and thank God for it when one considers the actualities of life and facts of daily existence.

THE POOR LAYMAN.

Prayer Book Inter-Leaves

THE HOLY EUCHARIST AND THE OLD TESTAMENT

ALL the arguments from tradition and reason favor the Holy Eucharist as the principal service in every church on every Lord's Day. But the Prayer Book creates difficulties. Several have been mentioned. Another is that a worshipper can attend every Sunday Eucharist throughout the year and yet hear only six verses of the Old Testament read (apart from the commandments and a few offertory sentences). Can we throw over the Old Testament in this wholesale way?

Originally there was always an Old Testament lesson before the Epistle and Gospel. The Armenian, Jacobite, and Nestorian liturgies in the East, and the Mozarabic liturgy in the West, still preserve this primitive usage. The Roman mass

had three Sunday lessons in some localities as late as 1000 A.D., and it still has Old Testament lessons on weekdays in Lent, in the Ember seasons, and on the older saints' days.

The Old Testament was the Church's first Bible. It entered into the very texture of the Church in its formative period. Without it the New Testament is unintelligible. In the Confessions of St. Augustine there is a striking illustration of how highly the Old Testament was regarded in the early Church. When Augustine went to Ambrose, under whose influence he had been converted, to ask for guidance, what did Ambrose recommend? The Gospels? The Epistles of St. Paul? No, the Book of Isaiah. Certainly there is nothing more sublime in the religious literature of the world than this Old Testament book, nothing better fitted to edify a young convert. And is there anything more worthy to have a place beside the gospels in the Holy Eucharist?

The value of the Old Testament to us does not, in fact, rest upon mere historical precedent. The great truths embedded in its pages have perennial validity. Here are some of them: 1. The unity of God—the starting point for all Christian and Catholic theology. 2. God the Creator; the material world not a negation of the divine, but the divine handiwork; and man made in the image of God. 3. A moral God. This truth, divinely revealed to the Old Testament prophets, and preached so uncompromisingly by them, is a necessary postulate of Christian ethics. 4. God revealed in history. This distinctive Old Testament conception led logically and actually to faith in Christ's birth, death, and resurrection, the very core of the Christian creed and worship. Because the Church believed so passionately in this historical revelation it was able to defend itself successfully against attempts made in the second century, and repeatedly since, to transmute its gospel into philosophic abstractions. 5. God works through the devout remnant; thus the new Church has the divine sanction. 6. The distinctive mark of that "true Israel" is holiness; hence the Holy Spirit, Holy Church, Holy Baptism, Holy Communion, the Holy Bible. These are six fundamental doctrines. Any Church which neglects them is untrue to its vocation. Any Church which tried to break with them would itself be broken.

The great passages of the Old Testament belong in the Eucharistic lectionary. It is most unfortunate that the Reformation deprived us of them. But we can, if we will, repair the defect. The rubric provides for Mattins with an Old Testament lesson before the Eucharist; or if Mattins is not said, it is a simple matter to introduce

an Old Testament lesson at each Eucharist just before the Epistle. It could be read from the lectern by a layman.

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

Let's Know

By

BISHOP WILSON

MOUNT OF TEMPTATON

THERE is nothing quite like it anywhere else on the earth's surface. From the mountains of Judaea across the Jordan Valley to the Mountains of Moab is a distance of fourteen miles. The city of Jerusalem lies in the Judaeian mountains three thousand feet above sea level. In those few intervening miles the Jordan valley drops down to twelve hundred feet below the sea where the city of Jericho stands and the bottom of the Dead Sea descends thirteen hundred feet still lower.

From the crisp, clear air of the mountains one drops suddenly to the stifling, fetid atmosphere of the valley. The country is barren, bleak and forbidding—stricken long ago by volcanic fire. Its seared and scarred surface is twisted into strange shapes like the landscape of some weird nightmare. Near Jericho rises a distorted hill which is marked as the Mount of Temptation. Even on its summit one is still several hundred feet below sea level. Half way up this hill is an old Greek monastery carved out of the solid rock. There is a little grotto where, according to tradition, our Lord fasted in the wilderness. The monks have built a chapel with a cavity beneath the altar where, they will tell you, our Saviour slept during the period of His temptation. Perched over the edge of a yawning chasm the monks keep constant vigil in this holy place. They are very poor and very pious.

This is where our Lord betook Himself for those forty days which we still commemorate every year in our Lenten season. Before entering on His ministry, He retired for a period of quiet concentration. He could not have selected a better spot to be free from interruption. No one would ever wish to go there for any other reason. In strict solitude He could lay the lines for His future work, sift out divine purposes from human distractions, and set His course to the goal of another hill "outside a city wall."

"He was in all points tempted like as we are." The Gospel story tells us how He faced and settled three kinds of temptations. First was the urge to use His divine powers for the satisfaction of physical needs—to turn the stones into bread because He was hungry. He declined to corrupt

His mission with the claims of human selfishness. Second, came the subtle suggestion of spectacular publicity—to create a passing sensation by leaping unhurt from a pinnacle of the Temple. Again, He refused to debase the purpose of His ministry. Third, the desire for power—to compromise His convictions for the sake of an earthly kingdom. This also He refused because His Kingdom was not to be "of this world."

There the matter was settled once and for all. He would face physical suffering, He would accept obscurity and derision, He would endure misunderstanding as to His motives—but He would be loyal to His ideals. It was not easy for Him. To His human nature the temptations were real and pressing. Neither did they cease after that first contest. Over and over again when He was physically tired and humanly discouraged He must have been tempted to abandon the way that was hard and follow the line of less resistance. But on the Mount of Temptation His mind had been made up and His determination fixed. We can scarcely imagine what might have happened if it had not been so. In humble gratitude for His fidelity we are now keeping Lent. Our faith would be poor without it.



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SAYINGS OF JESUS GATHERED IN BOOK BY BURTON EASTON

By GARDINER M. DAY

We are all again placed in the debt of Dr. Burton Scott Easton, of the General Theological Seminary, for a little volume published by the Abingdon Press entitled *What Jesus Taught* (\$1.50). The first half of the book is a collection of Jesus' sayings, and the second half is a commentary.

The plan of the volume is given clearly in the following sentences in Dr. Easton's preface: "This collection of Jesus' sayings is designed primarily for those who do not care to follow the intricacies of modern Gospel criticism and who wish only the firm ground of 'assured' results. The principle of selection, therefore, has not been the editor's own preference but the general consensus of present-day opinion; with a greater readiness to omit rather than to include debated passages."

The author states the reason for the value of the volume in the following way: "For the first century the arrangement of Jesus' sayings as given by the Evangelists was ideal; but for us today the appeal of these sayings is often more direct when detached from their Gospel context and given separately. The poetic structure that Jesus deliberately gave much of His teaching has been restored, and will often make the meaning clear without further explanation. The translation largely retains the familiar wording of the traditional English versions, although in some instances wide departures have been necessary to convey the original meaning. In making this translation the researches of specialists in the Greek text and—especially—of experts in the Aramaic language have been freely used."

Throughout the volume there are many changes of wording which will make the meaning of some of the even very familiar passages of Jesus clearer to the layman, as for example, the change in the word "bosom" to the word "lap", Luke 6:38. A good example of Dr. Easton's faculty of prayer interpretation with brevity is the following comment made on the story of the Syro-phenician woman.

"To Jesus one religion was not as good as another: the Jews had been granted God's special revelation and their opportunity must come first. But this woman deserves His sympathy, and He speaks to her in her own terms (the Jews, unlike the non-Jews, did not keep house dogs). Many women would have replied indignantly, 'We are as good as you

Front Page Churchwoman



MARY VAN KLEECK, Churchwoman of New York, is the director of Industrial Studies of the Russell Sage Foundation and is an international authority on labor problems. A devoted Churchwoman, she frequently addresses Church groups on the implications of Christianity for the economic and industrial areas of life. Nominations please, with pictures.

are', but this woman does not; she knows the Jews have something her people lack, and she begs this Jew to help her."

Dr. John R. Mott, who has been such an outstanding leader in the ecumenical movement, the missionary movement, and the movement for Christian Evangelism, has just edited a book entitled *Evangelism for the World Today*, with the sub-title "As Interpreted by Christian Leaders Throughout the World", (Harpers \$2.50). Except for a brief introduction by Dr. Mott the volume consists of a list of statements from a hundred and twenty-five Christian leaders of different countries and denominations, on the value and fruitfulness of Christian Evangelism. The general emphasis of all the writers might be summed up by the following two sentences from the contri-

(Continued on page 15)

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by EDWARD J. MOHR

Responses pledging support from virtually every diocese in the United States have been received to the "Call to Action" from the Presiding Bishop and the National Council. "I am particularly gratified with the wholehearted way in which the Church is responding to the situation," said Presiding Bishop Tucker upon his return from Havana, where he officiated at the consecration of the Rev. A. Hugo Blankingship as missionary bishop of Cuba. "It is clear that the Church does not choose to see further cuts in missionary work. I shall await eagerly the final reports from parishes and dioceses on the outcome of their efforts to raise the necessary funds."

The diocese of Virginia has pledged an additional \$5,000 toward the \$300,000 necessary to prevent cuts in the missionary work. The diocese of Albany is seeking an additional \$2,000; Arizona, \$1,000; Arkansas, \$500; Central New York, \$8,000; New Jersey, \$6,000; Rochester, \$2,000. Other dioceses and individual parishes are making similar efforts. Some dioceses and parishes are making efforts on behalf of particular fields of work. Chicago is working for the field in Wyoming; St. Bartholomew's, New York, for the Indian work in South Dakota; the Church of the Ascension, New York, for the work in Western North Carolina. Eight aided dioceses have taken over prospective cuts in their own work. Bishop Tucker said that he hoped to be able to inform the Church before Easter in regard to the outlook as far as cuts are concerned.

* * *

Diocesan Preaching Mission in Pennsylvania

One of the greatest ventures in the history of the diocese of Pennsylvania was undertaken when a week's Lenten preaching mission was begun last Sunday evening, March 19. Mission services will be held nightly in each of the sixty-six churches taking part, with each congregation singing the same hymns, saying the same prayers, and hearing the same instructions and sermon topics. It is the aim of the mission to bring professed Christians into closer communion with the Church and to bring those outside the Church into it. The mission was planned by the diocesan commission on evangelism and the commission on the Forward Movement, acting jointly under the co-chairmanship of the Rev. Stanley V. Wilcox of St. Paul's, Chester, and the Rev. John K. Shy-

rock of Grace Church, Philadelphia. The program to be followed in the Churches participating was laid out by the Rev. Wallace E. Conkling, rector of St. Luke's, Germantown. Bishop Taitt has sent out a pastoral letter supporting the mission.

* * *

New Minnesota Church Dedicated

The new \$70,000 church building of St. Stephen's parish, Edina, near Minneapolis, was dedicated by Bishop Keeler, coadjutor of Minnesota, on March 19. Established as a mission only in April, 1937, the parish, of which the Rev. Elliott D. Marston is rector, now has 150 families and a church school of 250. It became a parish last year. The new structure is built of limestone, designed after English gothic.

* * *

Lenten Preachers in Philadelphia

The Rev. John Gass, rector of the Church of the Incarnation, New York, is preaching this week in Holy Trinity Church and Christ Church, Philadelphia. Also in Philadelphia: the Rev. Arthur Lee Kinsolving, rector of Trinity Church, Boston, at the Lenten noonday services of the Brotherhood of St. Andrew; Bishop H. P. Almon Abbott of Lexington at St. Stephen's.

* * *

Many Sources Refer Girls to Church Mission of Help

According to the annual report of the Church Mission of Help of the diocese of New York, which has just been issued, 398 different sources referred girls in need of assistance to the Church organization. These included hospitals, public and private institutions and departments, churches and church institutions, courts and individuals. The organization has been helping girls for over a quarter century in the solution of varied problems from the need for temporary vocational advice to the most complicated emotional difficulties of adolescence and young womanhood. To meet these needs the organization uses all the scientific and social means available.

* * *

Daughters of Revolution Become Mothers of Fascism

The Daughters of the American Revolution might better be called "the mothers of fascism," according to Methodist Bishop Francis J. McConnell of the New York area, who spoke to 1,000 members of the women's committee of the American League for Peace and Democracy on March 15. Bishop McConnell urged the women to stand unflinchingly for their ideals and warned them that they would find it increasingly diffi-

Off-Moment Department



The gentleman with the bottle is the Rev. Burton Easton, one of the greatest New Testament authorities in the world, who is a professor at the General Seminary. His companion is Bishop Keeler of Minnesota. It is an off-moment at the Wellesley Conference of last June. The bottle contains milk. Bishop Keeler does not drink milk—fattening. Both men are faculty stars at Wellesley. Nominations please, with pictures.

cult to maintain civil liberties during the next ten years.

* * *

Church Observes 115 Years of Service

St. Mary's Church, Hamilton, Pennsylvania, on March 19 celebrated the completion of 115 years of service to the community. The anniversary service was conducted by the rector, the Rev. William B. Stimson, assisted by the Rev. John A. Richardson of New York, former rector of the church. Also taking part in the service were the Rev. J. Cullen Ayer, authority on ecclesiastical history; the Rev. Frederick E. Seymour; and the Rev. Granville Taylor, dean of the West Philadelphia convocation.

* * *

Wide Observance of Brent Anniversary

The tenth anniversary of the death of Bishop Brent will be observed at many points throughout the world, from his birthplace in Newcastle, Ontario, Canada, to his grave at Lausanne, Switzerland. The memorial services will all be held on March 26. In New York Bishop Manning will officiate at a service in the Cathedral of St. John the Divine, and the Federal Council of Churches will hold a service at its headquarters. The Rev. Leicester C. Lewis, rector of St. Martin's, Chestnut Hill, will preach at the Philadelphia service in St. Mary Pro-

Cathedral. In the Philippines, where Bishop Brent labored, the missions will mark the occasion. All these services are under the auspices of the Bishop Brent International Memorial Committee, of which Chief Justice Charles E. Hughes is honorary chairman, and of which President Roosevelt, Presiding Bishop Tucker, Archbishops Lang and Temple, and General Pershing are members. In 1901, while the Philippines were still seething with unrest after the Spanish-American war and the Philippine insurrection, he became the first missionary bishop of the Philippines. There he remained until 1918, carving out a monumental achievement among the wild tribes of the islands. In 1918 he accepted the bishopric of Western New York, and immediately went to France as chaplain-in-chief of the American Expeditionary Forces, returning to his diocese in 1919. From 1926 to 1929 he was bishop in charge of the American churches in Europe. During his seventeen years in the Philippines he achieved international reputation for his investigation of the opium traffic in the Orient. He served as president of the American delegation to the International Opium Commission at Shanghai and in 1923 was American representative at the drug conference at Geneva. He died at Lausanne March 27, 1929.

* * *

Men Discuss Vital Questions

Fred Newman, editor of the Paris Herald, publication of the New York Herald-Tribune, is to lead a discussion of "Is the American Press Free?" at the meeting this week of the men of Christ Church, Middletown, New Jersey. Mr. Newman summers in Middletown and, with his family, attends the services at Christ Church. Other subjects that have been discussed by the men are "How far should America go in allowing free speech?"; "Is the Wages and Hours Bill a good thing?" and "Should labor unions be incorporated?"

* * *

Outside Bishops at Nebraska Convocation

Bishop Ziegler of Wyoming will be the preacher and Bishop Spencer of West Missouri will lead a quiet day at the convocation of Western Nebraska on April 17 to 19.

* * *

Mission Pictures Shown in Ohio

John E. Burleson, son of the late Bishop Hugh Latimer Burleson, has been showing motion pictures of the Indian work in Wyoming and New Mexico in parishes in the diocese of Ohio during the past two weeks. The pictures were produced by the Society

for Visual Religious Education, founded by Mr. Burleson, and seek to spread knowledge of the Church work in various fields.

* * *

Cathedral a Witness to Eternal Things

The Cathedral of St. John the Divine in New York bears witness to eternal things in a world of change, Bishop Manning declared in his sermon on March 12, when the nave of the cathedral was used for the first time for public worship. "In the midst of a world in which nothing seems secure, a world bewildered, shaken and dismayed," Bishop Manning said, "the Christian Church stands and speaks to men of things which do not change, things which are beyond the reach of any of the changes or vicissitudes of this world, things which concern not merely our brief life here but our life in the eternal future. It is those eternal things, those mighty realities of God and the human soul, to which this cathedral bears witness." The bishop described the opening of the nave and the early completion of the choir and sanctuary as "another great step forward in the building of this cathedral," made possible by the raising of \$435,000. He pointed out that the raising of an additional \$125,000 at this time would make possible the completion of the chancel arch at a lower cost.

* * *

House of Happiness Dedicated in Chicago

A new \$50,000 addition to the House of Happiness, Episcopal social settlement on Chicago's crowded southwest side, was dedicated by Bishop Stewart on March 21. The only social agency in an area which is characterized by its lack of adequate recreational facilities for both adults and children, the new addition will

enable the center to exert more influence in a greatly expanded range of activities than ever before in its history. The building is a three-story addition to the present house, and provides gymnasium facilities, an auditorium, and a number of class and club rooms in which community affairs of all kinds will be held. The funds for the new building were raised by a group of prominent Chicago people, representing several religious denominations, who have been actively interested in the house and its program for several years.

* * *

Savannah Church Receives Memorial Windows

Two stained glass windows were recently placed in St. John's Church, Savannah, Georgia, of which the Rev. Ernest Risley is rector. One is a memorial to Annie G. S. Cann, and depicts the Annunciation, the other a memorial to her husband, George Turner Cann, for 45 years vestryman and warden of the church, depicting the Great Commission.

* * *

Georgia Prepares for Fall Canvass

At a recent meeting of the executive council of the diocese of Georgia it was voted to ask for \$7,500 more in missionary givings, and plans were made to raise the \$24,000 budget in the fall Every Member Canvass. If the full budget is raised it will be possible to fill all vacancies in diocesan missions.

* * *

Union Service Held in St. Paul

Presbyterians and Episcopalians of St. Paul, Minnesota, united in a service in St. Clement's Church on March 5, with 600 persons attending. Fourteen clergymen marched in the procession with Bishop F. A. McElwain of Minnesota. The service was

read by the Rev. William F. Creighton, rector of St. Clement's, assisted by others; the sermon was preached by the Rev. Arthur Lee Odell, pastor of the House of Hope Presbyterian Church, St. Paul; the benediction was pronounced by Bishop McElwain. This was the first of a number of services in which the members of the two Churches in St. Paul will unite, others being the downtown noonday services the last three weeks in Lent. The united effort is a direct result of a meeting called by the Rev. Conrad H. Gesner, rector of St. John's Church, St. Paul, at which 26 clergymen of both churches gathered for luncheon and discussed the proposed concordat. At the invitation of Bishop Stephen E. Keeler, coadjutor of Minnesota, forty Episcopal and Presbyterian clergymen of Minneapolis held a similar meeting on March 6. At the invitation also of Bishop Keeler Presbyterian and Episcopal clergymen from through-



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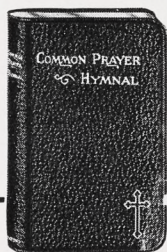
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out the state will meet in Minneapolis on June 6 to hear Bishop Edward L. Parsons of California, the head of the Church's commission on unity.

* * *

Honolulu Bishop

Visits Massachusetts

While in Massachusetts for a short visit, Bishop S. Harrington Littell of Honolulu preached on March 12 in the Church of the Epiphany, Winchester, and on March 14 spoke to the Woman's Auxiliary of Grace Church, Salem.

* * *

China Emergency Fund

Approaching Goal

The Church's China Emergency Fund, with a goal of \$300,000 set by General Convention, on March 9 had reached \$232,093.

* * *

Guild of Bishop's

Servers in Pittsburgh

A guild of bishop's servers, composed of one young man from each parish, has been formed in the diocese of Pittsburgh, under the direction of the Rev. L. Herdman Harris III and the diocesan committee on youth work. Each member of the guild will serve the bishop when he visits his parish. The guild is an honor organization, without dues or officers, members being selected by the local clergyman on the basis of merit and fitness. Members of the guild are also members of the junior layman's league.

* * *

Social Relations

Conference Held in Boston

A Christian social relations conference was held in Boston on March 9 at the call of the Rev. Malcolm Taylor, general secretary of the province of New England, with members of the provincial commission on

social service, the chairmen of the diocesan social service departments, and the Rev. Almon R. Pepper, executive secretary of the national department of Christian social relations, in attendance. Mr. Pepper led a discussion on the organization of a diocesan department of social relations. The Rev. Norman B. Nash of the Episcopal Theological School presented the question of social action by the Church, condemning the efforts of the Church to escape the issue. Prof. Nash pointed out that the taking of a conservative stand is just as much "social action" as advocating reform, for the Church is unable to maintain a position of neutrality when moral issues are involved. The Rev. Howard P. Kellett, of the staff of St. Paul's Cathedral, and executive secretary of the Massachusetts department of social service, spoke of the Church's ministry in state and federal institutions, pointing out the prevailing neglect by the Church of such work and the opportunities it offers. Mr. Kellett, in recognition of his service in penal institutions, has recently been appointed supervisor of chaplains in the penal institutions of Massachusetts.

* * *

Church Reopens in Moscow

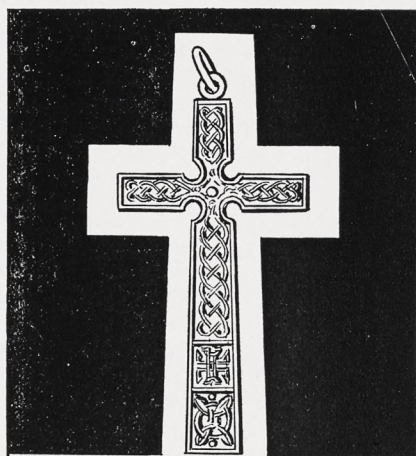
The Polish Catholic Church of Sts. Peter and Paul, long used as a club for workmen, has been returned to the Polish Catholics. The church, located in Moscow, is again holding services.

* * *

Auburn Seminary Joins Union

Auburn Theological Seminary at Auburn, New York, a 120 year old Presbyterian institution, will join

forces with the Union Theological Seminary, New York, following approval of the plan by the directors of both schools. Auburn will maintain its corporate entity, and retain its Presbyterian affiliations, but will move its students and some members of its faculty to the campus of Union on Morningside Heights, New York. Union, which is associated with Co-



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* * *

Girls' Friendly to Aid Refugees

Branches of the Girls' Friendly Society are undertaking to raise about \$1,000 for student refugee scholarships, and are cooperating with their parishes in showing sympathy with refugee neighbors, both Jews and Christians. The executive committee of the society, at its recent meeting in New York, expressed sympathy and support for the refugees, and urged revision of the neutrality laws to prevent the sale of war materials to aggressor nations. The society has announced that the topics to be discussed at its national council meeting in Providence, R. I., June 23 to 30, will be "Democracy and Freedom," "Our Responsibility as World Christians," and "The Girls' Friendly Society and the Church." These topics are in accord with the society's program of stressing an understanding of the larger issues in the national and world scene as the basis for Christian leadership today. President William A. Eddy of Hobart College and Bishop G. Ashton Oldham of Albany will be the speakers at the council meeting.

* * *

Brooklyn Men See Baseball Picture

A men's rally at the Church of the Redeemer, Brooklyn, New York, was entertained on March 17 by the sound motion picture released by the National League, "Baseball—the national game."

* * *

Washington Church Makes Progress

The Church of Our Saviour, Washington, D. C., has almost tripled its communicants in the last five and a half years, having grown from 302 to 836. During the period only 84 were lost by transfer and death. The

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parish debt has been reduced from \$26,000 to \$13,600. The church school has grown so that it is now necessary to use a neighboring theatre and a doctor's office in addition to the church and parish house. The Rev. Alvin Lamar Wills is the rector.

* * *

Chancel Window in Massachusetts Church

A memorial stained glass window, the work of Charles Herbert Burnham, of Boston, now completes the chancel of the Church of the Epiphany, Winchester, Massachusetts. It was given in memory of the late Florence B. McPhee by her family, and was recently dedicated by the Rev. John W. Suter, rector honorarius of the parish, of which the Rev. Dwight W. Hadley is rector.

* * *

Tennessee Bishop at Vanderbilt Conference

Bishop E. P. Dandridge, coadjutor of Tennessee, will be one of the leaders at the rural church and community conference to be held at Vanderbilt University April 17 to 21. He will give a course on "The Ministry of Worship." The conference is sponsored by the Vanderbilt school of religion and the Home Missions Council of North America, as well as numerous ministers, including the Rev. Thomas N. Carruthers, rector of Christ Church, Nashville, Tenn. The Rev. William Adams Brown of New York will give a series of discussions on the proposed world council of Churches, and the Rev. Mark A. Dawber, executive secretary of the Home Missions Council, will lead discussions on parochial problems.

* * *

St. Bartholomew Women Hear Southern Missionary

The women of St. Bartholomew's, New York, met at the home of the rector, the Rev. G. Paul T. Sargent, on March 13, to hear Margaret Phillips Marshall describe the Church's

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efforts to help mill workers in the district of Trinity Mission House, Columbia, South Carolina. On the same day the junior woman's auxiliary of the parish met in the community house to hear Ruth Hill, of the department of welfare of the city of New York, describe her work as associate director of public assistance.

* * *

Location of Clergyman Desired

The office of the Bishop of Oregon calls attention to the fact that the Rev. Noel L. Murray is no longer in



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* * *

Wyoming Churches to Raise Cuts

The missionary district of Wyoming has just published volume two of "The Episcopal Church in Wyoming," describing the work and needs of the Church there. Faced with the possibility of additional cuts in appropriations, the bishop and district have set up an organization to raise the amounts of the cuts locally. A bishop's committee has been formed in each congregation through which it will contribute additional amounts of the minister's salary and travel expenses. The district has made a pledge not to retreat from any work, whatever the cuts in appropriations may be.

* * *

Illinois Parishes Cooperate in Lenten Series

Eight outlying parishes of the diocese of Chicago are cooperating in a series of Tuesday night services called the Lenten mission of learning. As the program went into the fifth week the results were reported to be good. The rectors of the eight parishes change pulpits each week, visiting a different church in a neighboring community each time. The individual sermon topics remain the same in each instance, but engagements are so arranged as to carry through the theme of the series effectively. The churches cooperating in the program are: St. Thomas', Morris; Christ, Ottawa; St. John's, Lockport; St. Paul's, LaSalle; Christ, Joliet; Christ, Streator; Grace, Pontiac; and St. Andrew's, Farm Ridge.

* * *

J. S. Bach Passion Sung at New York Church

The choir of St. George's Church, New York, rendered the Passion according to St. Matthew by Johann Sebastian Bach on March 19, in its pre-Easter musical program. Preceding it a quartet of trumpets and trombones played Bach chorales from the tower of the church.

* * *

No Saviour in Science Says Toronto Bishop

Bishop Robert J. Renison of Toronto, Canada, speaking at the Lenten noonday services of the Chicago Church Club, told his audience that modern science will never produce a substitute for God despite the many other wonderful things it has created. "For a time in the first sunrise of modern science there were many who wondered whether a substitute for religion had not been discovered," Bishop Renison said.

"There were many who wondered if science could provide a force equaling the spiritual power of Christianity. Science has not, for though our modern world has seen many things it is impossible to conceive of our age producing a Saviour."

"If we were asked our chief reason for being certain that some new form of religion will not meet the peculiar necessities of the coming age, we would simply say that salvation to the individual soul can come only by personality. The Christian religion has what no other religion or social force ever had—Jesus

Christ. Despite His peasant origin and poverty, He is timeless and universal. He is Christianity personified—a fact and not a sermon."

* * *

Lutherans Take Unity Steps

The United Lutheran Church and the American Lutheran Church have taken an important step toward eventual union by agreeing on a statement in regard to the inspiration of Holy Scripture. The statement was agreed upon by two representative commissions, and reads as follows: "By virtue of a unique operation of



Good Friday Offering for

THE JERUSALEM AND THE EAST MISSION

*by General Convention, Directed by
the National Council, Commended
by Woman's Auxiliary*

A Message to the People of Our Church

ALL who have followed recent events in the Holy Land will understand that this is a period of the greatest difficulty for the conduct of the splendid enterprise of the Jerusalem and the East Mission and of our part in that work.

I trust that every member of our Church through the leadership of the clergy will be invited to show gratitude to the Lord Jesus Christ whose Sacrifice for our sins we recall humbly on Good Friday, and that the result will be a generous offering for the support of this missionary enterprise.

HENRY ST. GEORGE TUCKER
Presiding Bishop

NOT LARGE OFFERINGS FROM SOME, BUT SOME OFFERING FROM EVERY ONE

Unless other arrangements have been made by the Bishop of the Diocese checks should be made to the order of Lewis B. Franklin, marked for the "Good Friday Offering," and sent to him at the Church Missions House, 281 Fourth Avenue, New York, N. Y. Gifts to this Offering are not credited on the quotas.

the Holy Spirit by which He supplies to the Holy Writers content and fitting word the separate books of the Bible are related to one another, and taken together, constitute a complete, errorless, unbreakable whole of which Christ is the center."

* * *

Canon Raven at Trinity, Boston

Canon Charles E. Raven, famous parson of the Church of England, is to preach at the three hour service on Good Friday at Trinity Church, Boston. Another famous Christian leader heard at Trinity was the Rev. William Adams Brown of the Union Seminary faculty who preached at the noonday service March 13-17.

* * *

Church School Principals Represented at Meeting

Propaganda and democracy were frequent topics in the addresses of speakers at the recent annual meeting in Cleveland of the National Association of Principals. Our Church schools were well represented at the meeting. Among those attending were Evangeline Lewis, All Saints School, Sioux Falls; Marguerite Wickenden, Brownell Hall, Omaha; Marion B. Reid, Cathedral School of St. Mary, Garden City, N. Y.; the Rev. and Mrs. Edmund J. Lee, Chatham Hall, Chatham, Va.; Margaret A. Augur, Kingswood School, Cranbrook, Mich.; Muriel Bowden, St. Agatha School, New York; Mrs. J. R. Brackett, St. Catherine's School, Richmond; Margaret Robertson, St. Mary's Hall, Faribault; and Ophelia S. T. Carr, Stuart Hall, Staunton, Va.

* * *

Series of Lay Preachers in Boston

A new venture in lay preaching was inaugurated by the Rev. Arthur L. Kinsolving, rector of Trinity Church, Boston, on March 1, to continue for four Wednesday evenings through the month. Announcing the new project, Mr. Kinsolving said, "I cannot persuade myself that our Lord intended to exclude spiritual expression in the church from the great company of Christian people and to limit it only to ordained clergy." Alexander Whiteside, junior warden of Trinity Church and a prominent Boston lawyer, together with Josephine S. Bradlee, long prominent in Girls' Friendly Society circles, initiated the series. Among Mr. Whiteside's suggestions was the recommendation that churches should concentrate on the mediocre people because there are more of them; and that the mediocre people, and others, should apply the teachings of Christ to every aspect of their daily lives. Laurence Curtis, State senator and vestryman of Trinity, and Ruth L. Ingalls each gave a ten minute address on the evening of March 8.

SAYINGS OF JESUS GATHERED IN BOOK BY BURTON EASTON

(Continued from page 9)

bution of Dr. Henry S. Coffin of the Union Theological Seminary:

"So far as I can see, the instant we place evangelism in the background the Church loses power and the individual ceases to be vital in his Christianity. When evangelism is to the fore, there are always results and in these results both the individual and the Church find largest satisfaction."

The book is rife with individual suggestions, such as that of Dean W.

L. Sperry of the Harvard Divinity School:

"I am more and more impressed with this fact—that what is now needed is small groups of persons thinking together, and if necessary living together in demonstration of a type of corporate Christian life appreciably in advance of the practice of the average Church. I keep getting this from all sorts of angles."

The volume is one for a theological school library in which it is desired to have statements by leading Christians on the value of evangelism, but is hardly the kind of book that would be of much value to the ordinary garden variety of reader.

Easter



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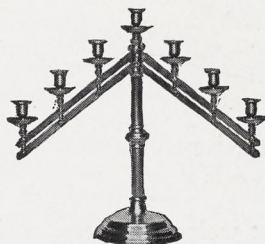
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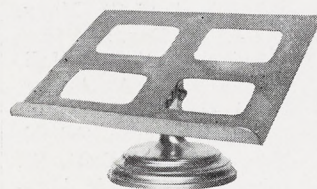
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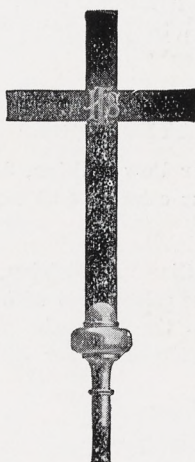
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