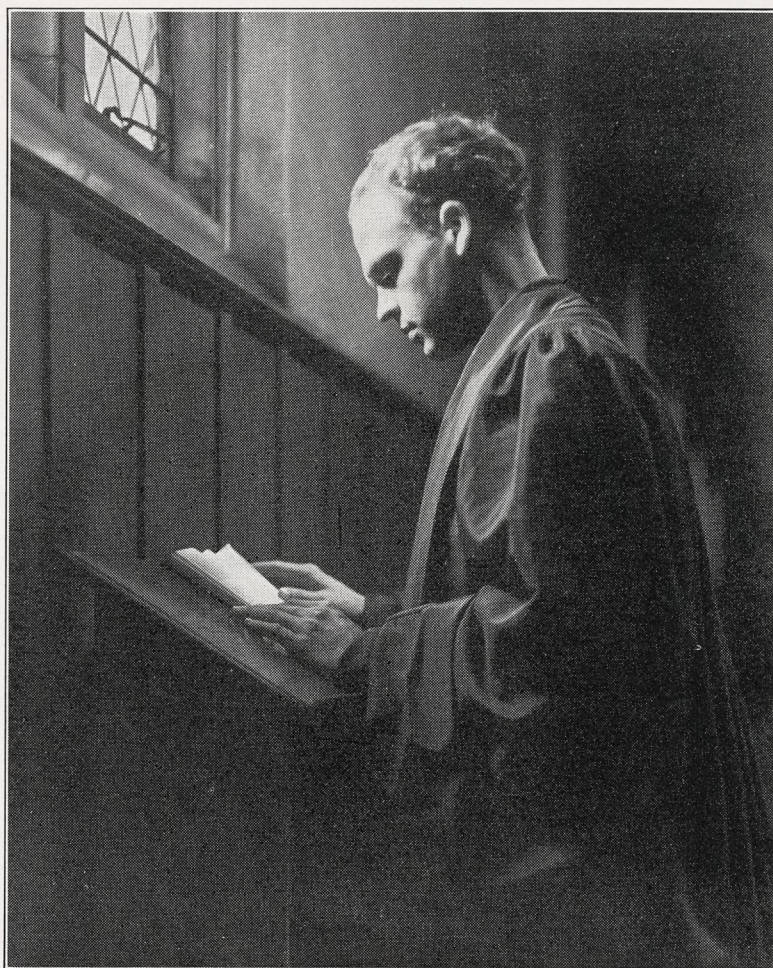


April 6, 1939
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THE WITNESS



HOLY WEEK

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CLERGY NOTES

ALLING, ROGER, formerly rector of Good Shepherd, Pawtucket, R. I., is rector of Christ Church, Corning, N. Y.

BARRON, REX A., was ordained deacon by Bishop Porter of Sacramento on March 16, in the Bishop's Chapel, Sacramento. He is in charge of the Church of Our Saviour, Placerville, Calif.

BLACKFORD, RANDOLPH F., formerly rector of St. James, Leesburg, Fla., is to be rector of St. John's, Homestead, Fla.

CARLETON, RUSSELL S., formerly at St. Andrew's, Panama City, Fla., is rector of Holy Trinity, Bartow, Fla.

CHRISTIE, ELMER B., now rector of St. John's, Olympia, Wash., is to be rector of the Church of the Epiphany, Seattle, Wash., May 1. Address: 1805 38th Ave.

FLEMING, SAMUEL C. W., was ordained priest by Bishop Helfenstein in Memorial Church, Baltimore, Feb. 21. He is rector of St. Barnabas Church, Sykesville, Md.

GRAHAM, GORDON C., formerly of Toronto, Canada, is rector of St. Saviour's, Maspeth, N. Y.

GRILLEY, E. W. JR., now rector of St. Peter's, Manton, R. I., is to be rector of the Church of the Good Shepherd, Pawtucket, R. I.

GUNNELL, CHARLES J., formerly rector of Christ Church, Albert Lea, Minn., is rector of Christ Church, Waterloo, Iowa.

MORRISON, LEWIS CHESTER, is in charge of Good Shepherd, Berlin, New Jersey. He was formerly in charge of Clarksboro and Mullica Hill, N. J., which is now under the Rev. Joseph T. Urban of Swedesboro.

POTTER, GEORGE L., was ordained priest by Bishop Mitchell of Arizona March 19 in St. Paul's Church, Tombstone, Ariz., of which he is vicar.

SPEHR, PETER E., formerly rector of Christ Church, Sidney, Nebr., is to be rector of Trinity Church, Greeley, Colo., effective April 15.

TWOMBLY, CLIFFORD G., will resign as rector of St. James, Lancaster, Pa., of which he has been rector 32 years, on May 1, to retire from the active ministry.

YOUNG, W. T., formerly rector of Grace Church, Hammond, La., is rector of St. John's, Fayetteville, North Carolina, effective April 16.

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THE WITNESS

A National Paper of the Episcopal Church

Associate Editors
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WILLIAM P. LADD
GEORGE I. HILLER
CLIFFORD L. STANLEY
ALBERT T. MOLLEGEN

Vol. XXIII. No. 16.

APRIL 6, 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.

CRUCIFIXION AND RESURRECTION

By

WILLIAM P. LADD

WE LIVE by symbols. That is because we are all poets in some degree. We are not happy with generalizations and abstractions. We prefer emotion to logic. We count on imagination to carry us through the waste land of humdrum facts. And we discover, as Aristotle did long ago, that poetry is truer than history. In his autobiography the great Irish poet Yeats tells how he *prayed* that his imagination might be rescued from generalization. "For ten or twelve years," he says, "I suffered continual remorse and only became content when my abstractions had composed themselves into picture and dramatization."

There are many kinds of symbols, including the scientific and mathematical. Most important of all are the religious, whereby in the forms of sculpture, architecture, painting, poetry, prophecy, sacraments, and, not least, in such great music as the Bach chorale, we seek and find the divine revelation. Preachers and theologians cannot dispense with symbolic language. A correspondent objects to my linking church services with the theatre, but, as a matter of fact, there is no higher expression of religious faith than is to be found in the dramatic symbolism of the Eucharist. It embodies the Christian gospel not in mere words, like a sermon, or in motionless forms, like a mosaic, but like a drama in significant act. We do not simply listen to the story of the cross, or look at a picture of it. In the bread and wine broken, poured, and offered, it makes its direct appeal. And we accept or reject.

The crucifixion and resurrection live again in the pages of the gospels, but more truly in the continuing, visible Church. Good Friday and Easter are not mere commemorations of historic

events. They are expressions of our corporate Christian life. And it is because of their significance for that life that they belong not to the dead past but to the living present. They do, in fact, symbolize the deepest truths of our religion—suffering and death as the prelude to life, and God's triumph over man's sin. St. John expresses this in the words, "God so loved the world"; and St. Paul, "God was in Christ reconciling the world unto himself."

That the early Church subordinated the historic detail of our Lord's death to its symbolic value as the central act in the great drama of redemption is shown by the fact that it did not keep the anniversary of the crucifixion at all. It combined what we call Good Friday with Easter. And it transferred both from the actual Passover date to the following Saturday night, the great Easter vigil, when the Lenten fast abruptly terminated, the waiting catechumens were baptized, the Paschal candle was lit, the Eucharist was celebrated at cockcrow, and the faithful looked for the second coming of Christ.

But, my critical correspondent will say, is not the Holy Eucharist something immeasurably greater than a dramatic representation or a mere symbol? Certainly. It is what the older theologians call *signum efficax*, an efficacious symbol. Sacraments effect what they symbolize. In our Easter Communion we are really risen with Christ. In the bread given and received Christ really comes to us, and we really unite ourselves with Him. The Holy Spirit by these outward forms really enters the hearts of the faithful, and really enables us to die daily from sin and to live daily in the joy of Christ's resurrection.

Religious Freedom

By

WILLIAM C. KERNAN

Rector of Trinity Church, Bayonne, New Jersey

WHAT is man? The Church answers with an unqualified affirmation. Man is the son of God. He is made in the image and likeness of God. He is called to regeneration "by water and the Holy Ghost," to grow into the likeness of Christ, to share in the eternal salvation of God.

The Church goes further to define these principles. The Church teaches us that man—because of what he is—enjoys a dignity "over the rest of the material creation." The Church teaches us that man is "different in kind from the rest of the animals because he possesses reason." The possession of reason "raises man above the tyranny of the material universe." It makes him the ruler of nature, not its slave. He can, and does, know justice and goodness and truth. He is subject, therefore, "not to the law of matter but to the higher law" of God, which he knows through reason.

Society must recognize these things, and make a place for man that enables him to fulfill his true nature as the son of God. That is what we mean by freedom. That is why we believe in democracy. That is why we can never believe in either communism or fascism.

Democracy states its belief about man in the Declaration of Independence when it says: "We hold these truths to be self-evident: That all men are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty and the pursuit of happiness."

Inalienable rights are rights with which men are born. They are not bestowed by man. They are given by the Creator of men. They are as much a part of every human life as are the members of the body—the arms, the ears, the eyes, the nose. Inalienable rights, consequently, are rights that cannot be taken away from any man without inflicting upon him an injury as grave as that of cutting off his arms or ears—as grave as putting out his eyes. In that sense all men are created equal. In that sense all men have a right to "life, liberty and the pursuit of happiness."

We believe in human rights. We believe in racial equality, in religious equality, in freedom of speech, in freedom of the press, in freedom of peaceable public assembly, because these rights give to man a place in society that enables him to fulfill his nature as the son of God.

The Church, which guards the dignity of man

because he is the son of God, has no more important task in this day than to throw its full weight into the fight for democracy in America against the infiltration here of communism and fascism—both of which deny man's sonship to God, both of which see man as only another aspect of nature, both of which demand the absolute obedience of man to the state because it is the "highest expression of nature."

We now know that the Nazi program and the fascist program and the communist program include America as part of their area of conquest. And if we ever do embrace one of these foreign "isms" in America it will be the end of democracy, of human rights and of religion. It will be the beginning of dictatorship, of human enslavement and of pagan materialism.

IF, THROUGH indifference, the Church permits this to happen it will be too late to save human liberty. The Church should consider now what the results will be. The Church should consider what totalitarianism is—the form of organization that communism and fascism take. The Church should know that totalitarianism means that the state, headed by the dictator, is supreme. It, and it alone, is important. It stands above religion, above the family, above labor, industry, commerce, farming and education.

Under the dictator systems no freedom is known. Only the state is free. Men are slaves. Neither in Russia under communism, nor in Germany under Naziism, nor in Italy under fascism is any man free. No freedom of speech there. No freedom of the press there. No freedom of peaceable public assembly there. No freedom of education there. No man in any of these countries can call his body his own, nor his soul his own, nor his mind his own. For all—body, soul and mind—belong to the state. That's totalitarianism.

If, through indifference, the Church permits this to happen in America we can but say that the Church has been untrue to its trust to defend man—the son of God—in the freedom with which God has endowed him. We can but say that the Church has permitted man's religious rights to be taken from him. For if the American people ever accept either Communism or Fascism it will mean the end of free religion. Religion makes one supreme demand upon man—that his loyalty and devotion be to God first before all other things. It requires that he worship the Creator, never the creature. But in the communist-fascist dictator countries supreme allegiance to the Creator cannot be tolerated, for the state—the totalitarian state—claims supreme allegiance.

Look at a dictator country and see if it is not so. Look at Nazi Germany. There are 30 million and more Roman Catholics there. How, it may be asked, can any country hope to destroy the Church with a membership like that? Listen to the answer from a research scholar and historian, Professor S. K. Padover, who says: "The answer is that relentless forces are unleashed which cannot be halted. The *Völkischer Beobachter*, principal Nazi party organ, in its Vienna edition of October 15, 1938, says flatly, 'We are armed to continue the battle against Catholicism to the point of total annihilation.'" See the liquidation of the Catholic youth organizations, the dismissal of thousands of nuns from schools, hospitals and kindergartens, the closing of theological schools. See the imprisonment of the Lutheran, Dr. Martin Niemöller, hero in the World War and "unimpeachably Nordic," for the crime of preaching a sermon on the text, "We must obey God rather than man." Let the Church in America see all this and remember its responsibility to men in this hour before it is too late.

NOR is the case one whit different with respect to communism. It, too, is totalitarian. It, too, denies human rights. It, too, hates religion. According to Oscar I. Janowsky, professor of history at the College of the City of New York, writing in the *Survey Graphic* for February, 1939, religious instruction is prohibited in Soviet Russia "to those under eighteen years of age, while children of all ages are indoctrinated with an anti-religious bias." The communists say that religion is tolerated in Russia. In what sense, we may ask? Everyone knows that the time of life in which to teach a person anything is during the formative years of childhood. Effective religion is taught to children from the cradle. So is effective communism. Knowing this the communists do their teaching during the formative years, understanding full well how greatly their control over children will weaken religion. This is not what we mean by freedom of worship. By freedom of worship we mean the right of parents to teach their children from birth the love and worship of God as they see fit, without any interference from the state whatsoever. Not so the communists.

Earl Browder, general secretary of the Communist Party of the U.S.A., said on March 6, 1939, that his party stands for "unconditional freedom of religious beliefs and worship," but that his party insists, according to the Marxian ideology and philosophy, upon the exclusion of the supernatural from the world view upon which communists base their program.

This simply means that God must be eliminated from the activity of man as it concerns the vital matters of economics, politics and social organization. This means that a man may have his own religion so long as he keeps it to himself. This means that religion is something like a personal luxury or a hobby. This means that any man may pray to God but do nothing to act upon any direction that God may give him in prayer. This means that God does not have any purpose for man that man through religion can find and act upon to do the will of God in the world.

This is not what we mean by religion. This is not what the Hebrew prophets meant by it. This is not what the Gospels mean by it. We mean that those who worship God will carry the will of God into all life, in all places at all times. Mr. Browder and the communists think of religion as a pious exercise divorced from life. We mean by religion—action. Action in personal life and action in social life.

In reality, the communists know what we mean by religion. That is why they suppress it in any active form in Russia. Says F. A. Voight, one time diplomatic correspondent for the *Manchester Guardian*, of the Church in Russia: "There are no theological seminaries, no missions, no theological literature. Many priests and nuns are in exile or in the labor camps. The persecution of the Church by the Russian state is the persecution of one religion by another—of the transcendental Christian faith by the secular faith that goes under the name of Marxism."

Faced with this situation today, with the American people being asked day and night to accept communism or fascism, with the radio, the press, and the movies flooded with foreign propaganda—which is anti-religious propaganda—the Church hasn't any choice. That is, if the Church is still interested in anything beyond Sunday School picnics and card parties. This is war! This is the call to the leaders of the sons of God to defend the sons of God in their freedom!

QUESTIONS FOR DISCUSSION

1. What is the Christian conception of the nature of man?
2. What is the basis for this conception?
3. How does democracy express this conception?
4. What are inalienable rights?
5. How do the totalitarian systems deny the Christian position?
6. What is the totalitarian position with respect to the state and man?
7. Why do the totalitarian systems persecute religion?
8. Can religion be only a personal matter?
9. What elements in the Gospels show that religion must be related to all of life?
10. Shall the Church act?

Talking It Over

By

WILLIAM B. SPOFFORD

RECTOR BILL KERNAN of Bayonne has written a challenging article in this issue. He calls for action, which he has the right to do since he himself has acted, notably in fighting Hague and his gangsters in his own part of Jersey, and in vigorously opposing Coughlin's nonsense that is poured out each Sunday afternoon over the air. Just the same I think he has laid himself open for the one-two knockout punch in this piece. The temper of the American people being what it is, I am fully aware that an effort to be fair to communists is almost certain to bring the charge that you yourself are a communist. All I can say to that is that I am not a communist which is all the more reason why I, as a Christian should try to be fair in dealing with them. My chief objection to Mr. Kernan's article is that he compares Christian and democratic ideals with communist realities. Like should be compared with like; democratic ideals with communist ideals, or, if he prefers, democratic realities with communist realities. We have a Constitution that gives us an ideal to shoot at, which Mr. Kernan quotes. The Soviet Union likewise has a constitution which also guarantees its citizens fundamental rights; the right to work; the right to rest and leisure; the right to maintenance in old age, sickness and loss of capacity to work; the right to education; equal rights in all spheres for women; racial and national equality; the right of freedom of speech, freedom of the press, freedom of assembly; freedom of religious worship. I was in Moscow a few months after this constitution became the fundamental law of the country and listened attentively while an official insisted that these rights were realities. I said nonsense then, and I say nonsense now, even though it is most assuredly true that some of them are realities. But in the main I would contend that their constitution is like our own—an ideal to shoot at.

OR, IF MR. KERNAN prefers, actual conditions in the democratic countries may be compared with actual conditions in the Soviet Republics. Under the heading of "inalienable rights" the story could be told of Jersey City, Tampa, and other American cities. Under the heading of "life, liberty and the pursuit of happiness" there is a chance to speak a piece about the twelve million unemployed; about children dying for the want of the very food our government de-

stroys in order to maintain price levels; about the thousands of sharecroppers camping by the roadside in southern states—and, for good measure, get off in a corner with an Indian nationalist and let him relate some of the horrors perpetrated by the rulers of Christian and democratic England upon the people of India in recent years. There are horrors in Russia—famines and purges and all sorts of unsavory things. Stack them all up in piles and take a look—Realities in the Democracies in one pile; Realities in Soviet Russia in another. "Man's inhumanity to man" is the only conclusion I can come to, with the petition of the Litany running through my head, "God have mercy upon us, Miserable Sinners."

WHEN IT COMES to the matter of religion I think there also Mr. Kernan has been less than fair. I know how, in Czarist days, priests of Christ's Church blessed the organized massacre of Jews; I have seen the diabolical superstitions imposed upon the people by monkish priests; the connection between a despotic and ruthless Czarism and a corrupt Church has been brought home to me. And I am compelled to say, as a Christian, that the forces that have swept these abominations from the face of the earth have done God's service. That they have gone too far in ridding their country of organized religion is undoubtedly true. May we learn our lesson from their experience and not compel similar excesses elsewhere. Meanwhile as Christians I think we might well affirm that God cannot be destroyed, in Russia or anywhere else. Rather I prefer to go along with the Dean of Canterbury who recently wrote, following a visit to Russia: "When I look at a nation which believes that the world and history as a whole have a purpose, with a goal in the brotherhood of man, then I deny that the word irreligious is an appropriate term to describe them. To believe that so noble a purpose is the end for which things were made, and affords the grandest of all opportunities to those who are clear-eyed enough to perceive it, is to me nothing less than a fundamental belief in a Fatherly God; in the reality, if not in the name. The greatness of the purpose inspires them, and in that I rejoice even while regretting their sectarian intolerance. To me that purpose demands a name, and I can only express it in the highest terms I know—in terms of personality. But, after all, the recognition of the purpose and the goal is more fundamental than the name they give it, and the Russians have. I deny that the Russians are an irreligious people."

Gethsemane

By

BISHOP WILSON

THE name "Gethsemane" is a combination of two Hebrew words meaning "oil-press." It is described as a garden or an orchard. Evidently in the old days it was a place where olive trees grew and where a press was erected for extracting the oil. One is not surprised to find this garden situated on the Mount of Olives, to the east of Jerusalem, just across the valley of the brook Kidron. The Jews sometimes called it the "Mount of Three Lights" because the light from the altar fires of the Temple fell upon it, the rising sun first appeared each morning over its slope, and its oil was used in the Temple for lighting purposes.

Gethsemane stands there today, one of the least altered of all the sacred spots in Palestine. Eight olive trees still stand in the garden, very large and very old. Some people like to think they are the same trees that witnessed the agony and the betrayal of our Saviour. There are records which indicate quite clearly that they stood as now certainly as far back as the seventh century. Josephus says that when Titus took Jerusalem in the first century he cut down all the trees to the east of the city. In that case the present trees are probably shoots from the original ones. H. V. Morton tells how a Franciscan monk explained to him that the Moslems had laid a tax on all olive trees except the very old ones and that it is an undeniable fact that these trees had never been subject to the tax.

A flight of stone steps used to lead up the hill—remnants of them are still to be seen. It was a secluded spot where our Lord was accustomed to retire with His apostles for a quiet talk. Fifteen hundred years ago a pilgrim described a chapel which had been erected on the spot where the agony was thought to have occurred. The chapel was destroyed by the Persians in the seventh century, was rebuilt by the Crusaders, and was again laid in ruins in the closing battles of the crusading period. Remains of it have been uncovered by modern archeologists. After its destruction the stone by which our Lord was said to have prayed was removed from the chapel and placed in a grotto nearby. This is supposed to be the grotto where Christ took the apostles for their private conferences.

The night before the crucifixion, after the institution of the Last Supper, our Lord took eleven

of the apostles to this accustomed place. He went a little distance from the grotto and knelt in prayer. Anticipating what was in store for Him He was "in an agony." The word "agony" comes from the same word in Greek which means a place of contest. It was indeed a contest between the natural human shrinking and the spiritual determination to fulfill His mission. The crucifixion itself took place on Mount Calvary but it was all settled in Gethsemane the night before. The mere fact of our Lord's death might mean little or nothing. It was the willing offering of Himself that achieved the atonement. The true significance of the cross is to be found in the agony.

So—the things which happen to us in this life may be the results of circumstances which we could not change if we would. The way we approach them, accept them, and use them determines their true significance. The Christian who offers his heart and his will to God is the one who is in company with Christ. This is what Gethsemane tells us.

Mrs. Knockengabble

SO MRS. Knockengabble made a catty remark about you and you heard of it and it hurt you cruelly? You have not been to church for a long time, now, and you have been salving your conscience by saying that your absence is by way of protest against Mrs. Knockengabble? Come, let's be honest about this. Isn't it true that you had begun to lose your former interest in church and would have dropped out, anyway, sooner or later? Wasn't Mrs. Knockengabble just an excuse and were you not really looking for a chance to be offended? Shame on you. If everyone acted as you are acting, there would be no one left in the church, by this time, but the rector—and Mrs. Knockengabble. Her cattiness has not been confined to you, either.

The Rector knows all about her. She has had her digs at him, too, but he can't help himself, for his hands are tied. A clergyman, you know, is obliged to accept the workers who offer themselves and make the best of them. Unfortunately, the Mrs. Knockengabbles are usually the pushy kind and edge themselves in, everywhere. People who are sincere and really love the church accept the Mrs. Knockengabbles as a necessary evil and do not let them drive them away.—THE CHURCH-MOUSE.

BOOK THAT DEALS WITH ORDINARY SINS OF MANKIND

By GARDINER M. DAY

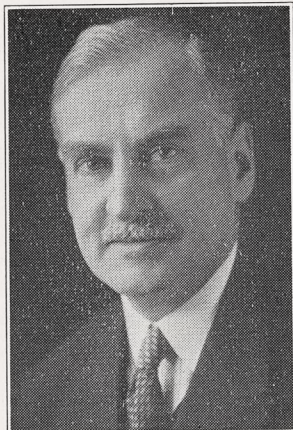
Sins of the Saints is the title of a forthright volume from the pen of the Rev. G. D. Rosenthal (Harpers \$1.75). Probably the first reaction of the ordinary individual on reading the title will be, "Well, after all, I don't pretend to be any saint; so why should I read about their sins?" Hence, it is important for the reviewer to point out that Dr. Rosenthal is using the word "saint" "as a description of ordinary Christian folk who are making an honest effort in their daily life to obey the teaching of Jesus Christ, and to imitate his example". It is not a book for saints, but this is a book for the ordinary garden variety of Christian both lay and clerical.

The author quite correctly realizes that when the clergyman mentions sin or the congregation joins in the General Confession, the pictures of sin that are in most people's minds are pictures of the grosser and more obvious sins, while, as every Christian knows when he stops to think about it, the most devastating and vilest sins are the more subtle and less obvious evils that effect our lives. "So long as we think of sin as murder, or fornication, or adultery, or theft, or deliberate lying, or drunkenness, so long will our penitence be unreal, for these are, commonly, not our sins. But when we look at sin through the eyes of Christ, and see that it was for him a more perilous state for a man that he was self-satisfied, or money-loving, or censorious, or uncharitable, then we have to readjust our standards."

I believe that no more accurate idea of the nature of the book can be given than simply to list these sins as they appear at the head of each chapter: The Controversial Spirit, Bad Temper, Unwillingness to Forgive, Tittle-tattle, Depression, Anxiety, Self-satisfaction, Neglect of Prayer, Ingratitude, The Love of Money, Nambypambyism, Moral Cowardice, 'Stunt' Religion. It would be hard to conceive of anyone who would not find this volume a good tonic for his spiritual life. A few pages introduced into one's devotional period each day would make a pungent prelude to some vital self-examination.

The Bond of Honour is another work by the General Seminary collaborators, Dr. Burton Scott Easton and Dr. Howard Chandler Robbins, and should be of special interest to the clergy of the Church. (Macmillan \$1.50) The book bears the title "A Marriage Handbook". Following a chapter on the essential principle

Front Page Churchman



GEORGE WHARTON PEPPER, a leading layman of the diocese of Pennsylvania, at one time represented his state in the United States Senate. Devoted to the Church he is widely known not only for his civic activities but is a frequent speaker before Church groups. Nominations, please, with pictures.

of marriage and another giving the history of the marriage service, Part II is an informative essay in comment and explanation of the service itself, while Part III contains Lutheran, Presbyterian, and Episcopal marriage services and a selected bibliography of books which are useful and helpful to present to the couple themselves. *The Bond of Honour* is not a book to be presented to the couple to prepare them for marriage, although it might well be read by those contemplating matrimony, but is primarily a book for those concerned with the conduct of marriage services.

Welcome indeed is another book on prayer by Dr. Bede Frost. One does not have to read many pages of any of Dr. Frost's works in order to realize not only that he himself is a man who has ascended the hill of vision but that he has that rare gift of being able to describe, in simple terms that the ordinary layman can understand, what he has seen on that mount. *Prayer For All Christians* (Morehouse, 80c.) is a book that can be recommended for anyone desiring a little volume of slightly more than a hundred pages that will stimulate and deepen his appreciation of the devotional life. No better conception of the book can be given than by a brief quotation which we take from the chapter on "The Prayer of Petition," in which the author is dealing with the difficult problem of how God answers prayer.

"The answer is given through
(Continued on page 14)

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by EDWARD J. MOHR

With one-third of the farm families of the nation now living under such handicaps that the United States department of agriculture describes their situation as slum conditions, rural life is threatened with decay, according to the Rural Life Sunday message issued by the town and country committee of the Home Missions Council and the Federal Council of Churches. The observance of Rural Life Sunday is set for May 14. Rural life is declared to be the underpinning of America, and its decay will result in serious consequences. The Church will be affected by the adjustments which must be made in view of the fact that seventy-five million acres of land now in use are unsuitable for agricultural purposes and unable to support the people who depend upon them. "Rural life," the message says, "demands a parish which is concerned with its daily problems. The Church obviously cannot go into the techniques of land use, conservation, market control and resettlement but it must preach and practice the religious principles which will foster readjustment. It will minister sympathetically to the spiritual lives of persons who are suffering from disadvantages beyond their control and whose personalities are buffeted about by the tremendous changes in their social and economic environment. It will seek to enrich country life and stand in judgment upon uprighteous cultural elements and unscrupulous economic practices while giving no quarter to the exploitation of human and natural resources for selfish purposes."

* * *

North Carolina to Have Offering Service

The Lenten mite box offerings of the church schools of North Carolina diocese are this year to be made at one diocesan service, rather than at district services. It is to be held at the Chapel of the Cross, Chapel Hill, on April 29.

* * *

Religious Editors Meet

Plans for the annual meeting of the Associated Church Press at Washington, D. C., on April 12 and 13, have been announced by the secretary, the Rev. Guy Emery Shipley. Among the speakers on the two-day program will be the Rev. Henry Smith Leiper, executive secretary of the American section of the Universal Christian Council for Life and Work, Drew Pearson, of the Wash-

ington Merry-Go-Round, and the Rev. ZeBarney T. Phillips, rector of Epiphany Church, Washington, and chaplain of the U. S. Senate.

* * *

Trinity Rector to Stay in Summer

The Rev. Frederic S. Fleming, rector of Trinity Parish, New York, has announced that he will forego his usual vacation and conduct services and preach at the church during most of the summer. He will welcome worshippers and visitors who will come to the historic church, who are to be in the city for the world's fair.

* * *

Mann at Meeting for Refugees

Thomas Mann, author and voluntary exile from Germany, will address a rally in Chicago on April 10 on "Dictatorship or Democracy?" The meeting will be held under the auspices of the American Committee for Christian German Refugees, and the proceeds will be used to support Christian refugee work.

* * *

Real Estate Suit Discontinued

The suit which Trinity Church, New York, brought some time ago against its former real estate agent has been dropped, and arrangements made out of court. The church had asked for an accounting of the \$7,000,000 gross revenues which the agent had collected on its behalf. It had alleged that the agent, a corporation, had received secret commissions and profits and had failed to turn over all receipts from sixteen parcels of land in Trinity's vast estate in Manhattan.

* * *

Mission in Illinois Church

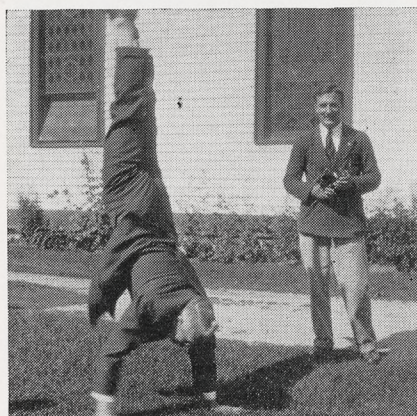
A preaching mission was held in St. Mark's Church, West Frankfort, Ill., March 12 to 17. It was conducted by the Rev. W. W. Daup, rector of St. John's Church, Decatur, Ill., and his wife, who is president of the Illinois Council of Church Women. A vested choir and a young people's group were organized as a result of the mission.

* * *

Long Island Hospital Seeks Funds

St. John's Hospital, maintained in the borough of Brooklyn by the diocese of Long Island, and efficiently managed by the Rev. Charles Henry Webb, has been seeking \$500,000 to carry them through the next five or six years. There are invested funds amounting to three million dollars, but income on investments has, of course, fallen off, so that the institution has been carrying a deficit for some time. There is also the further fact that the neighborhood has com-

Off-Moment Department



The gentleman who for the moment has things bottom side up is Mr. Big of the American Church Army—in other words Captain B. F. Mountford who heads the work in the United States. A bit portly he is still able to keep up with his younger associates as this picture proves. Nominations please, with pictures.

pletely changed, being now largely a colored district. Yet St. John's boasts, as well it may, that it has never turned anyone away while there was a spare bed, regardless of race or color or ability to pay. At the end of March only \$50,000 of the \$500,000 had been raised. However, that will go a long way toward taking care of the 1939 deficit, and the campaign will doubtless go on until the full amount is raised. It is a great institution, and deserves all the help people can give it.

* * *

Treasurer Elected at New York Cathedral

Clarence G. Michalis, a warden of the Church of the Heavenly Rest, New York, was elected a trustee and treasurer of the Cathedral of St. John the Divine, New York, at a meeting of the board last week. Mr. Michalis is also president of the Seamen's Church Institute of New York.

* * *

Kimber Den Returns to China

The Rev. Kimber H. K. Den, founder of the colony in China supported by the American Mission to Lepers, is leaving New York for England April 15 after a tour of the country on behalf of Chinese relief work. He has addressed a message to his many friends in this country in which he describes his plans to provide for the mental and physical welfare of the children affected by the war. He plans to follow the steps taken in the founding of the leper's colony ten years ago. Mr. Ken will

arrive in China on June 7, and may be addressed there care Nanchang Academy, Anfu, Kiangsi, China.

* * *

New Organist Appointed

Florence Chambers of New York has been appointed organist at the Church of the Advent, Cincinnati, to succeed David Pew, who has become organist at the Denver cathedral. Mme. Chambers is a fellow of the Royal Academy of Music, London, and a member of the Paris Guild of Organists. She received the title, "Madame," from the Polish government for her success as a composer of Polish works. She will assume her new duties in May.

* * *

Church Group Acts in Civic Matter

Acting to protect the interests of the city of Evansville, Indiana, the chapter of the Church League for Industrial Democracy in that city has requested the resignation of the city attorney. The action arose in connection with a \$750,000 bequest made to the city by a resident. The wife of the deceased resident has brought action in court which if successful would deprive the city of \$400,000. Her attorney in this action is also the city attorney, who is expected to defend the interests of the city. To overcome the difficulty the mayor appointed a special attorney to represent the city in the case. With the support of the local paper the CLID chapter has demanded that the city attorney resign, or cease to represent the estate, or pay the fee for the special attorney. The chapter has been represented by its chairman, the Rev. Joseph G. Moore, rector of St. Paul's Church, Evansville.

* * *

Quiet Day Held in Providence

A quiet day, conducted by the Rev. James M. Duncan, rector of the Church of the Ascension, Auburn, R. I., was held in the Cathedral of St. John, Providence, R. I., on March 30 under the auspices of the Woman's Auxiliary, the diocesan altar guild and the Girls' Friendly Society.

* * *

Articles By Russell Bowie

The Critical Choice is the title of a series of articles to appear in these pages, commencing next week. They are written by the Rev. Walter Russell Bowie, the rector of Grace Church, New York, and deal with the challenge to Christianity of the current political philosophies that everyone is discussing these days. It is our hope and belief that rectors, particularly those who have placed

the paper before their people during Lent, will wish to continue with their Bundles at least until the summer months. We will appreciate hearing from them as to whether or not they wish to have their bundles continued.

* * *

A Message From the Presiding Bishop

A challenge of "Finish the Job" of saving the Church's missionary program through a churchwide dollar appeal was sounded by Presiding Bishop Tucker on March 28, as the shortage effort went into its last three weeks prior to the National Council's meeting. Bishop Tucker set April 24, the day before the meeting, as the deadline for reports on the effort, and asked that messages reach him by that date. Actual payments, however, may be made later. For purposes of the dollar appeal 500,000 special offering envelopes have been donated by a layman, and these according to Bishop Tucker, will be sent to parishes and missions throughout the Church. He suggests that these be mailed to every family, with the cost of mailing being taken out of the returns. "Daily it grows more evident," Bishop Tucker stated, "that the Church is rising to meet the situation. The only question is whether the returns will come soon enough to permit the National Council to avoid the drastic cuts when it meets April 25 and 26."

* * *

Life of Church Given in Play

With Trinity parish joining Christ Church parish "The Great Trail," a dramatization of the Church's life and teaching, was presented to capacity audiences in Christ Church parish house, Williamsport, Penna., on two evenings recently. More than 200 persons took part in this, the second annual revival of the pageant, which was under the direction of Mrs. Elizabeth Reed Mann.

* * *

New Parish House In Bethlehem

The Pro-Cathedral Church of the Nativity, Bethlehem, Pa., has just concluded a successful campaign for funds to rebuild the parish house which was destroyed by fire last August. About \$50,000 was needed to supplement a like amount received from the insurance settlement, but the members of the parish set about their work so vigorously that the goal was put ahead to \$60,000 to provide for the furnishing also. When that mark was reached the decision was made to eradicate the long-standing indebtedness of the Parish with the result that the final amount pledged was almost \$70,000. This means that not only will the new parish house be paid for but the parish will be

IDEAS AND METHODS

VERY REV. JOHN W. DAY, dean of our cathedral at Topeka, Kansas, hands a large envelope to every newly confirmed person, containing Church literature in which he thinks they might well be interested. He does not inform us what the envelope contains but we do know that THE WITNESS is there, with a subscription blank neatly inserted. Naturally we supplied the papers and the blanks gratis, and will do so for anyone else who likes the idea. . . . There is a post-paid subscription blank in all the bundle copies of this issue too. If you are securing your copy during Lent at the church we hope you will mail the card to us so that you may continue to receive the paper each week throughout the year at your home. . . . Clergy in charge of small parishes often state that the various systems of Church school material are too pretentious for their purposes. If you are one of these you should send to Morehouse-Gorham, 14 E. 41st Street, New York, for a copy of *A Child's Faith*; fifty-two lessons for children 8 to 12 that presents Church teaching simply, with each lesson also offering ingenious expression work and calls for only simple materials.

free from debt for the first time in many years. The new building will be completely fireproof, and will make adequate and modern provision for the large Church school with separate assembly and class rooms for all departments. The Very Rev. Roscoe Thornton Foust is dean and rector of the parish.

* * *

Bishop Perry Tells of Europe

Bishop Perry of Rhode Island, who has just returned from his annual visit to Episcopal churches in Europe, addressed the students of the Berkeley Divinity School, New Haven, a week ago on the current European crisis. He warned strongly against the American tendency to condemn, and to act upon the mere symbols of fascism, communism, and other "isms." Germany and Italy he said, have been faced realistically with such issues as imperilled frontiers, starvation and unemployment. Their solutions, he admitted, have been brutal, but he believes further that the processes going on at present are too deep-seated and complex for any of the democracies fully to appreciate or control. Regarding the status of the Church in Germany Bishop Perry declared that he could

be neither optimistic nor wholly pessimistic. He does feel confident, nevertheless, that a new and vital religious experience is being born out of the prevailing suffering and travail, and that good, not evil, will ensue.

* * *

The Churchman Observes 135 Years

The Churchman, ranking as the oldest religious publication in the English-speaking world, observed on April 1 its 135th anniversary. *The Churchman* traces its history back to 1804, with the publication in New Haven, Conn., of *The Churchman's Monthly Magazine*. Appearing in New York City in 1831 as *The Churchman*, the journal absorbed *The Episcopal Watchman* which had been appearing in New Haven, Hartford, Middletown and Boston. The Rev. John W. Curtis was the editor in 1831, but after four months he resigned to become principal of the Collegiate School, New York, where "young gentlemen" could prepare for college or for the "active pursuits of life."

The Rev. Samuel Seabury, grandson of Bishop Seabury, who was the first bishop of the Church in America, was another early editor for nearly 16 years, winning an increasing circle of readers with his wit, tact and brilliant writing. The Rev. Charles K. Gilbert, now suffragan bishop of New York, became editor in 1913, continuing for nearly four years until the press of other duties forced him to resign. He was followed by the Rev. William Austin Smith, editor from 1918 until his death in 1922. His successor was the Rev. Guy Emery Shieler who has been on the staff since 1917 and has been editor since 1924.

* * *

Detroit DeMolay At Service

The combined chapters of the orders of DeMolay of Detroit attended the vesper service at the Church of the Messiah on March 19, when the Rev. W. R. Wood, the rector, preached. Music was sung by a new choral organization of the parish, composed of 35 young people, organized this year under the direction of Edgar Danby organist and choirmaster.

* * *

Women's Group Aids Sailor Work

Described as "the only organization of its kind in the world," the Sailor's Haven Women's Aid, an adjunct of the welfare work at Sailor's Haven, Charlestown, Mass., enlists the volunteer services of 2,000 women annually. It owes its inception and direction to the services of Mrs. Wallace M. Leonard executive sec-

retary, who feels that the field of social service for seamen has undergone more change during recent years than any other. The status of the merchant marine has been altered under government and union regulations, and the seaman has changed with it. Mrs. Leonard holds that institutional work for seamen must change also. The need for relief is somewhat lessened, but the necessity for a cheerful, homelike, atmosphere with recreation and comfort, and more thoughtful educational programs is greater.

* * *

Church Congress Arrangements Set

Arrangements have been made for the 300 persons expected to attend the Church Congress in Washington, D. C., April 25 to 28. Bishop Freeman of Washington has been made honorary chairman for this congress. Bishop Freeman and Bishop Mikell of Atlanta will speak on "The Unchanging Gospel" at the opening service in the Washington Cathedral on the evening of April 25. Presiding Bishop Tucker will be guest of honor and speaker at the dinner on April 27. The local arrangements for the meeting have been made by a committee of which the Rev. Charles T. Warner is chairman.

* * *

Entrance of Refugee Children Urged

The admission to the United States of 20,000 German refugee children, all under fourteen, is provided for in a bill before the congress introduced by Senator Wagner of New York and Representative Edith Nourse Rogers of Massachusetts, and supported by the Non-Sectarian Committee for German Refugee



GOOD FRIDAY

Children under the chairmanship of the Rev. Guy Emery Shieler, editor of *The Churchman*. Half of these children would be Christian and half Jewish, and none would become public charges, since they would be received and supported only by people able to do so. The admission of twenty thousand children in the course of two years would amount to only one child for every 2,000 American children under fourteen. The project has support from wide sources without regard to political distinctions. Among its supporters are Herbert Hoover and Grace Coolidge, and the members of the non-sectarian committee, whose vice-chairmen include George Cardinal Mundelein of Chicago, Canon Anson Phelps Stokes of Washington, Governor Herbert H. Lehman of New York, William Allen White, and others. The committee urges all who support giving these children an asylum from suffering and oppression to make their view known to the congress.

* * *

Auxiliary Worker Honored

Ellen Gammack, who resigned recently as student worker in the province of the Pacific to become personnel secretary for the national Woman's Auxiliary, was honored at a luncheon at St. Margaret's House, Berkeley, California, before her recent departure for her new work. Mrs. Harry M. Sherman, chairman of the executive committee of St. Margaret's, and Mrs. Vera P. Millis, head of the California student commission, expressed their appreciation of Miss Gammack's work.

During the week of May 22 St. Margaret's House will be open to members of the Woman's Auxiliary who desire to spend a week in Berkeley. The program includes study

periods each morning from nine to twelve, with afternoons left free for private reading, rest, or visits to the Golden Gate exposition.

* * *

Syrian Bishop in Florida Church

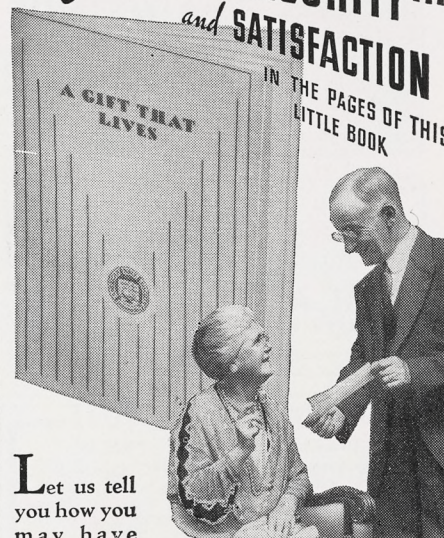
Archbishop Antony Bashir of the archdiocese of New York and All North America of the Syrian Antiochian Orthodox Church sang the liturgy of his Church on March 19 in Holy Trinity Church, West Palm Beach, Florida. The Rev. T. D. Windiate of Washington, D. C., and the Rev. Henry Irving Louttit, rector of Holy Trinity, read the gospel and epistle in English. The Syrian Church recently became a member of the Federal Council of Churches.

* * *

College Workers to Meet in South

A conference of college workers in the province of Sewanee is to be held at Auburn, Alabama, April 18 to 20, under the provincial commis-

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sion on college work, of which the Rev. J. S. Ditchburn of University, Louisiana, is chairman. Among the leaders of the conference will be the Rev. Alden D. Kelley, the Rev. Alfred S. Lawrence, Chapel Hill, N. C., Margaret Williams of Greensboro, N. C., the Rev. Louis Melcher, Knoxville, Tenn., the Rev. Hamilton West, Gainesville, Fla., the Rev. William M. Green, Jr., Starkville, Miss., and others. The Rev. William B. Lee, Jr., will be the host of the conference.

* * *

Work Presented Through Episodes

Episodes depicting the work of the Church Home Society of Boston in action, were a feature of the society's annual meeting on March 28 in the home of Rose Dexter. The presentation was called "Standing By," and follows the practice adopted by the Church Service League at its annual meeting. At the league program the work of the seven departments of the diocese of Massachusetts was shown by means of playlets, monologues, dialogues, illustrated talks, none taking more and most of them much



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* * *

Social Service Scholarship Offered

The department of Christian social relations of the fifth province has announced the annual social service scholarship award contest for seminarians of the province. A cash prize of \$50 and a \$100 credit at the Graduate School of Applied Religion is to be awarded to middlers or seniors who submit the best thesis in the general field of Christianity and

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social relations. The Rev. Walter K. Morley of Chicago is chairman of the department.

* * *

Home of Bishop-Elect Burns

The home of the Rev. John J. Gravatt, rector of Trinity Church, Staunton, Virginia, and bishop-elect of Upper South Carolina was destroyed by fire March 17. No one was injured and the property on the first floor was saved. The home was located in the suburbs, and Mr. Gravatt and his family have now returned to the old rectory in Staunton.

* * *

Young People's Retreat Held

A young people's retreat for college students and others was held on March 26 in St. Stephen's Church in Providence, Rhode Island. It was conducted by the Rev. Sydney Peters, rector of Trinity Church, Tiverton, R. I.

* * *

Altar Guild Gets Funds

The altar guild of St. Paul's Church, Columbia, Penna., has been given securities worth \$500 by Effie Detwiler, for the continuance of the guild's work. Miss Detwiler was a member of the guild for many years.

* * *

Easter Service From Grand Canyon

The annual Easter sunrise service from the rim of the Grand Canyon will be given a nationwide broadcast at 6:30 a.m., Mountain time. The address will be given by Dean Edwin S. Lane of Phoenix, and the service will be read by the Rev. Cecil Harris of Williams, Arizona.

* * *

Church Increases Talents

Trinity Church, Shamokin, Penna., which has just successfully used a new method of fund raising under the leadership of the Rev. Waldemar I. Rutan, is now embarking on the second phase of the program. The parish received wide publicity on its

first campaign, which followed a streamlined adaptation of the parable of the talents. The modern version, conceived by Mr. Rutan, raised more than \$500, with the total expected to go over \$600 before the campaign is over. At the morning and evening services of a recent Sunday the rector preached on the parables of the talents. During the sermon he displayed new \$1 bills and announced his intention of presenting a dollar to each person in the congregation with the hope that each would triple the "talent" given him. The acolytes then distributed the bills. 152 were given out.

A day a month later was set for the return of the talents together with the additional talents they had earned. On that day 111 of the original talents were returned and with them 400 extra talents, for a total offering of \$511.55. Mr. Rutan has reported that he confidently expects a return of all the other talents with their earnings.

Many varied ways were used to

put the original talents to work. Some members of the parish used them as initial investments for making candy, baked bread and cakes, and salted nuts. Others gave Chinese checker and bridge parties, and other social functions in their homes. Organizations sponsored entertainments. The proceeds were used to reduce the parish house debt and to pay diocesan assessments. In the



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second half of the program it is planned to raise \$1500 by Trinity Sunday. Pledges have been made, and 300 dime savers, each with room for three dollars in dimes, have been given out.

* * *

Layman Provides Prayer Pads

An anonymous layman with a strong faith in prayer has placed at the disposal of the diocese of Massachusetts a large quantity of prayer pads, each with this legend on the cover: A prayer for constant daily use—one for you, the rest to give away. Inside are five copies of a prayer for universal brotherhood and peace.

* * *

Detroit Parish Clears Debt

After being carried for thirteen years the parish debt of the Church of the Messiah, Detroit, has been cleared in the space of a month, through the efforts of the rector, the Rev. W. R. Wood. The matter was simplified by the willingness of the receiver of a local bank to settle the \$24,544 debt for \$12,000, which Mr. Wood has been able to procure from friends and parishioners.

* * *

Tinker to Evans to Chance

A million tons of scrap metal were bought by England from the United States last year, with a considerable portion of it re-sold to Germany. Roosevelt to Chamberlain to Hitler.

BOOK THAT DEALS WITH ORDINARY SINS OF MANKIND

(Continued from page 8)

those natural faculties of mind, reason, judgment, discretion, and common sense with which God has equipped our nature. We pray that God will enlighten and help us about a particular difficulty or problem which confronts us, and do what He knows to be best in any given circumstances. In other words, He does not do something for us which we could and must do for ourselves; He only enables us to use our natural faculties in the way for which they were given to us. God's enlighten-

ing and giving grace to our souls, of which our minds and wills are the highest faculties, is not meant to supersede the use of those faculties, but to make us capable of using them to the fullest extent."

The Clock of the Sacred Passion (Morehouse, 40c) is a little book of meditations on the Passion of Our Lord by Mother Lisa of the Community of St. Peter. It opens with a meditation, "Jesus Washes the Feet of His Disciples," and closes with the scene at the sepulchre. It might prove helpful especially to those who are confined to their homes and are unable to attend a three-hour service on Good Friday.

Services in Leading Churches

The Cathedral of St. John the Divine

Amsterdam Avenue and 112th St.
New York City

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

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

Chapel of the Intercession

Broadway at 155th
New York City

Rev. S. Taggart Steele, Vicar
Sundays: Holy Communion: 8 and 9:30. Service and Sermon: 11; Evening Prayer and Sermon, 8 P.M.

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

Grace Church, New York

Rev. W. Russell Bowie, D.D.
Broadway at 10th St.

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

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

The Heavenly Rest, New York

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

Sundays: Holy Communion 8 and 10:15 a.m.; Sunday School 9:30 a.m.; Morning Service and Sermon 11 a.m.; Choral Evening Prayer 5 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.,
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.

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.

Tuesday: 10:30 A.M. Holy Communion and 11:00 A.M. Quiet Hour.

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.

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.

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11:00 A.M., Morning Service and Sermon
Sunday Services: Mid-June to Mid-September

8:00 A.M., Holy Communion

10:30 A.M., Morning Service and Sermon
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