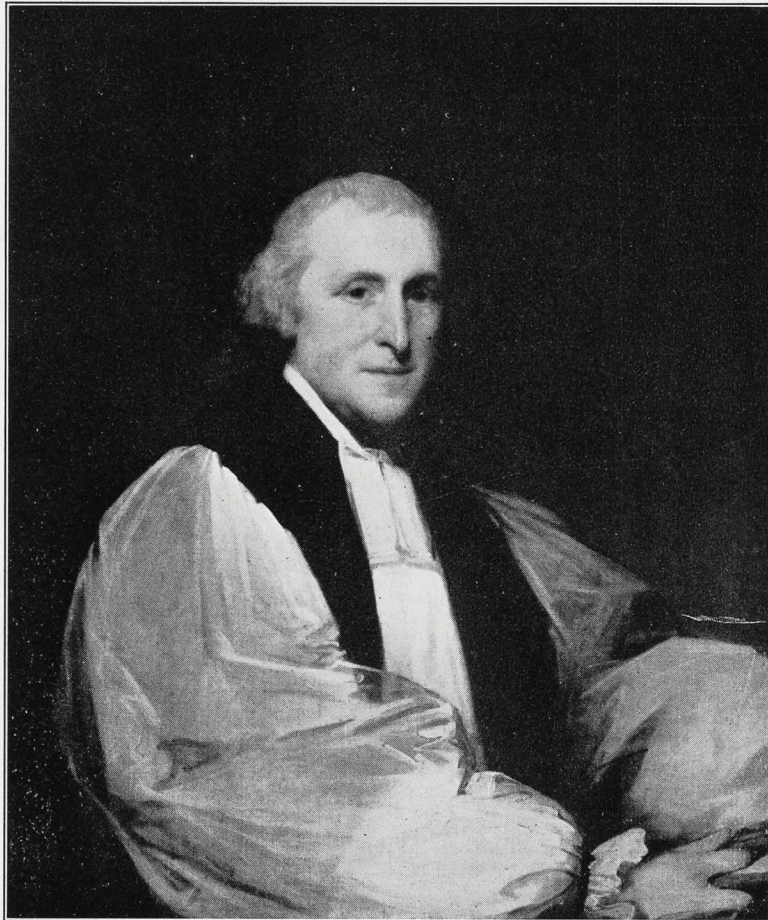


October 12, 1939
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THE WITNESS



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CLERGY NOTES

AVEILHE, CARLOS A., formerly the rector of St. Peter's, Brushton, N. Y., and in charge of associated missions, is now the rector of Trinity, Whitehall, N. Y.

BATCHELDER, ROBERT C., was instituted rector of St. John's, Lancaster, Pa., on October 5th by Bishop Brown.

COX, JAMES S., formerly of Chatham, Va. is now the rector of the Holy Comforter, Burlington, N. C.

HAND, JAMES E., rector of St. Luke's, Chelsea, Mass., died in his 72nd year on September 29th.

HARGATE, G. RUSSEL, rector of St. Thomas, Port Clinton, Ohio, is to be a canon at the cathedral in Cleveland, effective November 1st.

HOPPER, C. ARCH, formerly curate at Trinity Cathedral, Cleveland, is now the rector of St. Mark's, Coldwater, Mich.

KIESSEL, HENRY, formerly rector of the Incarnation, Atlanta, Ga., is locum tenens at St. Paul's, Hamilton, Mont.

LIGHTBOURN, FRANCIS C., formerly chaplain of St. Mary's School, Sewanee, Tenn., is now in charge of the Ascension, Mt. Sterling, Ky., and Holy Trinity, Georgetown, Ky., with residence at Mt. Sterling.

MELLING, G. CLAYTON, formerly assistant at the cathedral in Bethlehem, Pa., is now rector of Christ Church, Towanda, Pa.

NICHOLS, F. A., formerly on the staff of Warren County associate mission, diocese of Newark, is now the assistant at St. James', Fordham, New York City.

PERSON, ALLEN, rector of St. Andrew's, Ft. Thomas, Ky., is also in charge of St. Stephen's, Latonia, Covington, Ky.

SAYRE, SAMUEL H., formerly rector of St. John's, Bellefonte, Pa., has accepted the rectorship of St. Barnabas, Los Angeles, Calif.

SCHENKE, LEWIS F., was ordained deacon on September 14 by Bishop Green and continues in charge of All Saints', Tupelo, Miss.

TABER, GRIEG, new rector of St. Mary the Virgin's, New York City, took charge of the parish on October 1st.

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THE AMERICAN PRAYER BOOK

By

EDWARD L. PARSONS
The Bishop of California

IT WAS a weak little Church upon which after the American Revolution, fell the responsibility of adjusting the time-honored English Prayer Book to the new conditions brought about by independence. It is hard for us to picture its weakness. In the famous Convention of 1789 whose work in adopting the American Prayer Book we are now commemorating, only nine states were represented, and Massachusetts and New Hampshire together had but one deputy. There were ten laymen, sixteen presbyters and two Bishops, Seabury of Connecticut and White of Pennsylvania. Bishop Provoost of New York was not present. They represented little more than a few scattered congregations and communicants numbering not one in five hundred of the population; indeed forty years later there were only 30,000 communicants of the Episcopal Church in the whole country.

They were poor in numbers, poor in money (the bishops had all to continue as rectors of parishes), but they were rich not only in the great common heritage of the Bible and the faith and in the historic ministry but also in that great manual of worship, the Book of Common Prayer. Because the mission of the Church is to bring men to God through Christ, its supreme work is that of worship. Into the worship of the Church during the centuries there were incorporated little by little the noblest prayers, the most uplifting hymns, and especially the most superb settings in praise and prayer for the Church's chief act of worship, the Eucharist or Holy Communion.

But the centuries brought also conditions which marred the beauty of the services, brought in superstitions, overlaid simple rites with elabor-

ate ceremonies. And because the Church kept to the use of Latin, the people understood less and less the real meaning of the services. To rectify this was one of the efforts of the Reformation movement.

England was fortunate when in the sixteenth century the English Church, with so many other Churches of northern Europe, threw off allegiance to the Papacy and was reformed. It possessed in Archbishop Cranmer a liturgical scholar and a master of English style. Others helped him; but the English Prayer Books of 1549 and 1552 are marked throughout by his genius. Those books, and the one issued in 1559 after Elizabeth had succeeded the unhappy Mary on the throne, did very definite things. They cut out the vast amount of superstition which had blurred even the meaning of the Holy Communion; they gave the people a real part in worship; they made the Bible familiar to all; they simplified, and they put all these reformed services into superb English. The Prayer Book became with the Bible of 1611 one of the standards of our language.

It was a long way from the informal services which St. Paul tells about through the gradual growth in the early Catholic Church of fixed forms, through the complicated elaborations of the Middle Ages on to the simple beauty of the English Book. Into that book had gone however much of the best in the experience of the Church through fifteen hundred years.

AND the little weak Church in America was heir to it all. In 1785 at a kind of preliminary General Convention its representatives tried their hand at a revised book. The English book had not been changed since 1662; but an attempt

had been made in 1689, just a hundred years before our first book was adopted, to make it broader and more flexible. That 1689 book was never adopted in England; nor did the American revisions of 1785 modeled on it commend themselves. But four years later came the book whose adoption on October 15, 1789 we are now commemorating. Its general form was that to which the Church people of that day were accustomed; but they would have noticed many changes. A Prayer for the President instead of for the King they would understand; but I suspect many of them wondered why the versicles in Morning and Evening Prayer were shortened, the *Venite* given a new ending, the familiar and beautiful *Magnificat* and *Nunc Dimittis* gone and Psalms in their places. Most of all the devout communicants would have wondered at the new Prayer of Consecration in the Communion Office, wondered first and then rejoiced as its beauty and its meaning grew upon them. It had come from Scotland through Bishop Seabury, and to Scotland from the East. The Consecration Prayer in the book to which they were accustomed ended abruptly with the Words of Institution. Unintentionally it gave color to the medieval belief that the consecration was effected by those words (popularly regarded as a formula of magic). The new Prayer made it clear that these "gifts and creatures of bread and wine" are "blessed and sanctified" by God's "Word and Holy Spirit."

And so the new book was launched upon a long career. For a hundred years it served. Now and then were heard voices asking that it be made more flexible and better adapted to the varied conditions of American life. Its framers had had in mind stable parishes and more or less well-trained congregations, but there were missionary needs and the needs of many types of people which should be considered. It was with such ends in view that in 1880 General Convention on motion of the famous Convention leader, Dr. William R. Huntington, started a revision to commemorate the first century of the Church's organized life. The revision was actually not completed until 1892. It gave us back the *Magnificat* and *Nunc Dimittis*, made the use of the Psalter more adaptable, provided for the shortening of services, introduced the Feast of the Transfiguration with its lovely (and ancient) collect. This was the book which to a whole generation of Church people (half of the Church of today) was the Prayer Book,—and then the unexpected happened. So fast is the *tempo* of modern life that in twenty years

the Church was asking for still more revision. The work began in 1913, took fifteen years, gave us the Prayer Book of today. It is an easier book to use, a richer book, with many new prayers, many worth-while changes like that which puts the Prayer of Humble Access in its proper place in the Communion Office, with helpful alternatives like the new Psalms and Lessons in the Burial Service, a Catechism transformed into an Office of Instruction, a *modern* emphasis upon God's healing power, a patriotism which gives us the Collect, Epistle and Gospel for Independence Day, and a world vision which prays for the Family of Nations.

It is a better book for our times. But as one goes through it one realizes that it is the same old book in all its essential features. It shows the hand of time as does a man who, still the same man, grows older. There are still the great offices of the Church, centering in the greatest of all, the Holy Communion. There are the prayers which touch the deeper needs of life, there shines the light of the Word. Aspiration, intercession, adoration, the worshipping Church offers them all to God in words and thoughts as noble as those found anywhere in the long story of Christ's Church on earth.

It was a little weak Church which adopted the Prayer Book of 1789; but it was heir to a great inheritance.

The Christian and War

By

W. RUSSELL BOWIE

THE fact of this war, and of all that it does and may involve, raises in its most critical form the question of the relevance of our Christian gospel. It is, of course, not the only point at which the question is raised. But as Canon Raven pointed out war faces us with our most acute and inescapable decision as to what we believe the Christian gospel means. Here I too must record my conviction that, like Canon Raven, and like the radiant and beloved and lost Dick Sheppard, I believe that the Christian gospel can only be most significant, and that after the horror into which these years may deepen the world may only find the nucleus of its salvation, in those who against every pressure, not only from without but from their own instincts, resist the drive toward war; and, in the face of every contradiction, keep faith with their belief that the follower of Jesus simply cannot take part in the bestiality of modern war.

I believe that only through those who will thus pay the price of war-resistance, can the power of Jesus most surely operate tomorrow, if not today. God forbid that any of us should minimize the difficulties, logical and spiritual, in such a conviction. God forbid too that there should be any self-righteousness in it, or any shadow of condemnation for Christians who take a different attitude. But there are times when the future must be saved by those who are willing to be a remnant, and by those who take a position which to the majority may seem not only irrational but hateful, because they are constrained to say: "Here I stand. God help me, I can do no other."

Let no one think, of course, that merely refusing to have part in war is of itself anything that can be prevailing. Although I try to be faithful to the fellowship of those who are pacifists, with every fibre in me I dislike the name—not for what it really means but for the failure of the word to express a noble meaning. Spiritually, pacifists ought to be militant. All those who as Christians feel compelled to stand against war are spiritually not pacific but militant: that is to say, not merely at the moment of the war's outbreak but always their business is to fight with all their hearts and souls against evil existing in the world, which evil at its worst is greed and hate and violence. The real pacifist is never a man who will not fight. He will have been trying long before the hour of any crisis to champion in the world every positive force for imaginative and unselfish international adjustment, every effort to build peace by creating the will to sacrifice even those seemingly profitable injustices which have in them the seeds of war. But he has recognized the futility of fighting for justice or even for democracy with the devil's weapons. How indeed can Satan cast out Satan? The history of these last twenty years is a bitter commentary on that delusion.

AND who at last will save us? More armies, more wars, more nations at war? More trust in the same pitiful propaganda which turned to ashes twenty years ago? No; and not trust either in the kind of god which we always create for ourselves in time of war, the god who at the worst represents our nationalistic ferocities, and who at the best is compounded of what we call the ideal of justice and punishment mixed with this world's methods of violence and hate. The God which we as Christians must somehow truly see and hold to is the God who is revealed in Jesus Christ. What does it mean to say that Jesus is "Very God of very God; of one substance with the Father" un-

less it means that in the spirit of Jesus and in the way of Jesus, and in these alone, there resides an ineffable power which might enter into history to accomplish what all our compromising adjustments and so-called practical choices and splendid but pathetic goings-to-war can never achieve? We are dealing here with values and with forces that must be reckoned in their eternal perspective. The life of mankind is very long. Empires and nations have risen and fallen in the course of it, and will rise and fall again, and their fate is not the ultimate word in the destiny of humankind. When Christians whose conscience compels them to have nothing to do with war are placed in the bitter position of seeming to desert the immediate objectives of their country, may they not in that very moment be loyal to something higher and more commanding, to "the city which hath foundations whose builder and maker is God." And when men thus refuse to take up any weapons except those of which Paul spoke, the "shield of faith" and "the sword of the Spirit which is the word of God," they can become more powerful than those who carry the rifle and bayonet. In a relatively obscure column of the New York Times ten days ago there was a report from Berlin of the first man in Germany to give his life because of resistance to the war. August Dickman was shot by a firing-squad because for his religious convictions he would not go to the front. His death looks futile now. But the time will come when such a death as his, and the death of others who are as resolute as he was, may make this earth a place where dictators and domineering militarists cannot live. Many of you may have seen recently on the New York stage "The American Way," and if so you will have known that you saw dramatized in Martin Gunther a heroism of unarmed mind and spirit which was and is more powerful at last than the brown-shirted ruffians who struck him down. In such a play as that, we catch a spiritual faith which is greater than that which many sermons we hear in churches manage to convey. I believe we need the proclamation of a bolder faith. I do not know how or when; but I believe the world can only be called away from the horrible insanity and futility of war by the witness of Christians who in these next years will deliberately accept the cross of the hate and persecution that may inevitably be visited upon them because they believe that somehow, if they are faithful, Christ will make their witness count. This may be the apocalyptic method of his salvation, and only through this renewed witness of the cross may come in history the resurrection.

PRAYER BOOK DOCTRINE

By

BISHOP WILSON

THE Episcopal Church has always been reluctant to go in for Confessions of Faith or other theological documents. Its teaching rests upon the historic Creeds and the application of that teaching is found in the Prayer Book. To be sure we have retained the Articles of Religion as an appendix to the Prayer Book. They mark a stage in the development of doctrine but they are not part of the Book and are used for historical reference.

The Prayer Book is our formulary of doctrine. If you want to know what the Episcopal Church teaches, you will find it in the services provided for common use. The rule of worship is the rule of faith. That is why the Prayer Book is so important to us—not only as a directory of worship but as a statement of doctrine.

If you want to know the teaching on Baptism, you look in the service for Holy Baptism, supplemented by the Offices of Instruction in the Prayer Book. The doctrine of eternal life is expressed in the Burial Service and the prayers and Collects in the Book.

Take, for instance, the question of Holy Orders. You must put together the Ordinal (the Preface and the services for ordination and consecration) the Ember Day prayers, and the service for the Institution of Ministers. What the Church says and does sums up its teaching.

The Church teaches Apostolic Succession. The Preface to the Ordinal says that “from the Apostles’ time there have been three Orders of Ministers in Christ’s Church—Bishops, Priests, and Deacons” which the ordination services are meant to perpetuate. One of the prayers in the Office of Institution is addressed to our Lord who “hast promised to be with the Ministers of Apostolic Succession to the end of the world.”

Only Bishops can confer Holy Orders. The Ember Day prayer says “so guide and govern the minds of Thy servants the Bishops and Pastors of Thy flock, that they may lay hands suddenly on no man.” And in all the ordination services the Bishop is designated as the ordainer.

Divine grace is communicated to the candidate in ordination as is shown by the special petition in the Ordination Litany “bless these Thy servants” and “pour Thy grace upon them” as well as in the Ember Day collect “give Thy grace and heavenly benediction” to them.

Only a priest may celebrate the Holy Communion as is indicated by the commission in Priest’s ordination “Take thou authority to preach the Word of God, and to minister the Holy Sacraments” whereas no reference is made to the Sacraments in the service for Deacons.

The Bishop is the authorized dispenser of the discipline of the Church as appears from the promise made by both priests and deacons in their ordination vows “Will you reverently obey your Bishop” and by the exhortation in the Consecration of Bishops which reads “so minister discipline that you forget not mercy.”

Thus we might go thru the whole Book. It is a manual of worship, a treasury of devotion, a rule of life for clergy and lay people, a source book of Church principles and a compilation of Church doctrine. Naturally the Church guards and cherishes its Book of Common Prayer.

Lilacs and Buck Flynn

IN SPITE of the fact that the prison maintains a greenhouse and has extensive flower beds, when some Sob Sister discovered a scraggly lilac bush growing just outside the prison wall, she had to write to the paper.

It made a nice little story, all about the “poor unfortunates, peering through the cruel bars at the sweet blossoms growing beside the grim, gray wall, thinking of the innocent days of childhood, the little white cottage, the lilac bush beside the door. . . .”

Just after the touching composition was published, Churchmouse noticed Buck Flynn gazing pensively out of one of the windows in the West Wing.

“What are you looking at, Buck,” asked Churchmouse, “those sweet lilacs, beckoning to you over the grim, gray wall?” “Sweet lilacs, nothing,” growled Buck. “I was looking across to Dinny’s bar-room and thinking of all the good rum I’m missing.”

The average convict, left alone, is a very practical and unromantic individual and he submits to the pity and petting of sentimental women and sissy men for just one reason. He thinks that, somehow, it may help him to secure his liberty a little sooner.—THE CHURCHMOUSE.

HOLY COMMUNION IN OUTLINE

By

WILLIAM P. LADD

Dean of Berkeley Divinity School

OUR Prayer Book communion service is the product of a long historical evolution. It has been repeatedly revised and reformulated. It has lost much of its primitive simplicity. And the result is that many find it a hard service to understand. But if we are to worship intelligently we will want to grasp the significance of its various parts so far as possible, and not to miss the wood for the trees. Perhaps the following outline will help.

The Service has four parts which give expression to four fundamental themes: Revelation (pp. 67-71), Creation (pp. 72-74), Redemption (pp. 76-82), Sanctification (pp. 75, 76, 82-84).

I. Revelation. This is three-fold: a. The Bible, which contains all things necessary to salvation. Selections from epistles and gospels enforce the teachings of the Christian year. On special days, as Ash Wednesday, the Old Testament is read, a valuable reminder of the important place which the Old Testament once held in the primitive Eucharist. b. The Creed, a symbol of revelation through the Church. It reminds us that Christian tradition, equally with Holy Scripture, transmits the knowledge of divine things. It proclaims the fact that God is revealed in history, and that our understanding of Christian truth can grow and deepen. It both summarizes and supplements the Bible. There was a creed before there was a New Testament, but our Creed is the statement of a developed faith. c. The Sermon, which applies Bible and Creed to our life today. For divine revelation is not something enshrined in the dead past, it is a present living reality.

II. Creation. God manifests His almighty power in the whole world of nature and of man. By thankfully offering bread and wine upon the altar we acknowledge His bounty in nature. And we offer our alms to spread the knowledge of Him to our fellow men throughout the world. In the Prayer for the Church we pray not only for the Church, we "give thanks for all men" and we pray for "all who are in need", i.e., for all mankind.

III. Redemption. The Sursum Corda, "Lift up your Hearts", inaugurates, as it has from the earliest times, the central Eucharistic act. The Prayer of Consecration solemnly commemorates the redemptive work of Christ, "his blessed passion and precious death, his mighty resurrection and glorious ascension." Through it His sacrifice and His triumph become *real* and *present*.

IV. Sanctification. This is our part—to become

holy by the power of the Holy Spirit. We confess our sins, and if in this confession we identify ourselves with the whole Church and the whole of humanity we cannot but say—"the burden of them is intolerable." Then we offer ourselves to be "a reasonable, holy, and living sacrifice", and in our communion we are incorporated anew into Christ's mystical body. Finally, after thanking God for His favor and goodness thus manifested towards us, and praying that by His grace we may carry this "holy fellowship" back into our everyday lives and "do all such good works" as He has "prepared for us to walk in," we depart in His peace.

The above outline in summary form with topics for discussion has been printed as one of a series of "Thought Guides to the Liturgy" for the use of confirmation classes and young people's groups. They can be supplied by the Liturgical League, 80 Sachem Street, New Haven, Connecticut.

A column "Prayer Book Inter-Leaves" is offered every other week in this paper, written by Dean Ladd to whom questions and suggestions can be sent by addressing him at the school in New Haven, Connecticut.



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NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by WILLIAM B. SPOFFORD

Friends and foes of the proposed Concordat between the Presbyterian and Episcopal Churches presented their views on the subject at a conference held at Holy Trinity, Philadelphia, October 4th. Bishop Taitt suggested the meeting at the diocesan convention last May, thinking that education on the matter was called for. Practically all of the clergy of the diocese attended, most of them bringing a couple of laymen with them. The Rev. Felix Kroman, rector of historic Christ Church, presided. The speeches were made by the Rev. G. F. Dudley, rector of St. George's, Rumson, N. J.; the Rev. William H. Dunphy of the Philadelphia Divinity School, an opponent of the Concordat, and the Rev. Cyril C. Richardson of the faculty of the Union Seminary, New York, who is all for it.

* * *

Church Conference In Ohio

Bishop Page of Michigan, National Council's assistant treasurer, James Whitney, and the Rev. David Covell of Southern Ohio, were the top men at the clergy conference of Ohio held at Port Clinton, September 26-28. Bishop Beverley Tucker was of course on hand and initiated the new clergy into the Boo Boo Association, a fellowship of the diocesan clergy. Laity of the diocese held a conference on the 29th in Trinity Cathedral, Cleveland, with the same leaders and in addition Mr. Harvey Firestone Jr. of Akron.

* * *

Church of the Air Announces Program

The Church of the Air has announced its program for this fall and winter. Among the speakers are the Rev. Charles Sheerin, vice-president of the National Council; the Rev. Elmore McKee, rector of St. George's, New York; the Rev. C. Leslie Glenn of Cambridge, Mass.; Rear Admiral R. K. Belknap, bursar of the General Seminary; Mr. Charles P. Taft of Cincinnati; Bishop Manning of New York; Bishop Stires of Long Island; the Rev. Joseph F. Newton of Philadelphia. The Rev. G. Warfield Hobbs of the 281 staff is in charge.

* * *

Too Many Catholics. Says Priest

Roman Catholic priests, like other men, do not always agree. At a recent labor convention held in Atlantic City, workers denounced a Roman Catholic priest who handed out



FELIX KROMAN
Leads Session on Concordat

leaflets urging them to resign from their union. "The leaflet called all who belong to our union 'reds,'" declared one delegate. "How is it that when we are working seven days a week and can't go to mass this priest couldn't come down and speak to the company officials about giving us time off to go to church." This statement was followed by an address by the Rev. Charles O. Rice, Roman Catholic pastor of Pittsburgh, who said that "if there is to be any comment on the high leadership of the C. I. O., it is that they are too darned many Catholics there, not too many Communists."

"Three out of four are Catholics," he said. "My only quarrel with the C. I. O. is that it does not go far enough. The Pope's encyclicals are still far more radical than the C. I. O. If you try to go all the way and be

as radical as the Pope, they'd probably send you back to Moscow or Rome. But the C. I. O. is a long step in the right direction. I've had arguments with Quill and Hogan and I find I'm much more radical than the two of them."

* * *

Atlanta Reports Successful Campaigns

Twelve parishes in the diocese of Atlanta have already held their canvasses and report success in every instance.

* * *

Manning Wants Allies Aided

Bishop Manning of New York, preaching last Sunday at the Cathedral of St. John the Divine, New York, declared that the sympathies of the United States is with France and England in the present war, and that it was impossible for a Christian to be neutral. He said that "ministers cannot remain silent in the face of such supreme moral and spiritual issues." After expressing abhorrence of war he said that "there are situations in which it is not only justifiable but our bounden duty to use force for the repression of crime and for the restraint of the wrong doer. The Christian religion stands not for peace at any price but for righteousness at any cost."

A few blocks away the Rev. Harry Emerson Fosdick, pastor of the Riverside Church, was taking the opposite position, maintaining that the best way for the United States to aid the world is to keep out of the war.

"We Christians have no business to idealize this war as a holy crusade," he said. "The last war did not settle a single basic problem in international relations. This war, like every other war, will create more problems than it solves."



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"We are going to face a flood of propaganda all centered on making us feel that here, at last, is a holy crusade of mass slaughter for godly ends. But that, I feel, is false and, as a guide to American foreign policy, utterly ruinous.

"The slogan 'Keep America Out of War' does not go far enough for a Christian. It is negative. It sounds self-centered. It seems to forget the world and deny our obligations beyond our national borders. One who today wants America to stay out of war finds himself in strange company. Father Coughlin and Father Divine want that. The pacifists and the American Legion want it, as well as stock brokers and social radicals. Every kind of motive, good, bad and indifferent, is massed behind America's desire to stay out.

"An Ambassador of Christ, however, must have some superior motive for staying out. If he wants America to stay out, it is because he is convinced that only so can America, in the long run, make her greatest contribution to world-wide democracy, liberty, justice and peace."

* * *

Pawtucket Rector Has Anniversary

The Rev. Roberts A. Seilhamer celebrated the 25th anniversary of his rectorship at St. Paul's, Pawtucket, Rhode Island, on October first, with both Bishop Perry and Bishop Bennett on hand for addresses. The parish, one of the largest in the country, is doing an unusually fine job, carrying on extended social work and being generous in its support of missionary work, both within and without the diocese. Mr. Seilhamer, incidentally, is but the fifth rector since the parish was founded in 1816, which must be a record of some sort.

* * *

Bruce Barton Wants Silence From Preachers

There is something to be said for the point of view of Congressman Bruce (The Man Nobody Knows) Barton. He talked the other night at a church in Brooklyn and said that

Off-Moment Department



The gentleman trying to duck something or other by hiding behind the bench in the parish yard is the Rev. J. S. Higgins, the rector of Gethsemane, Minneapolis. From the broad smile one rather gathers that he is not much worried about whatever is going to be thrown at him.

parsons should lay off the war, and preach the good old Gospel. Good Old Gospel generally means avoiding all subjects on which there may be any possible difference of opinion and, things being normal, these are the very subjects that we ought to be popping off about. But with the man in the pew spending a large part of his waking hours discussing Hitler, Stalin, Chamberlain, the Balkans, the Baltic and all the rest of the stuff that is giving us a headache, I think it is probably smart to set aside an hour on Sunday morning when these matters will be taboo. "We cannot keep the war out of the

papers nor off the radio, but we can keep it out of the pulpit," said Mr. Barton.

* * *

No Doctrine Because of War

Canon Oliver C. Quick of the University of Durham, England, was scheduled to give two courses this fall at the Cambridge Seminary—Massachusetts, not England. One was to be on Doctrine and the other on the Sacraments. But he felt he ought to stick to his post in the north of England so the Rev. Professor Angus Dun is skipping his semi-sabbatical to tell the boys what they ought to know about doctrine. Then too Ernest F. Scott, New Testament scholar, retired professor of the Union Seminary, who was to give a course at the seminary, failed to get a boat out of Europe so that the authorities are not quite sure when he is going to show up. However, they expect that he will sail from Holland (Hitler willing) on October 17th and arrive at the seminary around the end of the month.

The Seminary opened on September 26th with a total enrollment of sixty-one students, a record. Among them is Lawrence Mills, grandson of Bishop William Lawrence, former dean. Mills is the first grandson of

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a graduate. The Rev. Norman B. Nash, for many years a faculty member, will be greatly missed at the matriculation service to be held on October 16th, having resigned last year to become the rector of St. Paul's School, Concord, New Hampshire.

* * *

Forum at Cathedral in Hartford

The first meeting of the forum at Christ Church Cathedral, Hartford, was held on October 10th with Dean Walter H. Gray lecturing and leading a discussion on "The Nature of God."

* * *

Bishop Taitt Honored on His Anniversary

Bishop Francis M. Taitt was honored by the people of the diocese of Pennsylvania at a dinner held on October 3rd. It marked the tenth anniversary of his consecration. He had arrived that morning from a trip to South America, his return home being delayed because the steamer was crippled by an explosion. Speakers at the dinner to honor the 77 year old Bishop included Bishop McClelland of Easton, Bishop Sterrett of Bethlehem, Bishop McKinstry of Delaware, the Rev. James M. Niblo of Norristown, the Rev. Leicester C. Lewis of Chestnut Hill, the Hon. Roland S. Morris, former ambassador to Japan and now the chancellor of the diocese.

* * *

A Record of Some Sort

The young rector of an old parish in the East reports that his parish is to have an every member canvass this fall for the first time since 1726.

* * *

St. Augustine's College Opens Another Year

The 73rd academic year of St. Augustine's College, Raleigh, N. C., began on September 28th with opening services conducted by the president, the Rev. Edgar H. Goold. Bishop Penick of North Carolina preached. Total enrollment is about 300, an increase over last year.

* * *

Canned Speeches by Church Leaders

If any of you parsons arrive at a Saturday night without a sermon for the next morning there is a convenient way out. Just borrow a talking machine and send to national headquarters in New York for one or two of the records that tell of the Church and its work. Records now ready for use are "A call to the Church in the hour of need," by the Presiding Bishop; "An appeal to the Church from the field," by the Rt. Rev. W. Blair Roberts, Bishop of South Da-

kota; "A world view of Christian missions," by the Rev. Henry Pitney Van Dusen, Dean of students at the Union Theological Seminary, New York, and "Religion a solvent for world unrest," by the Rev. Charles W. Sheerin, vice-president of the National Council. A sixth record is in preparation.

* * *

Negro Church Leaders Meet in Philadelphia

More than 200 leaders of eighty Negro congregations in the province of Washington attended a conference in Philadelphia on September 27-29. The Rev. Robert W. Bagnall, rector of St. Thomas', Philadelphia, the oldest Negro parish in the Church, is the president of the conference.

* * *

Missionary Speaks in Pennsylvania

The Rev. Franklin T. Osborn, for twenty-three years a missionary in Brazil, is giving a series of addresses in the diocese of Pennsylvania on the work of the Church in South America.

* * *

Mississippi Parish Has Anniversary

The ninetieth anniversary of Trinity Church, Pass Christian, Mississippi, was observed October 6-8, with Bishop Green and the Rev. Girault M. Jones of New Orleans preaching at the services.

* * *

School for Layreaders in Michigan

There are about a dozen mission stations in the diocese of Michigan which probably would not be alive today were it not for a group of dio-

cesan lay readers who faithfully read the services for the congregations. Some of the missions are located in Detroit, and others in outlying sections. In each case, the congregation is not strong enough to support a clergyman, and in most cases, a diocesan woman field worker also

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serves the mission. In order that the services may be read correctly, reverently, and intelligently, a program of training is constantly carried on by the Ven. Leonard P. Hagger, archdeacon. Part of this training is private, as occasion demands; once a year opportunity is given for public instruction, not only to the men who are actually reading services, but also to those who are interested, would like to become lay readers, or are assisting their parish clergymen from time to time and feel the need of specialized training. The annual lay readers' school is to be held this year in the Chapel of St. John's Church, Detroit, on Thursday evenings, October 26, November 2, 9, 16, and 30. Two periods will be held at each meeting.

Training Schools in Massachusetts

Eight training schools for Church school teachers have been launched in the diocese of Massachusetts. Each one is under the direction of a local clergyman who acts as dean, with courses offered on a variety of subjects by diocesan leaders. Schools are being held in Boston at the Cathedral, Lawrence, Marlborough, Hanover, Salem, Waltham, Brockton and Fall River. Among those giving courses are Dean Sturges of

the Cathedral; the Rev. Phillips Os-good, the Rev. Henry Ogilby, the Rev. Paul T. Shultz, Jr., the Rev. Richard Lief of Providence.

Texas Rector Leads Kansas Conference

The Rev. Everett H. Jones, rector of St. Mark's, San Antonio, Texas, was the leader at a conference of the clergy of Kansas, held at diocesan headquarters in Topeka, September 26-28.

Bishop Clingman Visits West Texas

Bishop Charles Clingman of the diocese of Kentucky was the leader at a clergy-lay conference of the diocese of West Texas, held at Comfort. He stressed the need of keeping the United States out of war, declaring that it would do more to preserve democracy than fighting on the side of the Allies.

How a Church Was Built

Seventy-five years ago two brothers, carriage makers, decided that there ought to be an Episcopal Church in Georgetown, Kentucky. They therefore set to work, and by laboring after working hours, built Holy Trinity Church. One of them did the wood carving literally single

handed since he had lost one hand through an accident. The 75th anniversary was celebrated the other day.

Ohio Holds Convention on Education

The 25th annual convention for Christian Education was held by the diocese of Ohio on October 11th, meeting at St. Paul's, Cleveland Heights. Among the leaders: the Rev. Benedict Williams, the Rev. Malcolm Ward, Miss Mary Goff, the Rev. John R. Pattie, the Rev. Kenneth Waldron, the Rev. G. R. Hargate, the Rev. William G. Studwell and Bishop Creighton.

Bishop of Cuba Visits Boston

Bishop Blankingship of Cuba was the preacher on October 8th at Grace Church, Newton, in the morning and at Grace Church, Everett, in the evening.

Normal Schools in Detroit

The second Church Normal school opened on October 3 at St. Paul's Cathedral, Detroit, with a large enrollment. A variety of Church subjects are taught by leaders of the diocese. The school is sponsored by the diocesan department of religious

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education primarily for teachers but has been so popular that it attracts not only other Episcopalians but people of other churches.

* * *

Conference in Tennessee

Bishop Maxon, the Rev. Charles Sheerin, vice-president of the National Council, and Bishop Clingman of Kentucky are leading a number of conferences in Tennessee as a preparation for the every member canvass.

* * *

Cincinnati Leader Visits Lexington

The Rev. David Covell, executive secretary of the diocese of Southern Ohio, was the leader at a conference for the clergy and lay people of the diocese of Lexington, held at Christ Church, Lexington, on September 26th.

* * *

Bishops Visit Massachusetts

Bishop Zeigler of Wyoming and Bishop Bartlett of Idaho are to be the leaders at a series of seven district conferences, to be held in the diocese of Massachusetts during October and November. Others to address the meetings will be the Rev. George C. Bartter of the Philippines and the Rev. Ernest H. Forster of China.

* * *

United Service in Albany

The seven Episcopal Churches of Albany, N. Y., cancelled their services last Sunday and held a joint service at the cathedral. Bishop Oldham preached on the Church in time

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of war, designating nine duties for Christians: the recognition of supreme loyalty to God and His kingdom, penitence for our share in international guilt, the necessity of making preaching and prayer truly Christian, working for a just peace, ministering to prisoners and refugees, humility, brotherly love surmounting national barriers, and unfaltering faith in God's world and His ordering of it. In speaking of brotherly love, the Bishop emphasized the ecumenical movement toward Christian unity. "We must refuse," he said, "to accept a break in fellowship and must use every means to cement and cherish the sense of brotherhood in Christ." Bishop Oldham pleaded for renunciation of hatred, of the spirit of vengeance and of lust for power and for the attainment of a peace based upon justice and righteousness. He banned the use of the Church as a propaganda agency and of its clergy as recruiting sergeants.

* * *

Grandson of Late Bishop Does His Stuff

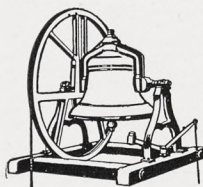
The grandson of the late Bishop Reese of Georgia, William F. Shellman, Jr., is a fellow in the school of architecture at Princeton. Hearing that they were to add a building to the girls' home of the diocese of Georgia, he sharpened his pencils and laid out his tools and in due course submitted plans for the building. It ought to be finished by Thanksgiving.

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* * *

Lancaster Church Is Consecrated

Bishop Brown of Harrisburg consecrated the rebuilt St. John's Church, Lancaster, Pa., on September 28th. It had been destroyed by fire last January. There were eighteen clergy in the procession, in addition to the Bishop and the rector, the Rev. Heber W. Becker.

* * *

An Innovation in Savannah

The only service at St. Paul's, Savannah, Ga., on October first was a Communion service at 9:30, followed by a parish breakfast. This Family Eucharist idea has been adopted widely in England in recent years. A Britisher friend of mine, the Rev.

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Horace Fort, who is the rector at Bedford, told me a couple of years ago that the service, held every Sunday in his parish, was now so popular that hardly anyone came to the later service at eleven. After worshipping together, with a brief instruction in place of a sermon, the parish family have a simple breakfast together and there learn of each other's joys and sorrows. It does much, he says, to create a real family atmosphere. The rector of the Savannah parish, the Rev. David N. Peoples, hopes for similar results with this service the first Sunday of the month.

* * *

Albany Parish Has Anniversary

Trinity, Albany, N. Y., located in an under-privileged part of the city, has just celebrated its centennial. Bishop Oldham was the preacher one Sunday and was also the speaker at a dinner, along with the mayor of the city. The following Sunday the preacher was the Rev. Elmore McKee, rector of St. George's, New York. Others to speak briefly at this service were the pastor of a nearby Presbyterian church and the rabbi of a Jewish synagogue, both paying tribute to the work done at Trinity.

* * *

Western Massachusetts Goes in for Movies

Movies of the diocesan convention, Auxiliary work and the youth conference are being circulated in the diocese of Western Massachusetts, telling the people of the work being done by the Church in the state. They were taken by the Rev. T. Frederick Cooper, secretary of the diocesan department of publicity.

* * *

Bishop Randall Receives Many Gifts

The newly consecrated Bishop Suffragan of Chicago, Edwin J. Randall, received many gifts on the day of his consecration, September 29th. Friends at St. Barnabas Church, where he served for many years, gave him a Prayer Book and Bible; the people of the Epiphany gave him a mitre, while a cope was presented by the diocesan Auxiliary. A morse (clasp to fasten the cope) was pre-

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sented by the Daughters of the King and a vestment case was the gift of the Brotherhood of St. Andrew. The deaconesses of the diocese gave him rochets while the diocesan headquarters staff presented him with cuff links. He also got quite a pocketful of cash, presented by scores of well-wishers.

* * *

Boston Church Has Rally Day

The Church of the Good Shepherd, Boston, of which the Rev. Burdette Landsdowne is rector, held its annual rally day on September 24. Dr. Loring T. Swain delivered the address on the occasion, speaking on "Civilization at the Cross Roads." He explained the meaning and purpose of the "Moral Re-armament" program sponsored by the Oxford Group movement.

* * *

Church Receives Bequest

The late Carl S. Lamb, senior warden of St. Stephen's Church, Wilkensburg, Pa., left a bequest of \$5,000 to the church.

* * *

Conference Begins Boys' Work in Michigan

The fall program of the department of boys' work in the diocese of Michigan was put under way with a conference for 125 youths at a camp at Port Huron from September 15 to 17. The Rev. Irwin C. Johnson,



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chairman of the department, and Waldo R. Hunt, were in charge, and Bishop Coadjutor Creighton and the Rev. Charles H. Cadigan were among the leaders.

* * *

School for Churchmen Started

Sixty church people from the parishes and missions in the Saginaw Valley, Michigan, attended the opening session of the School of Religion, held at Calvary Church, Saginaw, September 18. The school is an annual feature of the religious education program in the diocese, and will meet every other week for five sessions in the parishes in the valley. It is under the direction of Elizabeth S. Thomas, the diocesan religious education director, and a committee of clergymen and laymen in the region.

* * *

Leper Mission Meets at Fair

The work of the past year will be reviewed when the American Mission to Lepers holds its 32nd annual meeting in New York October 17 and 18. Part of the meeting will be held at the World's Fair grounds in the city.

* * *

Topeka Dean Addresses Methodists

Dean John Warren Day of Grace Cathedral, Topeka, Kansas, delivered four sermons at the Kansas Annual Conference of the Methodist Episcopal Church in Topeka on September 27 to 30. It was the last meeting of the conference before amalgamation with the two other Methodist bodies. The dean's sermons, delivered during the inspirational hour in the afternoon, were on "Today's World," "The Need for a Missionary Church," "The Minister's Opportunity," and "The Church and World Peace."

* * *

Albany Dean Back From Europe

Dean Edward R. Welles of the Cathedral of All Saints, Albany, N. Y., who went to England this summer as an exchange preacher, reached Quebec on September 22, after a period of detention in the British Isles caused by the cancellation of the sailing for which he was originally booked. He was accompanied by his wife and their two young children.

* * *

Retreats for Lay Workers Scheduled

Two retreats for lay workers are to be conducted in October by the Rev. John H. Scambler, rector of St. Christopher's Church, Oak Park, Ill., at the DeKoven Foundation, Racine, Wis. A retreat for men will be held

on the week end of October 7 and 8, while another for women has been set for October 28 and 29. The programs call for rigid adherence to the rules of silence and meditation, and offer lay people an opportunity to deepen their devotional lives through

prayer and study, according to Mr. Scambler.

* * *

Presiding Bishop at Offering Service

The diocese of Pittsburgh will hold its annual United Thank Offering

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New York Protestant Episcopal City Mission Society

San Salvatore—(Italian) 359 Broome Street; St. Cyprian's—(Colored) 175 West 63rd Street; St. Martin's—(Colored) Church recently burned. Services held at Ephesus Seventh-Day Adventist Church, Lenox Ave. and 123rd St.
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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., 4 P.M., Wednesdays and Holy Days. Holy Communion at 10 A.M., Fridays: Holy Communion at 12:15 P.M.

St. Bartholomew's Church

New York

Park Avenue and 51st Street

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

Sunday Services
8 A.M.—Holy Communion
11 A.M.—Morning Service and Sermon
4 P.M.—Evensong. Special Music.
Weekday Holy Communion at 10:30 A.M. on Thursdays and Saints' Days.
The Church is open daily for prayer.

St. James Church, New York

Madison Avenue and 71st Street

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

8 A.M.—Holy Communion.
11 A.M.—Morning Prayer and Sermon.
Preacher: Bishop Abbott.
Holy Communion 12 noon Thursday.

St. Thomas Church

Fifth Avenue and 53rd Street

New York

Rev. Reeliff 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

The Rev. Don Frank Fenn, D.D., Rector

Sunday Services:—
7:30 A.M.—Holy Communion
9:30 and 11:00 A.M.—Church School
11:00 A.M.—Morning Service and Sermon
8:00 P.M.—Evening Service and Sermon
Weekdays:—
Holy Communion—
Mon., Wed., & Sat.—10:00 A.M.
Tues., Thurs., & Fri.—7:00 A.M.
Holy Days—7:00 and 10:00 A.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.

St. John's Church

Lattingtown, Long Island

Bishop Frank DuMoulin, Rector

On North Shore of Long Island two miles east of Glen Cove
8:00 A.M.—Holy Communion.
9:45 A.M.—Junior Church and Sunday School.
11:00 A.M.—Morning Service and Sermon.

St. Paul's Chapel

Trinity Parish, New York

(Opened 1766)

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Sundays: 9:30 and 10 A.M.
Weekdays: 8, 12 A.M. and 5 P.M.

St. George's Church

Founded 1748

Stuyvesant Square, 16 St. E. of 3rd Ave.

"The First Institutional Church

in New York"

Rev. Elmore M. McKee, Rector
8 A.M.—Holy Communion. 11 A.M.—Service and Sermon.
All seats free.
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service in the cathedral at Pittsburgh on October 29, with Presiding Bishop Tucker as speaker. In the morning of the same day Bishop Tucker will preach at the 50th anniversary service of the Church of the Ascension, Pittsburgh.

* * *

Large Enrollment At Parish School

The Boy's School of St. Paul's Parish, Baltimore, Md., opened on September 15 with an enrollment of 174 boys, 57 of whom are boarders. The school is now the largest Church school in the diocese of Maryland, having grown to its present size from 30 boys and 2 teachers 30 years ago. It is now located at Mt. Washington, where instruction is given by a faculty of 11, including the Rev. A. B. Kinsolving, rector of the parish, and the boarders attend regularly the services of the parish church.

* * *

Amateur Apiarist Puts On Show

Do you know what an apiarist is? Look it up in the dictionary. One of the highlights of the country fair and bazaar held at Holy Trinity, Philadelphia, the other day was an exhibit by Apiarist Theodore A.

DEAN OF CANTERBURY

SEVERAL hundred parishes in all parts of the country are to use the articles by Dean Hewlett Johnson of Canterbury Cathedral. Some plan to use them in Church School classes, others have organized discussion groups for young people as well as adults. Others are simply to distribute the copies at the church. The first of the series of eight articles will appear in the next issue. Orders received up to Tuesday, October 17, will be filled if sent directly to our Chicago office, 6140 Cottage Grove Avenue. Merely state the number desired with your name and address. We will then bill later at the regular Bundle rate of 3¢ a copy. If you wish to use the Direct Mail Plan send the names and addresses and the copies will be mailed directly to your people. The cost is the same. The advantage of this plan of course is that it reaches the Stay-at-Home and the Occasional Church-Goer.

Bechtel who showed his charges for the benefit of the work being done by the parish for the deaf.

* * *

Anniversary of Bishop to Be Celebrated

A committee has been appointed to make arrangements for the celebration of 25th anniversary of the consecration of Bishop Darst of East Carolina. It will be observed at the time of the annual convention on January 24, 1940. The committee consists of the Rev. Stephen Gardner, the Rev. C. A. Ashby, and Robert Strange.

* * *

Vigorous Leadership Urged

Presiding Bishop Tucker has sent a letter to all parish chairmen of the every member canvass in which he says that there "has never been a time when vigorous leadership was more needed to enable the Church to come to the rescue of a troubled world." He declared that if those who follow Christ will give service and sacrifice they may confidently expect that God will again change the course of human history through them.

Fort Valley School Becomes Keystone of Negro Education in Georgia

THE BOARD OF TRUSTEES of the Fort Valley Normal and Industrial School of Fort Valley, Georgia, an outstanding school of the American Church Institute for Negroes, has transferred this Institution to the authority of the Board of Regents of the State of Georgia. The transfer is approved by the Board of Trustees of the Institute, its members believing that as the keystone for Negro education in Georgia, with greatly increased support, a future of vast significance for the school is assured.

The spiritual influence of the Church will be perpetuated through an institution to be known as the "Fort Valley College Center," with a Board of Trustees composed of representatives of

the American Church Institute for Negroes and of the two Episcopal Dioceses of Georgia. There will be a resident Director and Chaplain, and for his use a Chapel, a Common Room and a Rectory. Facilities now under construction will provide for a staff of trained workers in Religious Education, Christian Social Service and Worship.

Contributions or bequests heretofore made to the Fort Valley Normal and Industrial School should now be designated for the Board of Trustees of the Fort Valley College Center, contributions toward which are earnestly solicited, and should be sent to the American Church Institute for Negroes, 281 Fourth Avenue, New York, N. Y.

ROBERT W. PATTON, DIRECTOR
THE AMERICAN CHURCH INSTITUTE FOR NEGROES

The 150th Anniversary of the Adoption of the American Book of Common Prayer

"One hundred and fifty years ago next October, the American Church adopted the first edition of its Book of Common Prayer. Thus she attained one of the greatest treasures in her history, and it is fitting that the Church of today take proper note of the occasion.

"The House of Bishops at its meeting in Memphis, November, 1938, resolved that steps be taken

for the celebration of the 150th anniversary of the Prayer Book and provided for an anniversary committee. As the date of the anniversary is October 16th, I am fixing on Sunday, October 15th, as the day for special celebration and recommend that all parishes observe it."

Rt. Rev. Henry St. George Tucker, D.D.,
Presiding Bishop

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"We now have a brief and readable book on the Prayer Book which everybody can buy and we hope it has a wide sale."—*The Episcopal Pulpit*.

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"With the smallest possible amount of commentary and explanatory matter, the author has presented the teaching of the Prayer Book in a most convincing manner. . . . One can learn from this book what the doctrine of the Prayer Book actually is, and not what any one person may think it is."—*Holy Cross Magazine*.

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often need and are ashamed to ask for. We commend the little volume highly."

American Church Monthly.

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Prepared by the Rev. VERNON McMASTER

The aim and purpose of this work book is to acquaint young people and adults with the content and use of the Book of Common Prayer. Set up in thirty-six sheets comprising a full year's work it is especially adaptable for class use by groups of young people or adults. Some work sheets carry line drawings illustrating the architecture, furniture, and ministry of the Church.

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