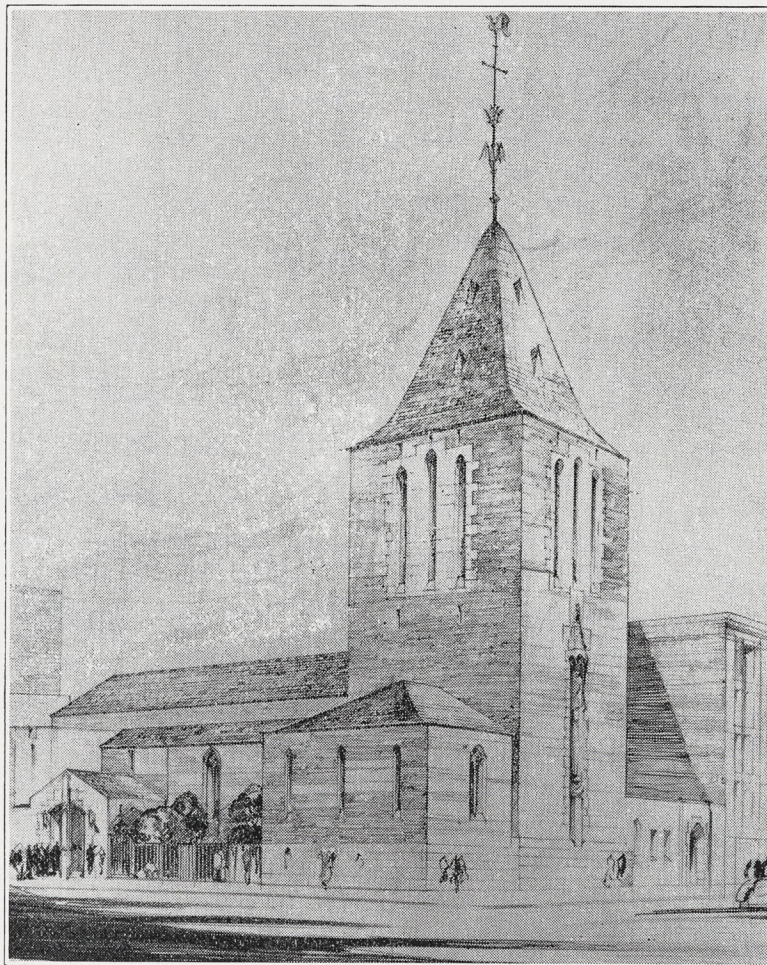


November 9, 1939
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CLERGY NOTES

BLAISDELL, C. F., rector of Grace Church, Memphis, Tennessee, has resigned due to continued ill health.

CARRUTHERS, F. L., formerly assistant at St. Mark's, Evanston, Ill., will be rector of St. George's, Newburgh, New York, beginning December 1st.

COMO, J. F., formerly rector of St. Mark's parish, Anaconda, Mont., is vicar of St. Andrew's church, Port Angeles, Wash., and St. Luke's church, Sequim, diocese of Olympia.

DERR, M. W., Episcopal student counsellor at Bucknell University, has been appointed to be vicar of Christ Church, Milton, Pa.

FAIRCHILD, R. H., for 12 years rector of All Saints' Church in West Plains, Missouri, died unexpectedly at the age of 52 on October 17th.

HARGATE, G. R., formerly rector of St. Thomas' Church, Port Clinton, Ohio; is curate of Trinity Cathedral, Cleveland, Ohio.

HAYNES, JOHN W., late of our Church in Munich, Germany, was instituted rector of Trinity Church, Pawtucket, Rhode Island, by Bishop Perry on October 29.

KITTENGER, J. R., formerly assistant at St. Peter's Church, Perth Amboy, and vicar of St. John's Chapel, Fords, New Jersey, is now in charge of the Hawthorne field in the district of Nevada.

LAMB, G. W., for the past 16 years rector of the Church of the Covenant, Philadelphia, died of heart disease, after a year's illness, on October 30.

LAW, W. P., retired priest, died at his home in Minneapolis on October 14th. He was 83 years of age.

LICKFIELD, F. W., rector of St. Paul's Parish, Philipsburg, Pa., has been appointed registrar of the diocese of Pennsylvania.

McPHETRES, S. A., formerly in charge of the churches at Durango, Mancos and Cortez in the San Juan Basin, Colorado, is rector of the Church of the Covenant, Junction City, Kansas.

MYERS, C. A., was recently ordained to the priesthood by Bishop Huston of Olympia in St. Paul's Church, Seattle.

NORTHROP, D. B., former curate at Christ Church, Williamsport, Pa., has accepted a call to St. Matthew's Church, Jersey City, N. J.

PARSONS, G. W., formerly rector of St. James', Long Beach, N. Y., is vicar of St.

(Continued on Page 16)

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THE LAYMAN'S OPPORTUNITY

By

BISHOP JOHNSON

THE last words of the Master to His disciples were "Be ye Witnesses unto me." A witness is one who bears testimony to facts and not to opinions. That is why our creed deals with the facts in our Lord's life and not with theological theories.

That is the fundamental difference between the Christian religion and philosophical cults. "I believe in Christ's birth, His suffering, His resurrection, His ascension, His gift of the Holy Spirit, His founding of the Holy Catholic Church." If we paraphrased the creed it might read, "I believe that from God the Father, God the Son, and God the Holy Ghost through the Holy Catholic Church, I hope to obtain the forgiveness of sin, the resurrection of the body and life everlasting." This constitutes the faith which a layman is required to profess as the basis of his membership in the Church. Rome has added as a requirement that we must believe in the infallibility of the Pope; the Protestant bodies that we must believe in the infallibility of the Bible, and the various cults that we must believe in certain theories about this or that as a basis of membership.

The Churchman testifies to certain facts about our Lord's life and is free to have any theories about things that he chooses, which are not contradictory with the creed.

The real test of membership is whether we love God as revealed in Christ and whether we love one another even when we do not think alike.

How then do we bear witness to the world? In three distinct ways—first, by our baptism, confirmation and communion we testify to the world that we are members of Christ's Body which is the Church, "the pillar and ground of the truth." Second, by our lives as Christians, manifesting our charity to our fellowmen without which charity "all our doings are nothing worth." Third, by

our faithfulness in public worship and in our support of the Church.

Every time a Christian goes to church he bears witness to his faith. We owe the Lord's Day to the early Christians. If we have any sense of gratitude for this day of rest, then we should be anxious to perpetuate that for which the early Christians paid the price in blood.

The danger to society today is more from the inertia of faithless Christians than from the attacks of Christ's enemies. The atheist has nothing to offer when the Christian is faithful to his trust. His appeal is to empty heads and empty hearts. He has no appeal to those who serve Christ faithfully.

It is the duty of the clergy to conduct public worship; it is equally the duty of the laity to give their moral and financial support to the Church. They have no more right to cease doing their duty because they dislike the particular parson than a soldier has to desert his company because he does not like his captain. Desertion is an ugly word but it describes an ugly thing which it will be hard to justify on the Day of Judgment. If your religion does not require some sacrifice, it lacks reality and your witness is negative and injurious to the Master's cause.

I AM well aware of the alibis. If they are not due to the personality of the preacher, they are due to the character of the music or the lack of sociability of the congregation. One would think that the primary purpose of the Church is to amuse and interest the listener instead of being an instrument through which the Christian does his duty. When you reduce attendance at church to the level of the movie then you change religion from that of the cross to that of the cinema—to be practiced only when it ministers to our pleasure.

It is so easy to deceive ourselves in this matter. Christians often assert that they go to mountains or lakes to worship God. It is a pity that we do not observe the Lord's Day; it is a sin to lie about it. When people go on Sunday picnics, the only mention of God that is apt to be made is not a prayer but a swear word when something goes wrong.

The clergy and laity form the Body of Christ. Each has his particular responsibility. The fact that the clergyman receives a salary for his services, places no greater obligation on his part to serve the Lord than if he served without money and without price.

God doesn't want a mercenary service but one that springs from love as the motive for service.

The layman has an advantage over the minister in that his service is not apt to be due to any other motive than the love of God. In this particular a son has the advantage over a hired servant, which is the danger that confronts the clergy when off duty.

It is far more important that the Church have a faithful laity than that she have talented clergy. While their duty of moral and financial support is not so spectacular, it is far more essential to the influence of the Church in the community. What a tremendous effect it would have on a city if all of its men were worshippers of God in sincerity and truth. It would require more effort than a war but it would produce more lasting effects than modern diplomacy.

THE CAUSE OF POVERTY

By

HEWLETT JOHNSON

The Dean of Canterbury Cathedral

THE machine is stalled, because production is unorganized and inspired by wrong motives.

Production rests in the hands of the possessors of land and machines. Owners of land and machines alone have the right to say when or how things shall be produced, and the motive which sets the wheels going is gain.

Let us put it simply and bluntly:—

1. *For what purpose should things be produced?*

Surely for use. The community as a whole needs houses to live in, clothes to wear, food to eat, and books, pictures and music for delight. To give the maximum amount of these things, the maximum amount of safety and well-being to every individual on a substantially equal basis; allowing to each the privilege to work and to receive pay according to his skill and industry, should be the real motive of production. To give to each adequate leisure, security and education is the true object of industry.

Production should be planned to meet need: food, houses, and clothing, medicines and books, etc., first; then the luxuries, when the common needs have been supplied.

Such provision would be reasonable, moral, and advantageous. It is obviously possible.

But it needs a plan. And it needs public control of the land and machines of production.

2. *A planned production for the use of all is, of course, the ideal. What, however, is the actual position of production in this country today?*

What causes blast furnaces to be lit, mines to be dug and cars to be built?

Today it is the private profit of certain individuals which sets the wheels of production revolving. Men with coal beneath their land, sink mines only if they can make profit, or enough profit to suit them. Or, perhaps, they prefer that no coal shall be dug, lest it spoil their park. Without profit they will not open mines, though the men who dig coal are idle, and shiver with cold. Naked men cannot enter cotton factories and weave their own shirts. Men living with a wife and seven children in a single room cannot enter brickyards and make themselves homes. Though they loaf in idleness for half a dozen years they must remain indecently housed if no one can make profit from labours.

In short, things today are made not for use but for profit. Capital seeks not the greatest good, but the greatest profit. Should more money be made in "pools" or whiskey, than in food and clothes for children, capital finds its way to those profitable but less desirable forms of production.

3. *There is a final question to ask. Who owns the land, the factories and the other means of production? Who decides whether this or that thing shall be produced? Who sets coal shafts winding or cotton mills spinning? Can those of us who need coal or sheets enter and operate?*

Decidedly not. The operator needs permission from the owner, and the owner is a private person, or a group of persons. The owner, or the

capitalist as we call him, is the absolute possessor. At his order production commences. Without his order machinery is still. And his order, save in exceptional cases, depends on the profits available!

Nor is life an easy thing even to the owner of mines or machines today. The owner needs his wits about him. He may make costly mistakes. He does not know what other owners are doing, or what a new owner is about to do. He may be outwitted by competitors. He and others may produce more than the consumers can purchase and be caught in a slump and ruined. How much better to know exactly what the need is and plan its supply, avoiding boom and slump alike.

The owner lives perilously. He has small chance to act pitifully or generously, however much he may wish it. Other owners drive hard bargains and compete with him. He dare give little away. Colliery owners dare not regard the human souls whose work has made them rich, if better seams elsewhere give better use for capital.

Business is business. It's not a Sunday School party. Competition is keen, wage troubles are a nuisance. Ruthlessness creeps in. The Board Room in London is far removed from depressed areas; the directors never see homes where two flannelette blankets serve for seven persons.

So consumer and worker suffer. One in needless costs, the other in livelihood.

Production becomes a series of jerks and smashes.

Private ownership of land and mines; private control by a single owner or a group instead of public control by the whole, leads inevitably to confusion; to booms and slumps; to bankruptcies and ruin of capitalist concerns; to unemployment and poverty; to ruthlessness and brutality: and the workers bear the brunt of the suffering.

Private ownership has had its day, and rendered its service. Necessary once, when capital was scarce and production had not yet been mastered, it is out of date now, when capital accumulates, too rapidly, and in too few hands.

Henry Ford, with an income of millions of dollars a year, can't spend it on food, or any personal needs. He must employ it to build fresh works, to make fresh commodities, which seek fresh buyers and cannot find them. Money in the pockets of those who build the works and make the goods never balances the goods they make. This private uncontrolled ownership of land and machines creates appalling difficulties.

There is an alternative. Instruments of production might be publicly owned. They might be worked, not for private profit, but for public use.

The needs of the consumers would then be the controlling factor. The people as a whole planning which things they needed most and producing them first. We might prepare a national budget, as every decent housewife prepares a family budget; planning, as my mother planned, what should be spent on food, housing, clothes, education, charity, or holidays; and spending the surplus on luxuries or provision for the future.

Nothing prevents a similar budget for the nation as a whole. Booms and slumps could cease. Inventions be free and encouraged. Commodities be increased, not restricted or destroyed.

All could be employed, making things that all need. Leisure could increase, and education be provided for all up to the age that they could profit by it. The community could grow indefinitely rich, and the haunting insecurity of unemployment, sickness and old age be removed.

All could, at last, live a civilized life. And in the transition period there need be no essential hardship to the present owners of land and machines. They too could be assured, and on the most generous scale, of all that is necessary for comfort, education and security. With the waste gone the community would shortly grow immensely rich, and could afford to be generous.

Next week: The Demands of Justice.

Too True To Tell

DID YOU ever write a letter and say without restraint what you wanted to say, and then tear it up and feel a certain sense of satisfaction with your futile effort? Well, that is what I am going to do.

I am contemplating the Every Member Canvass; if I only had a new approach, new enthusiasm or something with which to tackle the task. I have a lot of papers from last year, and a list of excuses received by the canvassers is among them. It is a long list but many of them are repeated in different words.

I am going to answer them. You can listen in if you desire; but do not worry I shall tear them up when I get through. I do not want to hurt anybody's feelings and WITNESS readers are all subscribers to the Church's Program.

"I do not believe in missions." Of course, I am sorry, but then I am not surprised because you very apparently do not believe in Jesus, or in any other of His commands. I never heard this from one who kept the command, "Do This."

"I think missions begin at home." I am glad to know that. With the great need for witnesses in this day, if you have attained that belief cer-

tainly you will be seen at worship regularly and work for the cause of Christ in the community.

"I never make a pledge." I am certainly surprised. Did the Light, the Water or the Telephone companies give you their services without a contract? How did you manage to get married? I hope you did not have your fingers crossed. Do you not mean that unless you want to do so, you do not make a pledge?

"I will not use envelopes; I contribute when I attend." Do you know that if every one assumed that attitude for one year there would be no church? As for the loose contributions of those who attend, do you know they average ten cents or less in most of the churches?

"I don't like to be told what I must do." Neither do I, and as rector of this parish, I am one day going to refuse to do anything for those people who don't like to be told, and that will relieve me of a large number of things I am told I just have to do.

"My husband is a member of another church, and we can't support two churches." Would her face be red if she learned that I knew her husband had made the same response to his church. I am also sure that if there was a funeral in that family it would be necessary for them to have two ministers.

"I am not a member here; my membership is in ———." Your membership starved to death years ago. You are a name on a list headed "removed without transfer." You were baptized in the hope that "you continue Christ's faithful soldier and servant unto your life's end," not until you left ———.

"Leave the card with me, I will send it in." There are two reasons—the rest are excuses. One is that you are ashamed of your pledge, which is ridiculous if it is an honest one; and the other is that you do not intend to send the card in. Of course, I would not know, but I do know that only about one in every fifteen come in later.

Then there is an answer from a "big" business man. "I can't be bothered with envelopes; I send my subscription to the treasurer." Sounds very important, but he could find an envelope and use it on Sunday morning with less effort than he finds a golf ball. Oh yes, he sent the treasurer a check for twenty-five dollars, and felt generous because he did it all at once. His stenographer on a small weekly salary, contributed one dollar a week on the black and twenty-five cents on the red side of her envelopes. Then he expected her to vote for him as a vestryman.

Well that's that. Now I can tear up those answers. I feel a sort of relief, and I can begin a letter to the whole parish expressing my confi-

dent hope that they will give the canvassers every cooperation.

Like many another, the Poor Parson is grateful to his loyal group of canvassers, and suggests that the soft answer turneth away wrath. He urges them not to attempt to argue when they are offered obvious excuses. He is glad that he tore up the replies he had written, because they were only for satisfaction and not for service.

I hope with this little glimpse into the working of my mind you will not think me unchristian. I am only a Poor Parson who longs to have a sturdy group of loyal layman ready to assume all the details; and a goodly company of canvassers able to reach every nook and corner of the parish; and a parish ready to do its part for the support of the diocese and the national Church.

THE POOR PARSON.

Christ's Challenge

By

SIR WILFRED GRENFELL

Formerly Missionary to Labrador

RECENTLY Bishop Wilson expressed his opinion on what should be the attitude of a churchman to the drinking of alcoholic beverages in these days. He decides "It would be the part of a churchman to drink them (with discretion), or not to drink at all as his conscience dictates."

I would like to suggest an addendum for the sake of some of our readers. It is without any claim to judge those who differ with me, or speak for the profession of which for 50 years I have been a humble member, but, being profoundly convinced by experience of the great opportunity a little self-denial offers for helping against a recognized social evil that I send you these lines.

The immediate results of taking alcohol as a beverage are to dull sensibilities, reduce capacity, and soon to create a desire for itself, like opium, haschisch, or tobacco do. Nearly everyone realizes the untold cost of alcohol drinking to both the individual and the nation, and that in these days of motoring it is rightly made criminal to be under its influence; while physical athletes, who wish to excel are forced to refrain from drinking it. It was ever forbidden to the mother of the strong man, Samson, who was to deliver his people, either while carrying or nursing her child, to touch it in any way whatever.

An acquaintance of mine in East London, who was being used in Evangelistic work, had been a victim of alcohol in his early days, but had gotten free. He partook of communion wine, and him-

self told me that it brought back the old desire; and he ended by suiciding.

I take it that by a churchman, the Bishop means a "Christ follower." Would Christ today either take His whiskey and soda, or offer intoxicating liquors to acquaintances? Christianity is not a religion of thou shalt nots. It is a challenge to our will. "In Christ is life." He asks us not to explain or understand, but to follow Him, and He assures us He needs such help as the best of us have to offer, and so redeems life on this planet with all its brevity and disappointments. His followers may, so He says, make a record to take across the last divide and expect to hear "Well done," from the Giver of Life.

Increasingly mankind refuses to obey precepts. So when we needed to grow vegetables in Labrador to avert the terrible toll of lives from malnutrition diseases, the only possible way to persuade people to spend time and effort on gardens, was to show them an example by growing vegetables under their eyes, until we could assure a patient coming in with beri-beri or scurvy that jail, not the hospital was the proper place for him. Again, this war has made it essential for our industrial efforts to reduce every expense, and curtail that interpretation of love for your neighbor, which comes not of the dole, or even picking up the man when he is sick, but offering him opportunity to support himself and his family. At once the teachers voted to take reduced salaries, and at least two have given them up altogether. They and I feel they themselves gain by it.

The church of Christ, made up of individuals called churchmen, is kept alive, not by what we are forbidden to do, or by reiterated precepts, but by what our conscience tells us will help others. It is no peculiar qualification of a churchman to drink intoxicants "with discretion." To abstain from what we like for the sake of another is one qualification in these days of any man who really loves his neighbor, and is willing to sacrifice for that purpose. He need not say a word about it. I want to suggest the lasting pleasure in retrospect of that service for Christ's sake.

Experience has left me with an intense desire to commend to churchmen the passing of a law against their own mouths, as a source of joy that never can be taken from us. No man, much less the Christian, can live to himself. Age brings to each of us the inevitable query "what is the use of life, anyhow;" and there can be only one answer; which is, "what we have done with it," and there is only one satisfaction that is permanent and one thing to take with us across the

divide called death, which is our record of help given to others. To me the Samaritan always had the real fun of the march to Jerusalem. The world never needed spiritual leaders like him more than now. Another comment in that same number of THE WITNESS that accords with my experience is that youth leaves churches when they don't find what to them appears a worthwhile challenge.

Two Sermons

"YOUR SERMON was so remarkable; so well constructed; so beautifully delivered and was, altogether, so intellectually inspiring that I cannot help expressing my appreciation, Doctor". The brilliant and consecrated man, master of English, who for many years had been trying to touch the human heart by the spoken word, smiled as he gracefully acknowledge her compliment.

"Jones", said the rector to his curate, as they were descending the brownstone steps to their waiting cars, "do you know I sometimes wonder why I am a clergyman." "And I", answered Jones, "sometimes wonder why anyone is."

"WHAT you said about being forgiving hit me hard, Parson. It sort of woke up something that I guess has been asleep and I'm going to see if I can't live up to my religion a little better," said the young farmer to the country priest. "God bless you, brother," exclaimed the country missionary as he grasped the proffered hand. And all the way home to his meagre rectory the country parson—the forgotten man—thanking God for his calling.—THE CHURCHMOUSE.

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THE WITNESS

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EPIPHANY CHURCH IS DEDICATED IN NEW YORK CITY

By E. T. RYDER

The Church as a witness to the living God, standing for the ideals of human liberty and the sacredness of human personality, was stressed by Bishop Manning on October 29th in dedicating the new Church of the Epiphany, New York City. After paying a tribute to the rector and vestry of the parish for going ahead with the enterprise during a period of great difficulties, he congratulated them upon the architecture, the arrangements and the religious effect of the new church.

In explaining the unusual design in church architecture, the Rev. John W. Suter, Jr., the rector, said: "The new building, with the highest ceiling over the altar instead of the nave, reverses the usual plan of a church edifice, the idea being to accent the note of worship as the eyes rise in reverence toward the altar. The use of the massive tower, or lantern, over the sanctuary was suggested to the architects by a church in France."

The tower of the new church rises some seventy-five feet above the altar and offers unusual natural lighting effects which vary each hour of the day as the sun streams through its windows far above the ground, casting rays and reflections upon the walls and the altar of rosoto marble below. Especially inspiring in beauty is the blue sky-like ceiling of the vault of the tower, the work of Faustino San Pietro, well known mural painter, who also designed and painted the candlesticks and altar cross. Adding to the impressiveness is the crimson and gold dossal suspended on the east wall behind the altar. Woven in Italy on hand looms, it is over thirty feet high. The altar and dossal form a memorial to Edmund Roberts Marvin, former senior warden, and were dedicated by the Bishop during the ceremonies Sunday.

Another unique feature is evident in the fact that the choir stalls, equally divided on either side of the center aisle, are found on the nave level before the altar steps, rather than above them, or on the altar level. The old organ used in the former building at Lexington Avenue and Thirty-fifth Street, has been installed with the console behind the north group of choir stalls, and its pipes rising in the wall above. Also from the old church are the pews, said to be about 90 years old. Harmonizing in tone with the pews are the dark stained wooden ceiling and trusses over the nave. The stucco walls of the church blend in tone with



JOHN W. SUTER, JR.
Rector of the Epiphany

the large limestone pillars in the nave. With the exception of wooden flooring under the pews, the floors are white terrazzo, a mixture of white marble chips and cement, finished to a high polish.

Used effectively are the old communion rails, found in front of two groups of rear pews to set them apart from the main church by what seems to be the rear aisle. This aisle, however, leads to the main church entrance, unusual inasmuch as it is found on the street side of the church, rather than on the avenue. The only entrance on the avenue leads to the church offices on the north side of the building. In the basement are found a recreation hall or lower auditorium, a choir room, coat rooms, and a boiler room with air conditioning apparatus.

Built of Belgian red brick, the exterior walls are plain in design. Framed in limestone, the windows are tall and narrow. The roof is of flat shingle tile, blackish red in color. A chapel and entrance vestibule remain to be built, and in the meantime the space is being used for a garden.

Removed from the old edifice and installed on either side of the interior rear walls are memorial tablets honoring the memory of the Rev. Lot Jones, first rector, who served for thirty-three years, and Bishop Henry Codman Potter, Bishop of New York, "father and friend of the parish." On the north wall is a tablet to Charles Howland Russell, also a senior warden.

To meet the needs of this neighborhood, where old-law tenements are now being replaced by modern new

(Continued on page 16)

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

Keep out of the war is the message that Presiding Bishop Tucker sent to the Church in his broadcast on November 5th and again in his address last night at Christ Church Cathedral, St. Louis, at the service held in connection with the meeting of the House of Bishops. "As a nation," he said, "we would not render the best service to the cause of justice and peace by taking part in any of the conflicts now being waged. Again our responsibility for helping establish justice and peace will not be fulfilled by pronouncing judgment as to which of the contending nations is right and which is wrong in its war purposes. We have learned from experience that even if all the right lay on one side, the triumph of that side would not necessarily insure the establishment of justice and peace in the world." The meeting of the Bishops will be fully reported in *THE WITNESS* next week.

* * *

Union Professor Cracks at Manning

The Rev. Cyril Richardson, priest of our Church who is on the faculty of the Union Seminary, takes Bishop Manning to task for faulty scholarship in writing on the Concordat. In a lengthy letter to *THE WITNESS*, which unfortunately we haven't the space to publish, he defends the work of the commission responsible for the Concordat and deplores the lack of support for it in our Church. "The Anglican Church," he writes, "has long labored under the difficulty of comprehending the most diverse theological points of view. From this has arisen the naive metaphor that she is a 'bridge church,' though this bridge seems to be miraculously suspended in mid-air, with an inability to reach either the Protestant or the Catholic bank. More than any other Church she has initiated schemes for reunion and then proved herself to be the most effective barrier to their fulfillment."

* * *

German Churchmen Approve Conquest

Following a visit with Martin Niemöller, famous German pastor, in the summer of 1937 just three days before his arrest, I stated in this paper that the opposition of the German Church to the Hitler regime was over matters of church control and doctrine rather than to any disagreement with Hitler over social and economic matters. That statement seems to be borne out by the fact that the

church recently issued a statement praising the government for the conquest of Poland.

* * *

New Secretary for Forward Movement

The Rev. David Covell, executive secretary of the diocese of Southern Ohio, was made a full time secretary of the Forward Movement at a meeting of the commission, held in Cincinnati, October 30-31. Mr. Covell was a secretary of the field department of the National Council before going to Southern Ohio. It will be his job to promote a series of conferences in different parts of the country.

* * *

Matriculation at Trinity College

Freshmen at Trinity College, Hartford, Conn., were asked to face the altar and repeat the matriculation pledge at a service held in the beautiful college chapel on All Saints Day. Honor was paid alumni who died during the year, with President Ogilby offering prayers for the repose of their souls after reading the list. The address at the service was given by the Rev. Walden Pell, headmaster of St. Andrew's School.

* * *

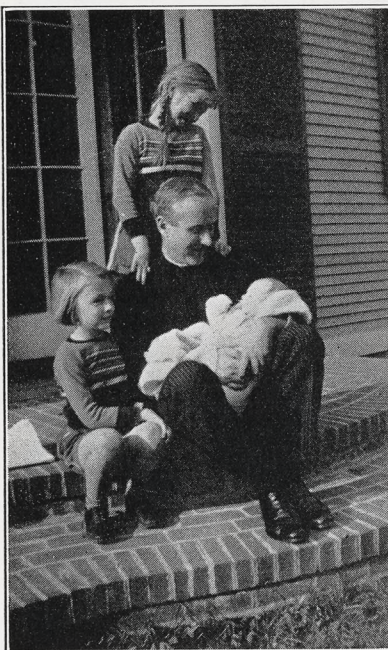
Preachers Back Neutrality Change

There has been all sorts of shifting of people on the question as to whether or not the neutrality act should be changed, putting very queer people into the same camp. Thus Earl Browder, the head of the communists in the United States, together with his followers, now finds himself in the same camp on this issue with traditional opponents like Norman Thomas, Father Coughlin and Fritz Kuhn. Pacifists like Nevin Sayre, John Haynes Holmes and all members of the Fellowship of Reconciliation find themselves today holding the same position on this issue as the communists, though of course for different reasons. On the other hand, there are a considerable group of Church leaders who have always been for a revision of the Neutrality law, and they issued a statement to that effect on October 30th as follows: "We who sign this statement are firmly for repeal of the Embargo Law because we cannot be ethically or spiritually indifferent in the face of the present universal menace to man's religious liberties.

"We support revision because we believe its safeguards are not only best calculated to keep us out of war but will throw the vast moral and material weight of this country on the side of liberty, in which alone religious institutions can flourish.

"We, therefore, urge our Con-

Off-Moment Department



The Rev. C. Leslie Glenn, rector of Christ Church, Cambridge, caught in an Off-Moment being entertained by his children.

gress to stand fast and express the will of the people by revising the present law which puts this country in the false position of supporting wrong, encouraging its spread and condoning the destruction of all the religious and other liberties that mankind holds precious."

Among the Episcopalians signing the statement were Bishop Dagwell of Oregon, Bishop Hobson of Southern Ohio and Bishop Oldham of Albany.

* * *

Frank Nelson of Cincinnati Dies

The Rev. Frank Nelson, who ended a forty year rectorship of Christ Church, Cincinnati, just a month ago, died on October 31st at his old family home near Boston. He was seventy years old. He was considered the leading clergyman in Cincinnati both in Church and civic affairs. In the national Church he was an outstanding liberal, both in the theological and the social areas. One of the last offices he held was that of chairman of the Cincinnati Committee for Relief of Spanish Refugees.

* * *

Peace Movement in China

Wang Ching-Wei is the head of a peace movement in Shanghai, China, and is said to have spent \$1,500,000, much of it on elaborately printed

literature. The money, presumably, comes from Japan. The movement has made some headway in the schools of Shanghai that are in control of the Japanese, and also among some business men who are anxious for "normal" times even if they have to have it under Japanese rule. But outside of these circles the movement is getting nowhere fast. A meeting for teachers was recently called with but two people showing up. One of them, when he found what it was all about, said he would go out and bring in his friends. He ducked. The other has disappeared, presumably Chinese nationalists doing away with him.

* * *

Louisiana to Try Again

Having elected Dean Noble Powell of Washington twice as their bishop, only to be turned down, the diocese of Louisiana is to try again at a special convention to be held in Christ Church Cathedral on January 23rd, 1940.

* * *

Moral Rearmament Cares for Everything

Moral Rearmament will take care of all our problems according to Frank Buchman, head of the Oxford Groupers. Speaking on a world broadcast on October 29th he declared that the acceptance of his program would stop the war and settle all conflicts between capital and labor.

* * *

Church Group Aids Strikers

The Church Emergency Relief Committee, sponsored by the Federal Council of Churches in cooperation with other organizations, is raising funds to support the teamsters and chauffeurs now on strike in Charlotte, North Carolina. In doing so the Rev. James Myers made it clear that the church group was not judging the merits of the controversy but sent aid because it does not believe that starvation and suffering should be the determining factor in the settlement of the strike.

* * *

Statement on War by Lutherans

The National Lutheran Council distributed a formal statement to 11,000 congregations this last week. It read in part: "Self-interest must not be accepted as the supreme and sufficient arbiter of national policy; neither ought we to be influenced by nationalistic sympathies and prejudices. Rather our determination to maintain American neutrality must be the result of high and costly motives; not for physical safety, not to maintain an impossible isolation from

world problems, not for economic gain, but rather because we have witnessed the utter futility and degradation of war, because war is power politics to the nth degree, because war breeds dissatisfaction and hatreds which bring new and ever more terrible conflicts."

The statement further assailed wartime profiteering and warned the churches against becoming propaganda agencies.

* * *

Babson Sees Revolutions Ahead

Roger Babson, leading layman of the Congregational Church who has just returned from a visit to the Orient, sees the war ending in world revolution. "Russia is the controlling factor in the world today," he declared, "and Stalin is the greatest statesman." He predicts that if the war becomes world wide we shall see Germany and Japan lining up with England and France in a war against the Soviet Union. There are a lot of people in Russia who think the same thing, accounting for many of the things that Americans find so hard to understand. And don't forget the Pope—he is in the picture too in a very real way.

* * *

New Sort of Patriotic Society

Did you ever hear of the D.A.R. and did you know that men, with the proper qualifications could belong? It is the Descendants of the American Revolution that I am talking about, an organization founded in New York that now has chapters also in Washington and Boston. Many of the members were formerly in the Daughters of the American Revolution but feels that the women running that are not true to American traditions of freedom. In a recent statement the new organization said: "Four million Americans carry in their veins the blood of men and women who struggled in 1776 to make America a free country. . . . But there are some who wilfully close

their eyes to the lesson and spirit of our past. Descendants themselves of immigrants of 1620 or 1848 or others escaping from the intolerance of other lands, they would shut out of the United States contemporary victims of the enemies of democracy. . . . Has American democracy failed? Shall we abolish the tolerance, the freedom of speech and religious belief for which the greatest Americans have fought in the past? The answer of those who understand our past is an emphatic 'No.' The possibilities of democracy can be realized only by going forward, not back!"

The Descendants are "organized to help make American democracy prevail at a time when it seems threatened by reaction and intolerance."

* * *

Theatre Party to Aid Washington Cathedral

A benefit theatre party, sponsored by distinguished Church people of New York, is being held in New York on November 14th to aid Washington Cathedral.

* * *

Doctorate for Elizabeth Matthews

Miss Elizabeth Matthews of Glendale, Ohio, former president of the national Woman's Auxiliary, was given a doctorate by Kenyon College during the celebration of the anniversary of Bexley Hall, seminary of the college, observed the last week in October.

* * *

The Church in a Tragic World

A service was held last evening, November 8th, at Christ Church Cathedral, St. Louis, in connection with the meeting of the House of Bishops. The Church in a Tragic World was the subject presented by three speakers, Bishop Oldham of Albany, Bish-

op Creighton of Michigan and Presiding Bishop Tucker. The meeting was preceded by a supper meeting of the Church League for Industrial Democracy at the Warwick Hotel, near the cathedral, at which Bishop Parsons of California and the national executive secretary were the speakers. The meeting of the House of Bishops will be reported next week.

* * *

Report on China Emergency Fund

The National Council reports that \$241,356 has been raised for the China Emergency Fund up to the end of October, of which \$104,499 has been spent, leaving a balance on hand of \$136,857. The largest single appropriation, representing more than one-third of the amount spent, is \$39,000 to help in the erection of a new hospital in Shanghai. Lewis B. Franklin, treasurer of the Council, reports that little of the Episcopal Fund has been used for supplying food and medicine to the Chinese people since much of the money needed for this purpose has come from the Chinese people themselves and from other relief agencies. All of which brings to mind the letter from the Rev. Kimber Den, printed in our October 26th issue, in which he said that his work for Chinese orphans was being held back for lack of sup-

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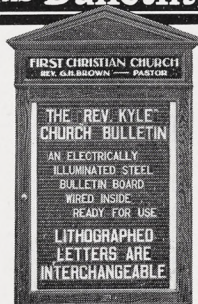
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port. I have an idea that the many Church people who contributed to the China Emergency Fund would prefer to have their money go to this missionary who says he can care for a Chinese orphan for an entire year for but \$15, than they would have the money used to build a hospital in Japanese controlled Shanghai or to rebuild churches destroyed by bombs. Life should come before property these days.

* * *

Social Duty of Church Stressed in Broadcast

The social program of the Church was stressed by the Rev. Elmore M. McKee in the second of the radio series of addresses sponsored by the National Council and the Forward Movement. Pointing out the Church's ability in combining individuals in a dynamic Christian fellowship, Mr. McKee declared that it is the Church's turn "to carry the ball" in the present world situation. "That is possible," he said, "because the Church is the only round-the-world agency which is in any way adequate

to release the dynamic necessary to moral cure, because the Church, as the agent of Christianity goes behind action to the motives behind existing facts such as governments, boundaries, and markets, to the right and the wrong—to the essential values."

* * *

English Attitude Explained by Archbishop

Believing that England could not stand by, the English are waging the war with no anxiety or fear, declares the Rt. Rev. E. Arthur Dunn, Archbishop of the West Indies. "England is calm, confident, dedicated to the cause in which she has enlisted—and she is hating war," he told the Presiding Bishop on his recent visit to New York. He explained that there was deep appreciation in England for American sympathy and un-

derstanding in the crisis, and he expressed the opinion that the repeal of the embargo act would now make the United States truly neutral. "Throughout Britain, there is expectation that Germany will break in-

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side. There are so many indications of it. But quite regardless of that, we know that the allies can win the war," was his confident statement.

* * *

Conference on War to Be Held

A one-day conference on "Christ and the War Threat" will be held at Grace Church, Jamaica, Long Island, on November 19th. Alfred M. Bingham, editor of *Common Sense*; the Rev. Roswell P. Barnes, the assistant secretary of the committee on international justice and good will of the Federal Council of Churches; and the Rt. Rev. T. R. Ludlow, suffragan bishop of Newark, will give addresses. The Rev. Joseph H. Titus, rector of Grace Church, is in charge of the meeting.

* * *

Detroit Cathedral Has Program of Vespers

As a part of their plan to provide a center for more valuable community service, Dean Kirk B. O'Ferrall of Saint Paul's Cathedral in Detroit, has announced a winter program of Vesper services designed to be of the greatest possible assistance to various local groups. More than twenty special services are scheduled for the coming season with such organizations as the Girls' Friendly Society, St. Barnabas' Guild, Kiwanis Club, Shriners, Police, and Firemen planning services for their groups.

* * *

Episcopal Pacifist Fellowship to Hold Meeting

The Episcopal Pacifist Fellowship, the new organization in the process of forming, will hold a meeting on Armistice Day, November 11th, at

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the Church of the Incarnation in New York. The statement of purpose of the organization will be discussed and an election of officers and executive committee held.

* * *

Syracuse Library Features Prayer Books

In conjunction with the observance of the 150th anniversary of the adoption of the American Prayer Book, the Syracuse Public Library has been holding an exhibit of a valuable collection of Prayer Books. Among the articles are an illuminated Roman missal and a breviary, an English Prayer Book of the time of Charles II, another of Queen Victoria and a tiny one used during the reign of Good Queen Bess. The American section of the exhibit starts with a facsimile of Cranmer's Prayer Book and ends with the Standard Prayer Book published two years ago.

* * *

Youngest Dean Addresses Old Timers

Dean Wilbert Griffith Katz of the University of Chicago Law School, said to be the youngest dean in the United States, spoke at "Old Timers Night," at St. James' Church, Mil-

waukee, Wisconsin, on October 25th. More than forty old timers came to the meeting from a radius of sixty miles. The old timers were former members of the parish, most of them having sung in the boys' choir. Dean Katz's subject was "Law and the Skeptic."

* * *

Michigan Children to Contribute Three Autos

It is the custom in the diocese of Michigan for the children to gather a special Advent Offering for the use of the Bishop. The Bishop usually suggests a worthwhile project to be the goal of the contributions and this year Bishop Page has asked that the offering go towards buying three new automobiles for the mission department, aiding them to carry on missionary work in the rural sections of the state. The childrens' offering is

"... saith the preacher"



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A suggestion, now, to those who use pulpits. Don't worry so much about sermon "construction" and all the "thirdlies." Just tell us simply, earnestly, and zealously, more about Our Blessed Lord, His gorgeous Church, His love for us and what it cost Him,—and how shamefully most of us treat Him, and the means The Church provides for those who are sorry, to come back home. You'll be amazed at the results.

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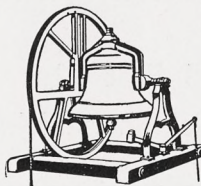
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* * *

Bishop Remington Ends Visit in Newark

During the month of October, Bishop Remington of Eastern Oregon has been carrying on an extensive speaking tour in the diocese of Newark. Throughout the diocese he stimulated considerable interest in the missionary work being done by telling of the situation in his diocese and some of his experiences in the Rocky Mountain states.

* * *

United Prayer Service for Peace to Be Held

A united service of prayer for peace and righteousness will be held at St. Luke's Methodist church in Newark, New Jersey, on November 7th. The service is sponsored by the South End Ministers' Association of Newark, a group of ministers of all denominations, and the Y.M.C.A. All churches are taking part in this service of supplication for a Christian settlement of the present conflict. The Rev. Karl G. Kumm, rector of the Church of St. Mary Magdalene in Newark, is the president of the sponsoring association.

* * *

Companions of Way Hold Diocesan Service

Four hundred young people of the diocese of Albany, with their rectors and leaders, attended a service for the Companions of the Way in the Cathedral of All Saints, Albany, on October 29. The Rev. Charles W. Sheerin, vice-president of the National Council, made an address. Those present represented various young people's organizations. The service was under the supervision of

the Rev. Howard S. Kennedy, II., rector at Chatham and Lebanon Springs, who is the diocesan director of the Young Peoples Fellowship.

* * *

Conference on Negro Work Held

The fourteenth annual conference of the Church Workers among Colored People in the province of Seawane was held at St. Agnes' Church, Miami, Florida, on November 7-9. Subjects discussed were "The Church's Care of Students," "The Missionary Program of the Church," and a round-table discussion on "The Christian Social Order."

* * *

Microphone Dedicated in Englewood Church

A stand microphone, to be used on the chancel steps in connection with the amplifying system, has been presented to St. Paul's Church, Englewood, N. J., and dedicated in memory of Mrs. Ida W. Soule, founder of the United Thank Offering. Mrs. Soule was president of St. Paul's Guild in 1888, about the time when she formulated the idea of the Offering.

* * *

Refugee Committee Lauded by Bishop Tucker

"It is apparent that you are making a significant contribution toward a solution of the refugee problem," said the Presiding Bishop in a communication to the Episcopal Committee for German Refugees, read at that group's October meeting. He then went on to point out the new problems arising in this field due to the war and stressed the need for continuing effort.

Bishop Paul Jones of Antioch College, presiding at the meeting, emphasized the new need for increased effort also. He sketched the plight of the thousands of refugees in Eu-

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ropean countries on temporary visas, who will need help in the way of affidavits, employment, etc., when they reach this country.

The Committee has been carrying on an extensive educational program, with pamphlets, posters, and stamps. The committee has considered its functions as including education and promotion, cooperation with other agencies, information, and the receiving and forwarding of contributions. It has been working with other relief agencies on the matter and has a great deal of data available on how individuals or groups in the Church may help individual refugees or families of refugees.

* * *

New Bells for Georgia Church

Two new bells were added to the chimes of St. John's Church, Savannah, Georgia, and were dedicated by the rector, the Rev. Ernest Risley, on October 22nd. The original set of 11 chimes was given to the church in 1854 by Joseph S. Fay of Savannah and the two new ones were the gift of Miss Fannie Hatch Garmany. The new, as well as the original bells, were cast by Meneely.

* * *

Young People of Massachusetts Hold Annual Conference

The Young People's Fellowship of the diocese of Massachusetts held its 18th annual conference on October 28 and 29 in St. James' Church, Cambridge, where the Rev. Ernest M. Paddock is rector. Special significance was attached to this year's gathering since it marked the 20th anniversary of the formation of the Fellowship, which started in two parishes in Massachusetts. The conference featured a series of round tables on fellowship work and speeches

MEMORIAL

THE Wardens and Vestrymen of Trinity Parish, Princeton, record with deep sorrow the death on October 11, 1939 of Robert Williams, Priest.

Curate in this Parish from 1915 to 1918; Rector from 1918 until his death; member of the Standing Committee of the Diocese; a Trustee of the William Alexander Procter Foundation; a Trustee of the General Theological Seminary; a former Trustee of the Cathedral Foundation; a Deputy to the General Convention in 1931, 1934, and 1937; for nearly a quarter of a century his life was given in full and devoted service to this Parish and to the Diocese of New Jersey.

To his people he was at all times the true pastor, in sickness and in health, in joy, and in sorrow. His pastoral care extended to the University. To all Churchmen in the student body he made Trinity Church their parish home during their years in Princeton. He was warmly interested in their life, at the altar, in the class room, on the athletic field. He was the beloved friend of young and old, within the Parish, throughout the community and the Diocese. His life, modest, selfless, unflinchingly considerate, courteous to all, guided by a deep Catholic faith, was ever a shining pattern to all men. His spirit lives on as a lasting influence in the lives of hundreds of Parishioners to whom he ministered with humility and love, for the span of a generation.

Trinity Parish will hold his memory in reverent, grateful affection. May his soul rest in peace.

by the Rev. John H. Philbrick of Weymouth and the Rev. John P. Williams of Groton School.

* * *

Connecticut Institute of Religion Holds Sessions

The Hartford archdiocesan division of the department of religious education of the diocese of Connecticut is holding its Institute of Religion at Trinity Church, Hartford, on Monday evenings from Oct. 9 to Nov. 13, under the supervision of the Rev. Howard F. Dunn of Windsor, Conn. There are twelve courses of study offered, given by prominent leaders

of the diocese. Leaders and teachers are enrolled from the twenty-eight parishes in the diocese.

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Federal Council of Churches Issues Message on Race

Announcing the 18th annual observance of Race Relations Sunday, February 11, 1940, the Federal Council of Churches issued a message on November 1 emphasizing their obligation to make the United States a nation in which brotherhood prevails. The message, drafted by the Rev. P. C. Jones, associate pastor of the Madison Avenue Presbyterian

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 at 11; Evening Service and Sermon, 8.

Weekdays: Holy Communion daily: 7 and 10. Morning Prayer, daily, 9:40.

Grace Church, New York

Rev. Clifton Macon, D.D., Locum-tenens 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., 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 at 71st Street The Rev. H. W. B. Donegan, Rector

8:00 A.M.—Holy Communion 9:30 A.M.—Children's Service 11:00 A.M.—Morning Service and Sermon 8:00 P.M.—Choral Evensong and Sermon Holy Communion Wed. 8 A.M.; Thurs. 12 M.

St. Thomas Church

Fifth Avenue and 53rd Street New York

Rev. Roelief 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, 10:00, 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.

Church, New York, challenges the churches in a time of world conflict, suffering and wreck of war, to be aware of the "lack of social justice in our own country," and "to purify herself of the great modern hesesy of racial discrimination within her own walls."

Christians are called upon "to give themselves to the exposition of and opposition to every cruelty and injustice which greed, bigotry and prejudice create." Specific suggestions are given which show the responsibility devolving upon American churchmen in bringing about community changes in fields where there is discrimination in industry, unequal educational opportunities for minority races, inequitable administration of public benefits of social security and the like, the withholding of civic privileges and rights from citizens because of color, and an unbrotherly conduct in the daily life of people of different racial groups. Concrete suggestions are given to the local church for stimulating activity toward these results, and a note of penitence is sounded for the indifference, greed and injustices which infest our American society.

* * *

Camden Church Celebrates Eightieth Anniversary

The Church of Our Saviour in Camden, New Jersey, held a five day celebration to commemorate the founding of the church, from October 22nd to 29th. The Hon. R. W. E. Douglas, justice of the Supreme Court of New Jersey, was a headline

attraction at the festival. The Rev. Martin S. Stockett is the eleventh rector of the parish since it was first organized in 1859.

* * *

Conference Delegate Is Busy Speaking

Florence Lerch, who has just completed her second year as president of the Young People's Service League of the Province of Sewanee, and who was one of our delegates to the Amsterdam Conference, writes that she is amazed at the number of requests she has had to speak about the Conference. She has engagements not only with Episcopal youth groups but with adult groups in the Church,

various organizations in Methodist and Presbyterian Churches, and civic groups such as the Kiwanis Club.

* * *

Japanese Oxford Groupers Hold House Parties

News comes from Japan concerning a double house party of the Oxford Groupers at Karuizawa. While a Japanese language party of 300 ministers and business men were in session at one hotel, an English tongue group of about fifty met elsewhere. Joint sessions were held frequently, as well as one large mass meeting in the Karuizawa Auditorium following the style of the Moral Rearmament Rally in the Hollywood



Scores of individuals, several Church organizations and two parishes responded to the appeal for help for the work being done in China by the Rev. Kimber Den. This noted missionary, who has won world-wide recognition for his work among lepers, has established a center in the interior of China to care for children orphaned by the war. \$500 puts up a cottage to provide for 20 children; and it takes only \$15 to feed and clothe a child for an entire year.

INDIVIDUALS . . . CHURCH ORGANIZATIONS PARISHES

Won't you support this vital missionary work that is literally saving the lives of hundreds of children?



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Bowl. Highlights of the meetings were the confession of "changed life" by one of the police detectives sent to cover the conferences and the telegraphic order of a business man to sever his business connection with the licensed prostitution system.

* * *

Bishop Reese Memorial Tablet Dedicated

A tablet in memory of Frederick Focke Reese, late Bishop of Georgia, was dedicated on All Saints Day at Christ Church, Savannah, by the rector, the Rev. David C. Wright. The tablet, given by Bishop Reese's immediate family, was designated by his grandson, William F. Shellman.

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Lectures Offered by Cambridge Seminary

The Episcopal Theological School of Cambridge, Mass., will start a series of "Cambridge Lectures" on November 6, and continue them on consecutive Monday nights throughout November. Two courses will be presented—one on portraits of Christ in the New Testament, given by the Rev. Dr. W. H. P. Hatch, and the second on Pioneers of the American Church by the Rev. Dr. J. A. Muller.

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Massachusetts Teachers Hold Consecration Service

Fifteen hundred teachers and officers of church schools throughout the diocese of Massachusetts met in Trinity Church, Boston, on the evening of October 29 for their annual service of consecration. Bishop Sherrill preached the sermon.

* * *

For Understanding the Bible

An omer was six points.
A gerah was one cent.
A farthing was three cents.
A shekel of gold was \$8.
A talent of silver was \$538.30.
A talent of gold was \$13,809.
A cubit was nearly 22 inches.
A shekel of silver was about 50 cents.
A hin was a gallon and two pints.
A mite was less than a quarter of a cent.
A piece of silver, or a penny, was 13 cents.
A day's journey was about twenty-three and one-fifth miles.
A Sabbath day's journey was about an English mile.

CLERGY NOTES (Continued from Page 2)

Andrew's, College Park, Maryland, and has assumed duties of student pastor at the University of Maryland.

TUHEY, W. F., formerly assistant at Good Shepherd, Rosemont, Pa., is rector of St. Andrew's Church, Lambertville; and in charge of churches in Flemington, Pennington, and Alexandria, New Jersey.

WATKINS, C. C., rector of St. James' Church, Fremont, Nebraska, will become missionary-in-charge of St. Paul's Church, St. Clair, Michigan, on December 1st.

EPIPHANY CHURCH DEDICATED IN NEW YORK CITY

(Continued from page 8)

apartment houses, and where people in various employments such as nurses in the nearby hospitals, night-watchmen, etc., require irregular hours of worship, Mr. Suter plans as his initial step to keep the church open twenty-four hours each day, and conduct services at whatever hours the needs of the new parishioners require.

This new church in rapidly changing Yorkville may be called a pioneer

work of the denomination. The section offers a characteristic cross-section of New York, with an increasing population and no other Episcopal Church. A careful study of the neighborhood to determine the program best suited to meet the needs is in progress.

Among others participating in the procession at the dedicatory ceremonies on October 29th was Bishop Paul Jones, retired Bishop of Utah, now chaplain of Antioch College, who is a grandson of the first rector of Epiphany.

Thanksgiving and Christmas



Gifts
of books at this
season are most welcome to the parish.

Individuals and groups within the parish often choose in this way to contribute to the work of the Church.

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