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CLERGY NOTES

ARMSTRONG, C. S., rector of St. Elizabeth's Church, Ridgewood, N. J., died on December 4th after an illness of ten weeks. He was 47 years of age. Bishop Washburn of Newark conducted funeral services on Dec. 6th.

BARTLAM, E. S., rector of St. Mary's Church, Eugene, Oregon, was married on November 14th to Mrs. Elizabeth M. Taggart of San Diego, California. Bishop Dagwell of Oregon officiated at the ceremony in St. Stephen's Cathedral, Portland.

CAMPBELL, A. K., formerly assistant at St. Paul's Cathedral, Los Angeles, California, became vicar of St. David's Church, North Hollywood, on December 1st.

CARRUTHERS, F. L., assistant at St. Mark's Church, Evanston, Illinois, assumed his new duties as rector of St. George's Church, Newburgh, New York, on December 1st.

CARTY, D. A., assistant at St. Philip's Church in Harlem, New York City, has been appointed priest-in-charge of St. Luke's Chapel, New York City, succeeding the Rev. F. R. Meyers.

CRAVEN, A. B., formerly assistant at St. Clement's Church, Philadelphia, has been appointed to the staff of St. Michael's Church, New York City.

FLISHER, L. H., vicar of St. John's Chapel, Middle Haddam, Conn., was married recently to Miss Mildred L. Leibfried in Bethlehem, Pa.

LUTHER, JOHN, recently assistant at All Saints' Church, Montecito, California, has become assistant at St. James' Church, Los Angeles.

MEYERS, F. R., priest-in-charge of St. Luke's Chapel, New York City, has been elected rector of St. Matthew's Church, Detroit, Michigan, and will assume his duties on January 1st.

NEWMAN, C. W., rector of St. Agnes' Church, St. Mary's, Pa., has accepted a call to the rectorship of St. John's Church, Bellefonte, Pa., effective December 15th.

NICHOLS, F. A., has been appointed to the staff of St. James' Church, Fordham, N. Y., as assistant minister. He comes from St. Mark's Church, Teaneck, New Jersey.

RUTTER, G. M., rector of St. Matthew's Church, Cleveland, Ohio, has accepted an appointment to be vicar of Holy Trinity Church, Hollidaysburg, Pa., and St. Peter's, Altoona, Pa., effective January 1.

(Continued on page 14)

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JUDGMENT HOUR OF GOD

By

E. STANLEY JONES

Methodist Missionary to India

WE HAVE thought that religion was the judge of people, events, and movements. This is true, for it sets up standards that become the standards of judgment for human society and individuals.



STANLEY JONES

But today religion is being judged. It is standing at the judgment bar. Take, for instance, the situation in India. Sixty million outcasts, under the leadership of Dr. Bhimrao R. Ambedkar, have announced that they are leaving Hinduism and are seeking a new spiritual home. The point at which they are judging the system of religion in which they have grown up is at the point of brotherhood. They feel they have been degraded under their old system, and their manhood is in revolt. They are now looking at the different faiths to find which one offers them the best way out of their degradation. They are wanting something that will change their total life.

In other words, religion is at the judgment bar in India. The astonishing thing is that the outcaste is the judge. This is an entire reversal of human history, and shows the law of God in operation—that if you degrade another man he becomes the instrument of God to judge you.

In Russia religion was at the judgment bar in regard to the production of a new order, but the organized system of religion could not stand that test. It was allied to an impossible czarist régime, to a decaying order. It had specialized in ornate ritual and magnificent services, and be-

came the priest of the old instead of the prophet of the new. At the time of the Russian Revolution a conference of priests was being held at Moscow, and they debated for two days whether at a certain place in the service the priest should wear a yellow robe or a white one. Within five blocks of that debate the firing was taking place in the counter-revolution. Religion was taken up with splendid trivialities when a great national crisis was on. Had religion been the prophet of the new instead of the priest of the old, Russia today might have been a religious people instead of anti-religious. Religion was called to the judgment bar, and it was not able adequately to meet that call.

Today, in America, religion is at the judgment bar. We are in the process of facing changes. Those changes will take place here under Communism or Fascism or the Kingdom of God on earth. We are not going to stay where we are. We are going to change, and it is a question of what shall be the directing, driving forces of those changes, and what will be the goal. Can religion provide a goal adequate to meet this need, and power to move on to that goal? It is obvious that much of religion, as seen in the organized system in America today, cannot answer that demand. It is thinking in too small a category. The vision is too limited, and the dynamic is too feeble. It is the judgment hour of God, and many systems are being weighed in the balance and found wanting.

BUT while the system of religion that we build up around Christ in the West is at the judgment bar, let us make no mistake about the matter. Christ and His Kingdom are not at the judgment bar. He is the judge, and He is judging both the system that we built up around Him and the social order in Western civilization at the

present time. The call of the world is not to modify Him, but to obey Him.

I have to apologize for many things in the East—for myself, for my church, for my civilization—because all these are only partially Christianized. But concerning Jesus Christ there is no apology upon my lips, for there is none in my heart. He is forcing modification upon everything. He Himself stands unmodified.

When one exposes himself to the experiment in Russia, as I did, it is a deep shock to one's inner life. Here is a civilization leaving out the one thing we hold dear—God. I needed some word of reassurance. I believe I got it while in Russia in two visions that came to me in my early morning devotions. They were these: "For we have a kingdom which cannot be shaken" and "Jesus Christ is the same yesterday, today and forever." Two things were upon my mind and heart as I left Russia—an unshakable kingdom and an unchanging person—and they were the things I needed.

First, we need an unshakable kingdom. Many of the things that we have built up in our social order and in our religious organizations are being shaken. Only the blind will fail to see that. But emanating from this world-shaking, we have a kingdom that cannot be shaken—the Kingdom of God on earth. This kingdom is built from the foundations of the world, built within the structure of our own being. Only as we obey this kingdom can we really live. Let it be perfectly clear that the system that we have built up around this kingdom is only more or less Christian, and therefore is shakable, but this kingdom itself is not. Here is the one program before a confused world that gives us a way out.

But we need something more than program. We need a power, and Christ, the unchanging person, is that power. We have, then, two things, an unshaken kingdom and an unchanging person—a program and a power. And that man stands confronting us, our Judge and our Saviour. He stands over against our civilization and puts His finger upon its weaknesses here and there. If we respond to Him we are saved. If we refuse we are doomed. This is the rock upon which civilization will be built, or the rock upon which we shall stumble and go to pieces.

And now let us come down to our own personal lives. As this man confronts us do we feel that our lives are founded on reality, on the facts that are eternal? Or are we built on the sand of self-will? This man confronts us with judgment. He breaks up our peace of mind, but with it He offers us redemption, a new birth, a fresh beginning. With one hand He smites us and shatters our self-

complacency and sends us to our knees in humbleness and contrition, and with the other hand He lifts us up and gives us an offer of a new beginning. His judgments are not in order to condemnation but to conversion. He smites us to heal us. He smashes us to make us whole.

If the people of America will listen to His words of condemnation, and will honestly face the issues of their life and under His searching directions right everything, they and America can be saved.

A Call to Action

By

HEWLETT JOHNSON

Dean of Canterbury Cathedral, England

WE CANNOT stand still. We shall be swept down the stream if we refuse to stem it. Liberties on every hand are at stake. The fate of every Liberal principle in Fascist lands is our warning. Efforts will be made, are in the making now, to lower standards of living and lengthen hours of work; to infringe upon liberties of person, speech, and press. Monied interests mass themselves against the common man.

Something must be done by you and me, common men, and done at once. Raise, then, your voice on behalf of the common man and demand a government which shall consider his interests and liberties.

If pity for appalling needless poverty moves you; if common sense and scientific sense are outraged by destruction and restriction of goods, and the thwarting of science which could produce more, then I beg of you, don't lay this paper down and do nothing more about it.

Demand a government which will give you a planned control of production in the interests of plenty and not of scarcity; a planned production to abolish poverty, not to maintain prices.

If you desire in industry that the driving motive be changed from profit to service; if you desire among nations that collective security take the place of power politics and private selfish bargains, leading to bloody wars; if you desire, even at this late hour, to make the League of Nations a real force, seeking the aid of Russia and the United States of America, and throwing wide open the doors to any and every nation, whatever its attitude at present may be, which is willing even at this late hour to seek just and peaceful solutions to outstanding problems, then do something about it. Demand a government

which will give effect to your wishes and work for collective security.

Do it now. Don't delay a day. Speak immediately to some friend. *Become a student of real affairs. Educate yourself. Educate others.* Join any social or political group which struggles for justice, liberty, creative abundance of life and fullness of fellowship for all.

Let no sense of personal insignificance paralyze you. Of course you are weak if you stand alone. Pit yourself against great financial forces and you are nothing. Pit a united company of a hundred thousand like you, and the odds are less. Pit a million, ten millions, and the opposing forces crumble like packs of cards. You are one of those possible million workers upon whose will the advent of a new age rests. If you cannot make a million persons act, you can at least make one act—yourself. And resolute action is terribly infectious. Hitler, the journeyman painter, once stood almost alone beneath a street lamp demanding things. Be as resolute in your demands as he in his, and for a nobler cause.

I have stood by the broken dykes of China, where the terrifying floods surged through a half-mile break to submerge areas larger than English counties. I have seen the closing of those dykes, with a million small basket loads of earth and cables made by a million blades of fibrous reeds; a million basket loads borne by a million peasant folk directed by their skilled engineers. Utterly powerless each basket plunged into that torrent alone: utterly powerful in unison.

It is the million workers that can stay the Fascist flood. You are one of the million. Act at once. By the pains of the past we won our present liberties, by our vigilance alone shall we enjoy and maintain them, and by our own struggles hand them on enlarged and enriched to our children and our children's children.

Let's Know

By

BISHOP WILSON

NAMES AND TITLES

NOWADAYS we name children carelessly or perhaps for sentimental reasons. In older times a name carried with it some real significance. It indicated both character and authority. When St. Peter raised the lame man at the beautiful gate of the Temple, he said "in the Name of Jesus Christ of Nazareth rise up and walk." He was calling on the divine authority of our Lord.

Many names and titles are given to our Lord in

the New Testament. Each has its own significance. It is only by assembling them all that we get anything like a complete picture of Him. Too much emphasis on one name or title is apt to give us an unbalanced conception of Christ.

"Jesus" was the name given Him at His birth. It comes from the same root as the Old Testament name Joshua and it means Savior. "He shall save His people from their sins." Out of it naturally grows the well-known title Savior of the World.

"Christ" is the Greek form of the Hebrew "Messiah." It means the Anointed One—"God anointed Jesus of Nazareth with the Holy Ghost."

"Son of Man" indicates our Lord's humanity just as "Son of God" signifies His divinity. On the one hand He is Representative Man—on the other He is God incarnate. Each title supplements the other.

"Son of David" describes His human lineage. David was the great national hero of Israel and it was taken for granted that the One who should redeem the nation would come of Davidic stock.

"The Carpenter's Son" shows His place in the society of His day. To identify Himself with men He took up a trade which they all understood.

"Emmanuel" is a Hebrew name which indicates "God with us." It was used in connection with the Nativity story.

"Lord" was a title of position and authority and was often used in the Old Testament in connection with God. "Lord of Lords," like "King of kings" indicated supreme authority over all others.

"Rabbi" is the Hebrew for "My Master." It marks Him in His capacity as teacher and corresponds with the Greek word translated "Master."

"Prophet" places Him as proclaimer of the Kingdom.

"Great High Priest" tells that He is the Intercessor for His people. With this goes the descriptive title "the Lamb of God." As a priest He offers Himself to the Heavenly Father as the supreme sacrifice.

He is also described as the "Alpha and Omega"—the beginning and the ending. This announces His eternal character, exhibited briefly in time but actually without beginning or end as we understand those terms.

Finally as we look forward to Christmas we welcome Him as the "Prince of Peace." In Him differences are reconciled and the harmony of God's will is discovered. At the moment we seem to need Him under this title more than any other. But Christ is the complete Savior. Each name tells its own story and we need them all.

THE DIMENSIONS OF CHRIST

By

BISHOP JOHNSON

RELIGION is really a big thing, but when a little mind is confronted with a big thing, it bites off only a small chunk of the whole, and that which was a big thing goes on its way, while the morsel becomes the big thing to the little mind.

Religion has much to do with various things. It is infinite in its diversity. It has been the motive power for many things. It has promoted education, philanthropy, social service, lodges, cults, philosophies and other movements. It has concerned itself with prophecy, healing, spirit rapping, telepathy, and other wonders. In the hands of Mohammedans it has sanctified many wives and much slaughter, and in the hands of the Mormon many wives and much business sagacity. The man who is self-seeking can invoke religion to gratify his lust, slay his enemies, fill his pocket or cure his ills. The man who lives in an academic world can give a philosophic turn to his religion or a religious turn to his philosophy, and so discover a new religion. The man who does big business can invoke religion to protect his dividends and the man who works by the day can curse religion because it does not increase his wages.

Religion is elemental. It is like air and fire and water. With these elements one can sail his craft into the harbor where he would be, and with the same elements he can destroy his ship and be engulfed in the very element by which he plies his trade. The man who is prosperous can use religion to embalm his conscience and the man who is down on his luck can secure religious charms with which to dispel his misfortune. The man who is well can ignore religion so long as he has a good appetite, and the man who is ill can become religious to aid his digestion.

Yet religion is the same potent, kindly force which Christ sanctified. It still has force to make us friends with God; to replace hatred for personal enemies with love for those who have spitefully used us; and to inspire sinners with a longing to be clean. Like fire, it has power to illuminate the understanding; enkindle the affections; energize the will, and burn out the dross. Like fire, it may also derange the mind; consume love; scotch the will and burn up the most valuable of our possessions. Like fire, it must be watched, confined, guided, directed, and it will warm men into friendliness and contentment; but like fire it may become a devastating conflagration, destroying the valuables of life as well as its refuse.

RELIGION has made men saints and hypocrites; has lit the fires of hospitality and the inquisition; has built up Jerusalem and devastated Smyrna. It has produced Christ and Judas; St. Francis and Torquemada; Niemoller and Hitler. In other words, religion is a force which, like all other forces, man may use for his development or for his destruction; for his redemption or for his judgment.

The mother who has seen her child scorched by fire loves not the fire; but the cold, hungry, lonesome traveler loves a fire-place. After all, things ought never to be condemned because of our own personal experience, but rather on the broader ground of their benevolent purpose. So a man should not condemn religion because he has been swindled by a hypocrite, but rather should praise religion because it has given a Christ to the world. It is only thus that we can find the way that leadeth to eternal life.

The world is full of many ills and many blessings. You may dwell on its wrongs or its blessings and you yourself will become darkness or light to those who look to you for blessings and find in you what they have found in the world.

Elemental things are realities, but they do not change their nature to suit our moods. God gives us a force in religion and we seem to think we can treat it merely as a sentiment. The average man dislikes to think and loves to feel. We want thrills, impressions, emotions, and so we frequent the movies, sing jazz songs, and give bizarre entertainments.

Those who have the money to spend seek to find satisfaction in creating the impression that they are prosperous, while they are grumbling at the size of their bills and the lack of satisfaction that they get out of life. Prosperous people, therefore, grow *blasé*, stodgy, dull, because they foolishly think that joy can be purchased with money. A little soul cannot be a big man because it has the temporary power of spending much money, nor can such a soul expect to experience big things after the money has been spent.

In the same way the bigness of religion is limited by the size of the soul that comes in contact with it. As we have intimated, it usually takes a bite, gets an impression and runs eagerly away with the morsel, thinking that it has captured the prize.

Religion can make men big, but it also can make them petty; and when one has persuaded

himself that "the sky is falling" because he has been hit by a raindrop, he has helped to make religion ridiculous. Let us endeavor to study the dimensions of Christ and then bring our own life into comparison with those dimensions. We may fail to do much, but that which we attempt will be on a scale commensurate with the Gospel. It will at least make us humble instead of making us petty. There is a great difference.

What About Money?

By

B. Z. STAMBAUGH

Rector of Our Saviour, Akron

OCCASIONALLY people quote the Bible as saying that Money is the root of all evil,—and then sometimes they add that they believe in getting at the root of things.

What St. Paul really said was that "the love of money is the root of every kind of evil,"—which is something altogether different.

But money is a sacrament,—the sacrament that serves all religions. It is the outward and visible sign of an inward and spiritual reality. (Prayer Book, p. 292.) This outward token, whereby hidden values are transmitted, may be used in the service of God, or in the service of Mammon. It represents time and energy and property. With it you can give something of yourself,—something taken out of your life,—toward the achievement of things in which, otherwise, you could never share. With it you can bring to yourself enjoyments and luxuries that would not be possible to kings without it. With it you can indulge your worst self and destroy your own soul and the souls of others. With it you can identify yourself with far-flung enterprises which your own hands never touch, and run the risk of identifying yourself with vast villainies and human oppressions. With it you can make of the bank a temple, before whose hidden, steel-walled sanctuary you catch your breath in reverence and awe.

But with money, too, you can give yourself to every form of the service of God. By this means you can go with your minister into places of sorrow, perplexity, and trouble, with the healing power of the Church. With it you can glorify the worship of God in music, architecture, sculpture, and ritual. You can have a share in the work of the scholar, the preacher, and the prophet. You can, without leaving your home or office, go hiking with Boy Scouts, train a champion basketball team, dance with the young people,

teach a class in the Church School, and provide wholesome social and cultural advantages for a community. You can drive a dog-team in Alaska, carrying supplies to a hospital and bringing the ministry of the Church to the frozen north. You can cut your way through the jungles of Brazil; and carry medicine into the hinterland of Liberia. All these and a hundred other forms of adventure can be yours through the use of money,—when your temple is not a bank or a factory, but the Church of God,—where you kneel in reverence before a Table on which God gives Himself for bread to all the world.

The Offertory is the Church's ceremonial for the Sacrament of Money. In the ancient Church the people brought fruit and vegetables and meat and clothes and bread and wine, at the Offertory, and laid them prayerfully on the Lord's Table. A little bread and wine was especially consecrated then for the Lord's Supper, and the other things were used for the relief of the needy and the spread of the Church. We still bring bread and wine, but our gifts of money replace the food and clothes, and make it possible for us to do much more than the early Church could do.

When you hear details about the activities and hopes of your church remember that it gives you an opportunity to put your life into effect for the service of God and your fellow men.

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MONTHLY REVIEW OF THE NEWS OF ALL THE CHURCHES

Edited by W. B. SPOFFORD

Announcement is made by the Rev. Richard Morford, secretary of the United Christian Council for Democracy, that the interdenominational conference to be held in Cleveland to consider issues of war and peace, and such domestic issues as civil liberties, labor relations, anti-Semitism and kindred topics, will be held at the Euclid Avenue Baptist Church. It is to open on January 23rd with a luncheon at which representatives of the various organizations affiliated with the UCCD will present reports, after which these groups will have their separate meetings. In the evening there will be a mass meeting in the large auditorium of the church that seats 2,500 persons, with Bishop Beverley Tucker of the Episcopal Church presiding, the speakers later to be announced. On the 24th outstanding religious leaders of all denominations will lead round table discussions, with a dinner meeting that evening at which the speakers will be Bishop Francis McConnell of the Methodist Church, the Rev. Reinhold Niebuhr of the Evangelical and Reformed Church, and the Rev. Harry F. Ward of the Methodist Church. On the morning of the 25th findings of the groups will be submitted and resolutions presented and debated. The conference will close with luncheons of the affiliated groups followed by their own meetings. All planning to attend the conference are asked to notify the Rev. Richard Morford, 22 Forest Avenue, Albany, New York. A call to the conference over the signature of the chairman, Reinhold Niebuhr, has been mailed to several thousand Church people to be followed presently with the detailed program of the conference.

* * *

Unite to Discuss the Christian Front

The Christian Front, declared to be dominated by Father Coughlin, was discussed at a meeting of the Unitarian Fellowship for Social Justice, meeting in Boston on December 11th. The speakers were a newspaper reporter, a Roman Catholic and a Unitarian minister.

* * *

Presbyterians Concerned With Clergy Placement

The Presbyterian Church, like many others, is grappling with the problem of the placement of their clergy and the unemployment of some of them. *The Tribune*, bi-weekly of that church, maintains that there must be some authoritative agency created "for giving em-



BISHOP McCONNELL
To Address Cleveland Conference

ployment to ministers, remedying misfits, providing churches with ministers." This same matter was dealt with at the recent meeting of the Bishops of the Episcopal Church without definite results. A commission on clergy placement, headed by Bishop Huston of the state of Washington, is studying the matter further and will report at the convention of the Church to meet in Kansas City in 1940.

* * *

Unite for Youth Seminar

Churches of Boston united on December 3rd in a young people's seminar on the common tasks and problems confronting all faiths. The speakers were the Rev. William H. Gysan, Unitarian; the Rev. Michael J. Ahearn, Roman Catholic, and Rabbi Beryl D. Cohon.

* * *

Council for Social Reconstruction

The Council for Social Reconstruction has come into existence in the Evangelical and Reformed Church as a result of the crystallization of a strong liberal sentiment on economic issues. A quarterly bulletin is published to inform the membership of activities; there are standing committees on labor action, peace and anti-Semitism; one that gathers and makes available to the membership new material that has a social emphasis that can be used in services of worship. The most recent action of the Council was the setting up of a Peace Fellowship Fund to which each member is asked to contribute five dollars. The money will then be used, if the occasion should demand, to aid families of conscientious ob-

jectors. The Rev. John Sommerlatte of Lakewood, Ohio, is the chairman and the Rev. Huber F. Klemme of Fairfield, Ohio, the secretary. The organization expects to have a large delegation at the conference to be held in Cleveland in January, announced elsewhere in these pages.

* * *

Presbyterian Moderator Is Honored

The Rev. Sam Higginbottom, moderator of the General Assembly of the Presbyterian Church, was the guest of honor at a dinner held in Brooklyn, N. Y., on November 13th, attended by close to a thousand. . . . Presbyterian pastors of Pittsburgh have all been preaching on successive Sundays on the same phrase of the Apostles' Creed. They meet together on Mondays when the Rev. W. F. Orr of Western Seminary presents a brief theological summary of the phrase to be preached on the following Sunday after which there are three brief sermons by representative preachers. . . . A call to prayer and repentance was recently issued by the Pittsburgh Presbytery, carrying the statement that "we declare our settled conviction that this nation's highest contribution toward the purposes of the Kingdom of God is not that of force of arms." . . . Moderator Sam Higginbottom is spending the month of February on the Pacific Coast, preaching in many churches and meeting in various cities with leaders of the Presbyterian Church. . . . A conference on foreign affairs was held on November 2nd by the Presbyterian Church in Indiana, attended by over 200 persons. . . . Seventy-five young people of the Presbyterian Church joined recently with an equal number of Episcopalians for a quiet day, held at St. Mary's Episcopal Church, Kansas City.

* * *

To Elect Negro Bishops

The first quadrennial conference of the Negro jurisdiction of the Methodist Church is to be held in St. Louis in June. It is likely that two Bishops will be elected.

* * *

Plan for Union in India Pressed Again

The movement for the union of the Methodist Church, the Anglican Church and the South India United Church, which got under way twenty years ago in India, has again been brought to the front as a result of the meeting of the General Assembly of the United Church where resolutions were passed calling for intercommunion and intercelebration. A considerable group in the Anglican Church however oppose both these demands and it is generally felt that

union is a long way off, particularly in view of the fact that the Lambeth Conference of Anglican Bishops, which was to consider the matter next year, has been called off because of the war.

* * *

Brethren Want Conference on Conscientious Objectors

The Church of the Brethren has proposed a conference of all the churches to consider a united demand upon the government that provision be made for non-combatant service for all conscientious objectors in the event of war.

* * *

Seek to Remove Statement on War

The Presbyterian Fellowship for Social Action is seeking to have removed from the 210 year old Confession of Faith the statement that war is lawful "under the New Testament . . . upon just and necessary occasions." The Fellowship maintains that it places the Church in a very awkward position since the General Assembly has on several occasions strongly denounced war. The president of the Fellowship is the Rev. John Paul Jones of Brooklyn and the secretary is the Rev. G. Shubert Frye of King Ferry, N. Y. The organization is joining forces with groups of other denominations for the conference to be held in January in Cleveland.

* * *

Stanley Jones to Visit America

E. Stanley Jones, Methodist missionary, whose article appears in this number, is to visit the United States next summer for a series of conferences and lectures. He is at present conducting an evangelistic tour through India.

* * *

Commissions to Meet in June

A fourth meeting of the Episcopal and Presbyterian commissions on unity will be held in June at Princeton, New Jersey. They met last month in St. Louis for informal discussion, with no report given to the public on the trend of the conversations.

* * *

Churches Unite for Peace

All the churches of Winston-Salem, N. C., joined for a service for world peace and fellowship recently. It was held at the Methodist Church.

* * *

Great Delicacy and Tenderness

In ruling that school children do not have to salute the flag if that ceremony violates religious convictions, the federal Circuit Court of Appeals at Philadelphia quoted



REINHOLD NIEBUHR
To Address Cleveland Conference

George Washington who said in 1789 that "the conscientious scruples of all men should be treated with great delicacy and tenderness." The ruling was on the case of two children of Minersville, Pa., members of Jehovah's Witnesses which considers a salute to a flag a "sin against God." Children in various parts of the country have been in trouble with school and other authorities for their refusals to salute and all, of course, will be affected by this ruling.

* * *

Lutherans Discuss Minimum Salaries

The United Lutheran Synod of New York has appointed a committee to study the salaries of ministers for the purpose of setting a minimum at their convention in the fall of 1940.

* * *

Evangelical and Christian Ministers Meet Together

Ministers of the Evangelical and Christian (Disciples) Churches in St. Louis met together recently to discuss the things they have in common and their differences. For some time the two denominations have been co-operating in projects of religious education and civic affairs. This meeting was declared by those attending as being "one of the most significant of the year."

* * *

Church Groups Cooperate for Peace Meeting

Many church groups cooperated with secular organizations in sponsoring a dinner meeting in Boston on December 13th at which "The Bases of a Real and Lasting Peace" was discussed by Professor Oliver Sprague of Harvard, Professor Donald McKay of Harvard and S. Shepherd Jones, director of the World Peace Foundation. Church groups

to cooperate were the committee on social action of the Baptist Church, the Christian Endeavor, the Friends Service Committee, the council for social action of the Congregational Church, the Church League for Industrial Democracy of the Episcopal Church, the Unitarian Fellowship for Social Justice, the Community Church of Boston, the Wellesley (Methodist) Peace Action Committee.

* * *

Churches Unite for Study Groups

Congregational, Presbyterian, Evangelical, Lutheran, Methodist and Christian (Disciples) Churches of Elkhart, Indiana, united for study classes for six weeks this fall.

* * *

Episcopal Minister in Prison

The Rev. Luther Tucker, member of the Church League for Industrial Democracy of the Episcopal Church, has been in a prison in Japan since the middle of October, charged with "carrying subversive literature" and "spreading false rumors." Efforts to secure his release have been unsuccessful.

* * *

Roman Catholics Denounce Anti-Semitism

Bishop Thomas E. Molloy, Roman Catholic of Brooklyn, issued a statement last week denouncing anti-Semitism. "Hatred for any human individual or group is both unnatural and inhuman," he declared. At the same time the Rev. Robert E. Woods, preaching at St. Patrick's Cathedral, New York, said that anyone "who, behind the mask of Christianity and Catholicism, fans the flames of bigotry, race hatred and prejudice among his fellow men" is guilty of apostasy.

* * *

Union Thanksgiving Service in Denver

Methodist Bishop W. E. Hamaker; Rev. H. V. Campbell, Roman Catholic; and Rabbi A. L. Feinberg were the speakers at a union Thanksgiving service held in Denver's Auditorium. It was the 40th anniversary of this service which is always attended by thousands. The speakers this year had for their subjects: "Thank God for Religion," "Thank God for Peace," "Thank God for Democracy."

* * *

Catholics Are Opposed to War

Ninety-four per cent of the Roman Catholics in America are opposed to the United States being involved in war, according to a statement issued by *America*, Roman Catholic weekly. The statement was based upon a poll

(Continued on page 13)

EPISCOPAL CHURCH NEWS PRESENTED IN BRIEF NOTES

Edited by W. B. SPOFFORD

Inclusion of employees of the Church under the federal Social Security Act was approved by the National Council, meeting in New York December 6-7, following a spirited debate in which most of the 22 members present took part. The majority report, signed by six of the eight members of a committee appointed at the last Council meeting, declared that the Church, through General Convention, "had gone on record in favor of the principle of social insurance, so that it recognizes fully the moral right of the lay employees of the Church to some form of pension protection at the age of sixty-five." The resolution that was passed therefore called upon Congress so to amend the present act as to include lay employees of the Church, at present excluded, but asked that the clergy be not included since they are already provided for by the Church Pension Fund. The minority report, signed by Bishop Davis of Western New York and Mr. Bradford Locke, trustee and executive vice-president of the Church Pension Fund respectively, stated that coverage of lay employees by the federal act will mean taxation of the Church by the state and "taxation carries with it the power to regulate, and in a measure, control." They urged that the matter should be referred to a committee of General Convention, declaring that the Council has no power "to regulate, to adjudicate, to initiate policies or change them, or to commit the Church to any action," but this was answered in the discussion with the statement that the Church, through General Convention, already stands committed to social security. The majority report was adopted by a large majority so that the coming Congress is being urged officially by the National Council to amend the act to include lay workers.

There was no report on the present financial situation at headquarters, but there was some discussion of what would be done if the budget for 1939 was not raised; where cuts would be made if and when they became necessary. No action was taken in regard to a secretary for missionary education or a secretary for rural work, offices that were recommended at the October meeting. It was voted that treasurers of aided dioceses and missionary districts should be bonded, and that appropriations from the National Council would be withheld until such time as it was done. The committee on strategy and policy reported that study of the missionary

work in Liberia, the western part of the United States, among Navajo Indians and among Negroes, are now under way and that other studies were soon to be initiated.

* * *

Vocational Conference for Girls Planned

A Vocational Conference is planned for fifty selected students from the women's colleges of New England, and from Vassar to be held on February 16-18, at an undetermined place, according to an announcement issued by the Rev. Stephen F. Bayne, Jr., of Northampton, Mass., chairman of a committee working with the division of college work and youth of the National Council, and the Church Society for College Work. The purpose of the conference is to present the opportunities for a vacation offered in the Church and to help the students to pick out a suitable life's work. Speakers and discussion leaders on the program include Mrs. Harper Sibley, Mrs. Reinhold Niebuhr, Mary Ellen Chase, Dorothy Fosdick, Polly Jacoby, Deborah Davenport, Cynthia Clark Wedel, Mrs. Edmund Lee, Katherine Grammer, Ellen Gam-mack and the Rev. Alden Drew Kelley. Subjects to be discussed include "Needs and Conflicts in the World Today," "The Christian Answer to the World Situation," "The Pros and Cons of Christian Vocations," and study of various kinds of Church work, in the fields of youth, missions, religious education, recreation, parish work and college work. In addition consideration will be given to social work, teaching, medicine and nursing, career and marriage.

* * *

Detroit Lay-Readers Hold Banquet

A banquet for the laymen enrolled in the 1939 training school for lay readers sponsored by the diocese of Michigan was held on December 7th at St. John's Parish House, Detroit. The training school, at which 45 men were enrolled, has been held in the chapel of St. John's Church on five Thursday evenings this fall.

* * *

College Work Facts

The following facts were presented by the Rev. J. S. Ditchburn, pastor at Louisiana State University, at the Synod of the Fourth Province when it met at Tampa, Florida on November 16th. 1—The Fourth Province contains about 150 universities and colleges. 2—A survey covering 82 of the most important of these institutions shows the total student body to be 150,000 with the number of Episcopal students presenting a total of 6,200. 3—The Church has made a

fair beginning in caring for the religious needs of its students in the state colleges, but has not done so well in private colleges, and has done very poorly in normal schools. Little or no work is being done for the Colored students. 4—The following points were recommended for better work: a—Women workers should be better paid, b—better training facilities should be found for women workers, and c—dioceses should see that where possible a clergyman should be resident in every college center. The College Work Commission of the Province announced a conference for college students to be held at Ruge Hall, University of Florida, Tallahassee, on December 27 to 30.

* * *

Bishop Quin in San Francisco

Bishop Quin of Texas held a preaching mission for the entire diocese of California from November 26th to December 3rd in Grace Cathedral in San Francisco.

* * *

School of Prophets Organized in California

Under the leadership of Bishop Block of San Francisco, the School of the Prophets, modelled after the famous College of Preachers in Washington, D.C., has been organized on the west coast. Two sessions were held in November at the Gibbs Memorial Hall on the grounds of Grace Cathedral in San Francisco. Bishop Dagwell of Oregon and Father Granville Williams, superior of the Society of St. John the Evangelist, were the leaders, assisted by the faculty of the Church Divinity School of the Pacific. The Pacific coast dioceses were represented by clergy at both conferences. It is planned to continue the school throughout the winter and spring, with Bishop Johnson, Bishop Stevens of Los Angeles, and other leaders scheduled to head later conferences.

* * *

Dean Paul Roberts Stresses Fight at Home

Dean Paul Roberts of Denver, speaking to those who were to collect funds for the community chest, did some plain speaking about American democracy. "We talk about the war being one to safeguard democracy," said Dean Roberts. "Killing each other won't do that. The frontier of democracy for us isn't on the Rhine; it is on Cherry Creek. Nationalistic struggles are the result of the breaking through the surface of the struggles that have been going on in the social life and finally through long accumulation burst into flames. The tyrants and autocrats, enslaving and degrading men and women and destroying democracy far

more effectively than Hitler or Stalin, are poverty, sickness, ignorance, greed and fear. Those are the enemies we must fight. You can't let loose the wolves of hate, anger, fear, bitterness, misunderstanding and slaughter in one important part of the world and think that national boundaries or physical boundaries as broad even as oceans will hold them in check. Hate is on the loose in the world and we must keep it from permeating our own social structure; hate between racial groups, between color groups, between industrial and labor groups. Fear, greed and selfishness are on the loose. This is the army of democracy. Here we go out with understanding and kindness and love to develop them in return."

* * *

Philadelphia Women Hear Parson

The Woman's Auxiliary and the mothers' meeting of Christ Church, Philadelphia, sponsored a meeting on December 4th at which the Rev. A. B. Parson, assistant secretary for foreign missions of the National Council, was speaker. Mr. Parson, who was one of the Episcopal church delegates to the Madras Conference in 1938, reported upon the various findings of the conference.

* * *

Clergyman Becomes U. S. Citizen

The Rev. Richard Mortimer-Maddox, rector of St. John's Church, Barrington, Rhode Island, was given the oath of citizenship on November 26th in Providence. Mr. Mortimer-Maddox has been residing in this country for a number of years, although legally an English subject, and once got in trouble with Governor Green of Rhode Island for saying that the Governor's Thanksgiving Proclamation "smelled of political propaganda." The governor told the minister to "reserve his criticisms for proclamations of the King of England." Mr. Mortimer-Maddox said that in becoming a citizen he followed "the normal procedure of any right-minded person living in this

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country." "Now I can carry a gun," he remarked good-naturedly, commenting on one of the privileges of citizenship.

* * *

Old-fashioned Services in Boston

They had an old-fashioned Thanksgiving service at St. Paul's Cathedral, Boston—held on the last Thursday of November too, incidentally.

Don't Leave It to Chance

This year, as never before, let's all of us, priests and devoted lay-folk alike, unite in one gigantic effort, all over our land, to make this Christmastide the loveliest, the greatest Birthday Celebration for Our Blessed Lord Jesus that He has ever had!

Every available soul in our constituency should be called on and bidden to the Feast. Let's all start calling, all our parish staffs, and teams of earnest laymen and women, so that when our Christmas Eucharist is celebrated there may be there, worshipping at His altar, hundreds and thousands of reverent believers. If we put the right touch of devotion into the effort, we will doubtless find that we will be able to salvage into more definite Christian practice afterward quite a good percentage of those two-timing (Christmas and Easter) Episcopalians of whom we have so—well—er—ah—, not a few.

If we will but make this Christmas **Our Lord's** celebration and not our own, what a joy it will be to Him! It is about time He had some joy from us, don't you think?

As to **our** part in all this, suffice it to say, we offer day and night service to get to you all that your church will need (except vestments) for this celebration, but all we ask is, **don't procrastinate.**

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Gifts of fruit and vegetables were gathered from the congregation and blessed at the altar, later to be distributed to those in need. A similar service was held at historic Christ Church, Cambridge, only there it was a children's service.

* * *

Auxiliary Secretary Visits Kansas

Miss Eleanor Deuel, secretary of the national Woman's Auxiliary, visited Grace Cathedral, Topeka, Kansas, December 3-5, and addressed a number of meetings and held conferences with the women of the parish. She later went to Kingman, Kansas, for similar conferences.

* * *

California City Holds Community School of Religion

Methodists, Presbyterians, and Episcopalians in Elsinore, California, united during November for a successful "Community School of Religion." Sessions were held in the First Methodist Church of the city and classes were conducted by local religious leaders with outside speakers addressing a worship service. Bishop Gooden, suffragan of Los Angeles, and the Rev. John M. Krumm of St. Timothy's Church, Compton,

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Calif., represented the Episcopal church at these services. The Rev. Howard A. Johnson, minister of St. Andrew's Church, Elsinore, taught one of the popular classes and co-operated in planning the project.

* * *

Church Unity Course Offered

A training course for leaders in church unity will be held in New York during January. Lecturers and discussion leaders will be Dr. H. Paul Douglass, Mrs. Edwin Allen Stebbins, Dr. Adelaide T. Case, Dr. Henry Smith Leiper and Dr. William Adams Brown. As the membership is limited all those interested are requested to send their applications to Mrs. H. H. Pierce, 9 East 94th Street, New York City.

* * *

National Council Closes January 22nd

The cash account of the National Council will close on January 22nd, 1940, according to an announcement issued by Lewis B. Franklin, treasurer, on December 5th. Between now and then, \$421,185.76 must be collected, representing 29 per cent of the total promised by the dioceses for the year.

* * *

Chicago Christmas Party

Nearly 1,000 needy children from social service institutions, community centers and various parishes and missions of the diocese of Chicago will again be guests of The Church Club of Chicago at a Christmas party to be held on December 21st. The benefit, which has become a fixture of the

Club's annual program, is one of the highlights of the city's holiday celebration and will be held in one of the largest downtown hotels.

* * *

Actors Honor Dead Members

The annual memorial service of the Episcopal Actors' Guild was held in the Church of the Heavenly Rest, New York City, on December 3rd. Names of the nineteen members of the guild who had died during 1939 were read by the Presiding Bishop and Edwin Milton Royle, playwright, gave the memorial address.

* * *

Bishop Freeman and Civil Liberties

That America must cherish its civic and religious liberties and hold fast to the high principles and ideals of the founding fathers was the keynote of the address made by Bishop Freeman of Washington before delegates of the National Association of Manufacturers meeting in New York City on December 6th. Cautioning the country against loose and faulty thinking, he stated that freedom of speech, press, assembly, and

worship are being challenged today in a persistent and vigorous way. "New concepts, ideologies and systems have come into being. They did not have their rise on this free soil, but while they are alien, they are

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You all certainly do warm the cockles of our hearts by the fine way in which you keep remembering us, and the nice things you say. Bless you all for it!

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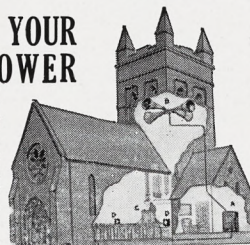
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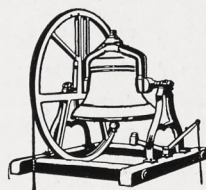
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nevertheless here with us and must be met and resisted. Nations are today locked in a mighty struggle to determine whether democracy or autocracy is to survive. While happily we still enjoy peace, we cannot free our minds of the possible penalties that must follow the silencing of the guns. If we are wise and consistent in maintaining our ideals, if we are possessed of a loyalty to our fundamental law, yes, if we are selfless patriots and not selfish and acquisitive traders who think more of gain than of the virtue of service, we shall be able to ease and mitigate the stern afflictions that are the heritage of our less fortunate neighbors. Let us never forget, when we speak of civil liberty that it is but part of a pattern, and that to enjoy it, the other parts of the pattern must be followed. This cherished freedom which was bought with a price, goes along with other kinds of freedom and is vitally and immediately related to religious freedom. If we have no religion, we have no need of religious freedom. If we would have and keep civil liberty we must recognize that religion is essential to its enjoyment."

* * *

Cathedral Secretary Resigns

Layman Edwin N. Lewis, the editor of *Cathedral Age*, quarterly issued by Washington Cathedral, has resigned to accept a business position in Wilmington, Delaware. He served Washington Cathedral in many capacities in addition to editing the magazine.

* * *

New Haven Church Is Beneficiary

The Church of St. James in New Haven, Connecticut, will receive \$50,000 under the will of Mrs. Mary Mitchell Ryerson of Lake Forest, Illinois, who died on November 15th. Mrs. Ryerson was the widow of Edward L. Ryerson, formerly a member of the Yale corporation and a Chicago steel manufacturer.

For Christmas

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MONTHLY REVIEW OF THE NEWS OF ALL THE CHURCHES

(Continued from page 9)

taken with its readers. Half however, thought that the United States would be forced into the present war, but there were but four per cent who thought that our entrance would make for a more stable peace.

* * *

Baptists Support Civil Liberties

Baptists of New Jersey, meeting recently in annual convention, called upon pastors and lay people alike to be "the champions of any group, no matter how small or misguided, whose constitutional rights are being violated." The convention also called for a peaceful settlement of all international disputes and denounced racial discrimination.

* * *

Congregationalists Hold Institutes


A series of ministers' institutes on evangelism have just been held in various centers in Massachusetts by the Council of the Congregational and Christian Churches. Leaders were the Rev. F. L. Fagley, the Rev. Gaius Glenn Atkins and the Rev. Arthur Bradford. . . . The Rev. Douglas Horton, general minister of the Council, recently concluded a preaching mis-

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BREADS SAINT MARY'S CONVENT
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sion held in connection with the 275th anniversary of the First Congregational Church of Newton.

* * *

Catholic Archbishop Opposes War

Archbishop Francis Beckman, Roman Catholic Archbishop of Dubuque, recently declared in a radio address that the war in Europe is "most unjust and un-Christian and under no circumstances may we lend comfort to either party in the conflict."

* * *

Churches Merge Missionary Work

The women's missionary societies of the Reformed and Evangelical Churches have been merged, following the merging of the two denominations. The action was completed at a convention held in Cleveland recently that was attended by over 1,000 delegates from the two churches from all parts of the world.

* * *

Changes in Theological Seminaries

The Lutheran Seminary at Philadelphia recently celebrated its 75th anniversary by inaugurating the Rev. Luther D. Reed as president. . . . The seminary of the Evangelical and Reformed Church at Lancaster, Pa., has inaugurated the Rev. Theodore F. Herman as president. . . . The Eastern Baptist Theological Seminary, located in Philadelphia, has purchased a hotel in Overbrook, Pa., and is to move there in January with its 300 students.

* * *

Jewish Congregation Attend Presbyterian Church

The congregation of Union Temple, synagogue of Brooklyn, N. Y., on a recent Sunday morning attended the service at the Duryea Presbyterian Church, upon the invitation

CLERGY NOTES

(Continued from page 2)

SPINNER, R. J., who left active work in the Church to enter the Order of St. Francis, has returned to the diocese of Eau Claire as pastor at St. John's, Sparta, and St. Peter's, North La Crosse.

WOOD, ARTHUR, is now rector of the Church of the Ascension, Auburn, Rhode Island, coming from St. Barnabas' Church, Apponaug, R. I. He succeeded the Rev. James M. Duncan, who has left to take up studies for membership in the Order of the Holy Cross.

WOOD, HORACE, rector of the Church of the Good Shepherd, Los Angeles, has resigned due to continued ill health.

MEMORIAL

RESOLVED, That the Board of Trustees of The Church Pension Fund records with deepest sorrow the death, on November 27, 1939, of the Very Reverend Milo Hudson Gates, D.D., S.T.D., Dean of the Cathedral of St. John the Divine. A Trustee of the Fund and a member of the Executive Committee since April 29, 1930, a Director of the Church Life Insurance Corporation and of The Church Hymnal Corporation, his interest in the successful administration of The Church Pension Fund and its subsidiary activities for the benefit of the Church was marked by the faithfulness of his attendance at all meetings and by his wise counsel in all matters affecting these organizations of the Church.

extended by the Rev. William G. Clark-Duff on behalf of his congregation.

* * *

Religious Leaders Confer in Chicago

Several hundred religious leaders and university professors from all parts of the country met in conference on November 10-11 in Evanston, suburb of Chicago, to discuss religious tolerance. It seemed to be agreed that the American people have no desire to interfere with the religious observances of others, but

that conflicts arise over political, economic and social issues. Differences over religion, so several speakers maintained, are not considered of sufficient importance to the average citizen to bother fighting about.

* * *

John R. Mott Praises England

John R. Mott, noted missionary, speaking recently in Toronto, Canada, declared that "Great Britain has undertaken a divine mission to preserve charity and decency in the world."

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. Tagart 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.

Thursdays: Holy Communion, 12:30.
Holy Days: Holy Communion, 11:45 A.M.

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 4:30 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. Roeliff H. Brooks, S.T.D., Rector
Sunday Services: 8 A.M., 11 A.M., and 4 P.M.

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

Noonday Service: 12:05 to 12:35.

Thursday: 11 A.M., Holy Communion.

Trinity Church, New York Broadway and Wall St.

Sundays: 8, 9, 11 and 3:30.

Daily: 8, 12 and 3.

St. Paul's Cathedral Buffalo, New York

Very Rev. Austin Pardue, Dean
Sundays: 8, 9:30, 11 A.M. and 5 P.M.
Weekdays: 8, 12:05.
Tuesday: 10:30 A.M. Holy Communion and 11:00 A.M. Quiet Hour.

Christ Church Cathedral Main and Church Sts., Hartford, Conn.

The Very Rev. Walter H. Gray, Dean
Sunday Services: 8:00, 9:30, 10:00, 11:00 a.m.; 4:30 p.m.
Weekdays: 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.

CHRISTMAS

1939

THE LORD'S PRAYER BIBLE LOCKET



Genuine Mother of Pearl is used for the mounting field in Bible Lockets No. 1012, No. 1112 and No. 1212. These new models have already become extremely popular for Sunday and evening wear.

No. GD 1010—Bible Locket, $\frac{3}{8} \times \frac{1}{2} \times \frac{1}{8}$, with 18 inch gold chain also made of 1/20 of 12 carat gold, mounted in jeweler's gift box\$2.00

No. GD 1020—Bible Locket, $\frac{3}{8} \times \frac{1}{2} \times \frac{1}{8}$, same as No. 1010, but fashioned in sterling silver heavily rhodium plated. With 18 inch small link chain to match. Will not tarnish. In jeweler's gift box\$2.00

NEW DESIGN MOTHER OF PEARL MOUNTINGS

No. GD 1012—Bible Locket, $\frac{3}{8} \times \frac{1}{2} \times \frac{1}{8}$, with Mother of Pearl background, with 18 inch small link gold chain, 1/20 of 12 carat, mounted in jeweler's box..... 3.00
(This is the most popular gift for younger women.)

No. GD 1112—Bible Locket, $\frac{1}{16} \times \frac{3}{4} \times \frac{1}{8}$, with Mother of Pearl background, 18 inch rope link gold chain 1/20 of 12 carat, mounted in jeweler's box..... 3.50
(This is the most popular gift item for adults.)

No. GD 1212—Bible Locket, $\frac{3}{4} \times \frac{1}{16} \times \frac{3}{16}$, with Mother of Pearl background, 18 inch rope link gold chain, 1/20 of 12 carat, mounted in jeweler's box..... 4.00

CROSSES WITH CHAINS SOLID GOLD

2469—10K solid gold, dainty 18" chain, Cross $1 \times \frac{1}{16}$ in thickness, beautifully engraved\$5.25



2470—10K solid gold, dainty 18" Cross chain, $1 \frac{1}{4} \times \frac{1}{16}$ in thickness, beautifully engraved 6.75

STERLING SILVER

611—Fine 19" chain, Cross $\frac{7}{8}$ ", Marcasite face, handsomely boxed90

GOLD PLATED

9138—12K 1/20 gold filled, dainty 18" chain, Cross $1 \frac{1}{4} \times \frac{1}{8}$ in thickness, engraved, attractively boxed..... 2.50

1330—12K 1/20 gold filled, delicate 18" chain, Cross $1 \times \frac{1}{16}$ thick, floral engraving, beautifully boxed..... 2.00

9190—Gold filled, 14" chain, Cross $\frac{3}{4}$ ", plain, gift box..... 1.10

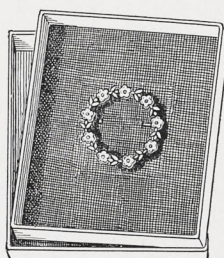
Postage Additional

MOTHER OF PEARL BOOKMARKS

There's charm and beautiful dignity combined in these graceful Perin Mother of Pearl Bookmarks. Genuine Mother of Pearl is used for the cross, which measures 2 inches x $1 \frac{1}{16} \times \frac{1}{8}$. A 9 $\frac{1}{2}$ inch double tassel cord of deep purple and wine red adds much to its distinctiveness for gift use. In gold covered box.

PG 126—Purple PG 127—Wine Red PG 128—Lavender

Price:—
Size $1 \frac{3}{8} \times \frac{7}{8} \times \frac{1}{4}$ \$.75
Size $2 \times 1 \frac{1}{16} \times \frac{1}{8}$ 1.00



PG47

FRIENDSHIP PIN

Silver finish, 25 cents

For one who desires a lovely but inexpensive gift, this Friendship Pin is sure to please. The finish is silver oxidize. Each one is in an individual box, with verse:

Roses of happy memories,
Forget-me-nots of blue
Are twined within this friendship
pin
That nestles here for you.

Morehouse-Corham Co.
14 East 41st St., New York City

Emergency Conference

To Express the Voice of the Christian Religion concerning the war and its relation to the life and future of the American People.

EUCLID AVENUE BAPTIST CHURCH, CLEVELAND

January 23, 24 and 25, 1940

Under the auspices of the

United Christian Council for Democracy

and affiliated organizations:

CHURCH LEAGUE FOR INDUSTRIAL DEMOCRACY
METHODIST FEDERATION FOR SOCIAL SERVICE
PRESBYTERIAN FELLOWSHIP FOR SOCIAL ACTION
EVANGELICAL AND REFORMED COUNCIL FOR SOCIAL RECONSTRUCTION
WALTER RAUSCHENBUSCH FELLOWSHIP OF THE BAPTIST CHURCH
UNITARIAN FELLOWSHIP FOR SOCIAL JUSTICE
CONGREGATIONAL (UNOFFICIAL) COUNCIL FOR SOCIAL ACTION
DISCIPLES FELLOWSHIP FOR SOCIAL ACTION

How to Keep America Out of War? How to Bring About a Just Peace? Is a peace that will end aggression and imperialism possible? How to secure restitution for dispossessed nations and minorities? Maintaining Democracy and Civil Liberties at home. The effects of war on workers' standards of living. How to maintain the right to organize and bargain collectively. How to protect the National Labor Relations Act and the Fair Labor Standards Act. These and kindred subjects will be discussed by such leaders of the churches as:

Bishop Beverley Tucker
Bishop Francis McConnell
Reinhold Niebuhr
Harry F. Ward
Joseph Fletcher
O. M. Walton
Harold Fey
Clarence Pickett
John Paul Jones
Howard Kester
F. Ernest Johnson
William S. Keller
Clifford Stanley
John Sommerlatte
Howard McClintock

E. McNeill Poteat
Bishop Paul Jones
Vida D. Scudder
Dale DeWitt
Donald G. Lothrop
Charles Webber
James Myers
W. B. Spofford
Norman Sibley
Helen G. Murray
T. B. Cowan
G. Shubert Frye
Earl R. Brown
and others to be announced.
(This Announcement is preliminary)

Mass Meeting with Nationally Known Speakers on the 23rd, Dinner with Bishop McConnell; Reinhold Niebuhr and Harry F. Ward as speakers the evening of the 24th. Round table discussions and meetings of the affiliated groups mornings and afternoons.

Send for Detailed Program to

REV. RICHARD MORFORD, *Secretary*

22 Forest Avenue

Albany, N. Y.

United Christian Council for Democracy

WILLIAM F. COCHRAN
President

REINHOLD NIEBUHR
Chairman