

April 18, 1940
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THE WITNESS



SPRING

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CLERGY NOTES

BONACKER, R. D., formerly curate at St. Paul's, Kenwood, Chicago, Ill., accepted appointment as chaplain at Bellevue Hospital, N. Y. C., and to supervise training center for students from General Theological Seminary. Effective April 15.

DUNBAR, S. A., formerly rector of Christ Church, Rockville, Md., is vicar of St. David's Church, St. Albans Parish, Washington, D. C.

EDWARDS, J. W., was ordained to the diaconate by Bishop Gribbin at Grace Church, Morganton, N. C., on March 3. He was presented by Dean Kennedy.

GALATY, G. B., formerly curate at Grace Church, Oak Park, Ill., has accepted appointment to be rector of St. Paul's Church, Grand Rapids, Mich., effective May 1.

MacCONNELL, J. H., assistant at St. Paul's, Owego, and in charge of missions at Candor and Spencer, N. Y., was advanced to the priesthood by Bishop Coley of Central N. Y. in St. Paul's Church, Owego, March 23. He was presented by the Rev. Beecher M. Rutledge and the Rev. Lloyd S. Charters preached the sermon.

MULLER, F. B., was ordained to the diaconate on March 28th at St. Paul's Church, Grand Forks, N. D., by Bishop Atwill. The Rev. H. R. Harrington preached the sermon and presented the candidate. Mr. Muller will continue his studies at Seabury-Western.

SOUTHWORTH, C. W., formerly vicar of Trinity Church, Lawrenceburg, Ind., has received a call to be rector of St. Stephen's Church, New Hartford, N. Y., effective April 15.

WILLIAMS, W. H., died in Old Marston, England, on March 14, having served numerous churches in this country and abroad during the 45 years of his ministry. He was 78 years old.

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WHAT IS THE CHURCH?

By

BISHOP JOHNSON

IT IS one thing to say "I believe in the Holy Catholic Church," and quite another thing to say what the Church is. The confusion is caused by the different uses of the word "Church." In the first place it may mean the company of all baptized people who by virtue of their baptism become "the children of God and inheritors of the Kingdom of Heaven." Then it may mean in common use any group of people who claim to be disciples of Christ and therefore constitute a Church. But as used in the creed it also means that institution which was founded by Christ and the apostles and has had an unbroken and continuous existence through the laying on of hands which in the Epistle to the Hebrews is declared to be one of "the principles of the doctrine of Christ." (Hebrews VI 1-2).

If we use our Lord's analogy, it is a vine, deriving its life from the root and manifesting itself in various branches which are connected with the root. Anyone who reads the New Testament ought to be convinced that there is a Church even though he may question what that Church is. "Upon this rock will I build my Church and the gates of hell shall not prevail against it," would seem to indicate the perpetual existence of an institution which the Master intended to establish. "Tell it unto the Church and if he refuse to hear the Church let him be unto thee as an heathen," would seem to imply authority, further indicated by His commission to the apostolic group that whatever was "bound by them on earth should be bound in Heaven." (To bind in Hebrew use was to make laws.) When we discover that the apostles elected Mattheas to replace Judas as one of their number, we see the beginning of an organized body to "continue in the apostles doctrine and fellowship in the breaking of bread and in the prayer."

St. Paul's language is definite in his statements about the Church which Christ purchased with His blood; which is the pillar and ground of the truth; which is the Body of Christ and which he will present to the Father. His reference to "those without," and "those within," would indicate a clear demarcation between those who were members of the brotherhood and those who were not members thereof.

But it is one thing to assert that there was and is a Church and another thing to say what now constitutes the continuance of such a body. Manifestly there could be no bishops in the present sense of the word before there was any jurisdictions over which they could preside. Necessarily any ecclesiastical organization had to wait until there were converts to constitute it.

THERE are three distinct periods in the process of determining the faith and order of the Church. First there was the period in which the apostles exercised authority and transmitted it by the laying on of hands to such persons as Timothy and Titus in various localities. It is not so much the nature of the office which St. Paul bestowed as the fact that a certain gift was given by the laying on of hands. When he charges Timothy "To keep that which had been committed to his trust," he implies that by the laying on of hands a certain gift was imparted in a definite way. Second, after the apostles had passed away the Church entered upon a long period of persecution which prevented the holding of synods or councils. It was just because the Church was an organized society that it was displeasing to the imperial government. The Roman Empire did not persecute people for their opinions but for having an organization outside of its control. Third, when Constantine became emperor, the

Church could assemble a general council to determine its faith and order.

When a presbyter by the name of Arius taught in Egypt that "there was a time when Christ was not," there were violent protests and to settle the dispute, Constantine invited the Christians to hold a general council at his summer palace in Nicaea where more than three hundred bishops met to bear their witness to the faith and order of the Church. What is the value of this council? It was the voice of the bishops of the historic Church before its various branches had been separated from one another. It is not a question of personal salvation which is involved but one of historic witness as to what faith and order are handed down to us.

THE Episcopal Church has its mission to perform and that is to perpetuate the faith and order of the historic Church. If you take from the Episcopate its mission to transmit the apostolic faith and order, you have removed from it the principle reason for its existence. It is not so much the matter involved in this particular proposition as it is the opening of the door to further departures from our real mission as a Church. With all the differences between the various branches of the historic Church (Roman, Greek and Anglican) they have all been faithful to their trust. They recite the same creed, they administer the same sacraments, they read the same scriptures and they perpetuate the same order of the ministry. Six general councils have been the foundation upon which the Anglican Church has been built.

Furthermore I object to the criticism that because one rejects the particular proposition which has been set forth in the Concordat one is therefore not interested in church unity. But these separated branches of the historic Church have one thing in common. Roman, Greek and Anglican alike claim adherence to the decisions of the general councils as their standard of faith and order. They all recite the Nicene Creed and they all recognize that the Episcopate constitutes the body which bears witness to what that faith and order is. It was the vote of the bishops present which settled the Arian controversy. And it was through the Episcopate that presbyters were ordained and bishops were consecrated.

For this Church of ours to accept the principle that presbyters can ordain priests and consecrate bishops (why not?) is to depart from the practice of the historic Church as set forth in the

Nicene Council. If presbyters in one religious group can ordain priests, why cannot a group of our own presbyters ordain priests should they be so disposed? Of course they would be irregular but would they not be duly ordained?

It seems to me that the proposed Concordat would open the floodgates of anarchy in order to obtain a very small objective. Once violate the principle and liberty becomes license. After all are not the general councils the common denominator of the historic Churches? And when we depart from their decisions are we not destroying our status as a part of the historic Church? I assent to the proposition that Church unity cannot be obtained by making the whole Church conform to the Protestant Episcopal or to the Presbyterian order but I submit that Church unity can only become a reality when we make the general councils of the whole Church the norm upon which such unity can be rightly approached. We must have some common denominator of what constitutes adherence to the Apostles' doctrine and fellowship, if we are to hope for the perpetuation of the faith and order committed to our trust. So far as our own position is concerned we will fulfill our mission by being faithful to the trust committed unto us through the laying on of hands in the historic sense. I question whether we have any right as a small synod of the whole Church to give away something that we hold in trust and is not ours to give. Moreover when one reaches a fork in the road one has the right to ask where the road will take us if we travel thereon. I know that this article is not modern but after all modernists did not originate the faith.

Let's Know

By

BISHOP WILSON
GREAT FORTY DAYS

THERE are three periods in our Lord's ministry. The first covers the years from His baptism to His resurrection when He was teaching the people and selecting His leaders. The second is the shorter interval between the resurrection and the ascension which was devoted to the apostles. The third is the continuous ministry through His Church which still goes on.

Every year the Church keeps the Great Forty Days in commemoration of the second period. We are not told much about it but it is of the utmost

importance. The first period was a public ministry when He went in and out among the people. During the Great Forty Days God "showed Him openly; not to all the people but unto witnesses chosen before of God." The whole atmosphere is different. During the public ministry His disciples lived with Him, travelled about with Him, and learned the teachings of His Gospel. He was their friend and companion. After the resurrection He was their Lord and their God giving them final instructions for the long work that lay ahead of them. He spoke to them as His chosen representatives "of the things pertaining to the Kingdom of God." It was not public teaching but special instruction. Therefore the record is only fragmentary.

The resurrection ministry was an interpretation to the apostles of all that had occurred in the public ministry. He was still present with them but it was a different Presence. Heretofore they had known Him through physical contacts. In the years to come they would learn to know Him just as truly through spiritual and sacramental contacts. The Forty Days marked the transition from one to the other. It was part of their preparation to convince them that the crucifixion was not the tragic conclusion of a beautiful life but that it was rather a part of the whole plan of redemption which could not be interrupted.

So He met them in the upper room to reassure them. He met them on the shore of Galilee to steady their faith. He resolved the doubts of St. Thomas. He restored St. Peter to the apostleship after his frightened defection. He gave them His solemn commission and promised them the guidance of the Holy Spirit. Then He left them on the Mount of Ascension.

But what a leave-taking it was! Something vital had happened in those Great Forty Days. During the public ministry they had often been perplexed by His teaching and by the recurrent flashes of unique power which they could not understand. Good Friday had left them broken in spirit, bewildered and desolate. Easter Day had brought them up gasping and full of wonder. But by the time Ascension Day came around all that had changed. There was no sorrowful farewell. There was no uncertainty or apprehensiveness for the future. "They worshipped Him and returned to Jerusalem with great joy."

The Great Forty Days brought a new world into being. They ought to mean something very important to us as we keep them year after year in the faith handed down to us by the apostles.

Let's Do Something

By

RICHARD M. FENTON

Formerly Rector of St. Paul's, Portland, Maine

EDITOR'S NOTE: In addressing the last meeting of the National Council Presiding Bishop Tucker issued a challenge to the Church. Declaring that the Church must "act to save the world from utter destruction," he called upon Church people to discuss ways and means between now and General Convention with the hope that definite plans might be formulated in Kansas City in October. We cooperate with the Presiding Bishop by presenting a series of articles on the subject, of which this is the first.

THE strongest objection of those who today are hostile to Christianity is the charge that it is futile in the face of the world's evils. As a minister of Christ, nothing weighs so heavily upon my heart as the sense of that futility. We proclaim Christ as "The Prince of Peace," and "preach peace by Jesus Christ to them that are far off and to them that are nigh." In these things all Christians agree, and half the world are nominal Christians, yet the world is torn by war and strife, and we do nothing about it. The Gospel should be more than mere words, pearls cast before swine; that only brings it into contempt. In some way it should be made known that our religion is something more than a pious gesture, that those who take the vows of baptism and of confirmation are called upon to put the whole impact of their souls behind its program, and not only pray, but strive to bring God's kingdom upon earth.

It is true that Christians are in many things divided, but where they are united in mind and purpose they can act together if they will, and in profession, at least, they are all united in their will for peace; and if they will they can do something about it. Their leaders can issue a call to all Christians in all lands to unite in pressing upon their respective governments to proclaim an immediate cessation of hostilities, and join in a world conference which shall aim to place all upon an equality, to guarantee freedom, and justice to all and to provide for cooperation for the common good. Colonies and protectorates should be abolished, and aid and opportunity be given to underprivileged peoples to raise themselves to the highest levels of education and culture. The waste places of the earth, and their undeveloped resources should no longer be locked away from the service of mankind, but should be opened

freely to those who will develop them for the common good. Trade barriers that stifle commerce, starve populations, and create world unemployment should be abolished; and having removed the cause of wars, the heavy burden of armies and armaments should be lifted from the over taxed multitudes. Some form of World federation should be devised to guarantee cooperation, and to provide an international police force to maintain order. Only those who hope to profit at the expense of the common good could oppose such a program, and certainly, an organized and determined Christian will of all nations can secure and defend a truly Christian world order. Who will take the initiative in agitating for such a consolidation of all the forces of Christianity for the redemption of the world from the evils of war and injustice, and the establishment of a new world order on that basis of cooperation and brotherhood which Christ's Gospel proclaims?

Be assured that if our Gospel remains an empty sound, and is not implemented by action to secure peace and brotherhood, its place will be taken by some "ism", inferior indeed in purity and nobility of its program, but at least by one that does not end with mere words, but has the courage and determination to put its program into action. The world today is demanding reality.

Parsonic Prattle

"WE HAVE with us the Reverend Mr. Blank." Or more often, it is "the Reverend Blank," who will say a few words. The Poor Parson has just had another such experience. Why is it that people think that all they have to do is to invite a clergyman to speak? He is expected simply to turn on the spigot and words of wisdom will flow. Of course, we all know, both from speaker's standpoint and from that of the listener, that they do not. I take it as a personal insult to be called upon to make a speech without a subject and simply for the sake of making a speech. I always remember a wise crack I once heard about the most worthwhile things being "aged in the wood," and when I hear a chairman or a toastmaster call on a clergyman without advance notice or preparation, or when there is not a definite subject under discussion, I feel as if it were an implication of block-headedness. Perhaps it is, because some clergymen are always ready to speak whether they know what they are talking about or not; but it is not fair to classify the whole lot of us thus.

A Parson is expected to be able to make a

speech to a woman's club, a social club, a banquet, a civic organization, a political or patriotic meeting. Sometimes they ask him to speak on a definite subject and more often they just ask him to make a speech. The latter is the hardest task because then he has two jobs. He must choose a subject and prepare it. If he fails to choose a good subject, then, no matter how much preparation it takes, he cannot put it over. Oft times he has no idea of the character or interests of his audience. Too often he is the victim of a program chairman who has had the job of securing a program for two or three weeks, and did not care enough about it to even think of it until the last minute, and the night before, or even the same day, shifts the responsibility on the parson, with "oh he can always make a speech." Having suffered that indignity for years, the Poor Parson has joined the ranks of those rare individuals among the clergy who simply decline to make a speech unless he has something he wants to say or has ample time in advance to prepare for it.

There are several other phases of the same subject which need airing. It is the responsibility of the chairman to see to it that the speaker on any occasion has the time that is allotted to him. If he has prepared, then it is by far more discourteous, both to the speaker and the audience to allow some garrulous individual to wear out the hearers than it would be definitely to ask the interloper to sit down. It is perhaps as discourteous (though not so plain) to ask a man to prepare an address for an audience worn to a frazzle by a couple of hours sitting in one chair and listening to inanities.

A good program is spoiled after an hour's time. If a speaker does a good job, it ought not to be spoiled by a whole lot of anti-climaxes and a lot of repetitions of whatever good things he has said, either by the chairman or by the illustrious people "whom we have with us this evening" and have to call on.

Someone will say when they read this harangue, "the Poor Parson has had a sad experience and he is simply venting his wrath on this column." No, because, I have definitely quit. I have a good rule which I recommend to parsons and to others who are called on for such tasks and also commend to people who undertake to arrange programs. I will not accept an invitation to address a group when I do not know the personnel; unless they assign me a subject; unless I have ample time to prepare for it.

Also having paid my own expenses time and again, to enjoy the privilege of hearing my own voice—expound my own ideas, which I labored

for hours to get into some semblance of order, I have at last accumulated the effrontery to ask quite uninterestedly, "will my expenses be paid?"

Of course, I cannot take advantage of the congregation at a funeral to preach a sermon, (I sometimes wish I could) nor can I solemnly enter into politics in the pulpit as many do. Neither can I lower the dignity of the Church's liturgy to tell a funny story in the pulpit, so perhaps I need the outlet which the continual round of invitations to "make a speech" gives me. Someday I shall whip up my courage and do just exactly what I ought to do—what I am paid to do—and should be expected to. I shall deliver a rousing good exhortation against the world, the flesh and the devil, and then these organizations will leave me in peace.—THE POOR PARSON.

Church Schools

By

W. BLAIR ROBERTS

The Bishop of South Dakota

NEVER have our Church schools and colleges been more needed than they are today. I say this advisedly. For though we do not live in a heathen country and age, we do live in an age which is marked by forgetfulness of, or indifference to, the spiritual values and requirements of life. That is not an indictment of people. We are largely victims of the things we have created. We created machines to aid us in our pleasures and in our work. But instead of helping us they are managing us. We have become their slaves instead of their masters.

The purpose and end of education is to fit students for life. In this realm, as in all others, we have advanced further than any people known before us. There is a greater fund of knowledge at our disposal and greater facilities in every way for imparting that knowledge. Yet education, and in truth all life, has become largely one sided. In our use of the visible things we have created, and in our effort to best impart the greater knowledge which is ours, we have neglected to a large extent the development of those spiritual and cultural qualities which alone give life true meaning and value.

In the realm of education, especially, we are developing and sending forth into the world high-powered, splendidly equipped human machines, but with little power to guide and direct them. That is one of our greatest modern tragedies. In our national emphasis on religious freedom we have abolished the teaching of all religion in our

public schools. No knowledge of God or of His Son, Christ, may be imparted there. No prayer to Him may be uttered there. For all practical intents and purposes He is barred in our public schools from the knowledge and life of the children whom He created.

The schools conducted under the guidance and direction of the Church seem alone able to make up for this major lack. Their purpose is not to over-emphasize the religious, but make it a normal and natural part of the training of youth. Dr. Richard Cabot of Boston, in a book which should be more widely read, entitled, *What Men Live By*, gave these four things: "Work, Play, Love and Worship." A life lacking in any one of these essentials, he says, is a maimed and imperfect life. It is these four fundamentals which our Church schools give to their students, thereby truly preparing them for living. To abolish those schools would mean removing a much needed leaven from our civic and national life. They are a community asset whose value cannot be measured.

As I look out on life I become each day more convinced, not only of the desirability, but of the profound necessity, of our Church schools. They should be supported and maintained at any cost. For education without God to guide and direct it is a personal tragedy and a menace to the community, the nation and the world.

Music of the Gospel

WHEN I SURVEY THE WONDROUS CROSS

MATTHEW ARNOLD, strolling home after the last Sabbath of his life, remarked to a friend, "Those words we just sang are the finest in the English language." Mahatma Gandhi asked some missionaries who visited him during a fast to sing a hymn for him. "What hymn," they inquired. "The hymn that expresses all that is deepest in your faith," he replied. Arnold and Gandhi were both speaking of that incomparably greatest of hymns, "When I Survey the Wondrous Cross." The whole meaning of life is contained in these lines.

When I survey the wondrous cross
On which the Prince of glory died,
My richest gain I count but loss
And pour contempt on all my pride.
Were the whole realm of nature mine,
That were an offering far too small;
Love so amazing, so divine,
Demands my soul, my life, my all.

—CHARLES G. HAMILTON.

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

The annual meeting of the New York area of the Church League for Industrial Democracy was held at Grace Chapel, New York, on April 6th. Following a service led by the Rev. William B. Sperry, vicar of the chapel, a luncheon was served to the hundred people present, followed by addresses by Mrs. Mary Simkhovitch, head of Greenwich House, and Mrs. Reinhold Niebuhr, both members of the national committee of the League. The Rev. Edward Roche Hardy Jr. of the General Seminary faculty was the chairman. The afternoon was devoted to a conference with addresses by Miss Mary van Kleeck, director of industrial studies of the Russell Sage Foundation, the Rev. Joseph F. Fletcher, director of the Graduate School of Applied Religion, Cincinnati, Miss Alison Currie of the Y.W.C.A. and Mr. Charles I. Stewart, a member of the executive committee of the American Union for Democracy.

Following the addresses resolutions were offered and debated with the conference going on record as opposing the use of the Sherman anti-trust act in prosecuting trade unions; supporting the National Labor Relations Act and opposing any amendments which would curtail it; supporting Senator Norris in his demand for an investigation of the Federal Bureau of Investigation; commending the Supreme Court for characterizing "as pernicious the doctrine that any of the provisions of the constitution can be suspended during any exigency of government;" condemning every attempt to nullify the Bill of Rights; supporting Mayor Maury Maverick member of the national committee of the CLID, in his opposition to the poll-tax on the grounds that it deprives citizens of democratic rights; and a resolution urging "adequate funds for W.P.A., N.Y.A. and other social agencies for the alleviation of the suffering of the unemployed, the young, the aged, the sick and all who are desolate and oppressed, and specifically for full appropriation for health services as embodied in the original proposal of the Wagner Health Bill, before the substitution of the totally inadequate appropriation called for in the President's budget."

At the meeting of the newly elected national committee in the morning, attended by fourteen members, there was lengthy discussion of the attitude the CLID should take on the questions arising out of the Euro-



CYRIL BENTLEY
New Head of Negro Work

pean war, with a motion finally passed instructing the executive secretary "to use discretion and caution in promoting any Keep Out of War program until such time as the committee can clarify the issue." The next meeting of the committee is to deal with this question. The committee also appointed Miss van Kleeck and the Rev. Lawson Willard as a sub-committee to deal with the problems of regional organization, with the recommendation that local chapters appoint committees to cooperate with them. Later in the day the New York chapters elected the following members to serve as such a committee; Miss Elizabeth Martin, Miss Katherine Martin, Mr. Charles I. Stewart and Miss L. Elizabeth Spofford.

* * *

John Lewis of Waterbury Dies

The Rev. John Lewis, rector of St. John's, Waterbury, Connecticut, one of the most venerated and beloved men in the Church, died on April 10th following a second operation. "Johnnie" Lewis, as he was called by all his friends, had been the rector in Waterbury for years and held many offices both in the diocese and the national Church.

* * *

Plans Announced for Wellesley Conference

The Wellesley Conference is to be held this year from June 24 to July 3, with several new names appearing on the program. The Rev. Theodore O. Wedel, canon of Washington Cathedral, is to give a course on "Christianity in the Modern World;" the Rev. Stephen Webster of Weston, Massachusetts, is offering a course on Christian education;

Mrs. Wedel, who as Cynthia Clark, was a secretary of the national department of religious education, is giving a course for youth. Spencer Miller Jr., consultant on industry of the National Council is to give a course on Christian social ethics, while the Rev. Frank North of the General Seminary is giving a course on the Old Testament. One of the headliners is to be Bishop Roberts of Shanghai who is to lecture on missionary work in China. Again the School of Church Music will be a feature of the conference, and there will also be courses offered by a number of leaders who have been on the Wellesley faculty for many years. Professor Burton Scott Easton is to lecture on "What Jesus Taught" and the Rev. Phillips Osgood of Boston is to give a course on Church drama and Bishop Keeler of Minnesota is to return as director and will lecture on personal religion.

* * *

Presbyterians Also Have Objections

In the April 4th number we reported a proposal made by the Presbyterians of Utica, to be presented to their General Assembly, whereby ministers coming into their church from other denominations would be received with a ceremony of "laying on of hands of the presbyters." The proposal grew out of a conference of Episcopalians and Presbyterians of Utica at which Anglo-Catholics insisted upon this if they were to support the Concordat. A communication has now been received from the Rev. Phillips Elliott, prominent Presbyterian of Brooklyn, in which he says:

"This is a sharp break with our present practice and involves very serious difficulties in our relationship with these other churches, with whom we have been on the friendliest and freest terms. As it is now, a man coming from the Congregational or Methodist ministry is regarded as being duly ordained and is required only to submit to an examination in his theology. No question is raised as to the validity of his ordination. The plan for requiring a service so similar to our own ordination procedure as to be almost indistinguishable from it, will inevitably have the effect of drawing us further away from these communions whose ordination we have heretofore accepted. This procedure may commend the Presbyterian ministry more fully to the Episcopal Church, but there is doubtful value in drawing nearer to one church if that means drawing further away from any number of other denominations. Certainly we cannot allow ourselves to be so intrigued by Presbyterian-Episcopalian unity that we weaken the present

cordial bonds with Congregational, Methodist, Baptist and other bodies. We do not enjoy having the Episcopal Church imply that Presbyterian ordination has something lacking, nor will other denominations enjoy having us imply that their ordination is not complete. This involves, of course, an objection to the whole plan of the Concordat as at present contemplated, with its ceremony of recommissioning; but that is another and a longer story. It is sufficient now to suggest that the Presbyterian Church would be making a severe mistake in inter-church relationships if it began, even implicitly, to question the validity of the ordination of our brethren in other recognized churches."

* * *

Unique Exhibits Mark This Parish Anniversary

A series of exhibits dealing with the history of the community, religious education in the home, the Church in the world, the Bible, the Prayer Book, the Church in the community, parish organizations, summer conferences, and Church publications is one of the unusual features of a five day celebration at St. Paul's Church, Oakland, Cal., April 24-28. The celebration marks the seventieth anniversary of the parish church school. The Rev. A. Ronald Merrix is rector of St. Paul's.

* * *

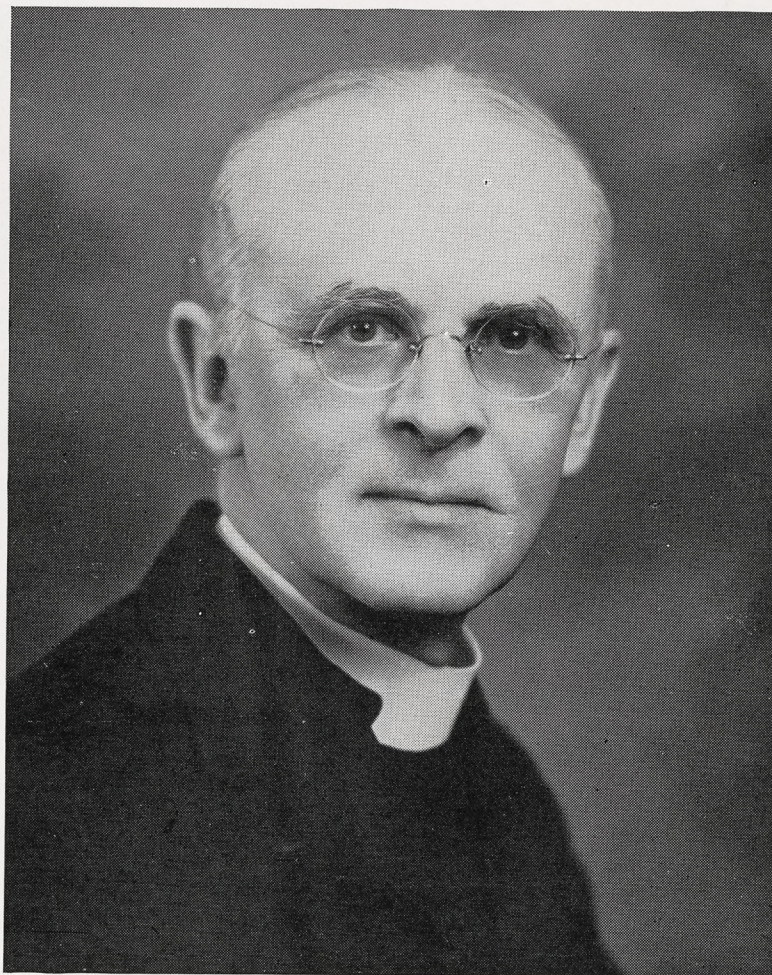
French Ambassador To Speak at Hobart Commencement

Count Rene Doynel de Saint-Quentin, the French Ambassador to the United States will deliver the Phi Beta Kappa address at the 115th Commencement of Hobart College and the 29th of William Smith College at Geneva, N. Y., on May 27th. The count was appointed on January 11, 1938 by President Albert Lebrun, succeeding Georges Bonnet to the ambassador's post.

* * *

Boston Churchmen Discuss NLRB

The largest attended meeting of the CLID ever to be held in Boston, aside from national meetings held there, gathered at Trinity Church on April 9th, to listen to a discussion of the National Labor Relations Board. The Rev. Joseph Fletcher of Cincinnati pointed out that the purpose of the law was to protect employees in their right to organize and bargain collectively, a principle for which the Church stands officially. The law therefore deals with the unfair labor practices of employers and is not concerned with anything else. Mr. Frederick W. Bliss, executive of the General Electric Company and an officer of the Boston Chamber of Commerce, admitted that many employers have been obstructive in the past, but de-



BURTON SCOTT EASTON
Headliner on Conference Faculty

clared that many are now ready to deal collectively with unions. He insisted however that there were unfair practices on the part of labor as well as employers, and mentioned particularly jurisdictional disputes between unions and the rivalry between the C.I.O. and the A. F. of L. as being detrimental to business. The chairman of the meeting was the Rev. Roger Bennett, president of the Boston chapter of the CLID.

* * *

Bishop Sherrill Hits At Betting Evil

Bishop Sherrill, in addressing 1,200 Church people at Trinity Church, prior to the opening of the 155th convention of the diocese of Massachusetts, declared that the pari-mutuel betting law should be repealed in order to halt the evils growing out of horse and dog racing. He commended the democratic set-up of the Church; spoke favorably of the Concordat; and stated that the greatest contribution that the United States could make in the present world situation is to make democracy succeed here at home. He mentioned particularly the necessity of ending unemployment, and providing adequate housing. At the conven-

tion, meeting April 10th in Ford Hall, one of the highlights was a discussion of the Concordat led by the Rev. Angus Dun, dean-elect of the Cambridge Seminary, and the Rev. Granville M. Williams, superior of the Cowley Fathers.

* * *

Convention of Diocese of Kansas

Bishop Kemerer of Duluth was the headliner at a mass meeting which opened the 81st annual convention of the diocese of Kansas, held at Grace Cathedral, April 7th and 8th. Bishop Fenner also presented his annual report at this meeting. The convention went on record unanimously as opposing the merging of the diocese of Kansas and the district of Salina. It also passed a resolution expressing keen interest in the Concordat but opposing its presentation at the General Convention this fall. A committee was authorized to raise at least \$10,000 as a memorial to Bishop Wise, the income to be used for diocesan missions. Deputies to the General Convention: Clergy—Dean Day, Carl W. Nau, Samuel E. West and Edward M. Mize; Laymen—Dr. Harry Horn, Dr. H. W. Glover, William Beall and Mal-

colm McNaughton. Dean Claude W. Sprouse of Kansas City addressed both the convention and the Auxiliary meeting on plans for General Convention.

* * *

Auxiliary Meets In New York

The annual meeting of the Auxiliary of the diocese of New York met on April 10th, with encouraging reports presented by the officers and committees. Bishop Manning declared that more than a quarter million persons had visited the Cathedral of St. John the Divine during the world's fair last year, and that he believed the number would be even larger this year. He also announced that the special preachers at the cathedral this summer would be Bishop Mikell of Georgia during July and Bishop Capers of West Texas during August.

* * *

Interesting Baptism In Florida

Among Easter Even baptisms at Christ Church, Pensacola, Florida, were ten members of one family, representing three generations. Two other members of the family are to be baptized on Whitsunday.

* * *

Knight Templars Present Bible To Parish

A Bible was presented to Trinity Church, Mount Vernon, N. Y., at a special service on April 7th, when 150 Knight Templars in full uniform attended a service which was a memorial to Herbert Wray. Mr. Wray was a vestryman at Trinity and also a commander of Bethlehem Commandery. The sermon was preached by the Rev. Charles Breck Ackley of St. Mary's, New York, who is the Grand Prelate of the Grand Commandery of the Knight Templars in New York.

* * *

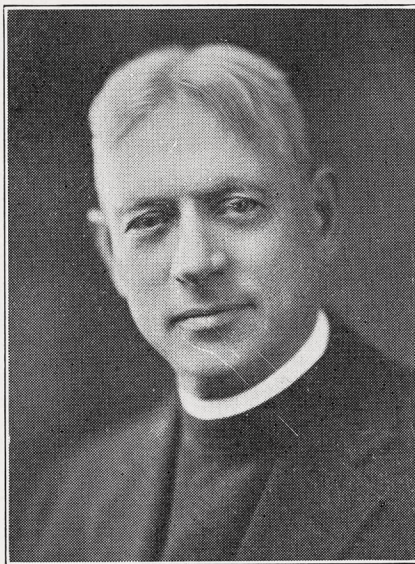
Special Lectures At Bexley Hall

Special lectures were given at Bexley Hall, Gambier, Ohio, on April 1 and 2 by Dr. Richard A. Salmon, whose subject was "Epochs in the development of Roman Canon Law." There were thirty visitors present, in addition to Bexley students and residents of Gambier.

* * *

Address Memorial To the President

Three hundred and fifty clergymen, educators and social workers addressed a memorial to President Roosevelt on April 15th, calling attention to the dire need of the unemployed and calling for prompt and effective action at once. It was a factual statement carefully prepared by experts who pointed out the needs of the unemployed in various parts of the country. Among Episcopalians



BISHOP SANFORD
Leader at College Conference

signing the statement were Bishop Brewster of Maine, Bishop Fenner of Kansas, Bishop Gilbert of New York, Dean Haines of Louisville, Rev. Everett Jones of San Antonio, Bishop Lawrence of Western Massachusetts, Edith Wynne Matthison of Millbrook, N. Y., Dean Roberts of Denver, Bishop Scarlett of Missouri, Mrs. Mary Simkhovitch of New York, Bishop Stewart of Chicago.

* * *

The Matter of Bertrand Russell

I received a letter from Bishop Johnson this morning, containing an editorial on this Bertrand Russell business. He writes: "If I were to state what I think about your article on Bertrand Russell in the April 11th issue I would merely say, 'It is to weep.' I am sorry to feel obliged to write an editorial opposing you since I cannot remain silent as to the implications of your article which, while it does not endorse Russell's views, seems to be indifferent to them. Of course you have my permission to answer my article." So next week Bishop Johnson's article on the Russell controversy will appear and if I feel up to it, and the opening of the baseball season does not interfere, I may attempt an answer. While I'm at it, I hope you will read the comments that are contained in the ad on page fifteen. These are significant, I think—these and the others that we presented last week—since they came entirely unsolicited. I hope many of you will wish to act on the suggestion contained in that announcement.

* * *

National Council's Treasurer Reports

Lewis B. Franklin, treasurer of the National Council, made his first report on collections for 1940 on April

5th and says that it is a fairly good one. Total receipts were \$21,686 more than last year, even though nineteen dioceses or districts had made no payments whatever up to that time. He also reports that a small number of dioceses are now sending in each month one-twelfth of their annual expectation.

* * *

Manning the Pumps in Wilkes-Barre

Men have to go to work at St. Stephen's, Wilkes-Barre, Pa., when the river rises, as it did the other day. So Sexton Frank Harrington and Layman Stanley Wood recruited a small army that manned the pumps and prevented the bowling allies from being inundated. Among those they called upon for aid were WPA workers who pitched in and worked in shifts.

* * *

New Languages for the Bible

The Bible not only continues to hold the record as the world's best seller but it is the one book constantly appearing in a new language. Some part of the Bible has now been published in 1,039 languages and dialects, 18 new languages being added to the list in 1939, according to a report by the American Bible Society in New York. Six of these are African languages, seven of them are spoken in widely separated spots on the continent of Asia, four are in Philippine dialects, and one an Indian language spoken in British Columbia. As almost always, the beginnings of translation work in these strange, new tongues, are in most cases a single Gospel. The entire Bible was completed during 1939 in the Nandi language, spoken by 100,000 people living north east of Lake Victoria in Kenya Colony, Africa.

* * *

Fifth Province Student Conference

Spiritual problems and attitudes of college students were discussed by close to 100 representatives from midwestern universities who assembled on April 12 at Racine, Wisconsin, for the second annual Episcopal student conference of the fifth province. A three-day program of talks and discussions centering around campus religious activities, led by Bishop Stewart of Chicago, Bishop Gray of Northern Indiana and Bishop Sturtevant of Fond du Lac.

* * *

Bentley Elected As Director of Institute

The resignation as director of the Rev. Robert W. Patton, and election as his successor of the Rev. Cyril E. Bentley, was announced recently by the American Church Institute for Negroes, an organization sponsoring

Church schools for Negroes in the southern states.

* * *

**Presiding Bishop
Cuts Bronx Birthday Cake**

The cutting of the birthday cake and the preaching of the anniversary sermon were the Presiding Bishop's contributions toward the observance of the 40th anniversary of the Church of the Holy Nativity, the Bronx, on April 5th. Standing in the receiving line for the 500 anniversary guests with Bishop Tucker was the rector, the Rev. Lawrence B. Larson. Like many other parishes that came up the hard way Holy Nativity was first housed in a stable.

* * *

**G. F. S. President To
Address Council**

Mrs. Harold E. Woodward, St. Louis, national president of the Girls' Friendly Society, will address the banquet at the annual G.F.S. diocesan council in Newport, Ky., on April 27. At the recent meeting of the executive committee Mrs. Helen Peebles was elected diocesan vice-president in place of Mrs. Clinton Walters.

* * *

**Fenner To Direct
Church Work Conference**

Bishop Fenner of Kansas will direct the national Episcopal conference on rural church work at the University of Wisconsin June 24 to July 5. It is the 19th conference for clergy, church workers and others specifically interest in work in the rural fields.

* * *

**Convention of
Diocese of Lexington**

The forty-fifth annual diocesan convention of Lexington will be held in the Church of the Nativity, Maysville, Ky., on May 15 and 16. The speaker at the meeting of the diocesan Woman's Auxiliary will be Bishop Clingman of Kentucky. The preacher at the convention service and the speaker at the mass meeting of the field department the following evening will be the Rev. Theodore S. Will, rector of All Saints' Church, Atlanta.

* * *

**Brazilian Episcopal Church
Celebrates 50th Anniversary**

Celebration of the 50th anniversary of the founding of Brazilian Episcopal Church began April 15 with an ordination service in the Church of the Ascension, Porto Alegre. The Rev. E. S. Yuba, deacon at St. Mark's, Alianca, in the State of Sao Paulo, and the Rev. Curtis Fletcher, Jr., deacon at the Ascension, were advanced to the priesthood. Following the ordination, Bishop Thomas dedicated the new building of the Theological Seminary. The climax of the celebration will be the consecration on April 21 of the Rev. A. T. Pithan, suffragan-bishop-elect, with Bishop Thomas as

consecrator, and the Bishops of Cuba and Mexico as co-consecrators.

* * *

**Bishop Brown Helps Mark
Rabbi's 15th Anniversary**

Bishop Wyatt Brown and his chaplain, Canon Clifford W. French, participated in a service in the interest of effective inter-faith and racial cooperation at Ohev Sholom Temple, Harrisburg, Pa., marking the fifteenth anniversary of the rabbi, Philip D. Bookstaber. Other speakers included a Baptist minister, a Methodist minister, a Negro Methodist minister, a priest of the Rumanian American Orthodox Church and the rabbi. The temple was filled with a congregation of Christians and Jews.

* * *

**The Perfect
Parson**

Addressing the metropolitan church federation in Massachusetts, the Rev. Edgar De Witt Jones outlined the ideal modern clergyman thus: "The preacher of today needs the courage of a lion, the skin of a hippopotamus, the endurance of a camel, the sagacity of an elephant, the patience of a donkey, and as many lives as a cat."

* * *

**Rector Does Not
Like Blessing of Hounds**

Rector Raymond Maxwell of Hannibal, Missouri, doesn't like the blessing of hounds and writes to protest against the picturing of Bishop Abbott of Lexington performing that ceremony before the fox-hunt, that appeared in the last number of Forth (Spirit of Missions). "On the page

opposite the dogblessing," writes the rector, "there are pictures and an article concerning the magnificent humanitarian efforts of some of our missionaries in war-torn China. No dog-blessing there; no time for it. Without being too solemn about this whole thing, does the juxtaposition of these two articles in any way suggest an event of pseudo-history when someone fiddled while Rome burned?"

* * *

**Drive 80 Miles
For Confirmation**

Three members of the confirmation class presented by the Rev. A. L. Parcelis at St. John's Church, Dickinson, N. D., at the time of Bishop Atwill's annual official visit, drove a distance of 80 miles to the service. They were from the groups at Bowman and Gascoyne to which Mr. Parcelis ministers and are listed as isolated church people.

* * *

**Organist Appointed
In Detroit**

The appointment of Harry Lorne Rice, associate and graduate of the Toronto Conservatory of Music, as organist and choirmaster of the Church of the Incarnation, Detroit, was recently made by the Rev. Clark L. Attridge, missionary-in-charge, diocese of Michigan.

* * *

**Forward Movement
Conference**

The National Forward Movement Commission held a three-day conference from April 9 to 11, on the "Missionary Motive," in Detroit. This

WAR and N. L. R. B.

America's Relationship to the European Conflict and whether or not the National Labor Relations Act will be allowed to continue promise to be the two big issues of this year's Presidential Election.

If you want an authoritative account of the N.L.R.B. read the pamphlet containing the radio address given at the Cleveland Conference of the United Christian Council for Democracy.

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was the third of a series of regional conferences being arranged by the commission this spring in various parts of the United States. The Forward Movement Commission was charged by the General Convention, with the task of endeavoring to arouse the membership to more vital spirituality, through the use of literature, Bible reading, daily prayer.

* * *

Half Million Raised For University

The campaign for a sustaining fund of \$500,000 and for financial security at the University of the South, Seawane, Tenn., has come to a successful conclusion.

* * *

Church Pays Off Indebtedness

Christ Church in West Englewood, N. J., marked Easter by paying off its mortgage indebtedness. \$8,500 in mortgages has been paid off in the past three years. The mortgage on the church and parish house was burned last December and this final payment covered the mortgage on a large tract of land purchased three years ago as a site for future building. The Rev. William K. Russell is rector.

* * *

Rankin Barnes Lectures At Divinity School

The parish and its families was the subject of lectures delivered April 1-5 by the Rev. C. Rankin Barnes at the Church Divinity School of the Pacific.

* * *

Catholic To Speak In Cincinnati School

The Rev. Charles Owen Rice, director of St. Joseph's House of Hospitality (Roman Catholic) in Pittsburgh will lecture on Catholic social philosophy, encyclicals on reconstruction of the social order and the Catholic Workers Movement at the Gradu-

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ate School of Applied Religion, Cincinnati, April 23, 24 and 25. Father Rice is prominent in the liberal Catholic circles in America and his work among the unemployed in Pittsburgh has received widespread attention. The Graduate School of Applied Religion is concerned to train young clergy for social leadership.

* * *

Manual Dedicated To Bishop Creighton

Dean Leonard P. Hagger, diocese of Michigan, has announced that "Mexico, Land of Sunshine and Flowers," is to be the name of the 1940 daily vacation church school manual. It is dedicated to Bishop and Mrs. Creighton who is responsible for much of the material in the book. Bishop Creighton was bishop of the missionary district of Mexico from 1926 to 1933. The number of children enrolled in vacation schools in the Michigan diocese has grown steadily with 2,354 in 1939. 3,000 are expected this summer.

* * *

Margaret Sinclair Edits Mission Organ

The first issue of "The International Review of Missions" with Margaret Sinclair's name as assistant editor has appeared. Miss Sinclair is an Anglican known to many churchwomen here since her recent visit to the United States to study American mission boards. She spent the past six years in Geneva in editorial work for the Christian Council on Life and Work, a movement which grew out of the international conference in Stockholm in 1925.

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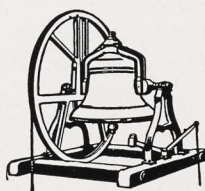
Jackson To Be Consecrated May 1st

The Presiding Bishop has taken formal order for the consecration of the Rev. John Long Jackson, of Charlotte, North Carolina, as Bishop of the diocese of Louisiana, on May 1, in Christ Church Cathedral, New Orleans. Bishop Tucker will be the consecrator, assisted by Bishop Morris and Bishop Bratton. Bishop Darst will preach the sermon and Bishop Penick and Bishop Gribbin will present the bishop-elect.

* * *

Married Couples Week-end With Bishop Reinheimer

Thirty-five young married couples were invited by Bishop Reinheimer of Rochester for a week-end conference April 5-7 at the Glen Spring Hotel, Watkins Glen, N. Y. This is the third



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year Bishop Reinheimer has held such a conference, inviting entirely different people each time. One hundred people have attended so far. With no organization view and no appeals for money, the purpose was to talk together about religion and to get acquainted with each other and with the Bishop. The service on Sunday carried the special thought of the home life of those present and the Bishop used the benediction from the marriage service. Leaders consider the conference a unique thing which is already contributing to the power of the Church in the diocese.

* * *

Oregon Seeks Funds For Missions

The service league of the diocese of Oregon is sponsoring parties on April 24th to raise funds for the missionary work of the diocese.

* * *

Evidence That The Batter's Up

Bishop Moulton of Utah, sending in his renewal, adds this bit:

"I can feel your pulse throbbing,
I can see your heart dancing,
Here's a two dollar cheque
For to quiet your nerves.
Not many more days
And we'll be on the bleachers
To see what those Yankees
Can do with their curves."

* * *

Chinese Priest Speaks on Missions

Missionaries should be sent to China, and elsewhere, because Christianity is a universal religion, declared the Rev. Walworth Tyng of Changsha, preaching last Sunday at the Incarnation, New York. He had something to say about the fact that eighty per cent of the war supplies being used by the Japanese in China come from America.

* * *

Alice G. Palmer Addresses Lay Groups

Miss Alice G. Palmer, who has for many years been in charge of the work of the New York City Mission Society at Ellis Island recently addressed a number of lay groups in respect to her work of Christian social service at the Society's Ellis Island headquarters. Since the society's inauguration the service has been supported largely by the Woman's Auxiliary of the diocese of New York.

* * *

Paull T. Sargent Wants Church To Catch Up

The science of the Victorian era is out of date and should be re-examined in the light of later knowledge, declared the Rev. Paull T. Sargent, preaching last Sunday at St. Bartholomew's, New York, where he is rector.

"Our present day civilization is

based not upon the science of today, but upon the science of the last century, which derived many conclusions from superficial evidence and pure speculation. In many cases new knowledge tends to deny and destroy the old; modern science no longer emphasizes its knowledge but rather stresses its ignorance. Many of the greatest scientists agree that all Victorian science should be re-examined in the light of today's knowledge, but that the first essential must be a national

recognition of the dependence of all things and all human affairs on the control of the all-wise and loving God.

"During this critical war era, when so much trust is in material weapons and mobilized material forces, the belief is revived that our power and vitality as a race depend on the spiritual as well as the material. The European nations that have based their civilization upon purely materialistic foundations and ignored its spiritual

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. Louis W. Pitt, Rector

Broadway at 10th St.

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

Thursdays and 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, New York

Fifth Avenue and 53rd Street

Rev. Roeliff H. Brooks, S.T.D., Rector

Sunday Services: 8 and 11 a.m. and 4 p.m.
Daily: 8:30 a.m. Holy Communion; 12:10 p.m. Noonday Service (except Saturdays).
Thursdays: 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 Noon.
Wednesdays: 11 A.M. Holy Communion

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 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. 12:35 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.

background thought that, with God and Christ left out, science would show the way to peace and prosperity. But in this science has lamentably failed, as of itself it always must. Only in the following of Christ in spirit and in truth can we play our part in the rebuilding of a shattered world.

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* * *

Synod of The Pacific

The synod of the Pacific is to meet at Salt Lake City, April 30th-May 1st, with the following as the headliners: the Rev. Charles Sheerin, vice-president of the National Council; the Rev. George Wieland, secretary of domestic missions and Dean Paul Roberts of Denver.

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AS A SERVICE to readers we present a list of the latest religious books, carefully selected. These books will be sent promptly at publishers' prices, postage paid by us. Watch this page for future lists.

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By Fritz Kunkel and Roy E. Dickerson

Two outstanding figures in the world of practical psychiatry tell how to attain a wholesome, healthy-minded personality.

\$2.50 a copy

They Did Something About It

By Robert M. Bartlett

The stories of ten leaders and their accomplishments for humanity. An excellent book for material for talks to youth.

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Remembering Christ

By Russell Bowie

A book of twelve sermons by one of the great preachers of the Episcopal Church.

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By Bishop R. N. Spencer

The Bishop of Western Missouri, host of the next General Convention, writes a book of meditations, rich in stylistic grace as well as in content.

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