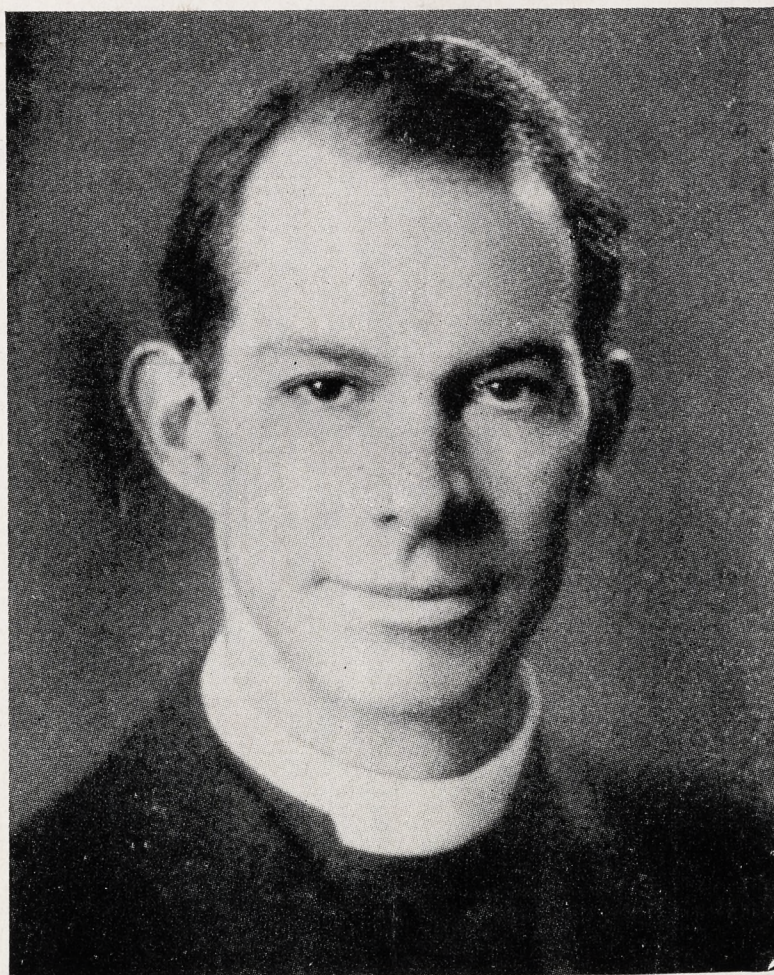


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THE WITNESS



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CLERGY NOTES

BALDWIN, JOHN S., formerly chaplain of St. Anne's Convent, Kingston, N. Y., is now chaplain of St. Andrew's School, St. Andrew's, Tenn.

BARKOW, CALVIN H. L., rector of Nativity Church, Lewiston, Idaho, has accepted a call to be rector of Trinity Church, Everett, Washington. He assumed his new duties early in September.

BARNETT, FRANCIS B., formerly assistant at Trinity Church, New Haven, Conn., is now rector of All Saints' Chapel of Trinity Church, New Haven.

BROWN, HARRISON H., assistant rector of Trinity Church, Houston, Texas, will become rector of St. Paul's Church, Waco, Texas, effective September 15th.

COOPER, HAROLD E., formerly priest in charge of St. John's, Abilene, Kans., is now priest in charge of St. John's, Snohomish, Wash.

HENNESSY, JOHN M., formerly in charge of Christ mission, Grand Rapids, and Good Shepherd, Coleraine, Minn., will become rector of St. James' Church, Hibbing, Minn., effective September 15th.

KENNEDY, HOWARD S., former rector of the Church of Our Saviour, Lebanon Springs, N. Y., who was also in charge of St. Luke's, Chatham, and St. Mark's, Philmont, is now rector of Emmanuel Church, Little Falls, N. Y.

MOORE, HENRY B., formerly priest in charge of St. Peter's Church, Minneapolis, Kans., is now priest in charge of Epiphany Church, Concordia, Kans., and of St. Paul's, Beloit, and St. James', Belleville.

PALMER, PAUL R., formerly rector of St. John's Church, Oklahoma City, Okla., will become rector of Grace Church, Muskogee, effective September 15th.

PFEIFFER, D. THACHER, assistant at the Church of St. Mary of the Angels, Hollywood, Calif., has been forced to relinquish his duties because of ill health.

REEVES, WILLIAM T. JR., rector of St. James' Church, Bozeman, Mont., is now rector of St. Paul's Church, Muskegon, Mich.

WILLIAMSON, JOHN, who has been dean of Trinity Cathedral, Little Rock, Ark., is now stationed as a chaplain at Camp Murray in Fort Lewis, Tacoma, Wash. He was recently promoted to the rank of Lieutenant Colonel.

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WITNESSES

By

BISHOP JOHNSON

THERE are three topics which are taboo in ordinary conversation. We do not mention God, although we may discuss problems of sex. We do not refer to Christ as the Son of God although we may quote Socrates and Plato. We do not assert our belief in the Holy Catholic Church as the custodian of the faith although we may state that the U.S.A. is the interpreter of the Constitution. We are confronted with the same problems that faced the early Christians. They had to choose between the worship of the emperor and their devotion to Jesus Christ; between personal unpopularity and participation in the social events of the day which required them to offer incense to pagan gods; between receiving the Holy Communion and sacrificing to the emperor.

Let me quote a page from Dr. Richardson's, "The Church and the Early Centuries" in his description of a Christian trial in a Roman courtroom. Six Christians are up for trial before the Consul. "He advises the stubborn Christians that they can easily get the indulgence of the emperor if only they will return to sanity." The spokesman for the Christian group replies that "we have never done wrong and have always paid proper respect to the emperor." The following conversation then takes place.

The Consul:—"Give up your religion and don't be a fool."

The Martyrs:—"It is bad religion to utter false witness. We honor Caesar as Caesar but fear God."

The Consul:—"Do you still persist in being a Christian?"

The answer:—"I am a Christian."

The proconsul then gives the decree. The herald reads the proclamation and they are led out to execution.

It required great faith and much courage to bear witness to Christ in A.D. 180. Because of his isolation in the political and social world a Chris-

tian was looked upon as an obstinate fool and a hater of mankind. We are living once more in an age when the deification of the state demands the renunciation of Christ. It is a time when it is not easy to bear any definite witness to the faith. It is hard to talk to our neighbors about religion. It just isn't done, and yet the Master bade us to be witnesses unto Him.

HOW can we do this? First by our attendance at the Lord's Supper. "Do this in remembrance of me." "As often as ye eat this bread and drink this cup of the Lord ye do shew the Lord's death till He come." It is the one thing that no one but a Christian can do. In the primitive Church no one but a Christian could be present at the service. The faith was preserved by the small groups who met for the breaking of bread. By participating in this service you help to pass on the faith for another month. If you love Christ you will keep His commandment.

Also if you are known as a Christian you bear witness by the way in which you live the Christian life. If all our doings without charity are nothing worth, then we ought to be generous and kind in our contact with those without. We must refuse to show bitterness or resentment. We are to forgive others as we hope to be forgiven. Charity suffereth long and is kind, is not easily provoked, doth not behave itself unseemly. A Christian should be one who loves the person whom he does not like and who does cheerfully the things that he does not want to do at all. That is what differentiates a Christian from a pagan.

Also we can bear vocal witness to our faith when the opportunity comes for the word fitly spoken. It does not seem to be desirable for us to talk religion much, but there are some occasions when we can give expression to our faith. Also we are bidden to help the poor and the unfortunate as opportunity offers. Certainly we ought

not to look upon the Church merely as something which gives to us but rather as an instrument by which we can give of ourselves to others. In the service of the altar we give "our souls and bodies to be a reasonable, holy, and living sacrifice unto God," and in our daily lives we are to give and to forgive as did the Master. It is all right to have a philosophy but not as a substitute for the obligations of our faith. It is all right to have a code of ethics by which we conduct our lives but that is not a substitute for the Gospel. For the essential feature of our religion is that we not only love

God but serve Him and we not only accept nice people but love all men, even our enemies. People complain of preaching when their own lives are the most effective sermons, if they carry their religion into their social contacts. As witnesses to Christ, love is the motive for "the love of Christ constraineth us." To be like Him is the purpose that we may approach the goal which He has set us. To render sacrificial service is the method. Before we complain of the pulpit let us ask ourselves what kind of a sermon we are preaching in our lives.

PLAYING TO THE GALLERY

By

ARCHER WALLACE

Of the United Church of Canada

THE Saturday church announcement page of the average town or city newspaper makes interesting and sometimes disturbing reading. The resourcefulness and ingenuity of some men is enheartening. Yet, on the other hand, there must be a very large number of people who are more or less exasperated by what appears to them to be lack of good taste and judgment.

Even the most sympathetic reader must admit that some announcements are unfortunate. They outrage good taste and one wonders in the long run if they do not do more harm than good. From an English newspaper—and English preachers are supposed to observe the canons of good taste—we read of one preacher who announced he would speak on "Three Nights in a Submarine." His hearers came away having listened to a sermon on Jonah. A man who had spent some time in a large American city laid aside some of the more sensational pulpit announcements and showed them to me some time ago. I have no hesitation in saying that some of them could only be described as pulpit vulgarity of the worst kind. The conduct of the worship of God, above everything else, calls for reverence and dignity, and unworthy methods of attracting a congregation are bound to bring a humiliating reaction.

There is a good deal to be said on the other side. We heard a minister say recently that he would rather have an empty church than adopt the methods followed by some of his brethren. Whatever methods this man had in mind, it is difficult to justify the complacency which enables a man to speak in that way about an empty church. Spurgeon, who did not often speak with scorn, did say some hard things about men who could preach to empty pews without being deeply concerned and feeling that, in some ways at least,

they were partly to blame. Nothing seems to have so deeply stirred our Lord as the smug self-satisfaction of the Pharisees. And we must not forget that not many generations ago our own forefathers used to sing:

*We are a garden walled around,
Chosen and made peculiar ground;
A little spot enclosed by grace
Out of the world's wide wilderness.*

Few of us would feel like joining in the singing of such a hymn today, but everywhere one would find church groups whose attitude to outsiders is much the same.

THERE has been much vigorous criticism of sensational preaching. Some critics have not minced words to express their disgust and abhorrence of the methods of which they disapprove, but let us remember one or two things. As W. B. Selbie points out, there are some people so fastidious that what is of real value to other people because it is stated in rough and ready terms, to them is, as Sam Johnson would say, "mightily offensive." But fastidiousness is not necessarily a virtue. "It is certainly true that whenever a man allows his good taste to choose among religious experiences and give expression to them in language suited only to the drawingroom, he has robbed religion of all real content. If our chief aim is to avoid shocking people, we need not be surprised if they soon reach the conclusion that we have absolutely nothing very vital to say."

Good taste is a subjective thing; the result of training, circumstances, temperament and prejudice and, therefore, it is not, and never could be, a very good guide in the life of the spirit. It deludes people into imagining that some things are vital to the carrying on of religion which are

really often not much more than banalities. Harry Emerson Fosdick says that when it was decided in England to abolish the large imposing wigs that bishops used to wear, a man actually declared in the House of Lords that the abolition of the bishops' wigs was the greatest blow that religion had ever received in England. That man surely had lost his sense of preaching values. And Mr. Tholuck once wrote from Germany that the preachers there "having got rid of the vital Christian doctrines, are now insisting with much earnestness upon the importance of taking regular physical exercise."

The fact of the matter is, religion is, above everything else, a spiritual experience and it must express itself naturally, reverently and spontaneously. Whenever religious feeling is deep and sincere it will cultivate in men a sense of what is holy and beautiful and good, but as long as people differ in their education and endowments, what helps one person may seem unpolished and even repellent to another. Let us be charitable. We are not all alike. Let us be slow to condemn that thing in others which may be perfectly natural to them but makes no appeal to us. The Apostle Paul declares that he became all things to all men that he might win some. This is the very thing we are trying to say. There must be such a thing as evangelical adaptability. The underlying message is the same but there surely must be a good measure of elasticity in the presentation of the message. We gain nothing by paying homage to flippancy and frivolity. At the same time nothing could be worse than an unbending stiffness which considers aloofness and so-called good taste a religious virtue.

I HAVE before me here the life of Studdert-Kennedy and I confess to having been deeply thrilled by the effectiveness of his extraordinary ministry during and for some years after the close of the last war. Kennedy made mistakes. Even his close friend "Dick Sheppard" rector of St. Martin-in-the-Fields reprimanded him for using certain expressions and unlovely phrases which seem unnecessary in the pulpit, but no one could read the man's life without feeling that in his deep humility, passionate earnestness, he has had few peers since the advent of this century. It is true he played the gallery but there was no personal vanity about it. He played to the gallery because it was the only way to gain the gallery's attention.

It is not enough to get people to church. We must give them the bread of life when they come, and the chief end of all preaching is to bring men to a knowledge of God. As long as men who preach

differ in their spiritual and mental endowments, and as long as people in the pews are as varied in their outlook and circumstances as they are, then the preaching of the gospel cannot be standardized. But we must believe that it is a serious situation when men are not attracted by our preaching. We have lost in great part the horror that our fathers had of the future state of the disobedient. Nevertheless we must never forget that it does matter a very great deal that men should come to Christ, and by no stretch of the imagination can we justify smugness if churches are half empty.

As one who is not in the regular pastorate, I should like to take this opportunity of expressing my unbounded admiration for the deep sincerity, the resourcefulness, the amazing enterprise and consecration of my brethren in the pastorate. I know scores of men whose major interest in life is to win souls to God. Their gifts vary and their methods are different but what a fine job they are doing. So when I hear them being criticized because of so-called sensationalism, I feel a measure of resentment. Let us be patient and tolerant with each other.

Hymns We Love

ONCE TO EVERY MAN AND NATION is the hymn that in our own Church and in others is advancing most rapidly into being recognized as one of the great and eternal combinations of tune and words. The Welsh hymn tune, said to have been found in a bottle, but probably arranged by Thomas J. Williams from a melody by Llawlyfr Moliant, is as tremendous as that of "A Mighty Fortress Is Our God." To hear it sung at a student volunteer convention by thousands of youthful voices was impressive to the Archbishop of York as well as to those with him. The words are from James Russell Lowell's poem on the Mexican War, "The Present Crisis." Appropriate for this present crisis also, they constitute a faith for Christian life and action.

*Though the cause of evil prosper,
Yet 'tis truth alone is strong;
Though her portion be the scaffold,
And upon the throne be wrong,*

*Yet that scaffold sways the future,
And behind the dim unknown,
Standeth God within the shadow
Keeping watch above His own.*

CHARLES GRANVILLE HAMILTON.

Talking It Over

By

WILLIAM B. SPOFFORD

THE TWENTY-EIGHT theological students who have just completed their summer course at the Graduate School of Applied Religion in Cincinnati were told by Dean Fletcher at the opening session that Churchmen, facing the social scene, are confronted with three very disturbing facts. First, there are personal and social evils that are intolerable to Christianity. Second, the special information and techniques for correcting these evils are controlled for the most part by secularized experts. Third, the clergy are so poorly informed about psychology and the social sciences that they are unable to make a convincing statement of Christian doctrine to experts in these fields, or even properly to make use of their learning and techniques. Insofar as it was possible to do so in an eight weeks' course the Graduate School set out this summer, as in previous summers, to test the theological assertions of these future parsons by placing them in bold relief against real social and psychological situations. They spent the greater part of their time learning the job of social case work in such agencies as hospitals, courts, public health agencies, national youth administration, prisons, jails and children's homes. In addition to this vital field work, there were lectures and seminars by experts in various fields. The Graduate School does not take the place of seminary training, nor of course does it claim to do so, but increasing numbers of Church people are convinced that a summer there, and if possible a full winter course, should be required of every man entering the ministry.

CHRISTIANS, so 'tis said, should be optimists and in spite of the dark days I have discovered one who most certainly is. He is a Britisher ministering to an English congregation who writes to ask if I can do anything "to obtain work for him for a short time in the United States after the war by way of taking a vacation." . . . Another communication comes from the Rev. P. T. R. Kirk, director of the Industrial Christian Fellowship, the organization of the Church of England that was chiefly responsible for the Malvern Conference. "Malvern," he writes, "has opened up a tremendous field of work and there is an enormous demand for speakers for conferences and meetings of all kinds throughout the country. The demand comes from all sections of society, and not less from the men and women engaged in the factories." . . . Franco, according to No-frontier News Service, may soon be a resident of South America. Internal clashes between Fran-

co's forces and democratic elements are now unlikely since most of the latter are now either in prisons or concentration camps . . . the number is variously estimated as between 750,000 and 2,000,000. But the more extreme Fascist elements in Spain are reported to be dissatisfied with Franco's rule. The Generalissimo has therefore already selected a Latin American country as his place of refuge if he has to make a getaway, and arrangements have long since been consummated for the speedy issuance of a diplomatic visa. Substantial sums of money have also been deposited in the chosen country through South American firms with a preponderance of Spanish directors. . . . Mr. Yaroslavsky, head of the League of Militant Godless, whose job it is to banish religion from Russian life, is not getting the cooperation he would like from the Soviet government. He recently issued a statement setting forth the tremendous gains his society had made in the last year. Yet the official Soviet radio (perhaps for foreign consumption) sends out messages that Russia will win the war with "God help." Thus all belligerents claim that God is on their side, even those who profess to have no belief in the existence of God.

Let's Know

By

BISHOP WILSON

ABSALOM JONES

A COUPLE of years ago the Rev. Dr. Bragg published a pamphlet under the title of "Heroes of the Eastern Shore" in which he tells the story of the Rev. Absalom Jones, the first negro priest in the Episcopal Church. It is worth summarizing for our readers.

Absalom Jones was born a slave in Sussex, Delaware, in 1746. He was brought by his master to live in Philadelphia where, in 1770, he married a woman who was also a slave. By borrowing money he purchased his wife's freedom and finally in 1784 he was given his own freedom.

About this time the legislature of Pennsylvania passed an act providing for the gradual abolition of slavery. Soon quite a number of negroes received manumission. Jones quickly assumed a place of leadership in this group. They organized the "Free African Society" which in a few years was resolved into an undenominational African Church. They purchased a site and built a Church which was dedicated in 1794 by two priests of the Episcopal Church. Almost immediately the congregation voted to ask admission into the Episcopal Church under three conditions; first, that they should be received as an organized body; second,

that they should be guaranteed control of their local affairs; and third, that one of their number should be licensed as a Reader and, if found fit, should be ordained as their pastor.

These conditions were approved by the diocese of Pennsylvania, Absalom Jones was presently ordained by Bishop White, and, in 1796, St. Thomas Church was incorporated. It was the first and is now the oldest incorporated body of negroes in the United States.

Jones was a real leader and a devoted pastor. He not only ministered to the spiritual needs of his flock but he was active in promoting the condition of his race. In this he was strongly supported by Richard Allen of the African Methodist Episcopal Church and by a prosperous negro layman named James Forten. They petitioned the state legislature for the immediate abolition of slavery and also petitioned Congress against the fugitive slave law. In 1814 these three men raised a body of 2500 negro volunteers for the protection of the city of Philadelphia when it was threatened by English warships. They also formed a battalion for service in the field but before they got into action the war of 1812 was over. He helped organize the first convention of free negroes held in Philadelphia over which Forten presided as chairman. This convention protested against the plans of the Colonization Society declaring that "we never will separate ourselves voluntarily from the slave population of this country."

Absalom Jones earned the right to be remembered. It must have taken a great deal of courage and a lot of conviction to do what he did a century and a half ago. Today St. Thomas Church still carries on in Philadelphia with nine hundred negro communicants.

Inside Stuff

"JOHN, the rector called today."

"Well, what did he want?"

"I don't think he wanted anything, it was merely a friendly call; I wish you would not be so suspicious."

"He never calls unless he wants something, does he? I have given enough to the church this year, if he needs something, why don't he get the Jones to give something, he plays around with their crowd?"

"But John, he came, I think, to compliment the speech you made at the civic club meeting last week. He said the ideals of your speech were wonderful, and for a man in your position to say, 'Religion alone contains the message that this troubled world needs' was exactly the right thing, and

he thought if you would back up that speech by your presence in church, it would be doubly effective."

"Trying to make me out a hypocrite, eh?"

"No, I don't think that was his idea, John."

"It sounds like it to me; you can tell him to mind his own business and let me tend to mine."

"John, he said that ten people had spoken to him since your speech and told him he should be proud to have a man like you in his congregation. He said that some of them announced their intention of attending our church."

"Well let them, I don't care."

"But John, don't you see that if they do, and you are not there it will minimize your speech?"

"I don't see anything of the kind. Does a man have to attend church simply because he endorses religion?"

"Perhaps not, but would you consider the endorsement of some one who uses a rival product of much value to you in your business?"

"That is not the same thing. Worship in church, with a long-winded sermon and a squeaky choir, has nothing to do with a man's religion. I can believe in God and the place of religion in the world, without going to church."

"Of course you can believe in it, John, but no one can know that you do, unless you show it by your conduct."

"Well, I am not going to spend Sunday morning in a stuffy church; it's the only day I've got to get some fresh air."

"The rector thought that you would like to know that the Bishop would be here next Sunday, and that he too was very much pleased with the speech as reported in the press."

"Oh, he was, was he? Well, I might go, then."

So, an Episcopal visitation advances the cause of the parish, and emphasizes for the world, that "Religion alone contains the message that this troubled world needs." As there was an "Easter" Congregation present, perhaps the rector was wise. Only a few will know that John is not a usual worshipper, regularly backing his word with his personal witness.—THE POOR PARSON.

Flying

I KNOW nothing about airplanes. I do know that millions of men have traveled safely and far, by air. So, on my next long trip, I shall fly. I know, absolutely know, nothing about the mystic values of religion. I do know that millions of good men have ridden up to Glory on them. So I shall set my soul a-flying.

THE CHURCHMOUSE.

BRIEF REVIEWS OF SEVERAL NEW RELIGIOUS BOOKS

The Search for the Real Jesus by Chester C. McCown (Scribners, \$2.50) outlines the history of the study of Jesus, beginning with David Strauss. For the general reader, it is too detailed to be a very helpful guide; but the student will find it a useful if somewhat dull introduction to the subject, even though, like the reviewer, he may be disappointed in the end to find the author so meagre in his own philosophy of history and vague in his religious attitudes that he leaves one quite uncertain what the relation may be of this century of study to living religious faith. More objective than Schweitzer's "Quest of the Historical Jesus," it is less convincing as to the importance of its subject.

—NORMAN B. NASH.

* * *

John C. Bennett, on the faculty of the Pacific School of Religion, declares Christianity to be a religion which brings God into the world and not one which seeks to foster escapism and isolation from the affairs of society. (*Christian Realism*. Scribners, \$2.00).

This volume stresses that the true Christian is not a philosopher remote from life, but an everyday sort of person who lives and works among us. Because today more than ever we need a sturdy faith, the task of the Church now is to develop among its people a mind that understands the social implications of Christianity and which seeks to make social decisions intelligently. Our hope, Mr. Bennett declares, lies in our realization of the need of religion—a tough-minded, practical religion that touches life at every vital point. Christianity is this religion, he states, and he shows us how deeply it is concerned with contemporary life—the troubles of a world at war, the attitude of the thoughtful Christian toward war, the dilemma this has brought on the Church, the problem of evil in little things as well as big, and the great possibilities inherent in every man. He makes out a real case for ardent, down-to-earth religion which should play a vital role in days to come.

Philosophical Foundations of Faith by Marion J. Bradshaw; Columbia University Press; \$2.50.

What does it mean to be a Christian? For a number of years the Hazen lecturers at Middlebury have tried to answer this question. Professor Bradshaw, instructor at the Bangor Theological Seminary and last year's Hazen lecturer, has asked this fundamental question of the six founders of modern philosophy: Descartes, Hobbes, Locke, Pascal, Spinoza and Leibniz. The result is a



BISHOP GARDNER
Visits the Naval Air Station

most provocative book concerning the attitudes of these great thinkers toward religion in general and Christianity in particular. It is a challenging book that establishes contact for the reader with thinkers of an established reputation and proven intellectual worth.—W. B. SPOFFORD, JR.

Church Embroidery and Church Vestments by Lucy V. H. Mackrille is an answer to that old question: "Where can we get something authoritative about altar linens and vestments?" Miss Mackrille has for years been recognized as a leading authority on this subject, with her own beautiful needlework the proud possession of a great many churches, both Episcopal and Lutheran.

Her book explains in considerable detail the various colors of the Christian Year, comparing the Levitical color sequence of the Old Testament with the Early Church, the Mediaeval Church and the modern color sequence. She discusses the various fabrics and other materials (which many local groups of women try so vainly to find in their local department stores), and shows how they are used. Embroidery frames, tools, patterns and designs are discussed, and examples shown. Embroidery stitches are described in detail, and large, close-up illustrations make everything clear. There is a chapter on altar hangings, and others on burses, veils, stoles, etc., with large illustrations. There is a chapter on altar linens, with large, clear illustrations that will delight every woman, and set her to work trying to

(Continued on page 15)

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD, JR.

"There is a great opportunity here, working with thousands of young men from all walks of life and from all parts of the country—it's an opportunity too good to be missed" writes Lieutenant M. W. Foresman, Episcopal chaplain at Camp Haan, Riverside, California. He suggests the manifold nature of his duties: "Every morning I visit the hospital to call on the men who have been 'ordered in', and this part of the day is the most valuable of all. Here I have been able really to know and serve the men of this camp. I have written letters home to mothers, to fathers, to sweethearts, dictated from a sick bed, and the replies from these letters have more than paid for the time. I have brought back shaving kits, tobacco, radios, books, and so forth. At one time I had in my possession sixteen sets of keys. Men come in at all times to talk about a hundred and one things; they come to the chaplain, and that is important." Lt. Foresman speaks with gratitude of the assistance he has received in his work from the rector of the Episcopal Church in Riverside, the Rev. Henry Clark Smith, and from his parishioners. "It would be unusual for a Sunday to go by without the rector taking home not less than two soldiers and usually more. The people of the parish have been doing all in their power to make Episcopalians who are in the army feel at home in this new city. The Commanding General of this camp, General Colladay, belongs to the Episcopal Church, and each Sunday finds the General and Mrs. Colladay there." Neighboring clergy have also helped; for example, the rector of Grace Church, Colton, has lent his choir for Sunday services. Chaplain Foresman has been astonished at the interest of the public in the religious needs of soldiers. He has received over two hundred and forty letters from mothers of men in his regiment, and also "letters from clergymen of all denominations giving me some information about the men for whom they are writing; from sweethearts; from friends; from people in all walks of life, wanting to know how they can best serve the men in camp." Many religious organizations have sent the chaplain their literature—he mentions the Christian Scientists, the Roman Catholics, the Baptists, and the Seventh Day Adventists—but at the time of writing he had received no books or papers, with the exception of THE WITNESS, from Episcopal Church organizations to distribute to the men. "Here," says

Lt. Foresman, "is a missionary field, a big one, and I am convinced the opportunity is too great to be missed."

Which gives us a desired opportunity for a plug. We have the list of all Episcopalians serving the armed forces as chaplains. It costs just \$3.90 to send one of these men a bundle of ten copies each week—\$15.00 for a year. Pick your own chaplain if you desire, or your own camp—or if more convenient leave it to us. We will acknowledge donations from time to time in the paper.

* * *

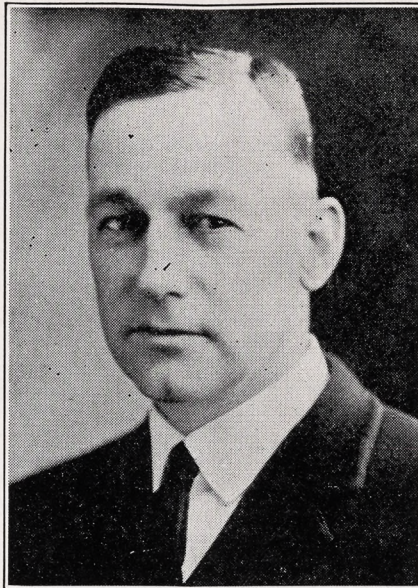
Week of Prayer and Study in the First and Second Provinces

During the week of September 7 the provinces of New England and of New York and New Jersey held conferences for prayer and study attended by college clergy, faculty members, headmasters of schools, and others interested in the Church's college and school work. The New England meeting, sponsored by the college commission of the province of New England and the Church Society for College Work, was held at the Groton School, from Sunday, September 7 to Thursday, September 11. For a number of years this province has held an annual conference for college clergy, and last year its scope was extended to include faculty members and headmasters. The New York and New Jersey conference met at Silver Bay from Monday, September 8 until Thursday the eleventh.

* * *

Thomas Bigham Stresses Rights of Labor

The right to strike lays a responsibility both upon labor and upon the community, declared the Rev. Thomas J. Bigham, Jr., of the faculty of General Theological Seminary, in a sermon last Sunday as guest preacher at Trinity Church, New York. His topic was "The Carpenter," and he pointed out the implications of the Incarnation for labor. "Does it seem to us curious that God, when He became Man, chose to become a carpenter, that the Man to whom the whole world looks for its ideal of life was a common workman? At the workman's bench He showed the moral dignity that is man's. And to that dignity, in economic life as well as in other spheres, every man is heir. That dignity is the freedom to choose what work he will work, what life he will live, what heaven he will seek, what hell he may find." Mr. Bigham went on to emphasize that the modern workman can only achieve this freedom by collective bargaining. "Today the workman is not alone at his work-bench; he is but one of thousands in the production line of a factory, in a world that is more and



PAUL JONES
Pacifist Bishop Dies Suddenly

more highly organized. He does not stand alone in his work; he cannot stand alone against the world. He must unite with his fellows in finding the dignity that is his and that is theirs. He must bargain, he must make contracts to work at all; he must bargain collectively to work in a world already collected and ready to bargain. He must bargain with some equality of bargaining power if the contracts he makes are the agreements of free, moral man and not the agreements of a marionette who has no choice in his actions. No individual can bargain freely with a group, unless he has sufficient resources to say no to an offer of that group. The workman finds his resources in the collective strength of labor and its ability to say no as well as yes to the offers of contract. The modern workman can realize his moral dignity through collective bargaining." The right to strike is an essential part of the worker's bargaining power, Mr. Bigham continued; but it should be only a last resort, and it should only be employed with a sense of duty to the community. On the other hand, in its eagerness to speed defense production, the community must be careful not to deprive labor of its fundamental freedom to bargain. The community dare not deny the right to strike, Mr. Bigham asserted, "unless it guarantee in other ways the morality of contracts, the rightful participation of the men involved in their choice of work and the conditions of work. What is wrong with tyranny, from the Christian and the moral point of view, is not the economic cost of the tribute to the tyrant, the injury done to man's material welfare, but the insult to man's moral nature. What is wrong is that

tyranny gives man no chance to follow his conscience or to choose his destiny. And the whole community suffers if any part of it is denied its moral dignity."

* * *

Bishop Visits

Air Station at Lakehurst

On September 7 the Right Rev. Wallace J. Gardner, Bishop of New Jersey, visited the naval air station at Lakehurst to rededicate for the use of the chaplains and men of the United States navy a number of Church furnishings supplied through the Board of Missions from the closed church at Atlantic Highlands. Lt.-Commander Claypool, chaplain of the station, has been working with the Rev. John M. Hunter of Lakewood and other interested persons to complete the furnishings of the "Cathedral of the Air" built through the efforts of the American Legion after the loss of the crew of the U. S. S. Shenandoah. The building was completed but has been unfurnished for many years since the station was too small to have the services of a chaplain. Since its expansion and the coming of Chaplain Claypool, the religious work has been well developed and now includes a Sunday School for the children of families at the station.

* * *

Death of Bishop Paul Jones

Bishop Paul Jones, formerly the Bishop of Utah and in recent years the chaplain at Antioch College, Yellow Springs, Ohio, died at his home on September 4th after an illness of several months. He was the central figure in Church controversies during most of his ministry. As a young clergyman he went as a missionary to Utah to work under Bishop Franklin S. Spaulding, a saintly man who did not hesitate to declare that the economic manifestation of Christianity was socialism. When Bishop Spaulding was killed in an automobile accident the House of Bishops elected the then youthful Paul Jones who, like his predecessor, declared himself a socialist. He was a pacifist as well and the combination was too much for the more conservative churchmen of the western district. The climax came, following months of controversy, at the famous meeting of the House of Bishops held in New York in 1918 (war days) when one Bishop after another urged Jones "to be reasonable." But men like Paul Jones, holding basic convictions, are not "reasonable" so he was forced to resign his jurisdiction—an action which haunted the House of Bishops in the years to follow. Bishop Benjamin Brewster of Maine, likewise a Socialist, sat through that meeting with his arm around Paul Jones and at the end

of the hectic day assigned him to a little mission parish in the northern part of Maine. Here Paul Jones labored for two years before becoming a secretary of the Fellowship of Reconciliation, a pacifist organization, where he was given a nationwide field for the presentation of his ideas. Later he accepted the position as chaplain and professor of religion at Antioch College. During late years he was nominated on several occasions to be the Bishop of some missionary district, with various Bishops declaring that only by restoring him to a jurisdiction could the House of Bishops atone for the mistake they had made in 1918. At the convention held in Denver in 1934 he was nominated to be the Bishop of North Dakota with several tie ballots resulting, though Paul Jones was eventually defeated. One of Jones most intimate friends was the late Bishop Robert Paddock who, like Jones, had been forced to resign his jurisdiction because, in the words of a contemporary, "he had more Christianity than the House of Bishops and the Board of Missions could stand." And perhaps no finer tribute can be paid to Paul Jones than to declare that the same can be said of him. One of his last acts was to vote a considerable sum of money, as a trustee of Bishop Paddock's estate, to bring persecuted refugees to this country from Europe.

Forty-Second Summer of Outdoor Vesper Services Closes

The forty-second season of Sunday evening vesper services held on the beach at Eagles Mere, Pennsylvania, was concluded on Sunday, August 31. The addresses at these services are given over a microphone, so that they may be heard by people in boats and canoes as well as by the congregation on the beach. The speaker at the closing session was the Rev. William Porkess, rector of St. Stephen's Church, Wilkesburg, Pennsylvania, who spent the summer at Eagles Mere.

Diocese of California Cashes in On "V" Slogan

"The Church's 'V' Campaign" is to be the slogan of the diocese of California in its Every Member Canvass this fall. The "V" stands for Every-Member Visitation and Victory, and the theme-verse is "This is the Victory that hath overcome the world." The Christian's "V" rule of faith for daily Victory, according to the announcement of the fall plans, is as follows: daily prayer; weekly worship; regular communions; personal service; proportionate giving. "'V' stands for Victory all along the line," says the announcement. "Victory for the individual, victory over fear, failure, temptation, evil, indolence, selfishness, meanness, in-

difference to others and the world's needs.

"Victory for the parish—victory over past deficits, defeats, defects or debts.

"Victory for the Christian cause in the community, diocese, nation, and world."

* * *

Openings for Chaplains in the Army and Navy

The director of the general commission on army and navy chaplains, the Rev. S. Arthur Devan, announced on August 26 that there continues to be a need for reserve chaplains in the army and that there are openings in the navy both for regular chaplaincies and for temporary service as naval reserve chaplains. Many of the reserve chaplains serving with the army will have to return to their civilian parishes during the next six months. According to the director the quotas are still unfilled for most of the denominations. The war department has recently lowered the age-limit requirement for chaplains in the reserve corps from forty-two to forty; this new regulation applies to all applications for a commission dated subsequent to July 1, 1941.

Examinations for candidates for commission in the chaplains' corps of the Regular navy are announced for

December 2-3, 1941. They are open to ordained ministers of all denominations. Applicants must be between the ages of twenty-four and thirty-three (those having passed their thirty-fourth birthday being ineligible). They must be graduates of both college and theological seminary and must meet rigid physical specifications. They must receive the ecclesiastical endorsement and nomination of the denomination to which they belong. Along with these openings for permanent service in the regular navy, the director announced that there are a large number of openings for temporary service as naval reserve chaplains; fifty or more are needed immediately. Requirements for commission as naval reserve chaplain are substantially the same as for the regular navy, except that the upper age limit is forty-three instead of thirty-three. Information for those who are interested can be obtained from the general commission on army and navy chaplains, 538 Woodward Building, Washington, D. C.

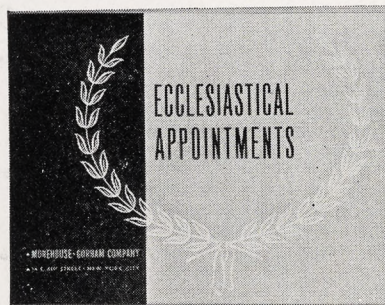
* * *

Missionary Buildings Hit in Japanese Raid on Chungking

Severe damage to church property in the Chinese war capital is reported as a result of recent Japanese air-

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raids. The three-story, grey-brick main building of the American Methodist Union Hospital (Gamble Memorial and Syracuse-in-China), first built in 1915 and rebuilt in 1929 after a fire, was split into two parts. An organ valued at \$10,000 was wrecked. A bomb destroyed the building which housed the staff of the Methodist Institutional Church, but the church itself, rebuilt last year, was not hurt. The total loss to the Methodist Mission in this bombing of the hospital and the church is estimated at \$150,000. The last of the five Roman Catholic churches in Chungking was destroyed when more than twenty bombs fell in the compound of St. Mary's Ca-

thedral. The main reception hall and the living quarters of Bishop L. G. X. Jantzen in the Catholic Chen Yuan Tang next door to the Cathedral were also wrecked by bombs.

Nave of New York City Cathedral Opened

The two and a half year reconstruction of the nave of the Cathedral of St. John the Divine has been completed, and the full length of the cathedral, nearly one tenth of a mile, is open for services. The purpose of the reconstruction was to make the style of the nave harmonize with that of the newer outer cathedral. While work was in progress services were held in the outer

cathedral, which was separated from the nave by a temporary wall.

Missionaries Transferred From Japan to the Philippines

Bishop Norman S. Binsted has appointed four former members of the Church's missionary staff in Japan to posts in the Philippines. The Rev. Harold C. Spackman will become acting rector of the Cathedral of St. Mary and St. John, taking the place of the Rev. John C. W. Kinsley, who resigned last year to become vicar of All Saints' Cathedral, Indianapolis. Miss Nellie McKim will work with the Rev. Canon Vincent Gowen at Besao in the Mountain Province. Miss Gladys

CHURCH SERVICES NEAR COLLEGES

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Christ Church Cambridge

REV. GARDINER M. DAY, RECTOR
REV. FREDERIC B. KELLOGG, CHAPLAIN
REV. HENRY B. ROBBINS, ASSISTANT
Sunday Services, 8:00, 9:00, 10:00 and 11:15 A.M., 8:00 P.M.
Daily Morning Prayer, 8:45.
Holy Communion, Tuesdays 10:10; Wednesdays 8:00; Thursdays 7:30; Saints' Days 7:30 and 10:10.

BOWDOIN COLLEGE

St. Paul's Church Brunswick, Maine

THE REV. GEORGE L. CADIGAN, RECTOR
Sunday Services: 8 A.M., 11 A.M.

WILLIAMS COLLEGE

St. John's Church Williamstown, Mass.

THE REV. ADDISON GRANT NOBLE, D.D., RECTOR
Sunday Services: 8:00 A.M. and 10:30 A.M.
Weekday Services: Holy Communion, 7:15 A.M.

AMHERST COLLEGE AND MASSACHUSETTS STATE COLLEGE

Grace Church Amherst

JESSE M. TROTTER, RECTOR
Services, Sunday, 8 and 11.

TUFTS COLLEGE

Grace Church Medford, Mass.

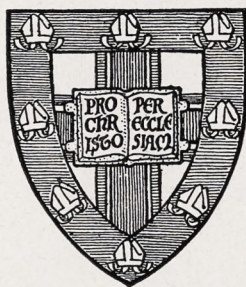
REV. CHARLES FRANCIS HALL, RECTOR
Sunday Services: 8:00 and 11:00 A.M.
Holy Days: 10:00 A.M.
Campus Services at Crane Chapel: Wednesdays 7:30 A.M.

BENNETT JUNIOR COLLEGE

Grace Church Millbrook, N. Y.

THE REV. H. ROSS GREER, RECTOR
Sunday Services: 8 and 11 A.M.

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UNIVERSITY OF NEBRASKA

University Episcopal Church Lincoln, Nebraska

13th & R Sts.
REV. L. W. McMILLIN, PRIEST IN CHARGE
Sunday Services:
8:30 A.M.—Holy Communion.
11:00 A.M.—Choral Eucharist and Sermon.
Classes and other services by announcement.

THE STATE UNIVERSITY OF IOWA

Trinity Church Iowa City, Iowa

THE REV. RICHARD E. McEVoy, RECTOR
8:00 A.M.—The Holy Communion.
10:45 A.M.—Morning Service and Sermon.
7:00 P.M.—The Student Group.

VANDERBILT UNIVERSITY

Christ Church Nashville, Tennessee

REV. THOMAS N. CARRUTHERS
REV. J. F. McCloud
7:30 A.M.—Holy Communion
9:30 A.M.—Church School
11:00 A.M.—Morning Service and Sermon
6:00 P.M.—Student Forum

MICHIGAN STATE COLLEGE

St. Paul's Church Lansing, Michigan

Sunday Services: 8, 9:30 & 11 A.M.
College Center, 445 Abbott Road, East Lansing.
Sundays: 9 A.M.; Wednesdays, 7:30 A.M.
REV. CLARENCE W. BRICKMAN, RECTOR

DARTMOUTH COLLEGE

Hanover, New Hampshire St. Thomas Church

LESLIE W. HODDER, RECTOR
Sunday Services: 8 and 11 A.M.
Holy Days: 7:15 and 10 A.M.

UNIVERSITY OF MARYLAND

St. Andrew's Church College Park

THE REV. NATHANIEL C. ACTON, VICAR
Sunday Services: 8 and 11 A.M.
University Bible Class, 10 A.M.
Canterbury Club, Wednesdays, 7 P.M.

Spencer will assume charge of All Saints' School, during the absence on furlough of Deaconess Kate S. Shaw. Miss Ruth M. Meinhardt will be Superintendent of St. Theodore's Hospital, Sagada, and in the future will be assigned to Tukukan, the Bon-toc outstation at which Deaconess Routledge worked for many years, and which has been without a resident worker since her retirement.

Community Center for Defense Boom Town

The diocese of Indianapolis is planning to build a new community house for religious social service in Charlestown, Indiana, with the assistance of an appropriation from the National Council. Charlestown has grown overnight from a small village to a large center of defense production.

Peace Aims Commission Extends Activities

A step has been taken by the Federal Council of Churches to enable local community groups to participate in the discussions of what the bases of a just and durable peace should be. At its 1940 meeting the Federal Council set up a commission, under the chairmanship of John Foster Dulles, distinguished international lawyer, to study this problem. The Federal Council has now appointed the Rev. Bradford S. Abernethy, minister of the First Baptist Church of Columbia, Missouri, as its secretary. His job will be to assist councils of churches throughout the country in arranging, under the guidance of the commission, discussions of this crucial question.

Conference of Methodist Youth Takes Stand Against War

The national conference of the Methodist Youth Fellowship approved a report of its youth projects committee urging the two million Methodist young people to unite in a movement to keep the United States out of war. The report called for repeal of the selective service act, protection of the civil liberties of men drafted, complete exemption for conscientious objectors, and a campaign against anti-semitism. A peace demonstration next Armistice Day is being planned.

Methodist Missionary Reports Japanese Christians Desire Union

During the past year a desire for church union has developed among the twenty-three denominations of Christians in Japan, according to the

report of the Rev. T. T. Brumbaugh to the missions board of the Methodist Church. A year ago the imperial government proposed a merger of the churches; and, says Brumbaugh, "it may have seemed as if the government were pushing Christians into a union they did not particularly want." In the meantime, however, it is his impression that the proposal has become "the nature and honest desire of Japanese Christians."

Bishop Hudson Made Bishop of Newcastle

Bishop Noel Baring Hudson, secretary of the Society for the Propagation of the Gospel of the Church of England, was named Bishop of Newcastle last week by King George. He is well known to Americans due to his visit to the United States last fall. He addressed the General Convention in Kansas City to urge support for British missions and was to a considerable extent responsible for the fund of \$300,000 raised by the National Council for that purpose.

Pacifist Fellowship Holds Communion Service

The Episcopal Pacifist Fellowship held a communion service on August 27 at St. Jude's Church, Seal Harbor, Maine, with intercessions for all war sufferers and for a just and lasting peace. The special service had been announced the previous Sunday; twenty persons attended, and \$21.50 was collected for the Presiding Bishop's War Relief Fund. Bishop Lawrence of Western Massachusetts conducted the service, assisted by the

Rev. Richard S. Emrich, the priest-in-charge. The Episcopal Pacifist Fellowship members present were Bishop Lawrence, the Rev. George Turnbridge, the Rev. George L. Paine, Mrs. Henry Hill Pierce, and Mrs. Ernest Stillman.

Child of Charles Taft Dies of Paralysis

Rosalyn Taft, ten year old daughter of Mr. and Mrs. Charles Taft of Cincinnati, died at a summer resort in Rhode Island on September 4th of

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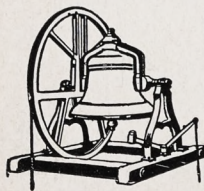
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infantile paralysis. Cynthia, a second child, thirteen, also has the sickness but is said to be recovering. Mr. Taft, eminent Churchman, is at present the assistant director of welfare activities of the Federal Security Administration.

* * *

National Council Announces Youth Sunday

The united movement of the Church's youth has designated Sunday, September 28, as Youth Sunday, in order to enlist the large number of Episcopalian young people, approximately one-fifth of the total membership of the Church, in a united endeavor, and in order to make the whole Church youth-conscious. A special youth offering will be collected to signify the co-operation of youth in the program of the whole Church. One-third will be devoted to the extension of youth work in the Church, one-third to a domestic and one-third to a foreign missionary project. In the home mission field, the money will be used to build a church in the Wind River Dam project in Wyoming, where the government has established a new community for 6,000 migrant families. In the foreign field, the money will be given to the Diocesan Middle Union School, Yunnan, China, an institution made up of five schools formerly in the diocese of Hankow and now merged into one in the safety of an unoccupied section of western China.

* * *

Paul Rusch Determined To Continue Work In Japan

Paul Rusch will not leave his post as instructor in the Episcopalian Rikkyo University in Tokyo and supervisor of a youths' training camp in the Yamanashi prefecture, according to a radiogram received by Courtenay Barber, treasurer of the American committee for the Brotherhood of St. Andrew in Japan and vice-president of the Brotherhood. Rusch has served for fifteen years in Japan as leader of the Brotherhood of St. Andrew there. He is quoted by a Tokyo newspaper as saying that he will not leave Japan no matter what happens. "In time I have hopes of seeing America understand Japan's intentions. Even if my Japanese friends should abandon me I will not return to America, but will commit harakiri and die on Japanese soil. This is what I have learned from the Japanese way."

Prominent Layman Returns To Post As Envoy To Vatican

Myron C. Taylor, parishioner of St. Bartholomew's Church in New York City, left on September 4 aboard the Yankee Clipper to resume his duties at Rome as President Roosevelt's personal representative at the Vatican. He has completely recovered from the serious illness which forced him to interrupt his mission a few months ago. Commenting on his position as "instrument of contact between the Pope as a great spiritual leader and the President of the greatest liberty-loving nations not engaged in war" Mr. Taylor said: "In the final unfolding of the mysteries which the present-day questions contain, there can be no fair or permanent justice in the world unless these two symbols of civilization at its best operate in harmony." Mr. Taylor was accompanied by his wife. He said that he expected to be gone for only a short time.

* * *

Figures on Conscientious Objector Camps

More than 1,200 conscientious objectors are now engaged in work of national importance under civilian direction in 19 civilian public service camps, according to figures released by the National Service Board for Religious Objectors. Additional assignments are being made weekly and several more camps are being prepared in the Illinois-Indiana-Ohio-Pennsylvania area to handle the men placed in Class 4E. Nearly a third of the total registrants certified by local boards as sincere objectors are Mennonites, with Brethren having the second greatest number. The Friends, Methodists and Jehovah's

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By Bishop Johnson

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Witnesses are tied for third. Eighty-six different religious groups are represented among the 1,850 registrants assigned or awaiting assignment to the camps.

* * *

Rector To Devote Full Time To Church Debt Committee

The Rev. John W. Gummere, chairman of the committee on church debt of the province of Washington and vice-chairman of the joint commission on church debt, has announced that he intends to resign as rector of Zion Church, St. Andrew's Parish, Charlestown, West Virginia, in order to give his full time to the work of these bodies. Mr. Gummere is the originator of a plan for church debt limitation which has been accepted by six synodical meetings, passed by seventeen dioceses, and favorably received by the last General Convention.

* * *

Conference Between Episcopalians and Quakers

Recently a conference of Episcopalians and members of the Society of Friends was held in South Byfield, Massachusetts, to "explore in fellowship the spiritual bases of a new Christian order." The conference was organized by Rufus M. Jones, Quaker leader, and the social justice committee of the Society of the Companions of the Holy Cross.

* * *

Chaplains Real Leaders Says Kellogg

Chaplains in the new American Army are no mere postmasters, mess or recreation officers; they are actually spiritual leaders, declares Maj. the Rev. Hamilton H. Kellogg, with the 192nd Field Artillery, 43rd Division, at Camp Blanding, Fla., and formerly rector of St. James' Church, Danbury, Conn. "The Government is giving the chaplains a real job and tools to do it with in this mobilization," he states. "They are largely busy with the spiritual and moral welfare of the men and are not expected to be recreation officers. The spirit of Christian unity impresses me greatly. In our division there are 18 chaplains; 7 Roman Catholics, 5 Episcopalians and the other members of various Protestant Churches. Not only do they use the same altars, but twice a week there is a chaplains' meeting with a marvelous feeling of oneness of Christian purpose."

* * *

A. J. Muste Warns of Cynicism

Opposition to proposals to extend the period of training for selectees was expressed before the Senate Military Affairs Committee by the Rev. A. J. Muste, secretary of the Fellowship of Reconciliation, recently. Mr. Muste condemned the policy of political manipulation whereby fateful national decisions were made or handed down to the people with-

out adequate information or reasons for such action. "It is already resulting," he said, "in the case of multitudes in an attitude of bewilderment, of submissiveness, of sullen acquiescence in the operation of forces that seem beyond control, of 'what's the use anyway,' even of cynicism which is poisonous to representative government and democratic processes."

* * *

Report on Harvard Conference

Appeals to religion to transcend sectarian interest, take the leadership in reconstructing the world and spiritualize education, headlined the Harvard Summer School conference

on religion in relation to current problems, which was held in Cambridge during July. Dr. J. S. Bixler, president of Colby College, called for unity among religious groups, in order that they might best fight the ills of the world and set a living ideal before all men. Dr. Kirtley F. Mather, professor of biology at Harvard, reported a rising tide of spiritual movements throughout the country. He referred to the Harvard conference as "one of the many movements spontaneously rising in all parts of the country in recognition of the fact that these are times to try men's souls as well as men's ability to organize mechanized armies, build more and swifter bomb-

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.

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, D.D., Rector Broadway at 10th St.

Daily: 12:30 except Mondays and Saturdays.

Sundays: 8 and 11 A.M. and 8 P.M.
Thursday 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 a.m.; Morning Service and Sermon 11 a.m.

Thursdays and Holy Days: Holy Communion, 11 a.m.

St. Bartholomew's Church Park Avenue and 51st Street New York City

Rev. G. P. T. Sargent, D.D., Rector
8 A.M.—Holy Communion
11 A.M.—Morning Service and Sermon
Weekday: Holy Communion at 10:30 A.M. on Thursdays and Saints' Days
The Church is open daily for prayer.

St. James Church Madison Avenue at 71st Street New York City

The Rev. H. W. B. Donegan, D.D., Rector
8 A.M.—Holy Communion.
11 A.M.—Morning Service and Sermon.
Thursdays 12 noon—Holy Communion.

St. Paul's Chapel Trinity Parish Broadway and Vesey Street New York Sundays: 9:45 Weekdays: 8, 12 and 3

St. Thomas Church Fifth Avenue and 53rd Street

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

Sunday Services, 8 & 11 A.M. & 4 P.M.

Daily Services,
8:30 A.M. Holy Communion
12:10 P.M. Noonday Service (except Saturdays)

Thursdays, 11 A.M. Holy Communion

Trinity Church Broadway and Wall Street New York

Rev. Frederic S. Fleming, D.D., Rector
Sundays: 8, 9, 11 A.M., 3:30 P.M.
Weekdays: 8, 12 (except Saturdays), 3 P.M. Holy Days additional, 11 A.M.

St. Paul's Cathedral Shelton Square Buffalo, New York

The Very Rev. Austin Pardue, D.D., Dean

Sunday Services: 8 and 11 A.M. and 5:00 P.M.

Daily Services: 8:00 A.M. Holy Communion; 12:05 P.M. Noonday Service.
Wednesday: 11 A.M. Holy Communion.

Christ Church Cathedral

Main and Church Sts., Hartford, Conn.

The Very Rev. Arthur F. McKenny, Dean

Sunday Services, 8:00, 9:30, 10:05, 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.

Gethsemane, Minneapolis 4th Ave. South at 9th St.

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Wednesdays and Holy Days: 10:30 A.M.
Thursdays: 7:30 A.M.

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ing planes or withstand the tortures of modern warfare." In a discussion of the place of religion in the community, delegates expressed concern over what they described as the increasing secularism in education, particularly in colleges and universities established by religious groups. Dr. Seth Rogers Brooks of Washington, chaplain for the Harvard summer school, declared he saw a concerted movement in educational circles to keep the ordained man off university faculties.

* * *

**Mennonites Seek Religious
Liberty Outside the United States**

The Mennonites of Lancaster County, Pennsylvania, the so-called "Pennsylvania Dutch" country, are planning to migrate *en masse* to Paraguay, where they have been promised complete religious freedom and exemption from military service. Like the Quakers, the Mennonites are opposed to any kind of participation in war. The director of selective service, General Hershey, has been trying to effect a compromise with the Mennonites on this issue, but the local civilian draft officials in Pennsylvania have frustrated his efforts by forcing young men of the sect into the army.

**BRIEF REVIEWS OF SEVERAL
NEW RELIGIOUS BOOKS**

(Continued from page 8)

make some of the exquisite things shown in this book. The discussion is complete, even to applied work and banners. For those who would make white choir vestments, clergy surplices and the like, there is a complete discussion, with many large illustrations and outline patterns. There is a very important chapter, of great value to altar guilds, on the vested altar. It is a book that every sewing circle ought to buy, and every altar guild.

The book is privately printed and may be secured from the Cathedral Studios, Chevy Chase, Maryland at \$4.08 a copy.

—F. R. WEBBER.

* * *

Bishop Ralph Spaulding Cushman of the Methodist Church has compiled a pocket prayer book and devotional guide, copies of which have just been received from the press. Vest-pocket size, with 144 pages, bound in imitation leather, it contains morning and evening devotions and prayers, prayers in the Scriptures, special prayers, the holy communion, and other devotional materials.

This prayer book will not only appeal for individual use, but will be of special help to all ministers and leaders of worship groups. It sells for 25 cents a copy. Publication and distribution are handled by The Upper Room, Nashville, Tennessee.

—W. B. SPOFFORD, JR.

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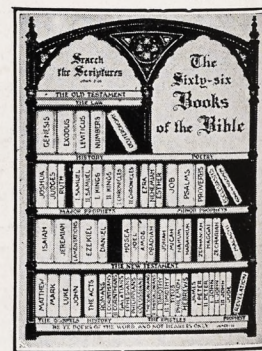
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