

The WITNESS

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NOVEMBER 20, 1941

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THE LAST PICTURE OF
BISHOP LAWRENCE TAKEN
RECENTLY WITH HIS SON

AM I MY BROTHER'S KEEPER?

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.

GRACE CHURCH, NEW YORK
Broadway at 10th St.
Rev. Louis W. Pitt, D.D., Rector
Daily: 12:30 except Mondays and Satur-
days.
Sundays: 8 and 11 A.M. and 8 P.M.
Thursday and Holy Days: Holy Com-
munion, 11:45 A.M.

THE HEAVENLY REST, NEW YORK
Fifth Avenue at 90th Street
Rev. Henry Darlington, D.D.
Sundays: Holy Communion 8 and 11
A.M.; Sunday School 9:30 A.M.; Morning
Service and Sermon 11 A.M.
Thursdays and Holy Days: Holy Com-
munion, 11 A.M.

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Park Avenue and 51st Street
Rev. G. P. T. Sargent, D.D., Rector
8 A.M.—Holy Communion.
9:30 and 11 A.M.—Church School.
11 A.M.—Morning Service and Sermon.
4 P.M.—Evensong. Special Music.
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A.M. on Thursdays and Saints' Days.
The Church is open daily for prayer.

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New York City
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8 A.M.—Holy Communion.
9:30 A.M.—Church School.
11 A.M.—Morning Service and Sermon.
8 P.M.—Choral Evensong.
H. C. Wed. 8 A.M.; Thur. 12 noon.

ST. PAUL'S CHAPEL
TRINITY PARISH
Broadway and Vesey Street
New York
Sundays: 9:45
Weekdays: 8, 12 and 3

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4 P.M.
Daily Services 8:30 A.M. Holy Com-
munion; 12:10 P.M. Noonday Service (ex-
cept Saturday).
Thursdays: 11 A.M. Holy Communion.

TRINITY CHURCH
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New York
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Weekdays: 8, 12 (except Saturdays), 3
P.M. Holy Days additional, 11 A.M.

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12:05 P.M. Noonday Service.
Wednesday: 11 A.M. Holy Communion.

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SERVICES In Leading Churches

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Main and Church Sts., Hartford, Conn.
The Very Rev. Arthur F. McKenny, Dean
Sunday Services: 8, 9:30, 10:05, 11 A.M.;
4:30 P.M.

Weekdays: 8:00 a.m. Holy Communion
(7:00 on Wednesdays). 11:00 A.M. Holy
Communion on Wednesdays and Holy Days.
12:35 P.M. Noonday Service.

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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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Sunday Services: 8, 9:30, 11 A.M.

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The Very Rev. Arthur C. Lichtenberger,
Dean
Sunday Services: 8 and 11 A.M.; 4:30
P.M.
Weekdays: Services as announced.
The Church is open daily for prayer.

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Holy Communion; Wednesday, 10:30 A.M.
Morning Prayer; Thursday, 12 Noon, Holy
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4 P.M.
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at 11 A.M.

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7:30 A.M.—Holy Communion.
9:30 and 11 A.M.—Church School.
11 A.M.—Morning Service and Sermon.
6 P.M.—Young Peoples' Meetings.
Thursdays and Saints' Days—Holy Com-
munion 10 A.M.

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105 Main Street, Orange, New Jersey
Lane W. Barton, Rector
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9:30 and 11 A.M.—Church School.
11 A.M.—Morning Prayer and Sermon
(Holy Communion first Sunday each month).
7 P.M.—Married Couples Group (bi-
monthly).
7 P.M.—Young People's Fellowship.
THURSDAYS
9:30 A.M.—Holy Communion.

EDITORIAL

William Lawrence

ANYONE who knew Bishop Lawrence finds it difficult to speak or write of him without using superlatives. That kind of attempted tribute he would be the first to deplore. It is natural that immediate comments upon his career should speak of his outstanding obvious achievements. He was certainly a conspicuous leader in church finance. He was an able administrator. He was an outspoken courageous leader of liberal thought. But he was far more than all this. Only time with its opportunity to comprehend, weigh, and appraise can produce that full and just tribute which he deserves and which he will yet receive. One aspect of his transparently fine spirit was his quiet and profound wisdom. President Lowell once said that any man who has to make many decisions large and small, and who is right three times out of five, is an able and valuable leader. But, he added, Bishop Lawrence is one of the few men he had known who was right four times out of five. During his long and honorable career Bishop Lawrence was consulted by thousands of people to advise them upon every kind of problem which makes up human experience. He would cherish no tribute more than that which many could say, "He helped me and I thank God for him." Any minister who ever had the privilege of presenting to him a confirmation class will always remember how he felt when he read those words—"Reverend Father in God." To us he was just that, and not only when he came to confirm. We knew he carried many and great responsibilities. We knew he had many important decisions to make day after day. We knew he was in constant demand everywhere to speak, to write, to preside, to sponsor, to lead. But we never saw him ruffled or hurried or unsure. One word he often used in his sermons will have to be used in that judgment of his life which will be written by more than one admiring and indebted friend. That is the word serene. But more important than any of these obvious appraisals is the source of his steady and clear serenity. Background, security, ability, all these and more played their part in what he was to the generations far and wide whom he served. Above them all, he was a man of God. His faith was as simple as a child's, just as it always is in a truly great man. It was primarily for this William Lawrence, our Father in God, will ultimately be remembered.

Mayor LaGuardia's Sermon

THE Office of Civilian Defense, through its director, Mayor LaGuardia, did well in reminding us that "the defense of America calls for more than guns" and in "suggesting that in every church and synagogue the morning sermon on November 16 center in the theme of religious freedom." It is a heartening thing to have representatives of our state, in striking contrast to what is happening in some parts of the world, remind the people that we must be alert to the responsibility which rests upon us as people who have religious freedom. Instead of being regimented, we are called upon to rededicate ourselves to the fundamental Christian principle of freedom of individual religious choice. We will do well to heed the reminder.

Are Synods Worthwhile?

THE SYNODS of the Provinces have again met, and again letters are written to the Church papers asking that somehow, some way at some time, a real effort be made to have these meetings of some actual worth. An important official of a large diocese writes, "It is a pleasant sort of interlude to meet with the brethren for a couple of days, listen to reports and pass resolutions which will solemnly be reported upon at the next synod meeting. But what, actually, is it all about? If we only did something once in a while except just use up time! I wonder how many of the deputies, clerical and lay, feel this same way. It would be interesting to find out. Let us discuss the subject, 'What is the synod for, and what does it do?'" He may be entirely too severe in his criticism, though we agree that synods do not have the place in the life of the Church that they might have. In any case it is worth discussing so we will welcome brief letters from readers on the subject.

International Labor Organization

THE International Labor Organization recently concluded a ten-day session at Columbia University. Government, employers', and workers' delegates from 35 nations—nine of which are now under Hitler's heel—met to consider, and adopted proposals to expedite industrial collaboration in making the democratic war effort successful. Even

more important than these proposals was the consideration of post-war reconstruction which was directed and given impetus by an able and comprehensive report by Acting Director Phelan. Concrete results manifested itself in a pack for post-war collaboration signed by representatives of Czechoslovakia, Poland, Yugoslavia, and Greece. From an obscure birth in the Treaty of Versailles, the ILO has risen to world attention by patiently thorough and continuous negotiations among its nation-members for the betterment of the social

and economic lot of workers throughout the world. This country did not join until 1934 because of hyperconservative and isolationist sentiment during the Period of Peaceful Plenty. Today, with the League of Nations gone, the ILO stands forth as offering the soundest basis for future world organization—specialized international congresses concerned with socio-economic rather than mere political cooperation. Christian liberals, therefore, would do well to keep themselves informed on the ILO and its potentialities, now and for the future.

On Going to Church

by Arthur C. Lichtenberger

*Dean of Trinity Cathedral,
Newark, New Jersey*

SERVICES of public worship in the Episcopal Church can be improved. There is no doubt about that! There is a great need as the Forward Movement commission has said, "to improve the



form and quality of every thing that is associated with public worship: liturgy, architecture, singing, reading, preaching, prayer." We cannot assume that because we have the Prayer Book true worship will inevitably be the result of using it. Our tradition of worship excellent as it is, cannot simply be in-

herited; we must live and grow in that tradition, for a tradition like a talent if it is not worked upon, will be taken away.

But that necessity of improving our worship is not a task for the clergy alone. There is much they can do, but the very nature of our services puts a great responsibility upon the congregation. Our Prayer Book is The People's Book; its acts of worship are corporate in which all take a real part. Yet it is that very thing that many find difficult. The services are familiar, the prayers and responses are well known, but to make participation in worship real and vital—that is another matter.

For example. A man goes to church. He wants to be attentive, he wants to listen to the prayers, the lessons, the sermon. He wants to follow the service. Suddenly he realizes with a start that his mind has been far away thinking about yesterday's market or today's dinner, about Saturday's game or Monday's appointments. He makes a fresh

start, but the distractions continue to come, unbidden. Whoever wrote the prayer asking God to deliver us when we draw near to Him "from coldness of heart and wanderings of mind" knew what people think about in church.

How can one keep one's mind on worship and so have a real part in the service? There are many practical suggestions that are quite familiar: come early and put your mind in readiness; sing the hymns; pray the prayers; join in the responses. But before any of these can be of much effect there is one thing required: the fundamental attitude of a worshipper, the attitude of one who enters Church not to listen to a service but to respond in heart and mind to God.

There is a very good reason why we do not call the nave of the Church an auditorium or the people who gather there an audience. An audience comes into an auditorium to listen, but when we assemble in Church to worship God we are required to do much more than open our ears and be attentive. Attention is necessary and even in a mood of relaxation and quiet confidence, spiritual alertness is not out of place. But we do not go to church to be part of an audience.

There is an audience in church, as Soren Kierkegaard has said, God is the audience. Before Him clergy and choir and congregation offer their prayers and praises, and for the sincerity and quality of that offering all are responsible.

WE GO to church to speak as well as to hear, to offer as well as to receive, to share in the service with those who lead it. Worship is our response to God. "And here we offer and present unto Thee, O Lord, our selves, our souls and bodies." We offer ourselves as we are, acknowledging our weakness and our sin that we may receive God's cleansing and renewing power. We offer to God our strength and goodness that He may transform and use us.

To go to Church with the fixed idea that it offers an opportunity for new insight and growth will make you receptive. You will have that essential attitude of expectancy. You will be ready for a new idea, a new attitude in place of an old prejudice, a deeper conviction. You will see the opportunity and need for real action, the necessity of putting your beliefs to work. That will not all happen at one service, and there will be times when you can discern no such effect in your life. But you are not the best judge of that! Much of the value of a service of worship can be ruined by poking around in one's interior to see what the result has been. The right attitude is one of con-

fidence and expectancy, a readiness to receive whatever God has for you; then you are open to whatever may find you.

It is very difficult to concentrate for an hour or more on the actual words of the service. Do not be disturbed if you cannot do it. The words of the service are intended to stir your imagination and arouse your energies. In Morning Prayer, for example, certain fixed parts of the service furnish a background for your own thoughts as you worship in the fellowship of the congregation. And other parts of the service, if you are waiting, ready, will frequently illumine your mind; a verse of the Psalms, a phrase of the liturgy, a line of a hymn will come alive for you and it will be real.

Worship is unreal when there is no connection between what we do in church and what we do in our lives. But if we go to church with the conviction that there we open ourselves to God that He may make us useful persons for His purpose, our worship cannot be confined to words we hear with our ears or speak with our lips: it will make its mark, inevitably, upon our lives.

Am I My Brother's Keeper?

by John H. Johnson

*Rector of St. Martin's,
New York City*

"IT IS a privilege to work among a colored congregation," is a statement that I have heard from more than one white priest. They were speaking sincerely too. There is no race possessed of



more humor and drollness, of more originality of thought and expression, of greater depth of soul and sympathy, or of a simpler faith in God, than the members of the Negro race. And, as it wisely has been said, "variety is the spice of life."

It is unfortunate that the Episcopal Church has not been able to attract more colored people. The Episcopalians among my people are still only an infinitesimal part of the whole group. Once their membership is entered in our Church, they rarely leave, and are eager and faithful communicants. The liturgy of the Episcopal Church, with its order and dignity, appeals to the imagination of the Negro, touching that innate feeling that he has for ceremonial and drama. I am not suggesting that

he is more attracted to a high church ritual, for in my opinion he is not. The prayer book services are all that he needs. I know many colored people, occupying places that by some might be called menial, and having had very little education, who are nevertheless very highly cultured persons. Their culture has been taken from their religion. The words and thoughts that they have heard and spoken in church, during the long years, have seeped into their system, and they speak in the language and cadences of the Book of Common Prayer. All that is required to bring colored people into the Episcopal Church in larger numbers is good planning and good leadership.

The fact of the matter is, there are many white people who feel strange in the presence of colored people. They would like to know them better, but they just do not know where to start. The barriers are not so very great, and with a little effort can be

broken down. Some of it is timidity, some is ignorance and some is prejudice. And even where there is prejudice, it is usually second hand. I do not think there are many white people who actually dislike colored people and I know that colored people are more than fond of white people. A white priest recently remarked to me, "I feel sorry for any little white boy who has grown up without having had a colored pal."

The Negro race is not a minority group by choice. This people has been forced to unite in the interest of its own security. But this has been hard work, for most colored people simply want to be good Americans. Instinctively colored people have been trying to integrate themselves into the life of this country, and this is in the face of devastating discouragement. That is why, for example, Negroes in New York are so completely devoted to Mayor LaGuardia. He has been fair, friendly, and encouraging. He has been the uncompromising foe of racial bigotry.

I would like to see the separation between white and colored people bridged over. Our Church and our common life are the poorer because of this aloofness. It is so senseless for people to be strangers, when they might be friends. White churchmen can do much to guide and assist their colored brethren, but it is not at all one-sided. Colored people can enrich the lives of those who are their friends too.

LIVING in a crowded city like New York, where for the most part they are marginal workers, colored people have very little chance to get out into the country. Yet they are the most ardent of

nature lovers. They get a great deal out of being close to the good earth. All the beaches and parks adjacent to our large colored population, are crowded with throngs of them in summer. By bus, by boat, by subway, or overcrowded automobile, the entire family goes along, lugging the well packed boxes of food, invariably containing the best fried chicken in the world, and rice like no other people can cook it. And there is the thermos bottle, with enough to quench everyone's thirst. Sunday is the popular day, for everyone is off.

This year on Sunday, August 17th, the Murrain family started out for their one day's vacation, at Bear Mountain state park. There was Martha, the grandmother and main support of the family; Edith her daughter, and Edith's two children, Mildred 8 years of age, and Henry 5 years of age. They reached the pier at 7 a.m. Everybody was carrying something and they were all very happy.

Martha, a charter member of S. Martin's Church, took part in all our activities. Hale, hearty, a bustling little woman of 54 years, a complete extrovert, she was one of the youngest grandmothers it has been my good fortune to know. At a glance you could tell that she was the kind of a woman who can look after herself—the kind of whom, so often, large men are afraid.

By 8 o'clock, when the excursion steamer arrived, there already were 2000 people on the dock. The throng of people, mostly women and children, began to pass through the narrow aperture of a gangplank, onto the boat. One of the committee members discovered counterfeit tickets being handed in. The gates were closed, while investigation started. Excitement and confusion followed. The crowd in the back, growing impatient, fearing that they would be left behind, began to press forward. In a few minutes a stampede had developed and those in the front were helpless. Two women, one of them Martha Murrain, were crushed to death and scores were injured before the bedlam was stopped.

This is how Martha died. She gathered her granddaughter Mildred into her arms. As both were crushed to the ground, she curled her own body over that of the child's. She was actually walked upon, trampled over, badly bruised and finally suffocated—but the little girl continued to breathe and when the body of her grandmother was lifted away, the child was found to have suffered no injury.

This was the saddest death in Harlem during the year. On the day of Martha's funeral thousands lined the streets of the community in mute sympathy. Such heroism among the underprivileged, obscure, unknown people of the land, should renew our faith in mankind. There are millions of

THE SANCTUARY

Conducted by John W. Suter Jr.

A MODERN STIR-UP PRAYER

GRANT us, our God,
Wills of steel,
That, without hesitation or regret,
We may forge our way straight forward
Through good report or ill,
Through failure or success,
Through joyfulness or sorrow,
Through loneliness or friendship,
Eager for this alone—
That our wills may follow thy will,
Our hands do thy work,
Our hearts love thee aright,
Our whole selves be poured forth in
service for thee.

—J. S. HOYLAND
in *The Divine Companionship*.

people like Martha, of whom the world is unaware, but their names are known to God. "Greater love hath no man than this. . . ."

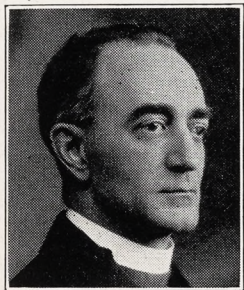
"Am I my brother's keeper?" The answer well might be, "No! He's mine."

Let's Know

By
BISHOP WILSON

ON GUARD

FROM little acorns mighty oaks do grow. Out of small incidents situations of major importance will sometimes arise. Wise people will be on guard keeping a weather eye on the incidents while they are still small enough to be handled without strain.



All of which is in reference to the minor storm raised by Colonel Duncan, commandant of Lowry Field, near Denver. The Associated Press report quotes him as having said "If I am convinced that any pastor continues to preach against true

Americanism by opposing the definite policy of the President, I will place his church out of bounds." This simply means that the Colonel would forbid the men in his command from attending public worship in a church where the preaching did not conform to his ideas of Americanism.

It is, of course, a tempest in a tea pot and by the time this editorial gets into print most of our readers will have forgotten about it. In calling it to remembrance we are not particularly interested in a single example of unwarranted assumption of authority on the part of a truculent army officer but we are interested in the attitude displayed and in the possibility of repetition. A succession of such incidents would confront us with the whole weighty question of freedom of worship. In other words, there is a principle involved.

The first amendment to the Constitution of the United States (the initial article in the Bill of Rights) reads as follows: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech or of the press; or the right of the people peaceably to assemble and to petition the Government for a redress of grievances."

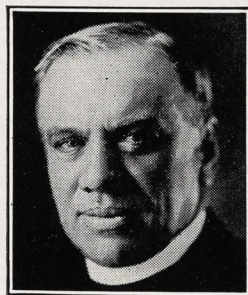
We are not living under martial law and the Constitution still holds good. In fact every army officer has sworn to uphold the Constitution. More-

over the defense program of our country is directly aimed against the policies of certain foreign countries where religious freedom has been quenched. Any soldier has a right to attend public worship in any church wherever he wants to go. If the preacher in some church is guilty of seditious utterances, it is the business of the proper authorities to investigate the preacher but it is not the business of any army officer to declare a church "out of bounds" and deny the men in his command their constitutional privilege of freedom of worship. At the time of this writing no such order has been issued. After the first newspaper story appeared Col. Duncan explained that he had not yet taken action of this kind but that he would if he thought some preacher was disseminating wrong ideas. Let us hope that it never will happen. But the best way to keep it from happening is to let it be clearly understood that the Church people of this country do not propose to have their religion censored by military authority. In other lands concentration camps are quite well loaded with people who have stood their ground on this very issue. We are vigorously opposed to those concentration camps. We must be on guard against drifting into a similar situation.

Areas

By
BISHOP JOHNSON

THERE are three separate spheres in which God operates. They are the areas of nature, of history, and of religion. In nature the process of creation is called Evolution; in history it is known as Providence; in religion we call it Revelation. In each sphere there are crude beginnings, followed by great upheavals, and terminating in definite objectives.



In the natural world, the origin of life is very crude. There was a time when reptiles seemed to represent the climax of creative energy, but through many conflicts man emerges from the process. In the realm of history, we have the same crudeness of origin in the primitive races. There have been many wars and revolutions out of which that which is called civilization has emerged. We seem now to be engaged in one of those devastating conflicts out of which new social orders arise. In the sphere of religion, there are similar crude beginnings, accompanied by persecutions and martyrdoms which we believe will result in a new heaven

and a new earth. It is through much tribulation that we enter into the Kingdom of Heaven.

There are several questions which arise as we study the process. Why should evil be permitted? We cannot tell why. We can only trust that out of these temporary conflicts a new and better order will arise. "It must needs be that offences come," said the Master in answer to our query, "but woe to that man by whom the offence cometh." All we can say is that each of us is responsible for our personal attitude toward evil.

Philosophy has tried in vain to satisfy our curiosity about sin. All of these spheres of creative energy have much in common, but each has its own technique. In nature we have the inexorable laws of cause and effect. God sendeth His rain upon the just and upon the unjust, and both the saint and the sinner are alike the victims of suffering. As factors in nature we are subject to its laws regardless of our personal character. In the history of the social order we are the objects of man's tyranny, subject to the overruling of God's Providence. The individual is the victim of temporary misery, but the outcome is to be found in a new social order. The processes of readjustment are determined by divine Providence. In the realm of religion, God enters into a personal relation to the individual. In nature He is the Creator of heaven and earth. In history men strive to accomplish

His purposes. In religion He is the Father of those who seek Him.

AS WE look at the war and the destruction of life and property, we are apt to feel that this is the end of the civilization that we have heretofore enjoyed, whereas experience should teach us that the evils of war are temporary whereas the outcome of the war will in time be subject to God's overruling Providence by means of which a new and better order will emerge.

It was so in the fifth century when the fall of Roman civilization seemed to be the end, whereas it made possible the rise of a better world. But the question that most concerns us is this: If we are called upon to suffer, how will we take it? There are two ways in which we can meet adversity. They are fear and fortitude. Now fear hath torment, but perfect love casts out fear. If we allow fear to get the best of us then we not only ruin our own character, but we also injure those with whom we come in contact. On the other hand if we cultivate courage we emerge stronger from the conflict, and we also add to the encouragement of others.

The same conditions face those in Europe today as confronted the early Christians. They too lived in a state that was hostile to the Church. They too were subject to official torture, and also to the violence of the mob. Yet in spite of these cruelties, the blood of martyrs became the seed of the Church. It is not what happens to us that should concern us most, but rather the way in which we endure it. If we meet adversity with resentment, the result will be to make us bitter and destroy our influence for good upon others.

If we believe that God is good, as the major premise of our lives, then "though He slay me yet will I trust in Him, and though I walk through the valley of the shadow of death, I will fear no evil." In other words suffering is temporary but righteousness is permanent. The call to Christians is not so much to reform the world by some panacea as it is to conduct ourselves courageously in the face of adversity and, individually and collectively, to be witnesses to Christ. We cannot make a better world unless we have better people to leaven it. The Church cannot impose a new system in the sphere of the political unless and until it has converted those who are to form the new order. The tenets of fascism and communism are very reasonable in theory but in practice they have produced the greatest hypocrites and liars that the world has ever known. Their theories become smoke screens for tyrannical dictatorships which are as imperialistic as those of the czars or capitalistic barons. Unless men are lovers of God they are bound to become haters of mankind. Religion

WHAT'S THE IDEA?

USE YOUR TALENTS

★ The parable tells of the man with many talents who gave one to each of his servants and sent them out to increase the money by profitable trading. Last spring when All Souls Universalist Church in Brooklyn, N. Y., badly needed paint, the Rev. Cornelius Greenway told the parable to his congregation, handed each person a dollar bill, and asked that profits be returned in the fall. One sold beeswax. Another homemade candy. There were profits from card parties, tea parties, and sewing circles. Women sold rhubarb jelly, pepper-hash, paper ashtrays. One man and his son even placed a bet on the Brooklyn Dodgers to win the National League pennant. When the congregation assembled in the fall to count the money, the \$200 had become \$600. And the Lord was praised. We don't advocate painting your church by betting on the Dodgers, especially when they play the Yankees, but we commend the ingenuity of Pastor Greenway and his people. Further we pass on the idea, even though it is not original with the Brooklyn church, as an effective money-raising plan. But if anybody runs off with your dollar, we disclaim all responsibility.

has its own technique which requires certain qualities without which it is impotent. These are the love of God and man for which there can be no substitute.

Worship

By

FREDERICK C. GRANT

THE heart of religion is devotion to One who is infinitely greater than man, even man's Creator, who nevertheless has made Himself known to men and has opened up a way of access to Himself in Christ.



This sounds like a formidable theological definition; but it is difficult only because, like any formula, it is compact. It can easily be expanded and simplified. God is the Inaccessible One who has made Himself accessible. God is the infinitely Exalted One who has humbled Him-

self to the tiny stature of men. God is the infinitely Wise One who has nevertheless taken pains to explain something of His ways to us His children. God is the perfectly Loving One, whose love is manifest in the One who laid down His life for us—and in every high, heroic, selfless, Christ-like deed of self-sacrifice for others.

The heart of the Christian religion is devotion to this God, and the culmination and fullest expression of this devotion is seen in worship. This is something quite different from the self-centered, self-edifying, introvertive kind of devotion which undertakes to raise itself by its own bootstraps or by some secret device, automatic or other, to make progress in piety or morals.

In truth, the Christian idea is that a man is really "saved" when something or someone greater than himself takes hold of him. It is only by pursuing ends beyond our immediate grasp and devoting ourselves to a goal far greater than we can now achieve that we really do advance, morally and spiritually.

This may be a somewhat abstruse way of saying a very simple thing: Worship that exists for the purpose of self-edification may or may not achieve that purpose, but worship which means losing oneself in the purposes of God, yielding oneself completely to His will, subjecting one's own desires and judgments to His perfect wisdom,—that is true worship, though the moral and spiritual results are incidental and indirect. The saying of our Lord holds good: "He that loseth his life . . . shall find it."

YOUR PRAYER BOOK

By

JOHN W. SUTER, JR.

A SERVICE of public worship is not a piece of literature but an event. It is a corporate response to God made by people who believe Him to be supreme and central. The relation of the printed page to this act is parallel to the relation between a score and a symphony. The score, printed and bound, is not the symphony; it is a series of directions the carrying out of which by disciplined instrument-players results in the symphony's taking place. The symphony itself is an event; a flow of arranged sound-vibrations impinging upon the ear. Nobody has ever seen a symphony; one can hear and feel and understand it. No one has ever seen a service of public worship, either. One may see the printed words, or observe the participants as they render a service; but the act of worship itself emanates from the hearts and minds of the members of the congregation, and is an event in the religious life of the assembly.

If a person would understand the Book of Common Prayer he must first get this point well established in his thinking. The Book is a library of articulated outlines which, if followed in the spirit intended by their composers, may set a congregation of worshippers in motion in corporate acts addressed to God.

A service is a planned public corporate act of worship performed by a congregation of people under the human leadership of an appointed minister, reflecting certain religious beliefs and patterned on certain liturgical principles. It is offered to God, done in His Name, in response to His being and beauty and will. Gathering up the thoughts, the affections, the hopes and fears, of the people, it cleanses these in the stream of Christian truth and directs them Godward. Thus it refreshes the congregation for the coming week's march toward eternity. It provides a time, place, and instrumentality through which the blessed company of faithful people can say.

"This is our God, in whom we trust, and who bringeth us salvation."

To "know your Prayer Book", therefore, you have to enter repeatedly into at least some of the experiences of public worship designed for you by the makers of that book.

In these somewhat detached musings on the Prayer Book, the point of view will be largely that of a participant, and the thought will be held in mind that worship is an activity, a movement of the spirit and mind, an offering. We shall not so much study a book as ponder some of the situations which that book envisions and evokes.

China Celebrates Double Tenth

*County Celebrates Recent Victories
Over the Japanese Aggressors*

By John Foster

★ *Kunming, China: Special to THE WITNESS by clipper:* — China's "Fourth of July" occurs on the tenth of October, the anniversary of Sun Yat-Sen's successful revolt against the Manchu Dynasty in 1911. I had the good fortune to be visiting in Lunan, a small county seat 50 miles from Kunming, on the holiday, which is called the Double Tenth, since it falls on the tenth day of the tenth month. Just as we were finishing supper in the cooperative bank, we were attracted to the street by a lantern procession celebrating the recent Chinese victories of Changsha, Ichang, and Chengchow. There were thousands of people in the procession, each group with its own distinctive style of lantern, some in the old-fashioned shapes of horses and fish, but many more intricately designed in the forms of airplanes and tanks, showing where the hearts of the young people of China are today. There seemed to be more people in the parade than I had imagined could be held in the whole city of Lunan. Each group sang mostly the grand patriotic songs that I had not heard since the early days of the war in Hankow, though once I thought I detected the strains of Auld Lang Syne, even in this out-of-the-way spot. At the rear of the procession came some of the soldiers quartered in the town, with a band of their own and some of the best equipment we had ever seen in a Chinese army. This is not to be wondered at, as the Japanese are not far away from Lunan on the border of French Indo-China.

Yunnan is no longer a province secure in the rear of the fighting; it is now on the front line, although it has never yet actually been invaded. Lung Yun, the governor of Yunnan, is said to have sent many of his crack troops south and to have pledged himself to resist any attempted invasion, so as to forestall any move on the part of the Central Government to send armies of its own into his domain. Unfortunately, Lung Yun's troops engage in smuggling contraband goods from Indo-China into Kunming, and have several times been attacked by the

Japanese while engaging in this illegal action.

Outwardly, our talk this past month has been of many topics: the fall of the Japanese cabinet and what the new cabinet may do; the Japanese-American conversations and their implications for the Chinese Republic; the Nazi threat to Moscow and the reactions of the democratic countries, (the Moscow News, two months old when it reaches us, is sold in local bookshops and eagerly read by all sorts of people, chiefly students.) Mao Tse-tung, prominent spokesman for the Eighth Route Army and chairman of the Chinese Communist Party, visited Chungking recently, and we wonder what this bodes for Chinese unity. There is speculation about the recent visit to Kunming of Owen Lattimore, Roosevelt's political adviser to Chiang Kai-shek, and about the departure to Chungking of John Earl Baker, American advisor on the Burma Road commission, and how this will affect lend-lease aid to China.

But a metropolis like Kunming is hardly typical of a country like China, which is largely made up of peasants. In the big cities there is speculation and profiteering galore, until one sometimes is tempted to despair, but if one has a chance to penetrate into the villages and the country towns, one finds that the spirit of the Chinese people has not much deteriorated in the four years and more of the war. The super-sophisticated folk of the cities might find this patriotism of the common people a little vulgar, but it is genuine, at any rate, and will surely be the determining factor in the struggle against aggression in the Far East.

The entertainment of the common people also reflects the way the wind is blowing among the masses. I was interested one evening here in Kunming, when I dropped in at a little tea house where a native Chinese orchestra was blaring forth, to listen to the songs that the group of musicians sang as they sat informally in the corner next our table. It was a story of the Ming Dynasty

when Japanese pirates attacked the Fukien coast and bribed some Chinese officials to be a sort of Fifth Column for them. But a patriotic Chinese girl wandered through the mountains until she found their lair and killed the ringleader among the traitors. It is songs and stories like these that are popular with the common people, who do not frequent the big American movie houses in the provincial capital. It is in them that China's hope lies.

A walk around the town of Lunan revealed many interesting things: the latest news of the Russo-German war on a wall newspaper in the market square; a beautiful marble monument in the shape of a slender obelisk, erected to the memory of an official of the Ching Dynasty killed in the Taiping Rebellion (a warning, it seemed to me, to all officials who, in the present national emergency, might overlook the needs of the people), and a coffee shop, even in this remote spot, where modern young students could come for foreign sweets and romantic tete-a-tetes with their girl friends. I found upon inquiry that there are now more students in the city from the surrounding villages than there are adults, so widespread is education now in this province that has customarily been considered somewhat backward.

Bishop Manning Quoted

★ BISHOP MANNING OF NEW YORK I have heard widely quoted because of his demand for increased American aid to the Soviet peoples. Also a good deal of attention has been given to the petition signed by over 1000 Church people of America likewise demanding aid to Russia. Very interesting too is a map of huge proportions which now spreads over the south gate of Kunming, depicting the Eur-Asian continent and showing the German march into the Soviet Union and the Japanese inroads in China as being two aspects of fascist aggression which the democratic powers of the world are now pledged to end once and for all.

—JOHN FOSTER.

Bishop Hall on Church Order

*Makes First Public Statement
On His International Plan*

By W. B. Spofford

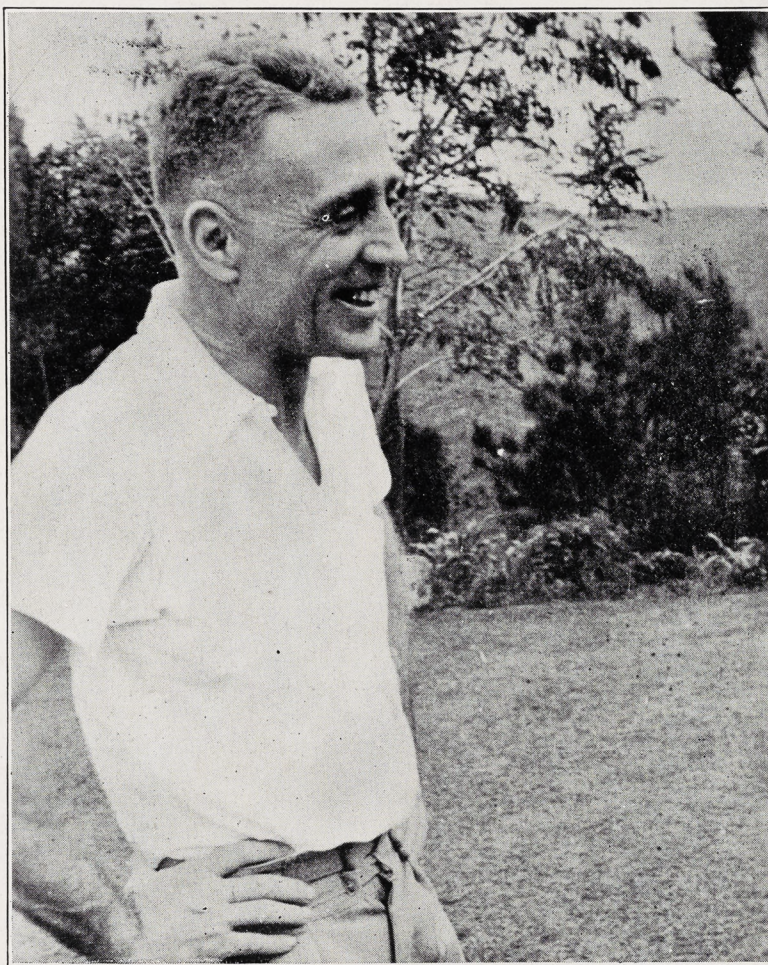
★ Bishop Hall of Hong Kong, China, delivered an important address on November 15 at Seabury-Western Seminary, Evanston. Bishop Hall is a visitor in America, lecturing in various centers, largely on behalf of the China Industrial Cooperatives. In this address however he dealt with "Episcopal Church Order," a subject which has had considerable off-the-record discussion among Churchmen during recent weeks. The Evanston address was the first public statement on the subject by Bishop Hall, the sponsor of the idea. Critical both of Broad Churchmen and Anglo-Catholics, among whom, he says, "there is a tendency to look outside our own Church at what others are doing," his proposal is "that we should, for a time at any rate, look again at our own Church Order, both in its international and its national aspects." In the international order represented by the Vatican, he declared, the essential principle of unity lies in the meeting of young leaders together in Rome. The International Episcopal Church can achieve a similar basis of unity by a Central Staff College which would "gather together from every corner of the world, for the study of the Church in its relation to faith and order, and to life and work, every year or every two years, from fifty to a hundred mature priests."

As for the Ecumenical Movement, Bishop Hall declared that "under present conditions of time and space, I am convinced that denominational differences are a necessary instrument of truth. I do not therefore envisage the finding of a solution of the problem of our divisions in the near future. My own vision conceives the future along the lines of intimate cooperation rather than by reunion."

The new Episcopal Church Order must give full attention to matters of social justice, Bishop Hall declared. "We have been, on the whole, a Church of the privileged classes and that has led us continually into sin, blindness of heart and direct support of social injustice. But in spite of all this, there is evidence of a contrary spirit working within us. I believe this succession in Episcopal Order of

great spiritually minded pastors is in great part due to the conditioning of mind and heart which comes from our traditional methods and ways in the Episcopal Church. I believe that the New Church Order to which God is calling the Episcopal Church throughout the world may well prove

in humble service to the poor in every country in a burning determination to achieve social justice throughout the world in an undying fight against racialism, nationalism and imperialism in every form, and with a deep, unshakable conviction that in the Cross of Jesus Christ and



Hong Kong's Bishop Hall Delivers An Important Address on a New International Episcopal Church Order

an active and effective instrument for social action both in reform and redemption."

Concluding his address Bishop Hall said, "The vision then that I see as I come back from China across America to Europe, is of a New Church Order in the World-wide Episcopal Church, combining loyalty to the traditions we have inherited with active imagination in their use in our day and generation.

"Under God we will go forward

His resurrection from the dead the power of evil has been broken.

"He has founded in us His ministry of reconciliation. We must be ready to fulfil in our bodies what is lacking in the suffering of our Master.

"We must learn humbly and eagerly from others, but under God we will not allow the fascination of their greatness to make us neglect the proper development and use of our own Church Order."

News of the Episcopal Church in Brief Paragraphs

Edited by IRIS LLOYD

Two Great Bishops

★ Rarely has the Church lost by death two great leaders in one week. Bishop Lawrence, whose death was reported last week, is dealt with editorially in this issue. Associated with him in many Church undertakings was another great Bishop who died at his home in Montclair, New Jersey on November 9th after a long illness, Wilson R. Stearly, the Bishop of Newark from 1927 to 1935, and the Suffragan Bishop for a dozen years before he became diocesan. Space prevents an editorial about Bishop Stearly this week, though one is in hand written by a life long friend. It will be in THE WITNESS for November twenty-seventh.

World Alliance Meets

★ Bishop G. Ashton Oldham of Albany was re-elected president of the World Alliance for International Friendship through the Churches at its annual meeting in Rochester on November 9-11. He begins his seventh year as head of the Alliance.

Superlatives

★ SCORES of telegrams and letters have been received about the new WITNESS. Typical is the wire from the Rev. Charles Wilson of Missouri: "The new WITNESS is by all odds the best Episcopal paper I have seen. Have ordered sufficient copies for distribution among our entire congregation and will follow the Bundle Plan hereafter. Keep up the good work." We could fill several pages with similar messages. If you agree you can aid in several ways; subscribe for a friend; subscribe for your public library; make it possible for us to send a bundle to an army chaplain (ten copies each week for ten weeks, \$5). If you are a clergyman order a Bundle for distribution each Sunday. The paper sells for 10c a copy and we bill quarterly at 5c a copy thus allowing a substantial profit for a parish organization. Or if you prefer we will mail the copies directly to the homes of your people, billing you quarterly at the Bundle rate.

—THE EDITORS.

The addresses at the meeting centered on "Religion in the World Crisis." Speakers: Harper Sibley, who was chairman of the local sponsoring committee, Maud Royden, Adolph Keller, Chih Meng, Lynn H. Hough, Stephen S. Wise. Bishop Oldham's presidential address emphasized the present war as a spiritual as well as a military conflict.

Shoemaker Makes a Decision

★ The Rev. Sam Shoemaker, rector of Calvary, New York, for many years the number two man of the Oxford Group (Frank Buchman is number one) has decided that being the rector of an important parish is enough of a job for any man and has given up his leadership in the Groups. He is the second prominent Episcopalian to give up leadership since the Group virtually ceased to be "a movement of vital personal religion working within the churches" and began stressing the slogan, Moral Re-Armament. The Rev. Frederic Lawrence, the leader of the Group in the Boston area, gave up his leadership because of this shift in emphasis some months ago. Shoemaker, in a letter to his parishioners, explains that he, and many in his parish, "learned great truths and enjoyed real fellowship" with the Group but that "certain policies and points of view have arisen in the development of Moral Re-Armament about which we have had increasing misgivings." Because the Group has been attacked recently in the British Parliament as having Nazi sympathies, reporters were disposed to conclude that this lay back of Shoemaker's action. When interviewed however by a WITNESS reporter he declared that these attacks had nothing to do with his decision. "I have more than I can possibly do right here on this corner as the rector of this parish. We at Calvary want to serve better our own parishioners, the community in which we live and work, the Episcopal Church at large, the whole Church of Christ everywhere, and the world for which He died. That is the chief

reason for our decision and I can see nothing gained by going into other reasons that may have entered into our decisions."

The beautiful parish house of Calvary has ceased to be the headquarters for Moral Re-Armament



Sam Shoemaker splits with group on moral re-armament

"because it has become increasingly difficult to function as a parish church when the facilities of Calvary House were largely taken up by its use as a national headquarters for Moral Re-Armament." When asked where headquarters of the organization would be Mr. Shoemaker declared that as far as he knew no decision had yet been made.

Picture on the Cover

★ The picture of Bishop William Lawrence on the cover this week is the last ever taken of him. It was taken on September 28, of this year, when his son, Frederic, shown in the photograph was instituted as rector of St. Paul's Church, Brookline, Massachusetts. The photo is the property of the *Boston Herald*.

Bishop Rowe Has a Birthday

★ Oldest Bishop of the Episcopal Church in active service, and veteran of gold-rush days in Alaska, Peter Trimble Rowe will celebrate his eighty-fifth birthday today, November 20. He has just concluded his forty-sixth season in the far north and returned to Seattle where he has

spent his winters in late years. During his episcopate, Bishop Rowe has mushed behind dog teams over a distance which he estimates as 600,000 miles. When over seventy, he grew impatient of the speed made on snowshoes, dog sleds and even his motor boat, "The Pelican," and he now uses an airplane to keep his appointments. Bishop Rowe recalls that when he went to Alaska as bishop, the Episcopal Church had three missions in 586,000 square miles of territory. One of his first sermons was preached to the sourdoughs in Cy Marx's Fairbanks saloon. Marx, a Jew, started the collection with a \$10 bill and raised \$1,400. "Tough and generous," the Bishop describes Tex Richard, who ran a saloon and gambling house, and helped the Bishop raise money for a hospital at Circle City, first in the interior of Alaska. In those gold-rush days, Bishop Rowe bunked with Rex Beach, who put him in a book, and Jack London, who learned about handling dog teams from the Bishop.

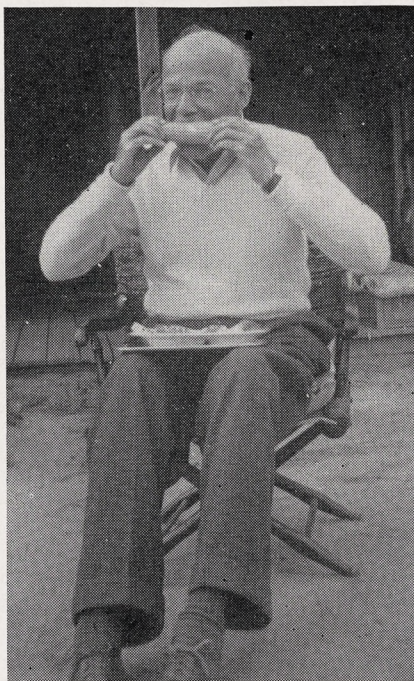
Meeting Migrants' Needs

★ One of the greatest migrations of industrial workers in history is taking place in this country, as several millions of workers move into industrial defense areas where defense plants have recently been established. "Mushroom towns" are springing up in these localities, which have no accommodations for a sudden influx of migrants, and the problems of housing, food, and organized community life become acute.

The churches are now planning to meet the tremendous problem of organizing social and religious life in these communities, through the newly-formed Christian Commission for Defense Communities, an interdenominational group including all non-Roman churches. Programs will be organized along the lines of the work in Charlestown, Indiana, where the diocese of Indianapolis recently built a community hall where church people are now directing a social and religious program for the workers and their families. This community recently swelled from a hamlet of 900 persons to a defense town of 20,000 industrial migrants.

The commission also plans to have programs in towns near army camps or naval stations for recreation and religious activities for men in uniform off duty. All the work will be carried on by the commission in co-operation with the federal govern-

ment, through the army and navy and the National Defense Council, and the United Service Organizations. "These four approaches," reads a Commission bulletin, "will be combined in one great cooperative effort on a national scale. Nothing of this scope has ever been



Young people of All Saints, Pasadena, call this picture of Rector John F. Scott a corny one. It caught him at an off-moment at a recent conference of young people

attempted by government and private agencies and churches, all working together freely."

Executive secretary of the Commission is Dr Harlan M. Frost, former executive secretary of the Toledo Council of Churches, who heads the commission composed of representatives appointed by the Federal Council of Churches, the Home Missions Council, and the General Commission on Army and Navy Chaplains.

Rector's Soul Is His Own

★ One of the most interesting parish papers is the one of St. John's, Charlestown, Mass., due primarily to the writing in it of Rector Wolcott Cutler. He celebrated twenty-five years in the ministry this fall, the first part of it with Dr. Grenfell in Labrador, then a curacy in a steel town of Pennsylvania and then at Calvary, New York. From this parish he went to St. John's where he has served as rector since. He writes of his life in the ministry

in the year book of the parish just received. Among other significant things he can say what perhaps too few clergymen can say: "Not being an important rector of an influential parish, I have practically never had to write or speak or say anything about which I was not enthusiastic. My soul has been my own. Secular organizations have seldom asked me for a few words; religious societies in my neighborhood have been too few to overburden me with the demand for repeated inspirational addresses. When I have preached or otherwise expressed myself, I have always felt a deep concern about the message of the moment and been free to say exactly what I thought. This means more than one might think in the development of honest and intelligent Christian character."

Japanese Fail to Elect

★ Election of a Japanese bishop for the diocese of Tohoku, to succeed Bishop Binsted, has again been postponed as the second diocesan convention of Tohoku at Sendai, Japan, failed to elect any of the four clergy who were nominated. The election now becomes the function of the General Synod which meets in April 1944, according to the provisions of the revised constitution and canons of the Nippon Sei Kokwai. The first diocesan convention also deadlocked. The nominees were: the Rev. T. S. Nakamura, rector of Ascension Church, Hirotsake; the Rev. P. H. Murakami, rector of St. Paul's Church, Morioka; the Rev. R. Inagaki, of Central Theological College, Tokyo; and the Rev. S. H. Kimura, provincial superior of the province of Nippon, Society of St. John the Evangelist.

Church Cooperation

★ In Norwich, New York, the Methodist, Congregational, and Baptist Churches are cooperating with Emmanuel Episcopal Church in the Every Member Canvass. Each church is making its own preparation, while all are joining in the city-wide publicity.

Versatile Barney Phillips

★ The Rev. Ze Barney Phillips, rector of the Church of the Epiphany in Washington, D. C. since 1924, and chaplain of the Senate since 1927, has accepted election as dean of Washington Cathedral. Mr. Phillips told his congregation at the Epiphany "Since the installation of the

chair of the presiding bishop at Mount St. Alban, Washington Cathedral has ceased to be merely a diocesan enterprise. It now represents a national ideal. The bishop, members of the chapter and countless other men have asked me to join in the work to make the Cathedral the great Christian center of aspiration for coming times." Mr. Phillips' position as chaplain of the Senate is not affected by his elevation. His installation at Washington Cathedral, Mr. Phillips said, will be held shortly, but he will continue at Epiphany until his successor has been named, probably before the end of December. Mr. Phillips is known for his versatility. A skilled musician, he plays the piano and the organ, and is a trained singer. His prayers are so much in demand that a collection of them has been published as a government document with introductory notes by former Vice President Garner and Senator Barkley of Kentucky. He enjoys golf and duck shooting and is famous for his camp cooking.

Prayers for Church Unity

★ From Rochester, N. Y. this week, Mrs. Edwin A. Stebbins, one of the representatives of the Episcopal Church on the North American provisional committee of the World Council of Churches is asking people to join in the Council's season of prayer for Christian unity. The week officially designated is January 18-25, and the purpose, Mrs. Stebbins says, is "to express and to further the unity and fellowship of the whole Church of Christ."

Episcopal Novena in Chicago

★ An interdenominational novena (new word for Episcopal Church?) for peace is being held in Chicago

under the leadership of two local Episcopal clergymen, with weekly services in the loop chapel of the Transfiguration. The intercessions are provided for Christians of any creed who desire to meet together to pray regularly for a peaceful solution of the world's problems, according to the announcement of the committee in charge, which is headed by the Rev. Irwin St. John Tucker, priest-in-charge of the loop chapel, and the Rev. John Hauser, assistant at St. Chrysostom's Church. Robert E. Ryan, a layman, is the third member of the sponsoring group. Devotional themes for the Novena are: "Personal Repentance," "National Repentance," "National Peace," and "International Peace." The services are conducted by both laymen and clergy. It is planned to hold the services weekly for the duration of the war.

Presbyterian Unity

★ Progress towards union of the Episcopal Church with the Presbyterian was reported by Bishop Edward L. Parsons of California after a two-day meeting of the Commission on Approaches to Unity with the Department of Co-operation and Union of the Presbyterian Church, held in Chicago on November 3 and 4. Bishop Parsons reported that the two groups had started new studies on which special committees will report at a meeting to be held next June.

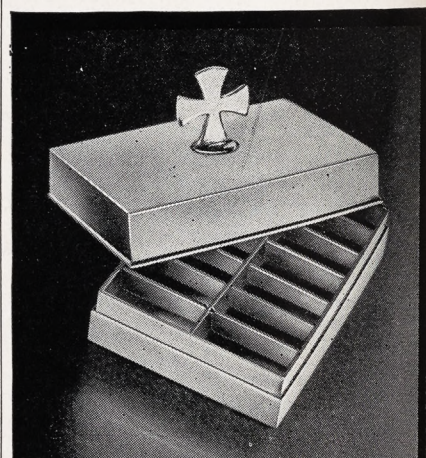
Youth Meet in Massachusetts

★ Bishop Roberts of South Dakota was principal speaker at the first diocesan youth convention in Western Massachusetts at Christ Church Cathedral, Springfield, on November 1-2. Following the National Council's plans for the united movement

of the Church's youth, all diocesan young people's organizations held their annual meetings simultaneously with separate business meetings. Other speakers: Bishop Lawrence; the Rev. John Brett Fort, chairman of the diocesan youth commission; Harold Binns, diocesan president of the Y.P.F.

Church Pacifists Hold Meeting

★ One hundred members of the Episcopal Pacifist Fellowship attended an annual conference at General Theological Seminary on November 11-12. Bishop Lawrence of Western Massachusetts, chairman of the Fellowship, presided. Speakers: Elmore McKee, rector of New York's St. George's, whose opening address proposed freedom, generosity, the family, and international cooperation as four principles of a good peace; George Trowbridge, rector of Philadelphia's St. Paul's, Chestnut Hill; George Hogle, a young New York business man; Charles Sheerin, National Council promotion expert, (all discussed *The Pacifist Philosophy in a World at War*). Presiding Bishop Tucker formulated the Christian's problem concerning war thus:



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Rev. A. B. Baez conducts two Spanish Sunday schools, and edits the Society's Spanish periodical MANZANAS DE ORO, with a circulation of nineteen thousand. This publication does its part to bring the United States and the Republics of South America nearer together. It is read eagerly by Spanish children and adults; loaned to neighbors, it counteracts the atheistic and communistic attitude of adults. Often it is the only Christian material available. Annuity share in this work.

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"Can we develop love and a sense of obligation toward friends and enemies alike, so that post-war problems are governed by equal opportunity for the welfare of all?" Roger Drury, director of a camp for C.O.'s, and son of the late Samuel Drury, former headmaster of St. Paul's School, spoke on "Responsibility to Conscientious Objectors." Both Bishop Tucker and Mr. Sheerin stated that they were not pacifists but respected the pacifist position. It was announced at the conference that \$3253.40 had been raised since June for Episcopalians in C.O. camps, largely by advertisements in the Church press; and that the EPF now has six hundred and seventy-three members and forty-one diocesan chairmen.

Chinese Cooperatives

★ Bishop Ronald O. Hall, Anglican bishop, Hong Kong, spoke on November 3 to a meeting of men from several parishes in the vicinity of Springfield, Mass. He described the Chinese industrial co-operatives, and the expanding work of the Church in China. Bishop Hall foresees a shortage of clergy after the war, because scattered refugee congregations have become nuclei for many new parishes.

Money Coming in Well

★ The record for missionary collections in the month of October is better than October 1940 or October 1939, according to Lewis B. Franklin, treasurer of the National Council. In 1941 eighty-eight per cent of the amount due has been paid, and fifty dioceses have paid their whole quota or more. In October 1940 only eighty-five per cent had been paid, and thirty-three dioceses had paid their whole share; in 1939 the figures were 84.7 per cent and thirty-two dioceses. Nevertheless, \$502,183, nearly six times the amount collected in October, must be collected in the remaining two months of the year.

Parish Liquidates Debt

★ St. John's Parish, Royal Oak, Michigan, announces the clearing of its entire indebtedness this fall after a campaign of over five years. St. John's, which has 950 communicants, had a total indebtedness of \$70,000 at the height of the depression. The bank holding the mortgage threatened to take the church, and the vestry began a campaign which reduced the indebtedness to \$44,500 in

1936. A five year campaign brought \$41,000 more and needed repairs to the building. In 1941, St. John's members started to clear off the remaining indebtedness of \$15,000, plus interest, and they instituted a Loyalty Campaign which produced \$28,000 in gifts and pledges covering a two year period.

Celebrate in Albany

★ Two distinguished clergymen, former rectors of old St. Paul's Church, Albany, Rector Roelif H. Brooks of New York's St. Thomas and Bishop McKinstry of Delaware, were guests at a congregational dinner celebrating the opening of St.

Paul's enlarged parish house. The \$32,000 addition includes ten classrooms, a kitchen, a drawing room, and a chapel. The Church school provides for over three hundred children.

Religion in Iceland

★ The Episcopal chaplain with the American troops in Iceland is the Rev. M. G. Tennyson, former rector of Holy Trinity Church, Alhambra, California, who reports that "our morale is fine, and it must be kept so this winter." For a time, Mr. Tennyson was the only non-Roman Catholic chaplain for the entire Iceland force, and until the camps were

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fully organized he was the officer in charge of recreation, athletics, motion pictures, and libraries, and editor of a camp paper. Mr. Tennyson tells of the services held in the Iceland national cathedral, conducted jointly by the senior British Chaplain and himself. "The Cathedral is early post-Reformation," he writes, "with what I believe must be the highest pulpit in the world. The service is attended by troops stationed in and around Reykjavik, the foreign ministers, consuls, admirals, generals, nurses, volunteer workers, exiled potentates, of whom there are many, and others. I dare say it is a most unique service."

"Sunday church services are arranged so that every man can attend every other week," Mr. Tennyson continues, adding that there are no musical instruments in the camps, and "the little organ I brought along is a great attraction." He tells of his efforts to get the men to write home, of ministry to men who received bad news from home, of weekly visits to all camps and twice-a-week visits to hospitals."

Missionaries Return to Shanghai

★ Four previously evacuated missionaries are returning to Shanghai, according to Vice-President James Addison of the National Council's department of foreign missions. Three of the missionaries are nurses of St. Luke's Hospital, Shanghai—Miss Marion Hurst, Miss Elizabeth Falck, and Miss Anna M. Groff, who had been evacuated to Chengtu. Deaconess Katherine Putnam, evangelist and secretary to Bishop Roberts, has returned from Kwelin to her work in Shanghai.

Matriculation at General

★ All Saints' Day, following old-established custom, was matriculation day at General Theological Seminary. After a Communion service in the chapel, twenty-eight men signed the matriculation book: five graduate students, one middler, four special students, and eighteen juniors. They represented sixteen dioceses and missionary districts. At Evensong on Hallowe'en Bishop Coadjutor of Central New York preached.

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Money for British Missions

★ American aid to British missions, which amounts to \$300,000 this year, is being divided among eleven major missionary societies of the Church of England, with the largest amount of \$121,500 going to the Church Missionary Society, which does evangelistic, educational, and medical work in about 30 dioceses of Africa, Palestine, India, Iran, China, and Japan. The Society for Propagation of the Gospel receives \$81,000 for its evangelistic, educational and medical work in over 60 dioceses of Canada, Africa, the Far East, Australasia, West Indies, Central and South America, India and Burma, the diocese of Gibraltar, and chaplaincies in North and Central Europe.

Bishop Arrives No Place

★ Word has reached New York of the arrival of Bishop Leopold Kroll at Monrovia, Liberia, after a voyage of more than a month through the war zone. Mrs. Kroll, Miss Mary Wood McKenzie, and Mrs. Harvey A. Simmonds, accompanied the Bishop to his missionary district. The cable


which the Presiding Bishop received gave that common war-time location, "no place," and the single word, "Safe."

Bishop Spencer Holds Mission

★ "The Things Most Surely Believed Among Us" was the theme of a preaching mission conducted by the Rt. Rev. Robert Nelson Spencer, Bishop of West Missouri, in the Church of the Incarnation, Santa Rosa, California, October 19-26, as part of the Forward in Service program of the parish.

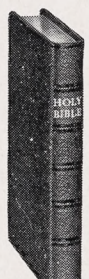
Cambridge Matriculates

★ The Episcopal Theological School, Cambridge, Mass., held its annual matriculation day exercises recently. After Holy Communion, Dr. Sherman Johnson, faculty member, led a quiet morning. At Evening Prayer thirty-three new students signed the matriculation book and were formally enrolled in the school; the Rev. Frederic Lawrence preached, and Bishop William Lawrence read the closing prayers. At dinner in the refectory, Dean Angus Dun acted as toastmaster; Bishop William Lawrence spoke of the need for




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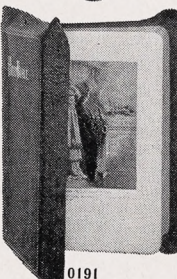
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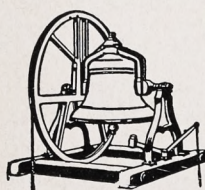


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page eighteen

sound habits of study, health, and prayer; Arthur Crawford, president of the student body, welcomed the new students; Professor Charles Taylor, Jr., spoke on the need for reducing Christianity to essentials; Dean Richard M. Gummere of Harvard called for a balance between the theoretical and the practical in education.

Episcopalians At Union

★ Episcopal registration at the interdenominational Union Theological Seminary in New York has moved up from fourth place to tie with the Congregationalists for third place. This fall's enrollment shows seventy-five Presbyterians, sixty-two Methodists, thirty-one Congregationalists, and thirty-one Episcopalians. The faculty of Union includes the following Episcopalians: the Rev. Russell Bowie, professor of practical theology; Professor Cyril Richardson, associate professor of Church history; and the Rev. Frederick C. Grant, professor of Biblical Theology.

An Active Detroit Layman

★ Mr. Robert Hutton, newly-appointed chairman of the diocesan field department of Michigan, now fills his third diocesan office, in addition to service as a vestryman of St. Andrew's Church, Detroit. He is a member of the executive council and last year was chairman of the diocesan publicity department. Mr. Hutton is assistant secretary of the Standard Savings and Loan Association of Detroit and has been interested and active in Church work from early service in the Episcopal Young People's Association.

All Saints' in New York

★ In the octave of All Saints' Day three New York churches held memorial services at which candles were lit in honor of parishioners who had died during the past year. They were: St. James', where the Rev. Horace Donegan gave a sermon on "Victory over Death;" Grace Church, and St. Peter's, Chelsea.

Building for French Church

★ Bishop Charles K. Gilbert of New York presided last week at the inauguration of a new building for the 253-year-old French Protestant Episcopal Church of Saint-Esprit in New York City. The congregation of 125 persons was welcomed into the church by the rector, Rev. John A. F. Maynard, who read the service in French.

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BOOK REVIEWS

THE BIBLE FOR TODAY. Edited by John Stirling, Oxford University Press, \$5.00.

This is the most extraordinary Bible I have ever seen. To begin with it is a beautifully-printed copy of the whole Bible (except the Apocrypha) in the Authorized Version. To this are added excellent introductions to the various sections which are given proper headings. Thus the book is presented in modern fashion and the reader knows where he is going as he reads through it. There are also very good brief footnotes on points that need further illumination. All this is a first-class presentation of the Biblical text. (E.g., pp. 999, on the Gadarene swine: "the whole incident is colored by the ideas current at that time"). It is with the organization of the Bible, the "index-plan," that the extraordinary element begins! Genesis to Ruth is headed "The Holy Land: in the land of revelation there is a revelation for all lands." First Samuel to Second Kings is headed "The Holy City: in the city of revelation there is a revelation for all cities." First Chronicles to Esther is "The Holy Temple." Job to Malachi is headed "Some Holy Books." The New Testament is headed "The Holy Man: in the person of Jesus Christ there is a revelation for all men."

Now it will be observed by some persons that the books were never meant to fit such a plan and that it has been forced upon them. Perhaps so, but there is no harm in suggesting a point of view from which the books may be read and their sequence indicated, leading up to the climax in the New Testament, God self-revealed in many various ways, finally in the Incarnation.

But it is not the organization of the book, it is the illustrations that are most extraordinary of all. To illustrate a passage in Second Kings there is a two-page picture of the New York skyline and harbor. Under it is the caption, "Is New York Giving a Better Answer than Jerusalem to the Problems of a Metropolis?" Illustrating the verse in the Psalms, "Except the Lord keep the city the watchman waketh but in vain," there is a picture of the Thames at night with the lights of London like pin-points in the darkness. There are about 200 of these illustrations by Rowland Hilder and others. Very

beautiful and very suggestive, they point out instantly and with scarcely a line of print the relevance of the Bible to the life of today. There is even a picture of a refugee camp—appropriately illustrating Jeremiah 44. Curiously but not inappropriately there is a picture of a girl skier opposite Second Corinthians Five.

Perhaps this marks the correction of Paul's view of the body needed in this present new age. Opposite Romans Nine is the picture of an aviator unbuckling his jacket with the caption, "A nobler task for the new-world makers."

I must confess I picked up this book with some misgivings, wondering if this type of illustration was not too much of a "modernization." I put down the book with great enthusiasm—and expect to pick it up again and again! —F. C. GRANT.

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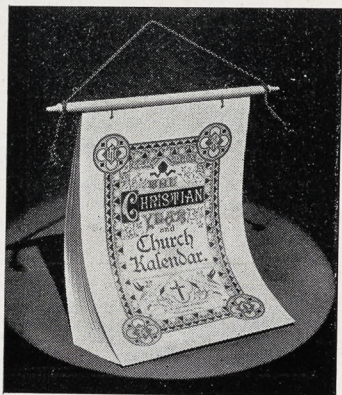
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