

The WITNESS

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JANUARY 29, 1942

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ONE OF THE BOYS THE
CHURCH SEEKS THROUGH
A NEW UNITED EFFORT
(Story on eleven)

PREACHING IN WAR TIME

SERVICES In Leading Churches

THE CATHEDRAL OF ST. JOHN
THE DIVINE
Amsterdam Avenue and 112th St.
New York City
Sundays: 8, 9, 11, Holy Communion; 10, Morning Prayer; 4, Evening Prayer; Sermons 11 and 4.
Weekdays: 7:30, 8:30, 9:15, (also 10 Wednesdays and Holy Days), Holy Communion; 9, Morning Prayer; 5, Evening Prayer.

GRACE CHURCH, NEW YORK
Broadway at 10th St.
Rev. Louis W. Pitt, D.D., Rector
Daily: 12:30 except Mondays and Saturdays.
Sundays: 8 and 11 A.M. and 8 P.M.
Thursdays and Holy Days: Holy Communion 11:45 A.M.

THE HEAVENLY REST, NEW YORK
Fifth Avenue at 90th Street
Rev. Henry Darlington, D.D.
Sundays: Holy Communion 8 and 10 A.M.; Sunday School 9:30 A.M.; Morning Service and Sermon 11 A.M.
Thursdays and Holy Days: Holy Communion, 11 A.M.

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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.
Weekday: Holy Communion at 10:30 A.M. on Thursdays and Saints' Days.
The Church is open daily for prayer.

ST. JAMES CHURCH
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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

ST. THOMAS CHURCH, NEW YORK
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Daily Services: 8:30 A.M. Holy Communion; 12:10 P.M. Noonday Service (except Saturday).
Thursdays: 11 A.M. Holy Communion.

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Fifth Avenue at Tenth Street, New York
The Rev. Donald B. Aldrich, D.D., Rector
Sundays: 8 and 11 A.M.; 5 P.M. except 1st Sunday at 8 P.M.
Daily: 8 Communion; 5:30 Vespers.
This church is open day and night.

ST. PAUL'S CATHEDRAL
Buffalo, New York
Shelton Square
The Very Rev. Austin Pardue, D.D., Dean
Sunday Services: 8 and 11 A.M. and 5:30 P.M.
Daily Services: 8 A.M. Holy Communion; 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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The Reverend John S. Higgins, Rector
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Wednesdays and Holy Days: 10:30 A.M.
Thursdays: 7:30 A.M.

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

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Military Park, Newark, N. J.
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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Rev. Theodore P. Ferris, Rector
8 A.M. Holy Communion; 11 A.M. Church
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(First Sunday in the month Holy
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Holy Communion; Wednesday, 10:30 A.M.
Morning Prayer; Thursday, 12 Noon, Holy
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Prayer.

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Sunday Services: 8, 10:15, 11 A.M. and
4 P.M.
Class in "The Art of Living" Tuesdays
at 11 A.M.

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

GRACE CHURCH
105 Main Street, Orange, New Jersey
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9:30 and 11 A.M.—Church School.
11 A.M.—Morning Prayer and Sermon
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7 P.M.—Married Couples Group (bi-
monthly).
7 P.M.—Young People's Fellowship.
THURSDAYS
9:30 A.M.—Holy Communion.

EDITORIAL

Memorial to Reject Fellowship

THE TRUMAN REPORT showing the stumbling progress of our war effort has produced various repercussions. Undoubtedly some standpat industrialists have growled, "What could you expect from a government that has departed from orthodox and proven principles of business and given control into the hands of a group of wild-eyed theorists." Undoubtedly some laborers have said, "Same old game. Industrialists wanting the government to guarantee their profits before they budge an inch. No thought is given to our security." Probably the reaction of a majority in the country is twofold. The first is a feeling of gratitude that we are a democracy and can express differences of opinion. The second is a growing realization of world-wide responsibility and impatience with possessiveness and particularism in the face of the world's crying need of cooperation in all forms of human endeavor. The individualistic world that has been will never be again,—should never be again. Our eyes and efforts are on the unified, cooperative world that must come into being.

So, too, in our ecclesiastical life. The Christian Church, in its present expressions, is pitifully weak in the face of the world's need because its branches have been insistent upon possessiveness and particularism. We wrap and bury our talent with a grim sense of duty done and without asking whether that was the purpose for which the talent was entrusted to us. Therefore, while we rejoice in the true catholicity of our Church in permitting within its membership the co-existence and expression of differing points of view and interpretation, we deplore any effort to deny the application of that same spirit of catholicity to the wider fellowship of Christ's Church beyond the bounds of our own Communion. The proposed memorial to the House of Bishops by certain "organizations" within our Church asking that the Proposed Agreement for Joint Ordination be "rejected" by the House of Bishops is a denial of the very spirit of catholicity by which those same "organizations" exist within the fellowship of the Episcopal Church. What the memorial asks is that the Proposed Agreement be "rejected" by the House of Bishops. One may point out the constitutional inability of the House of Bishops to do such a thing, but we stand on spirit and not on a technicality. Without touching here the merits or demerits of the Pro-

posed Agreement, we can and do protest the attitude of mind which would reject out of hand any proposal looking for closer cooperation and fellowship. We protest an attitude which professes devotion to the Presiding Bishop's ten year plan of *Forward in Service* and then goes on to urge the House of Bishops to "reject" the Agreement and to "issue a call for a ten year period of world-wide prayer for unity."

The world is on fire. Human fellowship is being destroyed in the interest of racism and regimentation. By all means let us pray, and pray as we have never prayed before, for the unity of the world. But let us not spend ten years in prayer and do nothing about the accomplishment of that prayer. One suspects that the do-nothing attitude springs out of a fear that the Church which is now being tried as by fire will be different when it emerges from the ordeal. Let us pray God that it may be. Let us pray and work so cooperatively with others that it may be such a convincing demonstration of human fellowship as to become a healing for the nations.

The Bishops Will Meet

MOST CHURCH people will be glad to know that the meeting of the House of Bishops appointed for February 4 and 5 is not to be called off. General Convention made provision for a meeting of the Bishops in the years between its triennial sessions because the canons commit to the Bishops certain responsibilities that frequently call for prompt action. No Bishop, for example, may resign his diocese without the consent of the House of Bishops. Two such resignations are now awaiting action. Delay would seriously effect the work of the dioceses concerned. The canons likewise provide that the House of Bishops shall make choice of Bishops for missionary districts. Five such districts are now vacant. Surely if Bishops serve any useful function in these missionary fields they are going to be needed in the difficult days now before us. This is emphasized by the situation in the missionary district of Honolulu where Bishop Littell has spent himself in making the Church and its institutions an important factor in Hawaiian life. He asks to be relieved. It would be unfair to him and to his hard-beset people if the needed action were indefinitely deferred. Here are matters upon which General Convention and the Church has a right to expect the earliest possible action.

And we can think of other and more urgent matters to which the House of Bishops might give attention at this time. A world at war lays upon our Bishops grave problems and obligations regarding which they might well take counsel among themselves. The Federal Council of Churches found it desirable to call a special meeting to deal with the emergency the war presented to the Churches. It has issued a message to the members of its constituent bodies that will have far-reaching influence (WITNESS, January 8). Have our Bishops no message for the Church at a time when everything for which that Church stands is in jeopardy? We are sure that they have.

Get a Bicycle

THE CLERGY presumably will rejoice to learn that Price Administrator Henderson has placed them in the same category as doctors in the purchase of automobile tires. There is justice in the ruling, for in many instances clergymen simply could not carry on their work without cars. Nevertheless we are sure the clergy will not take advantage of special privilege. Certainly it would seem to us far better for central Church authorities

to meet contingencies as best they can rather than to make requests for new tires for all parsons who might want to buy them. Indeed we would like to see some of our clergy, including Bishops, going to meetings and making calls on bicycles. It will be good for the Church to have its ministers making the same sacrifices as others are called upon to make.

Charles Sheerin

THERE is a much better understanding of the work of the National Council and its departments throughout the Church today than there was a few years ago. This is due in no small part to the indefatigable labors of the Rev. Charles W. Sheerin. Most of the clergy of the Church and many lay people have sat with him in conferences and know the stimulating and forthright way in which he interprets the Church's work. Fewer people are aware of how much he has done to integrate that work. But at 281 and in every diocese there is evidence that he has done a difficult job well. As Sheerin begins his new work as rector of the Church of the Epiphany in Washington we assure him of our gratitude and best wishes.

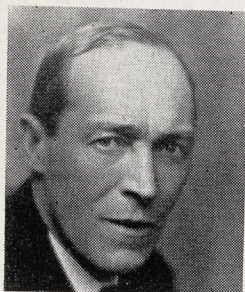
Preaching in War Time

by H. Adye Prichard

*Rector of St. Mark's
Mt. Kisco, New York*

A PREACHER is a man with a personal message to give. The preacher does not just hand on information. He is not a book reviewer. He is not a raconteur of stories with a semi-submerged

spiritual background. If he is a real preacher he proclaims only one thing, and that is, what God and humanity mean to him, in the depths of his own individual heart and mind.



The need of the pulpit today is men with conviction—men who are on fire with the fact that God dwells in

human bodies—with the fact of immortality as meaning personal survival—with the fact of the possibility of happiness and nobility among mankind through the power of the living Christ.

There is nothing in the world that a preacher must be more convinced about today than the true meaning of the war. It has not touched most of us as yet, in any actual, vital sense; but it will.

It has not brought near to most of us as yet the vast tragedies involved in starvation, nakedness and death; but it may. It has not even roused in most of us any understanding as to the conflicting philosophies that are really behind the war. But they are written in lurid letters for all to read. We mumble the Christian faith—the Nazis proclaim their creed to the world. We sit in our comfortable churches—they die on the battlefield. We say that prayers to God are boring and ineffective—their whole being goes out into the uplifting of a hand and the cry, "Heil Hitler!"

Preaching today, as always, consists in making our congregations understand a few simple truths. They are truths because they are facts. Our people must be shocked into the realization that the world's conflict which we are witnessing is, as far as our enemies are concerned, a threat to the very existence of the Christian faith. Our congregations

have heard of conflict between rival conceptions of Christianity, such as between Huguenots and Roman Catholics; between Quakers and Puritans and the Church of England; between Modernists and Revivalists and more conservative bodies in our own country. But they have never seen Christianity itself in danger. The conflict we see today is a conflict between the fundamental principles of Christianity and an ideology or religion that is utterly opposed to everything on which the promise of Christianity rests.

Even the most unintelligent of us can understand that, where the Nazi doctrine is supreme, there must of necessity be an end to all that we mean by honour or truth or morality or freedom or equality or the individual rights of men. Let us remember that Christianity today is not ranged against a mere academic philosophy, however strident; it is fighting another religion. Nazism relies for its support on every element of human nature on which the Church relies, but it is expressed with far more passion, vigour, discipline, enthusiasm and strength than the Church of today can reasonably hope to produce. The Nazi God is the state; the Nazi youth will worship the state at the sacrifice of everything they have. Our youth are not trained for any sacrifice that is inconvenient or deeply unselfish. The Nazi fanatics have a gospel and discipline to which they conform without question. Our people raise quibbles about the very meaning of the Church of Christ. They have a Messiah: his name is Hitler, and they adore him. We have largely forgotten even the existence of a Prince of Peace.

A lonely man once had a vision. He called it the Kingdom of God. It was a state of human existence in which everyone was allowed the chance of, and given the opportunity for, health, happiness, equality, freedom, and his own individual expression. It was the Brotherhood of Man under the Fatherhood of God. He did the best He could to make that vision a reality; but He died too soon. However, Mankind, their imagination fired by what He saw, tried to work out His principle through some political and governmental system. After trying various experiments, at last, a comparatively few years ago, they hit on something which they called democracy. Democracy seemed to be the expression of the Kingdom of God on earth. It worked for community health. It worked for individual happiness in both economic and social directions. It worked for freedom, in the sense of freedom of expression—the press and radio and religious and political gatherings. It worked for equality, giving the vote to all men and women of adult age, and withholding no prerogative from anyone who could measure up to the office or re-

sponsibility. It worked for the sacred rights of personality by forbidding any repression of self-realization that was not harmful to others. That, as we saw it, was the creed of democracy.

In contrast to that, look at the creed of the totalitarians. Where is freedom? They have announced publicly that there is only one divinely appointed race worthy to rule—the German race; and “the fate of the rest of the world is a matter of complete indifference.” That is an official German statement.

Where is equality, when the only equality known to Nazism is the equality of human beings in a concentration camp, or in front of a firing squad?

Where is happiness, when the individual is not allowed, by the strictest rule, and under severe threat of punishment for the least infringement, to sing the song he chooses, to listen to the radio, to work where he wants, or to buy what he can afford? There is a bridgeless difference between the Kingdom of God and the Hell of Hitler.

DO WE ever preach about the hidden wounds of the war? Do our people realize that, while two million or more young Frenchmen are kept in concentration camps away from any women, young German soldiers are commanded to “associate” with girls of the conquered countries, so that there may grow up in Europe tens of thousands of half breed German children, with at least part of a Nazi background? Do they realize that a German girl is honoured and privileged if she has a baby, no matter by whom and under whatever legal (?) sanction? Do they realize that morality, honour, and fidelity of every sort have been wiped off the map of human consciousness? And do they realize that, if children are brought up over a period of twenty years without any knowledge that there is a God, it will be very hard ever to convince them that such a Being as God exists?

To go back to democracy. The system we call democracy is imbedded in, and stems from, Christianity. Hitler knows that perfectly well. Therefore, whenever he takes possession of a protected area, the first thing he does is to seize control of the churches. He knows that, in those churches, there is taught a doctrine of equality. All men and women kneel before the altar rail irrespective of silks or rags, titles or criminal records. He knows these churches teach that there is a Being supreme above all human rulers. He knows, too, that these churches teach that a man's life does not consist in the amount of money or territory or slaves he has, but in the immeasurable spiritual treasures he stores up in his personality. He knows that those churches speak of compassion, and the beauty of humility, and the rewards of

unselfishness. How can he allow an institution that proclaims those things to stand? The answer is, he cannot. Therefore, he destroys the churches.

Let us preach to our people, not all the time, but on frequent occasions, the implication of some of these things. Let us persuade them that their smug, comfortable, church-going Christianity is not the kind of firebrand that is going to light the world, or lead their cause to victory. Let us point out to them that those antagonistic and threatening elements stand menacingly on their own doorstep to-day. Germany may win the war. That does not mean that Christianity will be wiped out forever. We know that cannot be true. But it might mean that the spread of Christianity would be set back for five hundred or a thousand or two thousand years.

Let us also tell them the best way to think of Christianity is not alone in terms of Church or creed or sacrament. Let us bid them remember that Christianity is emphatically a way of life. It commended itself, in the beginning, through the example of one perfect man, Jesus. It commends itself to-day, as any missionary can tell us, in the same way. Where the preacher practices what he preaches, where a teacher lives the ethical teaching he expounds, where a worker shows in his own behavior that the principles of health, education and unselfishness are practicable and happy—there Christianity succeeds. Wherever these conditions are not true, it fails.

Let us teach them further, that, as Paul said, there is for the Christian "a more excellent way." That implies a comparison—"more excellent" than what? Obviously the answer is "more excellent" than the way that exists around us. The Christian must be in the world, but not of it. A Christian must show, by his every act and work and thought, that he is actuated by a more lofty standard than the roué or the pleasure-mad or the indifferent saboteur of all that is beautiful and good and true. It is a heavy responsibility that everyone in our congregation ought to realize. We have chosen to be considered as elect of God. Is our life so much better than the lives of those who have not so chosen as to convince the world that our way is a "more excellent way?" Can we convince Germany of that?

Peter and John were arrested, according to the Book of Acts. They were brought before the council, who looked at them, simple and ignorant men, and took note of them that "they had been with Jesus." That must be our standard. Is there anything in our expression, our features, our kindness and our friendship, our knowledge of prayer and our mode of life, that would make people realize that we "have been with Jesus?" That is the last compelling test.

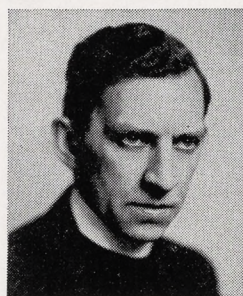
Preaching in wartime is a tremendous privilege and a tremendous responsibility. Our weekly text is written in bloody syllables in the sky. Let us not fail to make our people see that the challenge of to-day is between Christ and anti-Christ, and that the battle is being fought out in their own souls.

Talking It Over

By

WILLIAM B. SPOFFORD

THE Archbishop of Canterbury resigned on January 21 "to make way for a younger man." That's fact. King George VI as "supreme head on earth" of the Church, which seems somewhat



of an exaggeration to most Americans, received the resignation with "great regret." That's also fact. The rest of this piece is rumor. A powerful force in England is determined that William Temple, Archbishop of York, shall never be elevated to Canterbury. This group, who consider The Church of

England the religious wing of the Tory Party, don't like his opinions. Particularly they don't like the Malvern Manifesto and the recent Report of the Churches on World Reconstruction and Economic Justice (*The World We Seek*). American industrialists, including those who attended the conference to consider the Malvern Manifesto which was recently sponsored by our National Council's Spencer Miller, are said to share the opinion of their Tory brothers across the Atlantic. They don't like William Temple either, with one of them

—WHAT'S THE IDEA?—

HERE are a number of programs which have proved successful with parish young people's groups: Visits to other churches; Interviewing people doing interesting and vital things and reporting back to the society; Listening to radio programs and reporting back; Exhibits; A Hobby Show; Short reviews of books; Musical evening; Debates and Open forums; Panel Discussion; An invited speaker; Reading of a play, an impromptu skit or the presentation of a radio program from an original script.

reported to have said at Miller's conference, "By supporting Malvern he has killed his chances to be Archbishop of Canterbury."

But here's the pay-off, and I get it from one of the best informed sources of information about Church life in England. Canterbury, seventy-seven and infirm, let it be known that he would not resign until he was assured by the British government that Archbishop Temple would succeed

him. Cosmos Gordon Lang, conservative of the conservatives, wants Temple, radical or no radical, and told the politicians that he'd remain Archbishop of Canterbury until he had their promise of York's appointment, even if he had to go on living forever.

So, as my informant said, somewhat ungenerously; "The grace of God is found in most unexpected places."

We shall see.

The Bible in the Prayer Book

by Bayard H. Jones

Professor at the Seminary
Sewanee, Tennessee

OVER two-thirds of the space in the Prayer Book is filled with reprints of passages from the Bible. This comprises the Epistles, Gospels, and Psalms, as well as Sentences, Canticles, and Anthems, but takes no account of the Tables of daily Lessons. The proportion of Scripture actually used at any one service out of this material varies: but at Morning and Evening Prayer it averages almost exactly half of the time consumed. If we take into consideration the fact that the other constituents, the prayers and exhortations, are virtually a saturated solution of biblical language, it will be found that over 95 per cent of all our services are in the words of Holy Scripture.

The direct use of the Bible in the Anglican offices of worship is indubitably greater than that of any other Christian body, ancient or modern, Catholic or Protestant. It gives reality to our claim to that much neglected note of the Church in the creeds, that ours is an *Apostolic* faith. It is integral to our office and mission as a teaching Church, proclaiming God's historic revelation of eternal truth in the life of mankind. The Scripture lessons, embodying a factual account of things that really happened, determine the annual drama of the redemption set forth in the Christian Year.

It was the Church's use of certain books at the Eucharist which established them as Christian Scriptures. Each of the first three quarter-centuries contributed a characteristic lesson. During the first of these, the only Scripture which existed was the Old Testament, which was adopted from the synagogue service as a prophecy fulfilled in Christ. About twenty-five years after the Resurrection, a new element began to appear, in the publication of the letters of St. Paul by their reading at Christian services (I Thess. 5:27). When each church had finished the letter addressed to itself, it exchanged Epistles with a neighboring Church (Col. 4:16). A very little of this caused the letters of the founding Apostle to be recognized as Christian

Scriptures, and established "The Epistle" as a fixed feature of Christian services. Another quarter-century saw the first of the Gospels; to which each of the next three decades added another version of the biography of our Lord. Containing what had always been the heart of Christian preaching, "The Gospel" was incorporated into the liturgy with the same ceremonial solemnity accorded to the lesson from the law in the use of the synagogue.

These three lessons established in the first three generations, the prophecy, Epistle, and Gospel, remained as the basic norm in the earliest stages of all national rites. Ultimately, every surviving liturgy reduced them to the two New-Testament lessons for ordinary occasions, though Western use sometimes has the "prophecy" as a third lesson, and sometimes as a substitute for the Epistle.

THE Western Church has always assigned its liturgical Scriptures by topic, to fit the principal festivals, to which certain "seasons" were

THE SANCTUARY

Conducted by John W. Suter Jr.

I AM THE TRUTH

O GOD, who through our Lord Jesus Christ hast taught us that they who continue in thy word shall know the truth which makes men free; Grant us so faithfully to serve thee that we may be delivered from the bondage of corruption into the glorious liberty of the children of God; through the same, thy Son Jesus Christ our Lord.

St. John 8
Romans 8

gradually attached. This process began in the fourth century, and the Christian Year as we now have it was not even measurably complete until the eleventh century. Its growth was by accretion rather than by design. For example, there is no discoverable plan, sequential or chronological, for the allocation of the Gospels in Trinity-tide. The Sunday Gospels as a whole show considerable defects: they include some very inferior passages, they omit some very valuable passages, and they display some needless duplications. They were in fact never designed to be a self-contained system; they are the survivals of a much more extensive (though still unsystematic) scheme, which included the Ember seasons, all of Lent, the whole weeks after Easter and Whitsunday, and Wednesdays and Fridays throughout the year. As they stand, they are fairly representative, but not at all comprehensive. The Anglican books have made some changes in them; and more are needed.

The lessons at the Eucharist were supplemented by extensive reading of the rest of the Bible in the daily Hours of Prayer; though by the time of the Reformation the abbreviations which gave the "Breviary" its name had left mere fragments of the former system. One of Cranmer's chief objectives was to restore the comprehensive reading of Scripture. The first English Prayer Book did so by taking the books in course at Morning and Evening Prayer throughout the secular calendar, ignoring the Christian Year. Sundays as such had no proper lessons; only five feasts had full sets, and but 19 altogether had any. Later Prayer Books restored proper lessons in increasing numbers, until in 1892 the daily courses were subject to being superseded by no less than 109 Sundays and moveable days. The latest revisions, American, English, and Scottish, have therefore reverted to the plan of the Christian Year, where the courses can be supplanted on not more than 18 fixed Saints' Days in any one year. In the latest forms of these tables, the Bible is still read in course on weekdays; the Sundays afford a choice of lessons, selected in harmony with the liturgical teaching of the day. The current trial lectionary attempts to bring the use of the Psalter also into line with this plan.

The Sunday lessons belong to the public teaching office of the Church; their aim is to deepen its devotion, and reenforce its doctrine. In the trial lectionary, they are opposite, flexible, and comprehensive: taking the Eucharist and Morning and Evening Prayer together, nearly every passage suitable to edification is now available, somewhere, on a Sunday.

The daily lessons are unhappily available to very few people at public services. But they are

brief, appropriate to the Church seasons, and cumulative in their value. It is much to be desired that the laity should use them as a system for that daily private Bible reading which every Christian intends, and few carry out. They will be found to be pleasant paths through the green pastures and beside the still waters.

Self-Control

By

BISHOP JOHNSON

THE eminent scientist, Sir James Jeans, has said, "We cannot ignore the tragic fact that while science has given man control over nature, he has failed to gain control over himself." It is for this



reason that in a world of plenty millions of people are homeless and hopeless, while other millions are destroying life and property in huge quantities. The present chaotic state of society has for its background an exaggerated confidence in human wisdom together with the failure of men to get con-

trol over their own lives.

To my mind one of the greatest proofs of the value of the Christian Gospel is to be found in those who reject it and in the consequences of their rejection. I can truthfully say that I love the Master for the enemies that He has made. If it is true, and it undoubtedly is, that the lives of Christians are not inspiring, it is also true that the lives of those who reject Christ are even less attractive. The disciples of Christ are at least trying to do something to make this a more decent world. It is something to seek the Kingdom of God and His righteousness even though you make little progress.

Possibly the greatest proof of the need of religious faith lies in the situation which arises from its absence. God's presence is like the air that we breathe. I do not believe in the air because I observe it but because of gasp for breath when it is taken away. The best way to impress upon one that air is a reality is to take it away for a short time. The most impressive argument for belief in the Christian gospel is to be found in the social order which has rejected it. It is so very true that in man's conceit over his scientific attainments he has lost control over himself, and so is destroying the values that his intelligence has created.

The need for the future is for man to attain such

control over himself that he loves God with all his heart and his neighbor as himself. It is only so that we can profit from the products of man's intellect. With all our boasted knowledge the present generation is as savage as primitive man and as cruel as brutal gangsters. Never in the history of mankind has life been so barbaric and misery so universal. Men need to acquire control over their own passions and this is the province of religion. It is only as man responds to God's gifts that he attains the true goal of life, whether it is in the search for truth, beauty or goodness.

Today's Test

By

DONALD B. ALDRICH

SOMEONE has said hopefully that God never creates a new earth without creating a new heaven. Whatever the drag of the job down here, there is always the lift of strength up there. The

test of days like these is to have faith in the strength up there. This is the seat of our staying power. This is the source of our second wind. In a burst of patriotism or fine feeling, we declare an ultimatum on what is wrong, or make a firm resolve to do what is right. We vibrate with confidence and take our



stand. And then the test comes. Our stand means change. We must give up this, cut out that. We grow critical of delay, become attracted again by caution and compromise. What we hope for seems a long time coming. Mystics searching for God called this delay the dark night of the soul. Soldiers waiting for reinforcements know that this waiting is harder than fighting. It is in such moments that men on the march need the band. It is in these watches that sailors whistle for a wind and wish for home. These are the hours when private resolve toys with false promises of untruth and self-gratification. Somewhere Stanley is quoted as saying as the dawn of another day on the desert melted the horizon into the glare of hot sands, "Here comes that damned sun again!" This is the time to say, "I must not lose heart." This is the time to remember that when you so steady yourself God will not let you lose heart. Your repeated resolve is His repeated assurance. Your stand is His strength. Stay with Him in shaping His new earth, and He will stay with you with the strength of His heaven.

KNOW YOUR BIBLE

By

FLEMING JAMES

THE whole of Leviticus purports to be legislation given by God through Moses at Sinai. It belongs entirely to the late Priestly stratum of tradition, which is concerned chiefly with matters of ritual, and so may well be skipped, except for two sections: the awesome ritual of the Day of Atonement in Ch. 16, and the noble collection of ancient laws in Ch. 19.

Much of Numbers is from the same Priestly source and can be skipped. Begin with 10:29, where the earlier narratives are resumed. Israel now leaves Sinai, at which it arrived in Exodus 19, and enters upon its experiences in the desert. Ch. 11 tells how the people grow tired of the manna and demand meat; and how God in anger at their ingratitude supplies their demand, with fatal results. The high point of the chapter is the account of how God gives Moses helpers by putting His Spirit upon seventy elders. In Ch. 12 we read of the complaint of Moses and Aaron against Moses, a scene in which Moses' humility is revealed. Chs. 13-14 contain the story of the spies who are sent into Canaan and come back with such a terrifying report of the difficulties of invasion that the people in panic repudiate Moses and seek another captain who will lead them back to Egypt. At this God, in His anger, wishes to destroy them; and here we get another beautiful story of Moses' intercession. God pardons them, but announces that they shall not enter Canaan until the present generation dies. Skip Ch. 15. Ch. 16 narrates another rebellion against Moses. Dathan and Abiram charge that Moses wants to make himself a prince over Israel. In anger Moses appeals to the divine verdict and is vindicated when the earth swallows up the rebels. Skip Chs. 17-19.

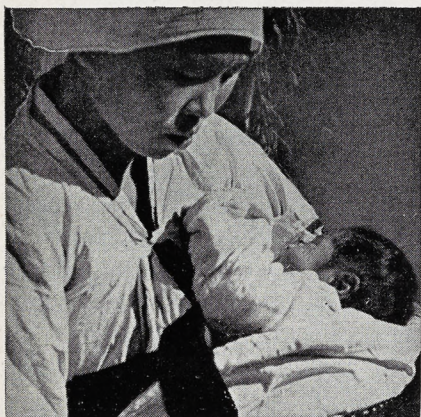
In Chs. 20-21 we suddenly find ourselves at the end of the forty years of desert sojourn. Here are collected several traditions; the stories of Moses bringing water from the rock, of the circuit of Edom, of the brazen serpent, of the victories over Sihon and Og by which Israel gained control of the territory east of the Jordan. Now ensues a pause. Chs. 22-24 contain the episode of Balaam, the non-Israelitish seer who at the behest of Balak, king of Moab, tries hard to curse Israel but is thwarted by God. It is adorned with grandiose poetry. Ch. 25 show the Israelites at Peor succumb to the sensual pleasures of baal worship. Skip everything from now on but Ch. 32, which gives the story of Moses' agreement with the trans-Jordanic tribes. All is now ready for the invasion of Canaan.

World-Wide Missions Discussed

*Representatives of Mission Boards
Meet and Consider United Action*

By W. B. Spofford

★ Against a background of world-wide war, representatives of denominational missionary boards met at Trenton, N. J., January 12-15, to plan cooperative projects both in the United States and in foreign countries. There were 340 delegates present, representing the almost unbelievable number of 123 mission boards and agencies who together spent the sum of over twenty and a



Relief work in China has an important place in the Missionary enterprise today. This nurse is caring for a "Warphan" at the station directed by the Rev. Kimber Den.

half million dollars in 1940 in missionary enterprises abroad. Of this sum four and a half million was spent in India, Burma and Ceylon; \$3,650,000 in China; \$2,200,000 in Latin America and \$2,100,000 in Africa. The Rev. Emory Ross, general secretary of the Foreign Missions Conference, under whose auspices the conference was held, reported that hundreds of missionaries have been withdrawn from war zones but that about 1400 American missionaries remain in Pacific outposts.

Attention was directed chiefly to relief, with all mission boards urged to set up committees, with missionaries now on furlough or detained at home used to raise funds. It was stated that eight relief agencies, endorsed by the conference, would need a total of \$6,000,000 to carry on the civilian relief that seems imperative, with a third of this amount expected

from the Protestant Churches in the United States. A considerable portion of this money will be sent to China, especially in medical and hospital supplies that can reach West China over the Burma Road in mission-owned trucks. It was felt that the great opportunity for Christian work in China is now in Free China where millions have fled from north and central China.

A committee of ten was appointed to study with denominational boards the proposal for the "closer relation" of various interdenominational church organizations, with wide sentiment in favor of some plan of unity or at least greater cooperation. It was felt however that sufficient autonomy of the foreign missionary enterprise should be maintained to enable it to keep direct touch with missions, national councils and independent churches in overseas regions. Plans are also being made for closer cooperation between the boards in the recruiting, training and commissioning of missionaries now, so that these young men and women will be prepared to enter foreign fields as soon as the war is over.

Delegates were given insights into some of the problems facing missions through four panel discussions, with missionary leaders as speakers. M. Searles Bates of China declared that all the missionary work from America and Great Britain was out of action in occupied China, while in Free China they are having difficulty because of lack of supplies and increased costs of living. Also with Free China crowded with refugees there are no where near enough Christian workers to meet the needs of the people.

Charles W. Iglehart, missionary to Japan, said that American missionaries there are now in detention, though the women are living communally on college campuses. He stated that in his opinion the Christian movement had sufficiently established itself in Japan to withstand the present crisis.

The conference issued a statement to missionaries around the world, as well as to Church people of America, which said in part:

"We pledge ourselves to join others of like mind in an immediate and continuing study of the conditions of a just and durable peace. We will endeavor to develop among the people of our own nations the Christian purpose to work for an adjustment of economic and political affairs in the interests of the welfare of all peoples and the readiness to make the sacrifices of special privileges and of absolute national sovereignty necessary to construct a durable world order. . . ."

"We pledge to our missionaries and their national colleagues our vigorous support in carrying forward the missionary progress of the churches. Where the work has been disrupted, we will prepare to undertake the task afresh as soon as that is physically possible. We recognize that the world-wide upheaval which accompanies the war has inaugurated a new era in the Christian world mission. It is clear that when peace comes again, the successful prosecution of the task may call for new patterns and lead us to a different allocation of forces. . . ."

The World We Seek

★ When leaders of the missionary enterprise throughout the world met in Trenton to consider the work of Christ they faced a world in revolution. Speaker after speaker, returning from various fields, declared that far-reaching and fundamental changes are taking place in all areas of life—social, economic, industrial, cultural. A commission of the Churches of England for months has been meeting under the chairmanship of the Archbishop of York to consider *The World We Seek*. This report is to be presented in eight numbers of *THE WITNESS*, starting with the issue of February 12. It is our hope that Lenten classes will be organized in parishes throughout the country to study this far-reaching document. Orders for *THE WITNESS* in bundles should be placed at once. Simply send a postal; we will then bill Easter week at 5c a copy. For those who are unable to join a class a personal subscription for a period of twenty weeks will be entered for just one dollar. To receive the February 12th number we must have your order not later than February 7th.

Youth Organizes in the Church

*Existing Organizations Federated
With a Well-Rounded Program*

By Louisa E. Russell

★ For the first time in the history of the Church a program has been set up to enlist every young person from the age of fourteen to twenty-



five. This is not another youth organization, but rather an attempt to co-ordinate all existing organizations, and to reach those who are un-

affiliated with any existing youth group. The program is called the United Movement of the Church's Youth, and "is of and by as well as for them." Two young people to every one adult is the rule all the way from the national youth commission to the youth councils in every parish, and those adults who are present are not supposed to do more than ten per cent of the talking. The U.M.C.Y. came into existence when twelve hundred young people asked the National Council to set up the youth commission during the General Convention at Kansas City. "Let's get together" was the cry, and the result is a province, diocese, and parish-wide movement which aims to produce "informed, convinced, and practicing Christians" out of the entire youth population.

But how is this possible in the face of so many conflicting national and parish organizations and the high percentage of unaffiliated and lapsed youth? The answer is united effort! The Youth Commission sets up a three year plan of Church-wide activities which for the current year are as follows: Reunion Week (which was observed December 28, 1941-January 4, 1942); Corporate Communion for Youth (Whitsunday, May 24); Youth Sunday (September 27); United Youth Offering (September 27); Rule of Life (throughout the year).

Besides this general plan the representatives from each province have the job of setting up diocesan youth commissions in the various dioceses. These in turn work to establish parish youth councils in every parish.

But the movement does not work only from the province downward, there is an equally strong trend from the parish upward. The nation-wide program would have little vital significance to the youth of each parish if no effort were made to get them together to enlist real participation, and incidentally to survey the work already going on among the youth in the parish. Having made this start, several ways of setting up a youth council have been suggested. Once it has been started the job of the council is to 1) Discover and see that all youth, organized and unorganized, lapsed, unaffiliated, and unchurched are represented and consulted in the plans 2) Discovering the needs and interests of all the youth 3) examining existing organizations in the light of these 4) selecting certain interests on which to concentrate 5) selecting activities based on these 6) organizing a total parish program (in co-operation with existing organizations) centered in these.

If the youth council is functioning well it will want to send a representative to the diocese, either to the convention, or to the diocesan commission. This will help to widen the horizon of the parish and open up suggestions about programs and co-operation with other parishes, etc.

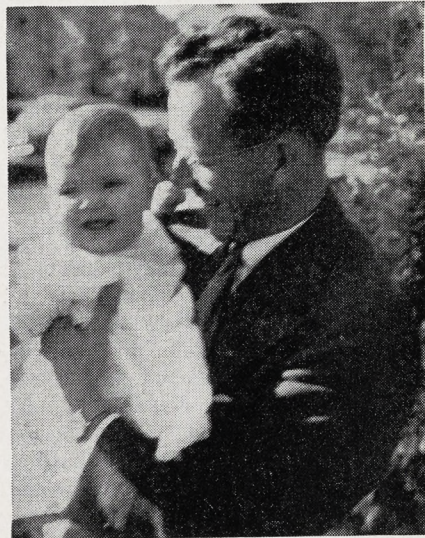
The purpose of the diocesan commission is similar to that of the council, except that it works from a broader base, and is often in touch with people out of reach of individual parishes. It in turn, reaches out to the national youth commission and so the circuit is completed.

In order to show its solidarity and as a minimum standard of its effectiveness the Youth Movement has adopted a Rule of Life. Each young person is given the opportunity to make six pledges "As a follower of Christ and His co-worker." These are as follows: 1) Church attendance each Sunday. 2) Monthly communions. 3) Prayer every morning and evening. 4) Reading Forward Day-by-day. 5) Pledging to the Church's support through weekly envelopes. 6) Winning others for Christ.

Through this rule youth, in its own right, is given a chance to help the

Church accomplish its task in the world and at the same time be used as a bridge to adulthood, for the adult is expected to follow a similar rule.

The most important feature of the U.M.C.Y. is the program material which it is making available. Some of these are published by the National Council itself and the rest by organizations which are co-operating with the U.M.C.Y. If a group is interested in Christianity's answer to the world's dilemma, it can use the National Council's series of three pamphlets with this title which cover Jewish-Christian relationships, de-



The Rev. Frederick H. Arterton, secretary of the youth division of the National Council, with daughter, one of the Church's future young people.

mocracy at work, and World Christianity. Along this same line, a unit called *Christian Youth as Planners for the World's Future*, which draws upon the findings of the Malvern Conference, is in the making. Should the group be more interested in job hunting, it could use *Christian Youth Looks at Vocations*, or if getting along in the world is the chief interest try *Stepping Out* published by the Girls' Friendly Society.

There has been a feeling of late that young people should be using program material which is more directly religious in content. The (Continued on page 17)

News of the Episcopal Church in Brief Paragraphs

Edited by ANNE MILBURN

Answer To Munitions Town

★ An example of what churches can do for "Munitions Town" (WITNESS editorial, January 15) is found in the story of Paso Robles, California. This small town of 3,000 suddenly found itself teeming with 26,000 army men from nearby camps. Over 9,000 workmen were employed in building operations, every available lodging place in the town and surrounding country was occupied. Trailer camps sprang up along the highway for fifteen miles on each side of the town. Children overcrowded both high and elementary schools. The small stores were crowded with strangers. Help for this situation came with a Federal housing project, a man from the YMCA, and a USO house. Money for these last two was raised by the town, which also turned over the new club room of the fire department to service men until the USO building opened. "And," says Rev. Lloyd Thomas, "the town kept morally clean too." The churches of the town went to work immediately posting notices of services, and starting joint evening services and social hours. St. James' Mission, led by Mr. Thomas, started an extensive program, opening its guild hall to service men three nights a week; sending a bulletin to all the names that could be gathered; monthly vespers, social hours, teas, dances, picnics, soldier dinner guests, marriages, two confirmations and a baptism, visits to the camp hospital, and celebrations of Communion at the camp chapel.

Prisoner Built Chapel

★ The first Protestant service in its 46 year history was held in the 7th district prison, New York, on January 20, in a chapel recently finished by the inmates. Rev. William Sprenger, director of the New York Episcopal Mission Society, blessed and dedicated the chapel to the ideal of rehabilitation. Eighteen Protestant prisoners, including a Chinese, were at the service. The chapel, formerly a fifth floor dormitory, was built in three months by the labor of transient inmates, among them car-

penters, plasterers, and electricians, and was completed Christmas day. It has stained-glass windows, an organ and a carved oak altar painted white and gold. Roman Catholic services have been held here, and plans have been made for Jewish services.

Civilian Morale

★ Cooperation of private agencies with religious organizations is necessary for the effective preservation of civilian morale, declared William J. Ellis, commissioner of institutions in New Jersey. He spoke at the annual meeting of the Church Mission of Help of the diocese of New Jersey, meeting at Trenton on January 19. Bishop Gardner, in introducing him, stated that the work of the CMH is an integral part of the all-out-program for national victory.

First Reports Good

★ Bishop Sherrill, as chairman of the army and navy commission, reports that the response to the first appeals for \$385,000 for the work have been excellent.

College Work Dinner

★ James P. Baxter, president of William College, was the headliner at a dinner of the Church Society for College Work held in Washington on January 20, sharing the program with the Rev. Stephen Bayne Jr., now of Northampton but soon to be the chaplain of Columbia University. There were a lot of people present, with cheers all along the line for the work the Society is doing.

How About It?

★ Have you sent that order yet for a WITNESS Bundle for Lent? This Report from England is of vital importance, for there isn't much sense in fighting a war unless you have some idea of what sort of a world you want after it is over. This report is an attempt to answer that question and ought to be studied by every serious minded Churchman. Organize a class in your parish, and get your order in at once for a Bundle.

We have to have them by February 7 at the latest to guarantee delivery of the issue for February 12. Thanks.

Conference On Ministry

★ Sixty men who are considering the ministry met at St. Paul's School, Concord, N. H., representing nineteen colleges and universities, as well as several schools. The leaders were the Rev. Norman Nash, head of St. Paul's; the Rev. A. L. Kinsolving of Princeton; the Rev. (Know Your Faith) R. S. Emrich of Cambridge; Dean Zabriskie of Virginia Seminary; Bishop Dallas of New Hampshire.

Church Has Anniversary

★ The 70th anniversary of Trinity Church, Bethlehem, Pa., was celebrated January 18, with Bishop Sterrett preaching. Here, in 1872, Bishop Mark Howe celebrated Communion, his first official act as Bishop of the newly created diocese.

Scrapbook of Service

★ Asked by the army-navy commission for a report on its work with men in military service, St. Mark's of San Antonio, Texas, made up an illustrated scrapbook for the commission's files. Photographs in the book show church members welcoming soldiers at the church, luncheons for service men with visiting speakers, groups around the radio, dances, consultations with the pastor, Rev. Edward Jones, and quotations from letters of appreciation from soldiers and their families.

Blesses Chapel Window

★ A window representing Christ blessing little children that was for years in St. Chrysostom's Chapel in New York City, is now in a little rural church near Asheville, N. C. Bishop Gribbin preached the sermon at the ceremony.

Fund For War Relief

★ Without any special campaign or publicity effort, the Fund for War Relief has reached it's year's total, having taken in \$36,052.66. The fund was set up by the Presiding Bishop in January, 1941. Largest beneficiary of the fund from the beginning has been the Church Committee for China Relief, an interdenominational organization, which has received \$18,723.86, of which \$4,167.32 was given in December. Some of the other allocations during December included the International Missionary Council, American Com-

mittee for Christian Refugees, American Friends Service Committee, Central Bureau for Evangelical Churches in Europe, United China Relief, and Episcopal Committee for Christian Refugees.

Harvey Bartlett Gaul

★ Dr. Harvey Gaul has been organist and choirmaster at Calvary Church, Pittsburgh, for thirty years, conductor of choral societies and orchestras, lecturer in clubs, schools, and colleges, critic on our daily newspapers, as well as contributor to national music journals. Known as one of the foremost influences in

has won him many friends. It is unusual for any musician to receive recognition from official sources, as did Harvey Gaul when the mayor of Pittsburgh proclaimed a day, as "Harvey Gaul Day." On that night a concert of all Gaul compositions was given, the proceeds of which were used to establish the Harvey Gaul music scholarship. It is perhaps unusual also to give a scholarship honoring one so very much alive as Harvey Gaul—one who grows more vital each year, who can never find workers enough to carry out the bright ideas of that brilliant, creative mind; unusual,

liberty for all. Now, two recent decrees have closed all Protestant schools, and forbidden reopening of Protestant churches closed during the war. Protestant Bibles may not be sold, and many have been seized and destroyed. Catholic teaching is obligatory in the schools, and attendance at Mass is required of all soldiers and state employees. Some Protestant pastors have left the country, or found other employment, but the majority are in serious distress.

New Chapels Get Results

★ Over \$11,000,000 have been spent for chapels in army camps by the government, and the fact that these new houses of worship do not have to play double duty as dance halls and recreation centers has brought startling results, according to reports sent in by chaplains to the chief of chaplains. Excerpts from letters read: "All twelve chapels at this station are being used each Sunday. It is a pleasant jump from a recreational building or theater to the chapel." "Chapels are finished and dedicated. While terribly crowded and necessitating continuous services from eight to twelve, they are providing an inspiration to the men." "Since the new chapel has been completed, attendance has doubled at both Sunday school and worship services."

Russian War Relief

★ Allen Wardwell, New York lawyer, who was head of the Red Cross delegation attached to the Harriman Mission to Russia last fall, has been elected secretary to the Board of Directors of Russian War Relief, Inc., it was announced by Edward Carter, president. Wardwell, who is a trustee of the Church Pension Fund, and vestryman at St. George's, New York, was one of the founders of the organization to help the sick and wounded victims of Nazi invasion. Russian War Relief now has authorized committees in 21 of the country's largest cities. The organization already has sent four shipments of medical and surgical supplies and clothing to Russia, and is preparing a fifth to leave soon.

Post-War World

★ "The post-war world" is to be the subject for discussion at the annual conference of Connecticut clergy and Berkeley alumni at the Divinity School in New Haven, January 26-27. Leaders are Horace Taft, president of the League of Nations Association, and Rev. Bradford Abernathy, secretary of the commission to study



Harvey Bartlett Gaul, for thirty years the organist and choirmaster at Calvary Church, Pittsburgh, whose brief story is told in the News Notes this week.

music in the country, he is in demand because of his wit and erudition, not only as a local toastmaster and radio commentator but as a guest speaker far and wide. As a composer his reputation is international; his compositions for organ and orchestra, church music, choral numbers and solos run over four hundred, and are used wherever music is played. Not only is he outstanding in his knowledge of music, but he is an authority on any of the arts. Born in New York in 1881, Harvey Gaul studied extensively in Europe and has continued his research as the years have rolled along, here, in Palestine, Mexico, Russia and Alaska. Known as a great teacher, his pupils continually are winning prizes in composition, and his eagerness to help other musicians

perhaps, but a pretty grand gesture, because it gave his scores of loyal friends all over the country a chance to tell him just what they think of him in a very concrete way. It gave Pittsburgh a chance to say they were glad he has stayed here these many years, that they were appreciative of the fact that back of each musical venture, large or small, has been the name of Harvey Gaul; appreciative that any gathering of people where he has been present has been lifted from sheer boredom by his stimulating personality and ready wit.

Protestants Restricted

★ Severe restrictions on the Protestant minority in Spain by the Franco government have been reported by Worldover Press. During the civil war, authorities promised religious

bases of just and durable peace of the Federal Council. Other speakers include Bishop Oldham, president of the World Alliance for Friendship through the Churches, on "The Church's Part in Winning the Peace," and Rev. Edward Mullen from Manila, P.I., on "What the War Means to the Church in the Philippines."

Canon Barnes Marries

★ Miss Katherine Ross, of Brooklyn, and Canon Rankin Barnes, rector of St. Paul's Church, San Diego, and Canon of St. Paul's Cathedral, Los Angeles, were married January 20 in Grace Church, Brooklyn. Canon Barnes was executive secretary of the social service department of the National Council before going to California.

Kings in Puerto Rico

★ One of the oldest and strongest customs that continue in the life of the people of Puerto Rico—that of giving gifts to children on Three Kings Day, Epiphany, is described by Emmie Carter of St. Andrew's Mission. "Even though Santa Claus has begun to peter into Puerto Rico with his commercial glory, the Three Kings come just the same, and the Festival of the Nativity is left more or less without the giving of gifts. Christmas Eve is the 'Good Night' (Noche Buena) and midnight Mass is celebrated everywhere. The New Year is brought in on the wings of music and the feet of dancing young people. But Three Kings belongs to the children, rich and poor. Three Kings Day at St. Andrew's was an interesting one, with some 200 children at a peak of excitement and happiness made possible by your sending gifts to us. Candy, dolls, games, boats, airplanes—and laughter did justice to the giving spirit of the Three Kings who gave their gifts to the Saviour long ago." St. Andrew's Mission has a long history of helpful service to the islanders. A notable example was in 1928, when a hurricane swept over the island, and had Mayaguez as its center of destruction. Many were given physical and spiritual aid at the mission during the months that their homes were being rebuilt. Today, the mission is center of first aid and fire fighting courses.

Prayer in Rhode Island

★ Bishop James Perry of Rhode Island has set aside January 25 as a special day of prayer in that diocese.

He has issued a special compilation of prayers for use by communicants. The churches are open daily for those who might wish to use them.

Call For Books

★ "Share your books with the servicemen" might well be the watchword of the national defense book campaign, which is now in full swing. Sponsored by the American Library Association, the Red Cross, and the USO, a roundup of 10,000,000 good books is being made for use in army day-rooms, USO houses, naval bases, and on ships. Although the government provides libraries at the larger camps, the smaller units have no libraries at all, and those that do exist, are taxed beyond capacity. What sort of books? The kind you like, and especially up-to-date technical books, works on current affairs—and plenty of fiction. Books can be left at your library for collection, and it has been suggested that you put your name and address in them, so the boys can know "who gave what."

Big Start For Fund

★ Twenty-five thousand dollars, an anonymous contribution in memory of the late Bishop William Lawrence, is one of the first gifts to the army-navy commission's fund according to Bishop Henry Sherrill, chairman. Bishop Lawrence was chairman of the army and navy work during the first world war, and had expected

to help in the raising of funds for the present program. Shortly before his death, the late Bishop said, "I never knew any money spent to better purpose than that given so freely to our Church war commission. Every dollar of the money had heart, friendliness and sentiment behind it." In the last war, people gave \$800,000 to the work.

Education In Christianity

★ "Education which does not pay attention to spiritual growth is neither adequate nor Christian," according to Rev. John Mulligan, chaplain of the Salisbury School, Conn., in a sermon at the Church of St. James the Less, Scarsdale, N.Y. Referring to the secular education in the United States during the last fifty years, Mulligan said that it has paid attention to everything else but spiritual growth. He declared, "We

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must have misunderstood the purpose of education. Education is a preparation for living, but we have construed it to be a preparation for earning a living. It should help a person to earn a living among other things—but only among other things.” Showing the importance of Christian education to a democratic society, he pointed out its two sources—the knowledge of the nature of God, and the knowledge of the nature of man. “Christianity showed that death is not the end of life. This knowledge set back the tide of fatalism in Roman times. The Church preserved man’s cultural and intellectual achievements through the dark ages. The knowledge of God which showed man to be a free agent, and his refusal to remain a serf, took social form in political democracy. Political democracy has been accompanied by economic individualism and exploitation. This economic exploitation we recognize as evil because of our knowledge of God, who cannot be understood as condoning it.”

Red Cross Service

★ Calvary Church, Pittsburgh, was the setting for a city-wide Red Cross Service. Dressed in the uniforms of various branches of the Red Cross, a procession of over 200 women, as well as Boy Scouts and members of the clergy featured the service. Prayers were said for the army, navy and aviation forces. Rev. Arthur Kinsolving 2nd was in charge, and Rabbi Solomon Frechot and Bishop Mann gave the address and benediction.

Record Clergy Gathering

★ One of the largest gatherings of clergy ever held in New Jersey was present at a meeting led by the Presiding Bishop and Rev. David Covell of the army-navy commission recently. Over 110 of the 130 total active clergymen of the diocese heard the Bishop speak of the future course of the Forward in Service program. Widespread cooperation was reported in the holding of open instruction classes in parishes and missions.

War-Time Devotions

★ A program of special war-time devotions for the parishes and missions of the diocese of Chicago has been announced by Bishop Conkling. Beginning February 4, the first Wednesday of each month will be observed as a special “day of intercession,” with early celebration of

the Holy Eucharist in all churches, to be followed by silent intercessions throughout the day and a service of evening prayer. A special prayer for those in the service was authorized by the Bishop for use during the day of intercession. “Though it is not desirable to bring war constantly into our regular services and preaching,” he said, “it will be well to have one carefully chosen prayer at every service.”

New Kind of Service

★ A new kind of war service is being worked out by the junior choir of Trinity Church, New Orleans. They found that sick soldiers in Lagarde hospital would welcome some form of entertainment, so are arranging musical and other entertainment features.

Penitence In Houston

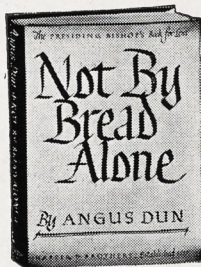
★ The Coliseum in Houston, Texas, will be utilized to hold the 15,000 people expected to attend the city-wide community service February 3. Catholic, Jewish, and sectarian clergy are cooperating in making arrangements for an hour of “penitence, prayer and witness.” According to Bishop Clinton Quin, chairman of

the committee in charge, “The motive is not to hear high flown patriotic oratory, but with humility to bow our heads together and ask Our Father to give us His guidance and blessing.” Preliminary plans were presented at a breakfast in the YMCA January 9, when the Houston ministers’ association held the largest meeting in its history, and for the first time found Roman clergy breaking bread with local Baptist preachers and Jewish rabbis.

More About Paul Mather

★ A letter from Alaska brings us some interesting notes about Paul Mather, Alaska’s only native Episcopal priest, whose death at the age of 63 was reported in last week’s WITNESS. The story of Paul Mather is linked with one of the most amazing missionary romances of all time. Father Duncan came from England in 1858 under the auspices of the Church Missionary Society. He travelled to the wilds of British Columbia and found the Tsimpshean people there warlike, uncivilized, almost cannibalistic. Under his guidance, within a few years they became Christian, learned trades, such as carpentry and black-smithing, and

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the children received an education. A dispute about Church order, and a proneness to follow only his own course led Father Duncan with about 700 followers, including the nine-year old Paul Mather, to cross to Alaska in 1887. The great-grandfather of the late priest was the first convert of Duncan's; the grandfather the first lay-reader, and Paul Mather was the first ordained priest. His first training was under Father Duncan, then he attended Sitka training school, operated by the government. He was head machinist in a saw mill, and received his papers as a pilot on the Alaskan coast. His religious training was in St. John's Church, Ketchikan, the church for both native and white people until 1927, when St. Elizabeth's was carved out of it. Mather became the first priest-in-charge of the new church, and for fifteen years carried on extensive and valuable work. With all his duties, Father Mather kept alive the Indian art of totem pole carving, which his son is following.

Acolytes Festival

★ The fourth annual acolytes festival of the western Deanery of the South Florida diocese was held in St. Andrew's Church, Tampa, on January 18. Over 100 Acolytes, representing ten parishes from various parts of the state were present, and but for the tire shortage which prevented transportation from some churches, the group would have been still larger. This festival is the only one of its kind held in the diocese, and is thought to be the only one in all the southern dioceses.

Isabel Tweedy

★ Just two months short of the century mark, Miss Isabel Tweedy of Painfield, N. J., who was born on the anniversary of George Washington's birth in 1842, died last December on the anniversary of his death. In 1875 a meeting was held at her home which resulted in the organization of the New Jersey branch of the Woman's Auxiliary, and she had held office in the diocesan branch for 37 years.

Friendship Church

★ Philadelphia has a new Methodist Church—with the walls dedicated to the Chinese, Catholics, Negroes and Episcopalians who built it, and the tower to the Jew who supplied the money. Elmwood Church, "The Church That Friendship Built" is a \$25,000 structure that cost only \$750 to build, and was erected in 19

months by the five racial and religious groups working side by side. At the dedication service, the pastor read a letter from President Roosevelt, who described the work of the church "as the spirit of friendliness which characterized the work of the Master."

Army Ordination

★ Chaplain Wallace Wolverton, stationed at Camp Davis, N.C., was ordained to the priesthood on Epiphany at St. James' Church, Wilmington by Bishop Darst, acting for Bishop Beal, of the Panama Canal Zone. This is believed to be the first such ordination at any army post in the present war.

Prayer Books For Soldiers

★ A Prayer Book is presented to every man leaving for service with the country's forces at Trinity Church in Paterson, N. J. The pre-

sentation is made at the regular church service, with the man going to the altar during a hymn. The Rev. Charles Child, rector, couples the presentations with brief statements of the men's records in church school and parish organizations. The books are provided by a member of the parish.

Commission Reports On Loans

★ Loans to parishes and missions were made by the American Church Building Fund Commission in the amount of \$229,537 during 1941, an increase of \$133,357 over 1940, according to a report made by the treasurer, at the annual meeting in New York City. The money was loaned by the commission to parishes and missions for new churches, parish houses and rectories, for repairs, and for refinancing existing loans. Of the 1941 loans, \$139,300 was for new buildings; \$65,458

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went for refinancing; and \$24,779 was spent for repairs. The commission has a permanent fund of \$826,085, and an additional reserve fund of \$30,000. At the meeting, all the incumbent officers and trustees were re-elected. Bishop Gardner of N. J. is president, Seth Pierrepont of N. Y. vice-president, Rev. Charles Pardee, N. Y., is secretary, and the treasurer is Richard Kent of N. Y., assisted by James Whitney.

Religious Education

★ "The moral and spiritual foundations of our Christian Democracy must be protected and strengthened during these years of critical trial," the International Council of Religious Education said in announcing its twenty-first quadrennial convention and laymen's conference to be held in Chicago, February 9-11. Approximately 1500 professional leaders of Christian education and outstanding laymen from 48 states and Canada, representing 40 Protestant denominations (90% of all Protestantism in America) will attend. They will join forces to inaugurate a four-year united Christian education advance, which is the Protestant churches' solution to the problem of the millions of American children, youth, and adults now without any form of Christian teaching.

Movies In the Church

★ People in Burlington, N. C., will go to the movies Sunday night—and to Church at the same time. The appeal of "movies" with 80,000,000 Americans going to the theater each week, can be utilized to spread the Christian gospel, thinks the Episcopal Church of that city, which now features fine pictures at the regular Sunday night services. The films are carefully chosen to visualize the lesson sought to be presented, and the whole program is conducted as a religious service, open and free to all who wish to come. The Church has installed in the parish house the finest equipment obtainable to insure the best possible showings, and Hobart Steele, known for his motion picture work has charge of the technical end. The film chosen for opening night, January 11, was "King of Kings" based on the life of Christ.

Spiritual Undergirding

★ "No might can settle or stop this war that does not have the spiritual undergirding that the church alone can supply," was the gist of advice given to his candidates for Holy Orders by the Bishop of Texas, along

with a delicious dinner. Confronted with the question put to him by twenty candidates for the ministry as to what part they should take in the defense program, the Bishop said that he had advised most to go into military service, but that six men he advised to hold to their present course of preparing for the ministry. He based his reason for this on the "necessity for a spiritual undergirding for the difficult and dirty tasks that the armed forces must do. It is this undergirding which produces what we call morale. Morale is not a physical or a mechanical equipment and it cannot be produced by material means—it is a spiritual quality of communication open only as we keep the lines of communication open between ourselves and God. For a man to give, or even offer, his life, requires spiritual stuff. Somebody has to be available to keep our armed forces and our population from bogging down in this time of need. I am sure the government recognizes this, and that is why I am trying to keep some of the boys in training so they may be ready to help the Church do this part of the job. The attitude I would urge on you may again be a quotation, 'not by might, but by my spirit saith the Lord of Hosts.'"

Tires For the Clergy

★ Leon Henderson, price administrator of the federal government, has sent word to the Federal Council of Churches that ministers of religion are to be included in the group eligible to purchase automobile tires under the rationing system. His announcement states: "Clergymen in many communities, particularly where the population is scattered, are compelled to depend upon their cars to reach the bedside of the sick and dying, or to conduct services that are essential to the spiritual welfare of

the public. As amended, the tire order will place the needs of clergymen on a par with those of doctors, nurses and other occupations and professions whose services are essential to public health and safety."

Youth Organizes—

(Continued from page 11)

National Council has tried to do this in *God and Myself* which attempts to bring young people to a more vital understanding of the Trinity. Also Dr. Grace Lindley's pamphlet, *Power Through Prayer and Worship* could be used with certain groups.

New program materials are coming out all the time. *The Broadcast* which is the U.M.C.Y.'s monthly paper will keep you up to date. This paper also tells of the activities of the church's youth and helps to keep before youth the ideal of united action.

Besides its own program, the U.M.C.Y. is co-operating with the Presiding Bishop's Ten Year Plan of FORWARD IN SERVICE and is especially concerned to further work in camps for military service and conscientious objectors. It also co-operates with some interdenominational and secular youth groups, which gives an even wider scope to its activities.

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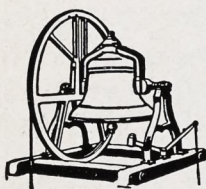
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CLERGY NOTES

ALVAREZ, FRANK RAFAEL, was ordained to the priesthood January 4 in St. Paul's Church, Key West, Florida, by Bishop John Wing. He will continue as assistant in Holy Trinity Church, West Palm Beach, and in charge of the Church of the Holy Nativity, Pahokee, and St. George's, Riviera.

BIRCH, EDWARD B., was advanced to the priesthood by Bishop Arthur Moulton of Utah, in Trinity Church, Gooding, Idaho, on January 13. He is vicar of Trinity Church; Calvary Church, Jerome; and St. Barnabas Church, Wendell.

BROWN, WILLIAM S., was ordained to the priesthood by Bishop Beverley Tucker, in Trinity Cathedral, Cleveland. He has an appointment as rector of St. Paul's Church, in Toledo, Ohio.

CARMICHAEL, ROBERT R., resigned as associate rector of All Saints Church, in Worcester, Mass., on January 1, due to ill health. CLARKE, ANDREW G., Candidate for Holy Orders, assumed charge of St. Barnabas' Mission, Dunsmuir, Calif., on January 1. He was in charge of St. John's in San Francisco for a number of years.

CORKER, WILLIAM F., has joined the staff of St. Bartholomew's, New York City. DOWELL, D. MAXFIELD, rector of St. Mark's Parish, Cleveland, and of St. Thomas' Parish, Berea, Ohio, has accepted a call to be rector of Christ Church, Shaker Heights, Ohio, effective February 1.

DOWLING, HERBERT J., missionary of St. Thomas Church, Greenville, R. I. has accepted a call to become rector of the Church of the Good Shepherd, Pawtucket, R. I., effective February 1.

DUNN, ROBERT H., rector of Trinity Church, Claremont, N. H., has resigned to accept a call to the rectorship of St. John's Church in Portsmouth, N. H., effective February 1.

FALL, RALPH E., was ordained to the priesthood by Bishop Beverley Tucker of Ohio, in Trinity Cathedral, Cleveland. He is curate at the Church of Our Saviour, Akron, Ohio.

FRY, WALTER, rector of Trinity Church, West Branch, Mich., has resigned to become assistant minister in St. John's Church, Detroit, where he will assist the Rev. Irwin C. Johnson.

GLENN, C. LESLIE, rector of St. John's in Washington, D. C. has been granted a leave of absence to enter the Navy chaplain service, effective January 20. While he is gone "for the duration" the parish work will be taken over by Rev. Norman Goehring, and Rev. John Magee.

GRILLEY, EDWIN A., rector of the Church of the Good Shepherd, Pawtucket, R. I., will become rector of St. Mark's Church, Fall River, Mass., on January 25.

HARGIS, WILLIAM M., rector of Grace Church, Chillicothe, and priest-in-charge of Grace Church, Brookfield, St. Oswald's Church, Fairfax, St. Mary's, Savannah, and St. Philip's, Trenton, Missouri, has resigned his charges to accept a call to St. John's Church, Oklahoma City.

HARRIS, L. HERDMAN, III, serving with the United States Army, has resigned as rector of St. Thomas' Memorial Church, Oakmont, Pa. The Rev. Cameron H. McCutcheon, locum tenens at St. Thomas', has been elected rector of the church.

HUMMEL, BERNARD W., rector of St. Ann's Church, Nashville, Tenn., will leave on February 15 to become rector of St. Stephen's, in Edina, Minn. While in Tenn. he was chairman of the department of religious education.

LYON-VAIDEN, ARTHUR L., is assistant minister at Christ Church, Alameda, Calif. Part of his time he is spending on the study of Chinese at U. C. by appointment of the National Council, looking toward future service in the Orient.

MCGREGOR, ROBERT F., was ordained to the priesthood by Bishop Beverley Tucker in Trinity Cathedral, Cleveland. He is rector of St. James' Church, Bucyrus, and Grace Church, Galion, and priest-in-charge of St. Mark's Mission, Shelby.

MADSON, GEORGE R., rector at Paris, Ky., has accepted a call to the Nativity, Dothan, Ala., effective February first.

MAPES, EDMUND G., has resigned as rector of Christ Church, Shaker Heights, Ohio, and retired from active work in the ministry.

MOULTON, JOHN P., rector of Trinity Church, Milford, Mass., has accepted an appointment to be rector of Grace Church, Norwood, Mass.

NORTON, MERRILL A., rector of St. Peter's, Albany, Oregon, has accepted the rectorship of Emmanuel Church, Grass Valley, Calif.

SHERMAN, FRANKLYN C., has resigned as rector of Grace Church, Cleveland, Ohio, and retired from active work in the ministry, effective January 1st.

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BACKFIRE

Readers are encouraged to comment on editorials, articles and news. Since space is limited we ask that letters be brief. We reserve the right to abstract and to print only those we consider important.

MRS. GEORGE CHAMP
Detroit, Michigan

I like the new WITNESS very much and am glad we are to continue *Talking It Over*. I see that the question has been raised as to whether articles should be short or long. Please keep them short. It is a fine paper just as it is.

REPLY: We still want to hear from more readers on the length of articles. We have no fixed policy but at the moment plan to offer comparatively short articles every week with an article of considerable length once a month.

DR. THEODORE DILLER
Pittsburgh, Pa.

How do Presbyterians feel about the Concordat? My friend Dr. C. McCarthay, pastor of our largest and most influential church in Pittsburgh, and a fine scholar, preached a sermon opposing it.

REPLY: Presumably there are those in the Presbyterian Church who oppose the Concordat, just as there are Episcopalians. You do not inform us of the grounds of Pastor McCarthay's opposition so of course we are unable to comment on that. Some Presbyterians, including some magazines have expressed opposition on the ground that the proposal came originally from the Episcopal Church but that we have failed to support our own proposal.

REV. PHILIP L. SHUTT
Rector at Quincy, Illinois

You ask, "Just where, please, does our Church officially deny the validity of Protestant ordinations?" The whole of canon eleven denies the validity of Protestant ordinations.

REPLY: Canon eleven provides for the ordination in our Church of ministers of other churches, and rather than denying his former ordination the Bishop, at the service, declares: "A. B. who has already been ordained a minister of Christ, etc. etc."

REV. F. K. HOWARD
Priest of Berkeley, Calif.

I hope that with your fine new line-up you will not allow the social gospel and democracy to be crowded out of THE WITNESS.

REPLY: Wrote Chairman Grant in the first number of the "new" WITNESS: "The Social Gospel is one of the glories of American Christianity, and in this movement the Episcopal Church has, for two generations and more, taken a position of leadership. This we intend to support, as heretofore."

REV. WILLIAM P. RICHARDSON
Pontiac, Michigan

We are interested in the announcement of your series for Lent, *The World We Seek*. It sounds good. In order that we may plan in advance will you not send us information as to topics to be dealt with?

REPLY: We plan to offer the first of the eight articles in the issue of February

12 in order that it may be distributed in advance to those joining classes starting the first week of Lent. The document is divided into several headings, each with sub-titles, as follows: Introduction (The Problem Stated: Inherent Difficulties: Hopeful Factors). II. The Foundation Principles of Society (Man's Social Na-

ture: Safeguards Against His Sinful Tendencies: His Openness to Spiritual Appeal: Need for a Modern Charter). III. An Economic Charter for Today (For the Individual: For Industry: For World Economy). IV. The New World We Seek (Justice: Security: Freedom: Responsibility). V. Immediate Political Objectives (Home and Family: Education: Rural Life: Employment: International Trade: Finance). VI. Responsibilities of Christian Citizens (Public Opinion: Political Action: The Dynamic of Religious Faith). The report will be presented serially, commencing with the issue of February 12 and running for eight weeks. Questions will be appended to each installment to aid classes in discussion.

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The Rev. F. Allen Sisco, Ph.D., Rector
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For Our Young Men in Service

The Church again as in 1917-18 is answering the call to stand by her young men in the armed forces. The hundreds of thousands in service need the spiritual ministry which only the Church can and will give. It is this ministry which the Army and Navy Commission is prepared to give and for which it asks the support of every parish in the Church.

The Commission needs a minimum of \$385,000 to carry forward the task. It is imperative that the fund be raised immediately because of the Government's rapidly expanding defense program and the increasing demands made upon the Commission.

So that your parish may share in this war emergency, it is suggested that the Rector appoint a special committee to inform parishioners of the need and opportunity. A letter to each family is one of the steps recommended. Others are: special sermons on the work of the Church with the Army and Navy; addresses before all parish organizations and groups; constant contact with men in the service.

Nation-wide Broadcasts Feb. 15

Two nation-wide radio broadcasts on the Army and Navy Commission program have been scheduled for Feb. 15. Bishop Manning of New York, will speak over the Columbia network at 10 A.M. (E.S.T.). Bishop McKinstry of Delaware, will speak over the Mutual network at 11:30 A.M. (E.S.T.). Make your arrangements now to have your people hear these broadcasts.

Materials Available

Materials now available to aid each parish in its campaign include a pictorial folder telling of the Commission's program and a special offering envelope. Available in quantities, free on request.

Special Offering, March 8

Throughout the Church a great free-will offering will be taken on March 8. Put this on your parish calendar and make preparations for it through publicity and letters to the parish.

Keep the Church with the Men in Service

The Rt. Rev. Henry K. Sherrill, D.D.
Chairman
The Army and Navy Commission

The Rev. Endicott Peabody, D.D.
Chairman, Sponsors' Committee
The Army and Navy Commission Fund

The Rt. Rev. Arthur R. McKinstry, D.D.
Executive Chairman
Sponsors' Committee

THE ARMY AND NAVY COMMISSION FUND
Room 4804, 20 Exchange Place, New York, N. Y.