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The **WITNESS**

CHICAGO, ILL., MARCH 3, 1932



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IRWIN ST. J. TUCKER

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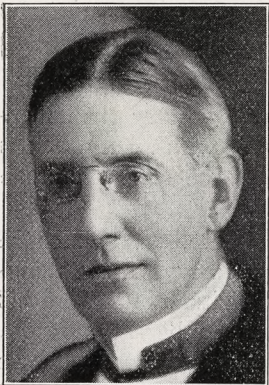
THE CHRISTIAN WAY OUT

By

EDWARD L. PARSONS

The Bishop of California

NO CHRISTIAN doubts that the basis of a Christian world order is indicated in the trite but momentous words "Thou shalt love thy neighbor as thyself." The Kingdom of God which we seek to establish among men means, if love is its basis, a cooperative society in which the welfare of each of its members is the concern of all.



BISHOP PARSONS

That such a social order would be a radical change from our present order, a fairly complete overturning of it, is clear enough as we try to think carefully of the effect of such love as our Lord exemplified on some of our immediate problems. The Christian way out at any moment is found first by seeing our goal as such a radical change, and then heading in that direction. We all agree on the goal. On the exact path we may well differ. The march is long and difficult but it is worth while to try to think about it. We must however really think and not just "rearrange our prejudices."

Take the industrial situation in America. Eight million men or more out of employment, production and consumption so badly coordinated that people starve with plenty all about them; wealth so badly distributed that over against the eight millions who are on the verge of starvation are eight with incomes of over five million dollars each. There are plenty of projects to end the depression; but hardly a sign of leadership in finance, industry or politics which looks beyond ending the depression to radical measures of cure. The sight before our eyes is the fruit of utterly un-Christian principles, the flowering of selfish competition. The shibboleth "American individualism" (a fine thing in pioneer days and a fine thing still if guided right) blinds our eyes to what has happened. The battle has

been to the strong; and the strong have, as is usual throughout history, thought of themselves. The present task is to secure the weak; but again American individualism deceives us. The dole is un-American, we are told. But it is neither intelligent nor Christian to talk of unemployment and other forms of social insurance as "doles;" nor to ignore the fact that whatever charity may do to the giver, certainly when it takes the place of work it steadily lowers the self respect of its beneficiaries. It is useless however to grow indignant at these slogans of the competitive system. What we want is not indignation. We want cooperative sense and Christian thought for the welfare of all. Unemployment insurance, old age security, large scale and long range planning of production for both volume and seasonal and technological shifts, are the kind of steps which lie directly before us. The Christian way out means in the large that cooperation must replace competition. It means that for the moment the imperative steps are to secure the worker.

PRECISELY the same principles hold in international relations. Apply "love thy neighbor as thyself" to the tariff and what happens! The whole fabric of international relations is seen to be based upon the same anti-Christian competitive principle. The economic structure of the world, working pretty well for America in the days when we were really self contained, is part of it. The Christian way out begins here even more than in our domestic questions with the attempt to think from the Christian point of view. If we do we see that the tariff is not an American question but an international question. It has direct moral bearings. Tariffs engender hostility. They are petty nationalistic devices of the kind which prepare the way for war.

Such a view is still clearer in regard to war debts and reparations. The world groans under the weight of them; but America's official position, backed I fear by a very large section of our people, is that it is a

business matter and that Europe can get out of its own mess. At any rate Europe must pay. It is quite inconceivable by the way that sane men could have ever imagined that nations would go on carrying these debts for sixty years, long after the people and leaders whose folly incurred them had passed from this world.

The Christian way out in these matters is first of all to see clearly that we have a world problem which must be dealt with cooperatively. Then we must call the experts and say, "Relieve us of our burdens." To the man untrained in economics, but burning to lift the burden of the poor, that means reduction of tariffs, cancellation of debts and world planning.

The fear of war because we fear one another is the supreme fruit of our competitive system. War might come under almost any system; but war is inevitable

under ours. Even the proven value of the League of Nations and the World Court and the innumerable arbitration treaties, a value based upon the fact that they represent cooperation, has not prevented fear and fear has piled up the colossal armaments of the present day world. The Christian way out is altogether obvious. For the world the first and immediate step is to make the Disarmament Conference a success. For America it is to sweep away the wicked isolationist policies which have guided us; to recognize that we belong to the family of nations; to join the World Court and the League; in other words to be true to our best traditions and not afraid to take chances.

The Kingdom of God is a cooperative society. It is the goal of Christian effort. The Christian way out is always to seek that goal boldly, fearless of consequences, ready to adventure.

THE TASK OF CHRISTIANS

By

BERNARD IDDINGS BELL

Warden of St. Stephen's College, Columbia University

THERE is no way out of the industrial and international muddle in which we are, and which we are beginning to fear, which does not involve a psychological reorientation.



DR. B. I. BELL is not peculiarly to be found in large capitalists. It permeates the entire social fabric. We live and move and have our being, not in the search for intellectual or spiritual or, in any true sense, human values, but almost exclusively in terms of "material benefits," enjoyed or hoped for. As long as people value exclusively, or even primarily, luxury, ease and sensual pleasure, we shall have a porcine civilization. Now, such a civilization is not dangerous to animals who are nothing but animals. It is, however, always precarious when men are involved, because men have a quite considerable intelligence, or at least ingenuity, and this, enslaved to greed, renders the greedy mutually destructive. Mentality is ruinously

Our international relationships are almost wholly economic. The state, to most contemporaries, is not an association of citizens whose chief aim is the furthering of moral welfare, but rather a mutual compact by virtue of which economic advantage may be wangled somehow, anyhow. Statecraft is today dependent upon business. As for business, it is motivated chiefly by greed. This greed

dangerous unless devoted to ends greater than mentality, to spiritual ends. Men may with safety seek to be Gods. They are too clever to be merely animals and live.

Christ knew that well. Jerusalem, over which he wept, foreseeing its destruction, "knew not the things which belonged to its peace." Spiritual ends were hid from its eyes. Therefore would there be not one stone left upon another. Christianity, too, has always known it, or the wisest Christians have, at any rate. And in the Middle Ages, whatever their faults, when the Christian religion made its best—indeed its only real—attempt to solve social problems, it did it by cultivating as the most respected ideal a sanctity which was distinctly not related to wealth—which, for the most part, could be attained only by the denial of the lure of wealth. It did not permanently succeed in that direction of human endeavor away from self and provender; but it made a mightily good try at it, and produced thereby a civilization which, to the mind of anyone who knows the Middle Ages, makes our own day seem a rather tawdry spectacle. But man reacted from Christ to Mammon, reacted violently, and the modern world was born. That modern world is approaching its inevitable fruition. The era of "enlightened self-interest" manifests at last an unlovely morbidity.

EVENTUALLY another day will have to come, when again life will be lived for truly human ends, when morality will be seen as more than a system of mutual back-scratching. I do not believe it will be brought to its dawn by attempts to remedy secondary

maladjustments, while the greed-motivation remains untouched. Leagues of Nations will not stop wars, which, as the apostle truly says, come from the lusts which corrupt men's souls. Social righteousness will be furthered neither by Rotarianism, which seems chiefly an attempt to sentimentalize greed, or by Bolshevism, which tries to remedy the vice by more widely diffusing it. Salving sores will never cure a disease of the blood. Let those who will, tinker with the machinery. Christ deals with more fundamental things.

What, then, shall the Church do? I think she had better let our civilization go to the devil, who chiefly has controlled it for the last hundred years. She can, she must, warn it but, as in Isaiah's day, and Christ's, it is unlikely that a people will hear whose hearts have waxed fat, who are deaf and blind to high nobilities. Let Christianity turn its attention to developing rebuilders, whose work cannot be done until the day of destruction is over. Let her people be in the world, but not of the world. Let them live for truth, for beauty, for the love of God, and let them pay the heavy price which our modern world exacts for these high privileges. "In the world," says Jesus, "you shall have tribulation. Be of good cheer. I have overcome the world." It is the worldly-wise who destroy themselves.

It is the other-worldly who rebuild. This, which has ever been true, is now, and always will be. The way out is to keep alive, not merely by word but in lives, the remnant who shall build again Jerusalem in the day when it shall lie waste and desolate.

Is it not written somewhere that the Lord said, "Cast not your pearls before swine lest, having trampled, they turn again to rend you"? One can love the worldly—rich or poor, whichever they are—but one cannot reform them: one can only convert them.

To do that we must be converted, first, ourselves.

QUESTIONS FOR DISCUSSION

1. Discuss the merits of unemployment insurance in contrast to charity.
2. Do you, as a Christian, agree that cooperation in economic life must be substituted for competition?
3. Is the tariff an un-christian act?
4. Do you agree with Bishop Parsons that war debts should be cancelled?
5. What justification has Bishop Parsons for saying that war is inevitable under the present competitive system?
6. Just what do you think he means by "world planning"?
7. Dr. Bell says: "Business is motivated chiefly by greed." Do you agree?
8. Do you agree with him that business dictates to the state?
9. Have some members of the class prepared to defend Dr. Bell's position that the Middle Ages was preferable to our present civilization. Debate the question.
10. Is our civilization doomed to destruction? Do you agree with Dr. Bell that nothing can be done to prevent it?

THE STORY OF THE CHURCH

IV. *What the Church Is*

By

BISHOP JOHNSON

IN THE last chapter we tried to show that the Church was a real entity to the early Christians. Let us now consider what the Church was and is today.

First of all let us get the background of Holy Scripture as showing the mind of the apostles themselves toward this question. I am not using these texts here to prove anything else than that in the mind of the apostles there was a corporate body which had certain characteristics, and to which he owed certain obligations and from which he derived that spiritual strength which is called "grace" in the New Testament. Let us consider a few texts in order that we may discuss this question in the atmosphere of the primitive Church.

In the gospels we find no reference to the Church until Christ had completed the training of the twelve and won from them their confession of faith. Then Jesus at once speaks of "building His Church" and guarantees its stability and permanence. "Upon this rock I will build my Church and the gates of hell shall not prevail against it." Later on He speaks of the Church as the referee in any differences between members. "Tell it unto the Church," and if a man refuses to do this he is to be regarded as a heathen, outside the pale of the brotherhood. It is difficult to believe in the face of this testimony of St. Matthew that Christ never

organized anything. Just what was this brotherhood, referred to by St. Peter as the Household of Faith?

If it is of God it will be a simple rather than a complex institution, for God ever works from the simple on to the complex. Man works from the complex to the simple.

First of all it was a definite group which causes St. Paul to speak of "those within" and "those without." St. Paul decries the tendency of the day to split up into sects and emphasizes the necessity of preserving "the unity of the faith in the bond of peace."

Then it was a society into which candidates were initiated and in which they recognized an authority which could decide questions which arose. (Acts XV).

Also it had a principle of perpetuation by which certain persons were designated and empowered to do certain official duties. St. Paul refers to this when he speaks of the gift bestowed to Timothy by the laying on of hands. And we know that the seven deacons were similarly set apart. It is absurd to demand that in the inception of the Church the three orders of the ministry should be definitely created. Rather we would expect them to grow out of existing conditions as the need for them arose. What is important to remember is that Christ had given the Church power to bind and

loose and so to meet conditions as they arose. Otherwise the Church would have been a static and not a living organism.

The vital thing is that there was an organized body, springing out of the original group which performed legislative, executive and judicial functions and guaranteed thereby the permanence of the body.

It also had certain rites in which members only could participate. Baptism, Confirmation and the Lord's Supper were the privileges of those who made a confession of faith that was accepted by the brotherhood. When Philip went down to Samaria he went as one commissioned to give certain gifts to those who accepted the conditions. His sending for the apostles to confirm those whom he had baptized was the recognition of his relation to the whole group.

St. Paul's warning to the Galatians, "If any man preach any other gospel unto you than that ye have received, let him be accursed," is indefensible on any individualistic conception of the primitive Church. In a very real sense they were "members one of another." Later on when the Epistle to the Hebrews was written the author states that "we have an altar whereof they have no right to eat which serve the tabernacle."

It would be absurd to demand that all the properties and attributes of an oak tree should be discernible in an acorn, and it would be still more absurd to say that there was no acorn out of which the oak tree grew. The acorn conserves all that goes to make up the oak tree except such attributes as are drawn in from the soil, the sunlight and the atmosphere. But the acorn is just as much an entity as the oak tree, and the two are corporately related.

"I am the vine and ye are the branches." "As the branch cannot bear fruit of itself except it abide in the vine, no more can ye except you abide in me." These words are emptied of meaning when the Christian religion becomes merely a theological opinion evolved from the mind of believers. It signifies a sacramental contact with the root as well as the absorption of qualities from the atmosphere.

The Church in its inception was a very simple thing but a very real one. When Christ was incarnate He bestowed His grace by the word of His mouth and the touch of His hand. He dealt with water and bread. He distinguished between His disciples who were to be the salt of the earth and the multitude who were to be preserved from death by the infusion of the salt.

He taught the disciples that they might know, and refused to explain to the multitude lest they should be bewildered by half truths, which have proved more dangerous than whole lies.

The Church is the continuation of the incarnate Christ, His mystical body, and "ye are members of His body, of His flesh and of His bones."

The Church is that brotherhood which has continuously borne witness to the faith, preserved the sacraments, safeguarded the ministry and preserved the unity of the spirit. Like her Master she communicates His grace by the word of His mouth repeated at baptism and the consecration of the Eucharist; by the touch of His hand in confirmation and ordination,

using the simple elements of water and bread and wine, and putting fellowship above opinion and worship of God before intellectual speculation.

It is true that the Church, like all other kingdoms, is liable to two perversions. The first, when it breaks up into sects who build churches around confessions of faith; and the second when it so regimentates freedom to authority as to destroy the liberty which belongs to the children of God.

Just as the Judaizers tried to make the universality of Christ subordinate to Hebrew domination, so the Latins have endeavored to subordinate Greek and Anglican to Roman overlordship. And just as St. Paul "withstood St. Peter to his face because he was to be blamed" for trying to establish a Hebrew Catholic Church, so Canterbury has withstood the successor of St. Peter for the same reason.

Christ did not establish a hyphenated Catholicity, but He did plant a tree whose branches have covered the earth.

(Continued next week)

National Endowments

By

GEORGE PARKIN ATWATER

IN MY last paper I stated that the National Church should create assets before it incurred liabilities. The great need of the National Council is to have invested funds, the income from which would give security to its undertakings. There has been no real effort to create a National Endowment Foundation for Missions and for the other work of the National Council.

Other great institutions are fortifying themselves with endowments. Buy the valuable 1932 World Almanac for fifty cents, and turn to page 138 and read of the enormous benefactions made in the depressing year of 1931. I have failed to find a single benefaction to our National Council. For the last eight years gifts to philanthropy have exceeded two billion dollars a year. Our National Church has not shared adequately in the flood of gifts.

Valuable as Yale University is, we would hardly admit that it was of more value to the nation than the Episcopal Church. Yet Yale University by masterly leadership has accumulated large endowments. The gifts to Yale in 1931 reached an amazing sum. Our National Church, if it is to survive, must create an Endowment Foundation that will attract gifts and legacies.

It is useless to reply that we already invite such gifts, and that the *Spirit of Missions* prints a form of bequest. That is about as feeble as would be the effort of Bishop Manning to build his Cathedral, if his only appeal was a form of bequest printed in the *Church at Work*.

No cautious man, desirous of perpetuating the usefulness of his money, would venture to invest it in an

enterprise marked by recurring deficits, alarming appeals, ruinous cuts and hysterical financing.

But if our National Church should base its budget on a financial rock of certain income, instead of sailing always so near the damaging rocks of the coast line of disaster, then confidence in the future would grow, and men and women could be properly urged to consider endowment and legacies.

An Endowment Method is necessary to attract the excess giving capacity of the Church.

There is a tendency in our land for the wealth of the Church to concentrate in a relatively few parishes.

The system of Quotas does not adequately enlist this wealth. A very prominent layman, well versed in the financial affairs of our Church throughout the nation said to me a few days ago, "The Quota system fails to reach the wealth of the Church."

One reason for this condition seems obvious. The Quota is raised largely by the efforts of the rector and vestry. They approach the wealthy persons with a relatively small need; that is, to raise the parish quota. The excess giving capacity of these persons flows to hospitals, schools and cathedrals.

The rector of a parish is only rarely able or willing to represent to the wealthy the needs of the National Church. Nor do such persons listen to the rector. They would be much more impressed with a larger personality in the life of the Church. The rectors could never have raised the Church Pension Fund. Bishop Lawrence and his committee did raise the Fund.

I would suggest a permanent National Commission on Endowments. It ought to have our ablest men. They should keep at the work continuously. They should approach the wealthy persons of the Church, with a plan that would inspire confidence. They should assure donors that their gifts would be held perpetually, and only the income used. They should guarantee that no liability would be assumed until the corresponding asset was assured.

Likewise they should educate the wealthy in the value of legacies. And they should be able to point out the results of the work undertaken from endowments.

After such a commission has been at work a few years, there would be striking results. If it raised two million dollars each year for 25 years the Church's work would be forever established on a firm foundation. And each year, not for twenty-five years, but for all time, the growing foundation would allow of expansion, which could be maintained without jeopardy.

Such a financial program might temporarily diminish the extent of National undertakings, but a principle of increment and momentum would be established that would for all time add to the fixed resources of the Church, and would establish our work upon an absolutely sure foundation.

Within a few years we would be increasing rapidly in strength. We should have the spirit of victory, of achievement, instead of the spirit of uncertainty and fear which today pervades the Church. Within a generation we should be exceedingly powerful, and could expand with increasing usefulness and security. And

both parishes and missionaries would rejoice that our work was not based on the speculative element of uncertain margins, but was on the firm rock of real assets and investments.

Let's Know

By

BISHOP WILSON

SHINTO

THE ancient Japanese religion, known as Shinto, might be called a sublimated patriotism based on a primitive worship. Its traditional chronology goes back to 660 B. C. but its sacred writings do not appear until thirteen hundred years later. The writings are a mixture of chronicle, legend, ballads and poems, all gathered about the divine origin of the country and the monarchy of Japan. The islands are said to have been the first of all creation and the first Mikado is said to have been the direct descendent of the Sun-goddess. His successors, therefore, have all partaken of that divine character. When in 1889 modern progress demanded a constitution for Japan, the following articles were incorporated—"The Empire of Japan shall be reigned over and governed by a line of Emperors unbroken for ages eternal—the Emperor is sacred and inviolable." Until very recent years it was not permissible for the common people even to look at the Emperor.

Shinto recognizes thousands of deities. The greatest of all is the Sun-goddess, then there is the Moon-god, and many others including the Star-god, the Storm-god, and Mist-goddess, the sacred mountain of Fujiyama. Shrines to these various gods and goddesses are scattered all over the land, though they are less numerous now than formerly. The official worship of the Sun-goddess is located at a spot called Isé to which pilgrimages are frequently made. Here is to be found the round mirror, said to have been presented to the first Mikado by the goddess as a sacred symbol of the sun. The same thought is, of course, carried out in the flag of the country, signifying the Land of the Rising Sun.

Worship at the Shinto shrines is scarcely what we would understand by the name. There is nothing congregational about it. Each individual makes his own offering of rice, salt, fish, etc., and performs a few acts of reverence such as bowing or clapping the hands. There is almost nothing in the sacred writings about prayer. Various festivals are observed during the year—when the seed rice is sown, when the rice plants are springing up, the first tasting of new rice.

Shinto has neither any formulated doctrine nor any code of morals. Motoori, the great Shinto teacher of the eighteenth century, explains this lack by saying "it is because the Japanese were truly moral in their practice that they required no theory of morals."

In the sixth century of the Christian era Buddhism was imported from China and gradually became the predominating religion of the land, though it could

scarcely be said to have supplanted Shinto. People were both Buddhists and Shintoists. For Shinto, having no sharply defined characteristics, has always been tolerant of any other religion so long as it did not interfere with reverence for country and Emperor. In the Middle Ages a code of ethics for knightly behavior was developed under the name of "Bushido." It was a mixture of Shinto, Buddhism, and Confucianism and was a system of high-class military courtesy rather than of moral or religious living. With the decay of feudalism, Bushido passed out of the picture. The growth of democratic ideas, the rise of constitutional government, the spread of education, and the widening of contacts with the rest of the world have greatly undermined the hold of Shinto on the people of Japan. Doubtless there is a hold-over of nationalistic loyalty which might lay claim to certain aspects of this ancient background.

Repelling Visitors

By

IRWIN ST. JOHN TUCKER

IF A stranger, coming to your house in response to an invitation, were met at the door by a barking dog and a thorny hedge, he might feel disinclined to come again. Visitors ought to be made welcome at the door, and not treated so roughly that many excuses and explanations are necessary to smooth over first impressions.

Why not use this elementary common sense in the arranging of the Book of Common Prayer? Why not make a visitor welcome, when he crosses its hallowed threshold into the fellowship of the prayers of the saints?

Suppose your visitor must find his way through a long, intricate and winding passageway, full of obstacles, to get to your front door. Will he not feel that your arrangements are at least inadequate? Well, picture the plight of a visitor into the Place of Prayer. He first must wade through pages and pages of tables, calendars, rules for finding the places and astronomical calculations which are utterly unintelligible, not only to him, but to nine-tenths of the people who use the book.

Why not a sensible arrangement? Why not, on the first page after the title page, put the Lord's Prayer, the Creed, and a blessing? Why not put the attractive display near the door? Good salesmanship demands this.

The most attractive and beautiful thing about the new Prayer Book is the collection of new prayers and thanksgivings. A visitor, starting in on these, would find his eye lured further and further into the book. He would be charmed and delighted, and eager to learn more. Then could come the Order for Public Worship; and last of all, at the very end, in the limbo reserved for the Thirty-Nine Articles and the old Catechism the crippled and denatured calendar which now occupies the front pages could be placed.

Why not? Those of us who use it could find it just as easily at the end as at the beginning. It would not require any special act of the General Convention to authorize such a change, because the pages are not numbered to run with those of the devotional sections. They are in Roman numbers, instead of Arabic.

If some Bishop will authorize the publication of a certain number of such rearranged books, to be tried out as an experiment in his diocese, it would be a great boon to timid callers who are trying to find their way into our House of Prayer.

Just Souls

By

C. RUSSELL MOODEY

Fill this world with a song—
Ye who to the Christ belong;
Let your voice lend hope and praise
In these trying, troubled days!

SPARROWS as a rule annoy me with their chatter and frequent quarrels. But the other morning I discovered there are sparrows, and there are sparrows. Walking down the alley I heard a beautiful song coming from the telephone wire. I looked up to see who the songster was. I expected to find a gay warbler with brilliant plumage chanting his matins impressively before his mate. Imagine my surprise to discover a little, homely, brown creature singing its head off on a bleak gray morn. It was a song sparrow projecting cheer on a depressed community. I might have known that most of the "blue-mood" birds had left for the sunny south and were ensconced in their southern homes. But this little fellow paid scant attention to the so-called depression, the sunless morning, the chilling atmosphere. He sang, anyhow, and his marvelous voice gave me a new grip on the day.

What we need these trying days are more song sparrows, figuratively speaking. People who can sing in the homespun and look out on life joyously. Fine feathers never made the bird and fine clothes sort of disillusioned mankind. We thought we were happy in our luxuries and comforts. But as a matter of fact we didn't sing very much! Now reality stares us in the face and many have started to whine. Our days seem empty—our mornings seem sunless. Yet after all—we have good reasons to sing—to try and brighten up the world. And like the song sparrow in homely homespun, our notes of cheer will go a long way in banishing care and worry.

The religious man is a natural singer. Neither prosperity nor depression has anything to do with his soul. If he has the Christ he sings. His song is one of hope, of faith, of courage, of conviction. He makes the most of what he has. His life bears a sustaining and inspiring influence. His voice carries down the alley and across the street. His faith is greater than any fear and his spirit masters depression. Be then, a song sparrow today. Be a man of Christ's own heart, and sing now, as you have never sung before!

**CHOOSING BOOK
OF THE MONTH
FOR A BANDIT**

By G. W. BROWNING

Choosing books for a desert island would be a simple matter compared to a selection made a few years ago by Mary Elizabeth Wood of Wuchang, China, according to a reliable tradition published in the North China Daily News after her death last year.

A bandit chief who had looted a train and was holding some passengers for ransom was keeping close quarters up in the mountains beyond Wuchang, four or five years ago. Miss Wood wrote him a letter saying she thought he must be very lonely, and she was sending him some books. Limited in her choice somewhat by the books available in Chinese, published by the Christian Literature Society, she sent the life of George Washington, the life of Gladstone, Lord Bryce's Training for Citizenship, Silas Marner, First Aid to the Injured, and Sir Galahad. A model list! Alas, it is not known how the bandit chief "reacted," but perhaps thirty years from now when some Chinese Bishop is being consecrated for inland China, he will begin a biographical note by saying, "My attention was first drawn to Christianity by some books which Miss Mary Wood sent to my father when—" etc.

* * *

A Christian woman in India was asked scornfully why she put her girls in the mission school. "What do you get for sending them?" asked the scoffer. The mother replied, "I get for my children hope in this world and everlasting life in the next."

* * *

By contrast, consider the point of view, on an entirely different subject, of another woman of India, not a Christian. She had been bitten by a snake. The mission nurse, treating her, asked whether she had killed the snake. "No," said the sufferer, seriously, "I have every reason to believe it was my grandmother. That is exactly the spiteful thing she would do."

* * *

Those Seminole Indians in Florida, about whom we know so little, are dealt with interestingly in Senate Document 314 of the 71st Congress, obtainable from the Commissioner of Indian Affairs, Washington, D. C. This 88-page report, entitled "Seminole Indians," published in 1931, includes a brief chapter on religious matters, with some mention of the Episcopal Church's work. The chapter begins:

"For at least sixty years the waves

PLEASE

IF YOU are buying your copy of THE WITNESS at the Church each week, inquire if they are to be on sale after Easter. If they are not to be, then send us your name and address so that the paper may be mailed to your home regularly. We will start your subscription the week after Easter, sending you a statement later, at \$2.00 a year. Buy your copy at the church if possible; but since many bundles are ordered merely for the Lenten season, the paper may not be available for you after Easter. We are, of course, anxious to add you to the thousands of Church people throughout the country who are regular readers of the paper. Incidentally the series on THE STORY OF THE CHURCH, by Bishop Johnson, is to continue for some weeks after Easter. Won't you please act on this suggestion?

of organized Christianity have been lapping on Seminole shores. At the end as in the beginning, the Seminole stands like the Rock of Gibraltar unshaken in pagan pride."

* * *

Air mails now traverse the whole length of Africa, from Cairo over the vast Sudan, over the tangled jungles of central Africa, and across the veld to Capetown. Some of the landing fields had to be cleared of grass ten feet high, and if the fields are neglected for as short a time as three weeks, new growth obliterates the markings. It is perhaps the newest example of "make straight in the desert a highway—"

* * *

Every so often one hears a new tribute to the superior character of the primitive Igorot people in the Philippines. For instance: It is a good ten days' journey from the mountain homes of the Igorots to a remote region on the sea-coast in the southern part of the Islands, but one of our missionaries finds that some southern plantation managers, after experimenting with four other tribes, took the risk of transporting seventy-five Igorot mountaineers all that distance, and found them reliable and energetic laborers and in other ways as worth while as our missionaries have so often reported them.

* * *

They say the one and only item about General Convention which penetrated up the Yangtse River to inland China through newspaper channels carried the headline: "United States Changes Divorce Law."

**PROVING THAT THE
CHURCH ALLOWS
VARIOUS OPINIONS**

By ELEANOR HOWES

If there is any place where opposite views are continually expressed, it is in the Episcopal Church—not only by the clergy, but by many of the leading laymen.

Not long ago, at a meeting of the Christian social service department of the Diocese of Pennsylvania, Spencer Miller, Jr., consultant on industrial relations, declared that the time has come when the Church should speak out and take a stand on all great problems, such as disarmament, unemployment insurance, distribution of wealth, a five-day week, and so forth. "We must lift our voice as the conscience of the community," he said, "where these principles are denied."

* * *

The scene shifts to the conference of the National Federation of Church Clubs, held about a week later at the Bellevue-Stratford, at which time former United States Senator George Wharton Pepper urged Episcopalians to leave "Caesar's work" to those who are charged with it, asserting that the Church has a more important service to perform and cannot divide its efforts. "If we go wholeheartedly about our mission of perpetuating the message of Christ," he declared, "we will have time for nothing else."

* * *

Opinions are also divided on total disarmament. The Rev. Dr. Joseph Fort Newton recently preached at a memorial service, at which he declared: "While I pray that peace may rule the world, we cannot take a chance of putting in jeopardy the America we love by being unready to defend our country". Last Thursday, however, the Rev. J. Howard Melish, of Brooklyn, speaking in St. Stephen's Church, urged a policy of nonresistance and said: "It is time to lay aside weapons which will only result in our own destruction."

* * *

Trinity Chapel, Cresentville, Philadelphia, has been granted permission to become a parish by the standing committee of the diocese, and will change its name to All Saints' Church. This chapel was formerly affiliated with Trinity Church, Oxford. Miss Maude Fisher, who died on January 2nd after having served the parish for sixty years as a Sunday School teacher, left \$50,000 to the church, together with funds for the erection of a rectory and additional ground for the enlargement of the work. The Rev. Arthur Trent Helms is rector.

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

By W. B. SPOFFORD

According to the latest bulletin sent out by the department of foreign missions of the National Council all our missionaries in China are safe and well. The press report of the capture of Nanchang naturally caused relatives of missionaries in Central China anxiety. However Bishop Roots cables that conditions are quiet and that there is no immediate danger. Bishop Graves cables that a large number of missionaries have arrived in Shanghai from their inland station. So it looks as though everything is all right, at least for the present.

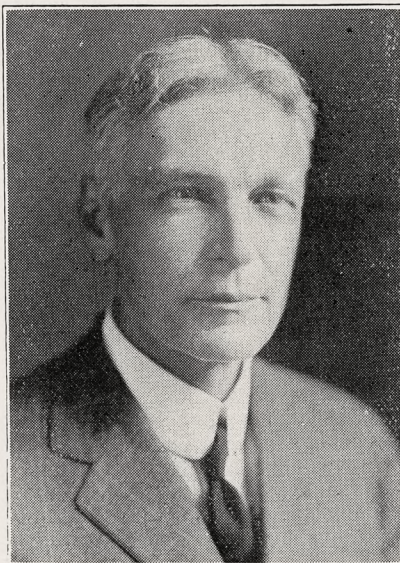
* * *

On the other hand St. Luke's Hospital, Shanghai, has been evacuated. Dr. A. W. Tucker, head of the hospital, now in this country on furlough, said in addressing the National Council on February 4 that this step would probably be necessary. The dispatch says that the hundred or more patients were removed to St. John's University, about ten miles away.

* * *

You are familiar I presume with the important centres that the Church has in China. Shanghai has been the headquarters ever since 1845, although the work extends 1200 miles to the west through the Yangtse valley. There are important churches and chapels in all districts of the native city and of the International Settlement. Most of these churches are self-supporting and all of them have Chinese clergy. Important work is also carried on in the business part of Hongkew at St. Luke's Hospital for men, which has served for sixty years, caring for an average of 125,000 patients a year in its ward and clinical services. St. John's Medical School, the first modern medical school in China, is affiliated with St. Luke's. St. Elizabeth's Hospital for women and children is located two miles to the west. St. Luke's University, generally regarded as the leading Christian educational institution of China, with a faculty of forty Americans and Chinese and an enrollment of 600 students, is located in the Jessfield section on a campus of forty acres. In the same region is St. Mary's Hall, one of the outstanding high schools for girls in China. The total personnel of the Church in the Shanghai area includes 71 adults and 32 children. The buildings are appraised at a million and a half dollars.

Now after reading that you would naturally infer that I have just re-



DR. JOHN WOOD
Tells of China Situation

turned from Shanghai. What I should have done is to run all this in quotation marks, for it is information secured from Dr. John W. Wood, the executive secretary of foreign missions.

* * *

I think I ought to say that THE WITNESS has a very real claim to distinction. It is probably the only magazine in the country that hasn't had an article during this past month on George Washington.

* * *

The illustration on the cover this week is of a very beautiful chalice, made by the Craftsmen's Guild of London for St. George's Church, Leeds, England. It is eight and a half inches in height and weighs twenty four ounces. A feature of the base is the six crowned shields charged with the instruments of the Passion in blue and gold enamel. The whole work is parcel-gilt in lemon colored gold.

* * *

The Rev. Charles E. McAllister, who recently succeeded Bishop George Craig Stewart as the rector of St. Luke's Church, Evanston, Illinois, has resigned. Just what lies back of the sudden action is not known. It is said that there developed a difference of opinion as to policies between the rector and the vestry. Whatever it was, Mr. McAllister's resignation became effective immediately. The parish is one of the strongest in the country.

* * *

Canon Joseph Fletcher, librarian of Washington Cathedral, celebrated the fiftieth anniversary of his ordination with a special service at the Cathedral on February 23rd.

* * *

The Rev. William Porkess, rector

of St. Stephen's, Wilkesburg, Penna., celebrated the 13th year of his rectorship last Sunday. The parish, under his leadership, has shown remarkable growth which Dr. Porkess attributes to four causes; first, a worshipful atmosphere; 2, an educational program for the young; 3, a constant expression of a true missionary spirit; 4, a standard of giving for all, emanating from a scriptural setting. One might add another reason, unquestionably the most important of all—a rector with real vision.

* * *

The diocese of New York is seeking, under the leadership of Bishop Gilbert, the sum of a quarter of a million dollars for the relief of the unemployed. At a meeting on February 20th it was announced that a little over \$21,000 was the total so far received. A gift of \$10,000 from Trinity Parish and another gift of \$5,000 from a layman, contingent upon contributions from other sources, were listed among the gifts reported.

* * *

The diocese of Western Michigan had an enthusiastic missionary meeting at St. Mark's Pro-cathedral, Grand Rapids, on February 19th. Clergy and laymen were present from 18 parishes and there was also present a large delegation of the Auxiliary. The National Council was represented by the Rev. F. P. Houghton, field secretary. Dean Jackson was the chairman. Bishop McCormick presented the diocesan missionary situation.

* * *

My goodness — sixty years as a priest. The Rev. William C. Prout, rector at Middleville, New York, observed this anniversary on February 21st. He has been the secretary of the diocese of Albany for 52 years.

* * *

Members of the Church League for Industrial Democracy gathered in the parish house of Trinity Church, Boston, on Washington's Birthday to hear stirring addresses on the relationship of the Church to industrial life. Mrs. Mary Simkhovitch, head of Greenwich House New York, was in the chair and introduced Professor Bruce Hopper of Harvard University as the first speaker. Professor Hopper is an authority on Russian life and gave a graphic description of the trend of events in that country. Mr. Robert A. Bakeman, formerly mayor of Peabody, Mass., and more recently a secretary of the American Civil Liberties Union, challenged the Church to do more than pass resolutions. He described conditions in Massachusetts industrial cities, particularly Lawrence, and said that unquestionably

there would be further strikes there. "The workers, during this depression, are being forced to give up all their rights, won over a long period of years. Employers are compelling them to sign contracts, on penalty of being refused work, in which the worker agrees to attend no union meetings and in which he agrees to submit to any wage cuts which the employer may consider necessary. It is virtually slavery, and yet the churches are not making so much as a protest."

Mr. Bakeman was followed by the Rev. James Myers, industrial secretary of the Federal Council of Churches, who agreed with much that Mr. Bakeman said but nevertheless insisted that churches throughout the country had, within recent years, shown an increasing interest in economic questions, and that this interest had expressed itself in definite action. He pointed to the work done in the textile industry of the South, in the silk industry in New Jersey, in the coal fields of West Virginia and Kentucky. "Through the Church Emergency Committee, a federation of church groups, in which the Church League for Industrial Democracy plays an important part, thousands of dollars have been sent to these workers for relief. They have also received carloads of clothing. We have not done all that we should, but we have, nevertheless, done something."

In addition to the annual luncheon meeting there was a conference for seminary students, held at the Episcopal Theological Seminary, Cambridge, with students attending from the General Seminary, Alexandria, Yale, Berkeley, Union and Cambridge—thirty men in all. The first session on the 20th was devoted to a consideration of the Unemployment Problem, with addresses by Professor Sumner Slichter of the Harvard Business School and by Miss Margaret Wiesman, secretary of the Consumer's League. The evening meeting on Saturday was held at the home of Professor and Mrs. W. L. Wood when there was a discussion of industrial situations in which the C. L. I. D. has recently been involved.

The annual service of the League was held on Sunday afternoon at historic Christ Church, with Professor Norman B. Nash of the Cambridge Seminary as the preacher.

Sunday evening and Monday morning the students took complete charge of the conference, considering "The position of the Church on social questions" at the first session, and "Trends in the Labor Movement" and "Christianity and International Relations" at the second. In each instance there were well thought out papers, followed by lively discussion. Plans were also discussed at a

clergy conference for the holding of a mission on the social gospel. The Rev. Richard Lief, the Rev. Richard Preston, the Rev. Norman Nash, the Rev. W. L. Wood, and the Rev. Burdette Landsdowne were made a committee to work out plans.

Do you preach? Anyhow you listen to preachers occasionally I presume. Here are ten rules for preachers given to us by one of the best of our preachers, the Rev. Bernard Iddings Bell, whose article you find in the front end of this paper. He worked them out for his own admonition and also for young parsons who from time to time write to him for advice about prophets and prophecy.

1. You are not sent to talk about your own speculations. You are, rather, a custodian of the spiritual experience and discoveries of the past, and the explainer of that experience and those discoveries to them about you.

2. Preach only that which you are honestly persuaded to be true, true to what you believe to be the wisdom of the race and true also to yourself.

3. Never talk about what you do not believe. No one but you is inter-

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The Macmillan Company of New York issues a Biblical tale from the pen of Louis Wallis, "By the Waters of Babylon, A Story of Ancient Israel." It is the first novel based on Scriptural "higher criticism," and is warmly commended for historical and scientific accuracy by theological scholars. The plot is cast in a dramatic period of Israel's history, when ethical monotheism was evolving out of paganism through a great struggle for social justice. In *THE LIVING CHURCH*, Dr. John H. Hopkins writes, "This brilliant book is a most helpful addition to our libraries."

The author, whose earlier volume, "Sociological Study of the Bible," is a standard work, says, "The Bible should be re-examined as a literature coming out of hard times, which raises the problem of social justice and world peace. The Scriptural conception of one true God entered the human mind as a revelation taking form through the pressure of economic and sociological forces identical in nature with the forces which are now influencing religious thought."

By *the Waters of Babylon*, by Louis Wallis, can be had from all booksellers, or from the Macmillan Company, New York City, for \$2.00.—*Adv.*

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ested in your doubts, unless and until you have escaped from them; or in your intellectual difficulties, unless and until you have solved them; or in your moral temptations, except insofar as you have found grace to overcome them.

4. Preparation for good preaching involves both study and prayer; but if, occasionally, lack of time shall interfere, pray instead of read.

5. When you set out to prepare a sermon, the first question to ask is not "What shall I say?" but rather "Precisely and explicitly what result do I desire to gain?"

6. You have no right to preach unless, before ever you open your mouth, you know not only what you are after but also what you intend to say and through what imagery and in what language you intend to say it.

7. You are to preach what you believe God wishes you to utter, regardless of how people like it, whether they agree or not; but whenever you are called upon to preach unwelcome truth, you must make it especially plain that you really do love your congregation.

8. Be sure that you know the facts; and where the facts are disputed, be sure that you know both sides.

9. Your task does not comprise the making of decisions for anyone else than yourself. That is quite hard enough; and anyway, it is all that you can do.

10. No sermon is really good, no matter what people say about it. You are an unprofitable servant. Never forget it.

* * *

The members of the executive committee of the diocese of Georgia met in Savannah on the 18th of February and had to listen to reports on finances, which isn't so cheerful for any of us these days. The budget had to be cut. Not only that—the finance committee was given permission to make further cuts later if necessary. They have determined however to cut their missionary clergy last. Bishop Reese relinquished \$1000 of his 1931 salary, and requested that his salary for 1932 be reduced by \$1000. The diocesan paper also has been discontinued, though it is hoped only temporarily. Pretty soon we won't have any Church papers at all.

* * *

Episcopalians have been making the best use of the time of Canon Allan P. Shatford of the Cathedral of St. James the Apostle, Montreal, who came to Providence last week to be the noonday Lenten preacher at Grace Church from Monday to Friday, inclusive. As the vice president of the Associated Charities of his

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great city, the largest in Canada, he had much to give to the city and state because of his knowledge of unemployment relief. Every day except Friday and on one day twice, he spoke before clergy, social workers and laymen and women, his subject being "The Church in the Present World Crisis".

* * *

Archdeacon Clairborne has been placed in charge of a campaign to raise cash for the Emerald-Hodgson Hospital at Sewanee. They want \$25,000 to add to the similar sum that they received from insurance as a result of a recent fire. Then too they want a half million as an endowment.

* * *

Mission was held at St. George's, Central Falls, R. I., last week, conducted by Captain E. S. Estabrook, who is in charge of the training centre of the Church Army in Providence. The young men and women in training took part in the services.

* * *

In spite of the present disturbed situation in the east, the Brotherhood of St. Andrew in China hopes to accept the invitation of the Japanese Brotherhood to send representatives to attend the International Conference on Personal Evangelism and the Christian Way of Life, to be held at St. Paul's University, Tokyo, during the visit of the American Pilgrimage party next August. It is hoped that the existing difficulties may be adjusted by that time.

Professor John A. Ely of St. John's University, Shanghai, is leading in the development of the Brotherhood in China, while Paul Rusch of St. Paul's, Tokyo, is cooperating in the newly-formed Japanese National Brotherhood.

* * *

Plans for raising an additional \$34,000 to bring the budget of the diocese of Chicago up to a level with 1931 and the diocesan pledge to the National Council to \$97,000 were announced by Bishop Stewart last week. To help humanize the appeal he has secured from the National Council definite persons and items that are included in the \$400,000 that is sought by the Council, and these will be assigned to individual parishes. A similar plan will be followed with relation to the diocesan budget.

* * *

The diocese of Chicago has adopted a standard highway sign — a very handsome affair which is to ornament the streets of the city and direct people to the nearest churches. Good idea.

* * *

A conference for school boys is to be held at Kent School, Connecticut, April 15-17, under the auspices of

the Brotherhood of St. Andrew. The leaders will touch on the problems and conflicts with which youth is faced and will clarify the situation in terms of Christian living.

* * *

The Rev. J. Howard Melish of Brooklyn, when he was in Providence last week as a noonday Lenten preacher at Grace Church, said in his sermon on war: "In 1914, if France had allowed Germany to invade her country unopposed, Germany herself would not have called it 'Victory'. The time would have soon come when Germany would have been compelled to turn back by sheer weight of world public opinion.

"But the result of taking up the sword was more than 13,000,000 killed and the destruction of 200 billion dollars worth of property; and these long weighty years of world depression. Such are the consequences of taking up the sword."

Many clergymen have ventured to differ with Mr. Melish on his thesis, one well known cleric going so far as to tell him that he was much interested in his sermon but he didn't believe a word of it.

* * *

Realignment of Christian forces in a great forward movement during the next few years was predicted by Bishop Frank E. Wilson, of Eau

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Claire, speaking at the Chicago Garrick Theater Lenten noonday services. This realignment will be one of the constructive outcomes of the present depression, the bishop declared, saying that not in a thousand years have such momentous incidents been in the making for the Church.

"Christendom is at a turning point more momentous in its implications than any that has occurred in a thousand years," said Bishop Wilson. "Many of us will live to see the Christian world rebuilt on lines which could scarcely have been imagined twenty years ago. There is a coming together of Christian forces such as has not been seen in centuries. It means for the Church a great venture of faith in which conventionalized churchmanship will be consigned to the realm of antiquities."

Bishop Wilson elaborated on his prediction at a luncheon of churchmen on Monday. He told them of movements under way which he said will eventually bring together probably 400 million Christians. He referred to the recent negotiations with the Old Catholics; pointed to the steps being taken with the Scandinavian churches and also with the Lutherans in this country; told of several movements launched by comparative small bodies in this country to come into communion with the Episcopal church, and also mentioned an effort which may bring the State Church of Germany into communion with the Anglican church.

Bishop Wilson was optimistic as to the outcome of all these trends and said the Church must be ready to lend a sympathetic attitude toward them.

* * *

Now along comes *The Spirit of Missions* to inform us, under the heading of the Church Periodical Club, that "Among the many adult magazines asked for *The American* and *THE WITNESS* head the list." A friend sent me this item to cheer me in my depression. But no sooner do I get this genial note than I am told that *The American* is carefully edited for the adults with twelve year old minds, the inference being apparently that we are as bad.

* * *

The Rev. C. C. J. Carpenter of Savannah conducted missions February 1-3 for the four parishes of Macon, as a part of the Teaching Mission on the Great Commission, which is an enterprise of the province of Sewanee. On Thursday and Friday he conducted one at Milledgeville.

* * *

Here is a cheerful report; in 1925 Emmanuel Church, Covington, Virginia, completed an ambitious building program—new church, thoroughly equipped, and a parish house

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made from the old church. Lots of depression down that way in 1931, like everywhere else, but this congregation, under the leadership of the Rev. Warren A. Seager, last year paid off its building debt, and at the same time discharged in full its obligations to the diocese and the national church.

* * *

Thirty years ago, says a parish paper, a young widow started out to bring up her family of five children. She ran the farm, paid the debts, cleaned up the community, managed the Sunday School, helped build the new Church, sent three of her sons to college, and every year gave to the Church a tenth of all she earned.

"Did her sons avoid religion, having had too much in their youth? They did not. Three entered the ministry, one son became a bishop, and the daughter married a minister. You can't have too much religion of the right kind."

* * *

A program guide giving suggestions for worship, instruction and service activities for the next five months has been issued by the Brotherhood of St. Andrew. It may be secured upon application to the Brotherhood headquarters in Philadelphia.

* * *

Bishop Stewart has started a Bishop's Page in *The Diocese*, organ of the diocese of Chicago from which I unquestionably shall steal a great deal. For instance in a recent number there is this little story that I like a lot, and which you will enjoy even though it comes, as you see, third hand. Here 'tis:

There's a book with a fascinating title,—“How to be Happy though Human,” which has some good common sense counsel. In it, I remember, it is pointed out that wherever you find a really happy man you will find him building a boat, writing a symphony, educating his son, growing double dahlias in his garden or looking for dinosaur eggs in the Gobi desert. In other words, happiness is always found in a focus outside yourself. Selfish people are always unhappy people.

There's a story of an egotistic busi-

ness man who never had a moment to give to anything outside his business. And of course he was an unhappy man. A wise friend of his guaranteed a sure way to happiness. What was it? “Go,” he said, “once a day to the Grand Central Station in New York and look for someone to help.” In a spirit of supercilious condescension he consented and went. Well, that very day a poor woman from a country town had come to the big city to meet her daughter. She had lost the slip with the daughter's address and sat disconsolate and terrified in a corner. The patient—for

that is what he was—managed to find her daughter's address in a telephone directory, took the old lady and her bags, put her in a taxicab, and drove with her to the obscure street in the Bronx. On the way he bought the old lady a few roses. Finally he deposited her safely in her daughter's house. Later that day he called up his adviser and blurted out,—“My God, Doc, I feel like a human being at last!” Today he is one of the directors of a boys' club on the lower east side of New York and a member of various child welfare and civic organizations. And he is happy.

Services of Leading Churches

Cathedral of St. John the Divine New York City

Amsterdam Avenue and 112th St.
Sundays: Holy Communion, 8, 9, 9 (French); Children's Service, 9:30 A. M.; Morning Prayer or Litany, 10 A. M.; Morning Prayer, Holy Communion and Sermon, 11 A. M.; Evening Prayer, 4 P. M.

Weekdays: Holy Communion, 7:30 A.M. (Saints' Days, 10:15); Morning Prayer, 10 A. M.; Evening Prayer, 5 P. M. (Choral).

The Incarnation

Madison Avenue and 35th Street

Rector

Rev. H. Percy Silver, S.T.D., LL.D.
Sundays: 8, 10, 11 A. M.; 4 P. M.
Daily: 12:20.

Trinity Church, New York

Rev. Caleb R. Stetson, S.T.D.

Broadway and Wall St.

Sundays: 8, 9, 11, and 3:30.
Daily: 7:15, 12 and 3.

The Heavenly Rest and Beloved Disciple, New York

Rev. Henry Darlington, D.D.

Fifth Ave. and Ninetieth St.

Sundays: Holy Communion, 8:00 a. m., Church School 9:30 a. m., Morning Service and Sermon 11:00 a. m., Vespers 4:00 p. m., Evening Prayer 8:00 p. m.
Saints' Days and Holy Days: Holy Communion 10:00 a. m.

Little Church Around the Corner

Transfiguration

1 East 29th Street

Rev. Randolph Ray, D.D., Rector

Communions, 8 and 9 (Daily 7:30).
11—Missa Cantata—Sermon; 4—Vespers.

Grace Church, Brooklyn Heights

Rev. George P. Atwater, D.D.

Hicks St., near Remsen, Brooklyn, N. Y.
Sundays: 8 A. M., 11 A. M., 4:30 P. M.
Church School: 9:45 A. M.

Grace Church, New York

Rev. W. Russell Bowie, D.D.

Broadway at 10th St.

Sundays: 8, 11, 4 and 8.
Daily: 12:30, except Saturday.
Holy Days and Thursday: Holy Communion, 11:45.

Grace and St. Peter's Church Baltimore, Md.

(Park Avenue and Monument Street)

The Rev. Robert S. Chalmers

The Rev. Harold F. Hohly

Sundays: 8, 9:30 and 11 A. M.; 8 P. M.
Week Days: 8 A. M.

Trinity Cathedral, Cleveland

Sundays: 8, 11 and 4.
Daily: 10:30.

Gethsemane, Minneapolis

Rev. Austin Pardue

4th Ave. South at 9th St.

Sundays: 8, 9:30, 11 and 7:45.
Wed., Thurs., and Holy Days.

Grace Church, Chicago

(St. Luke's Hospital Chapel)

Rev. Wm. Turton Travis

1450 Indiana Ave.

Sundays: 8, 11 A. M. and 7:30 P. M.
Week Days: 6:40 A. M. except Monday.
Holy Days: 10:30.

St. Stephen's, Chicago

The Little Church at the End of the Road
3533 N. Albany Avenue

Rev. Irwin St. John Tucker
11 A. M. 4:30 P. M.

St. Luke's, Evanston

Charles E. McAllister, D.D.

Sundays: 7:30, 8:15, 11 and 4:30.
Daily: 7:30 and 5. From Chicago off at Main, one block east and one north.

Christ Church, Cincinnati

Rev. Frank H. Nelson

Rev. Bernard W. Hummel

Sundays: 8:45, 11 A. M. and 5 P. M.
Holy Days: Holy Communion, 10 A. M.

Church of the Advent, Boston

Mt. Vernon and Brimmer Sts.

Rev. Julian D. Hamlin

Sundays: Holy Communion, 7:30 and 8:15 A. M.; Young People's Mass, 9 A. M.; Church School, 9:30 A. M.; Matins, 10 A. M.; Solemn High Mass and Sermon, 10:30 A. M.; Solemn Evensong and Sermon, 7:30 P. M.

Week Days: Matins 7:15 A. M.; Mass 7:30, Evensong 5 P. M.; additional Mass Thursdays and Holy Days, 9:30 A. M.

St. Mark's, Berkeley, California

Bancroft Way and Ellsworth Street

Near the University of California

Sundays: 7:30, 11 A. M.; 7:45 P. M.
Tuesdays: 10 A. M.

St. James, Philadelphia

Rev. John Mockridge

22nd and Walnut Sts.

Sundays: 8, 11, and 8.
Daily: 7:30, 9, and 6.
Holy Days and Thursdays: 10.

St. Mark's, Milwaukee

Rev. E. Reginald Williams

Hackett Ave. and Bellevue Place

Sundays: 8, 9:30 and 11.
Gamma Kappa Delta: 6 P. M.
Holy Days: 10 A. M.



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Mission Program Faces Crisis

National Council Appeals to Loyalty of the Church, Asks
Emergency Offering on or Before Whitsunday, May 15th.

THE sum needed is \$400,000. This is to be applied to missionary work at home and abroad, so that the Budget, already cut to a point that threatens disaster, may be balanced for the final six months of 1932. Figures, however, do not reveal the gravity of the situation. More than three thousand consecrated men and women stand heavy-hearted as they fear wreckage of their hopes.

Shall the work of God, built in the name of this Church through tedious sacrificial years, be continued in the future; shall it merely mark time? Or shall it stop?

Emergency Call

THE PRESIDING BISHOP has called a special meeting of the House of Bishops to be convened in Garden City, Long Island, on Tuesday, Wednesday and Thursday, April 26, 27 and 28. These dates will be marked as well by the regular meeting of the National Council so that joint gatherings will be possible.

The whole state of missionary activity and support as these have been affected in parish, diocese and General Church by the grave economic situation will be considered, not only in the light of immediate emergency but with a view to re-establishment of the whole work of the Church upon foundations of greater security.

The alternative is clear. The resolution of National Council grimly puts it thus:

"Be it further resolved: That the National Council notify the Church that if such offering is not forthcoming, further drastic reductions in the work, including possible withdrawals from specific fields, will be necessary."

The call is to individual, parish, diocese. Plans are afoot throughout the Church. Cooperation is the need.

Says the Presiding Bishop:

"I ask every loyal member of the Church to consider seriously the great issues at stake and to take part in the effort which will be organized within each Diocese for the restoration and adequate support of the Church's Mission at home and throughout the world."

THE NATIONAL COUNCIL
CHURCH MISSIONS HOUSE

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