

# *The* **WITNESS**

CHICAGO, ILL., APRIL 6, 1933

## **BROTHERHOOD**

*by*

**BISHOP WILLIAM T. MANNING**

*From an address at a mass meeting held in New York to protest against the persecution of Jews in Germany; a meeting attended by 22,000 people, with even more unable to gain entrance to the hall.*

**WE** ARE not here to arouse animosity or to appeal to passion. We are here to assert together the great basic truth that God has made of one blood all nations of men on the whole earth, and that, because we have one divine Creator and Father, we are all brothers. That is the foundation truth of the religion of every one of us, and it is the foundation of all that is noble and true and worthy in human life. Upon that fact of the common Divine Fatherhood we base the truth of our common brotherhood, our common humanity, the equality of all in the sight of God, the equal right of every human being to justice, to liberty and to life. Race prejudice, oppression, religious persecution, have no right to exist anywhere in this world, and we have no right to condone or countenance them.

MESSAGE OF THE WEEK

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# THE WITNESS

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C. RUSSELL MOODEY  
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## OUR BAPTISMAL VOWS

*By*

BISHOP JOHNSON

THE purpose of our religion is that we may learn to do the will of God. The Church is the training school in which we practice that obedience. The Law is the background of the gospel and the foundation upon which character is built. There is a physical, a mathematical, a moral and a spiritual law. If one falls off a cliff, it is of no use to be sorry when half way down. You hit the bottom just as hard. If one desires to make two and two five, it is not uncharitable to say that the result will be wrong, even if the need is great. In the same way the soul that sinneth, it shall die, except for one thing and that is the promise of Jesus Christ to forgive sin if the sinner repent. But repentance involves a return to obedience or it is not effective.

In the end law is inexorable. Life is the gift of God and so long as we obey the laws that govern life we may grow into a new life which is animated by love and ends in liberty. It is this order that we must follow—Law, Life, Love, Liberty. Unless a nation or an individual have reverence for law, they will never be fit for liberty. When we say that a nation is not ready for liberty, we mean that it has not learned obedience to law.

We may not orientate law to our personal convenience or comfort; we must orientate the latter to the former. It makes no difference how much we may need to build a bridge, it will be disastrous if we build it contrary to the law of physics, and it makes no difference how much we may have an urge to violate the moral law or to evade the spiritual law, we do so at the cost of peace. "Thou wilt keep him in perfect peace, whose mind is stayed on Thee." The penalty of a divided personality is discontent and misery. Unless we make a complete surrender of our whole nature to the will of God we are at variance within ourselves, censorious of others and critical of God.

IT IS the purpose of the baptismal vows to set before us an ideal toward which we strive, a standard by which we measure our endeavors, a pledge by which

we check up our transgressions. We promise three things with God's help, fully realizing that without such help we must surely fail. We acknowledge that we are but children who are learning obedience by recognizing our failures as well as by leaning upon God's grace. We promise to renounce evil. We do not assert that we will commit no sins, but that we will continue our struggle to overcome these sins that do so easily beset us. We agree to fight, fully conscious that we are liable to be wounded but confident that we need not be killed, for as Scupoli says "No one will be overcome in the battle excepting he that gives up the fight."

We take a soldier's oath, prepared to experience the hardships of the campaign, confident of victory if we persevere. And so we assert our faith in one Leader, and agree to be obedient to His commands. "If you love me, keep my commandments." What are they?

First, "Repent and be baptized." If you have sinned, confess it and attach yourself to Him in the way that He bade you to do. Second, "Come unto me, all ye that travail and are heavy laden." If life is burdensome, He invites you to let Him share the burden, for His yoke is easy and His burden is light. Surely an invitation from a friend is even more imperative than a police summons.

Third, "Go ye therefore and teach all nations." It is true that we go in different ways, but it would seem to be an impertinence for a soldier to tell his commander that he didn't believe in the wisdom of his commands. History confirms us in the conviction that when the Church fails to go, it stops. Fourth, "Do this in remembrance of me." Again there are enlisted soldiers who reject this order, not because it is difficult to obey but because they are persuaded that it is not important. The setting in which the command was given was such as to preclude the thought that it was without deep significance.

Fifth, "Be ye witnesses unto me." A witness is one who testifies. We do this when we go to church and repeat the creed; we do this when we imitate Christ in our dealings with our neighbors; we do this

when we take advantage of our opportunities to influence others; we do this when we support missions.

OUR baptismal vows are not so many promissory notes, but rather a pledge to enlist in and support a cause under a leader to whom we give our individual allegiance. After all a man is worth just as much as his word is worth, no more and no less. This is true on the street; it is also true in the sanctuary. The solemn vows of baptism, confirmation, matrimony, ordination, commit us to a line of action which demands soldierly conduct. The Christian life is not a

cross word puzzle, but an adventure in friendship with God and man. It is characteristic of adventure that there must be careful preparation for the trip, also radiant faith and courage in penetrating the unseen and the unknown.

Each life is either an adventure in faith or a monotony of dull routine in which "old age comes on uncheered by faith and hope." Take your choice! But do not crab if you reject Christ, and find the trip dull and uneventful. Columbus would have enjoyed his venture more if he had not contended with a mutinous crew.

## MEDICAL MISSIONS

By

HENRY S. HOUGHTON

*Director of Chicago University Clinics and Commissioner of Laymen's Inquiry*

MEDICAL missions have a wide claim upon the sympathy and interest of people everywhere. Works of merciful healing done in Christ's name for the suffering and distressed have an appeal that touches even those who have little concern with other phases of the Christian enterprise, or who are cynically critical of evangelism as such. No inconsiderable part of the support of Christian medical missions comes from sources difficult of access for other parts of the program. Within the churches, moreover, the ministry of healing is a powerful and stirring missionary influence. We are dealing here, therefore, with an aspect of missions which has a peculiar allurements for altruistic men and women who are responsive to the physical and social, as well as to the spiritual needs, of their fellowmen in other lands.

In an endeavor to analyze medical work in the missionary enterprise, it is important to determine its place in the program today, in the light of its history and objectives, and to inquire what new conditions, if any, have arisen to modify its purposes and methods. Of a number of factors which have tended to alter the setting of medical missions within the past half century, three are peculiarly significant.

In early missionary days medicine was developed largely, although not wholly, as an auxiliary to evangelism. It functioned as a wedge in hostile communities, it built up confidence and good will, it prepared the ground ideally for direct evangelism. It was, in fact if not by intent, utilized largely for ends secondary to medical and nursing care.

This picture is changing. An earnest plea is being made by missionary doctors to recognize the principle that medical work has primary functions in a Christian program, and it stands upon its own feet as one of the major modes of evangelism. To those of the Laymen's Inquiry Commission who have been observing medical missions in the Orient at first hand, this claim seems valid. The physician who endeavors to

bring physical relief and spiritual comfort to those who seek his aid, is an evangelist in the truest sense, even though his ministry be inarticulate.

IT APPEARS not improbable, in the second place, that the use of medical work primarily to gain a hearing for the Gospel is defeating, in important ways, the aims which it was originally designed to achieve. For to the sensitive leaders of the new Oriental nationalism the uses of healing as a basis for public and direct evangelism seems like putting a potentially noble and unselfish service to ulterior ends. Mr. Gandhi has sharply challenged what he and many of his fellow-countrymen term the proselytizing activities of Christian hospitals. The situation is particularly acute in India, and calls for the careful and constructive thought of all those who are anxious that the work of the church shall not be open rightfully to reproach.

It is to be assumed that Christian hospitals are designed to serve not only broken bodies, but broken and burdened spirits as well. No detached and impersonal medical care, however excellent scientifically, can meet the whole problem. The gift of Christian love and good will can and should be given in many ways. But it is important to bear in mind that no direct evangelism should be used in coercive ways, however earnest and zealous may be the good will that lies back of it. The doctor may present a silent evangelism of great power; he may find times at which religious conservation and comfort are needed and welcome, but he should take care that he is not selling for the price of his skill what should be a gift to a friend.

The third factor that is appearing to modify the extent and nature of missionary medical work is the degree to which western medicine is being diffused through Oriental countries, and the ways in which medical missions are being supplemented or supplanted by services provided through governments, through private secular agencies, and those organized under

the auspices of other religions. The situation varies greatly in different countries. In Japan, apart from the highly significant and constructive work of St. Luke's International Medical Center, there is no practicable field for medical missions. In India, government and private organizations are doing much in spite of severe handicaps, and what is being done should be taken into account by the Christian forces working there. China, on the other hand, devastated as it has been for years by ruinous internal wars and economic chaos, has been able to do little, save in a few centers, to build up an effective medical system on modern lines, and the need there is very apparent.

**T**HIS much is to be said as a general principle, that the time has come, to reexamine carefully the individual units of medical work being done by the various missionary organizations, in order to make certain that the level of their professional performance is as high or higher than that of secular agencies furnishing the same kind of service, in order to avoid costly duplication and overlapping, and to plan for such concentration of effort at high levels of effectiveness as the times demand. Finally, is it too much to hope that gradually we may learn how to bring to our fellowmen in other lands an offering of the riches of our religious experience, through all of the channels of Christian aid and service, as one united sodality of the disciples of Jesus? Denominational organizations of the church which have grown in our own soil and developed out of our social and cultural history, have much that endears them to us, but they are clearly a handicap in the interpretation of Christianity in the simple and universal applications that the Orient needs and welcomes. While this is true for all phases of Christian work, it seems particularly pertinent to suggest that in medical programs the way is peculiarly open to unity of effort and organization.

#### QUESTIONS FOR DISCUSSION

1. Have members of the class report on the hospitals maintained by our Church in the mission fields.
2. What in your opinion is the purpose of hospitals maintained by the Church?
3. Do you agree that the physician who endeavors to bring physical relief and spiritual comfort to those who seek his aid is an evangelist in the truest sense, even though his ministry is inarticulate?
4. Do you agree that the use of medical work to gain a hearing for the Gospel is self-defeating?
5. Should the standards of a Church hospital be as high or higher than those of secular agencies?
6. Do you think that denominationalism is a handicap in doing Christian work in the Orient?

## Witness Bible Class

Conducted by

IRWIN ST. JOHN TUCKER

MICAH: THE CALL TO THE MOUNTAINS

Lesson Twenty-seven

**I**N THE year 711 B. C. Assyria's army marched down the Way of the Sea to meet the armies of Pharaoh in battle. As they went they burned towns and villages, plundering and killing. Before them fled a frightened wave of refugees, climbing the rocky slopes of the foothills of Judah to find shelter on the

heights. Moreseth was one of the little towns along the top of the slope. Watching the terror stricken fugitives was a stern faced farmer, Micah by name. He saw the destruction and slaughter and thundered out his prediction that even as Samaria had been destroyed because of its iniquities, so also should Judah be wiped out. This he emphasized in a series of puns. Amos before him had used puns to point his morals. It seems to have been a regular prophetic procedure.

Thus that long roll of names in Micah, 1:10, is a series of word-plays upon the names of towns that were being destroyed or besieged by the Assyrians. They are lost to us in the English translation naturally, but it is much as though a prophet in Puritan times had said: "New York is become old. Providence has lost its provisions. Maryland had turned against Mary. Richmond has become poor." They are not a very high type of humor, but they do carry the meaning to the listener.

Of course a man uttering such words as these in time of great popular distress is considered a public enemy. So Micah met rebuke. He told the fugitives the rulers of Judah, to whom they fled for refuge, would be more cruel than the Assyrian invaders, since Judah oppressed its own people while the Assyrians merely oppressed their enemies.

"They covet fields and sieze them; houses and they take them. So they crush a strong man and his household; a man and his heritage. Therefore thus saith the Lord; I am planning evil from which he shall not withdraw your necks'."

Someone in the crowd told him to keep still and not unsettle the minds of the people. Micah hurled back:

"'Prophecy not,' they say, 'of such things one does not prophesy.' Yea, if a man walking in wine and falsehood were to deceive thee, saying 'I will prophesy to thee of wine and strong drink,' then he would be the prophet of this people."

This was an open accusation that the Sons of the Prophets were drunkards, so wrapped up in the prohibition question, let us say, that they could not perceive the iniquity of the slavery of the poor. He swung upon his accusers:

"But ye, ye stand up as a foe against them that are peaceful; Ye strip the mantle from those that pass by quietly, averse from conflict; Women of my people ye drive out from their happy homes: From their young children ye take mine honor forever."

Oh Micah, those words might be spoken of us today.

Of course he was arrested, under a charge of giving comfort to the enemy, similar to our Espionage Act, and brought before King Hezekiah and the Sanhedrim. The heads of the Sons of the Prophets brought the charge, supported by the priests. But if any one in that glorious company of princes and elders expected Micah to apologize they were badly mistaken. He tore into his judges as one on fire. He called them haters of good and lovers of evil; prophets who led the people astray; princes and judges that abhor justice and pervert all equity; judges accepting bribery and priests teaching for the money they get out of it.

What could be done with a man who said such things? It was a rule of the Law that no man could be sentenced on the same day he was tried. So Micah was paroled in the custody of Isaiah, a senator. And all night long that home of Isaiah buzzed with excited conferences. And the two of them issued their joint

proclamation. (Micah 4: 1 to 5 and Isaiah 2: 2 to 5). It contains the well known phrase about beating swords into plowshares, and spears into pruning hooks.

The next day the Sanhedrim met again, but instead of being crushed by the possibility of death, Micah rose to even greater heights of invective. Read Chapter six.

Then the young king Hezekiah arose from his throne and declared the findings of the Sanhedrim, "This man is not worthy of death, for he hath spoken to us in the name of the Lord our God. Let us therefore fear the Lord, and beseech the Lord that He may repent Him of the evil which Micah hath pronounced against us." The record of the trial is preserved in Jeremiah 26:18, where it is quoted as a precedent. Then began the reformation of Hezekiah, described for us in 2 Kings, 18 and 19, in 2 Chronicles 29 to 32 and in Isaiah 36 to 39.

NEXT WEEK: ISAIAH.

## Let's Know

By

BISHOP WILSON

FOR US MEN

THERE have been a great many deaths in the world since human life began. It would be absurd for us even to guess at a fraction of the number. Last year there were 1,400,000 in the United States alone. Yet every Good Friday the whole world commemorates just one of those deaths. There must have been something very unusual about it.

The study of comparative religions has flourished greatly in recent years—much to the benefit of all of us. Many similarities have been found in the lives and teachings of various religious leaders as compared with the life and teaching of our Lord Jesus Christ. Some people have arrived at the conclusion that Christ is simply one among a large number of the world's religious leaders. But whatever parallels may be found between the life and teachings of Christ and those of all the others, it is a significant fact that no such similarity appears when it comes to their respective deaths. Death came to all of these others merely as the termination of their several careers. It was seldom referred to in later times. Much might be made of their lives and teachings but the less said about their deaths, the better.

With Christians, however, it has been quite different. The first thing St. Paul did was to preach Christ crucified. From the very beginning the cross, the instrument of His death, was the great Christian symbol. And when the Gospels were written, ten times as much space was devoted to the account of the crucifixion as to any other event in His ministry. There is something unique about it.

Now, Christ cannot be torn apart. One of the most

dangerous practices among Christian people is the tendency to select one feature out of the Gospel, snatch it away from its context, and consider it as an isolated event. Such handling of the crucifixion has led to many a weird doctrine of the atonement. If you are to catch its true significance, you must consider what preceded it, what followed it, and what the Church did about it. Christ's death, taken by itself, is merely one of a multitude of deaths, more noble in the fortitude displayed but very little different in character. Joined with the subsequent resurrection, it begins to assume a new meaning. His physical death was an incident in the progress of eternal life. But even so, that is not enough—a beautiful example, capable of inspiring hope but scarcely warranting the historic emphasis which has been associated with it. To complete the picture, you must remember the introduction to the crucifixion which He Himself provided in the Institution of the Last Supper on the night in which He was betrayed. He promised to give to His Apostles and thru them to the Church His very life, His Body and Blood, under the symbols of bread and wine. The next day He made good His promise by His death and on the third day guaranteed its living perpetuation by His resurrection.

The three belong together. Christ's gift of His life thru His death and resurrection is more than an example and an inspiration. Thru the Holy Communion it is conveyed to each one of us. The crucifixion alone might have been just an historic incident. The resurrection converts it into an eternal, living fact. The Holy Communion makes its virtue available to His people. No wonder the Church has always exalted, protected, and cherished the Sacrament of the Altar.

## Casual Comment

By

BERNARD IDDINGS BELL

I HAVE been struck of late with the ready response of undergraduates to Mr. T. S. Eliot, who this year has been over from England for some months at Harvard, and who has been going about a bit. Not that most of the young fry understand his poetry, admittedly rather difficult. Rather, to them he has become a symbol of the return to standards and to discipline. Has he not passed clear through liberalism and emerged from its miasmas? Has he not in his day been a despairing agnostic—once so fashionable—and come forth an Anglo-Catholic? Has he not, perhaps, freed himself from inhibitions of the nineteen-twenties mind? While the only - lately - modern faculties are still earnestly striving to emancipate their young charges from the supposed hindrances of sacerdotalism and Toryism and strict form, here is one person who seems to understand that modern youth has become sick and tired of thumbing its nose at

authority, and finds revolt a beastly bore. No wonder it throngs the man and hangs, with what must be to him embarrassing awe, upon his every word.

Hearken to the voice of Youth, you who were young a dozen years ago. Let it wake you from your complacent wandering in a day that is nearly dead:

"We are bored, we young rebels against rebellion," (and I, too, for I have lived with them enough to share their point-of-view), "tired of being constantly bidden to go modern and toss about like corks at sea, of being urged in the name of science or what-not to abdicate reason and trust in mere sensation. We shall, we will, get rooted and grounded in that which is permanent and true. We are after faith in something—possibly, faith in Someone—faith which can survive the whacks of circumstance. We have learned, right enough, to put not out trust in princes, or pedagogues, or bankers, or jabbering majorities; but are these all that the universe reveals? This Eliot man, in a decent and properly modest manner, says in effect, 'right you are. Put your trust in God and Beauty, and mind you learn the rules.' It seems a great idea.

"We who now approach majority have been observing our elders wasting their substance in riotous living and riotous thinking—if you can call it thinking; and we have about concluded that maybe you have been filling your bellies, and your minds, with husks that the swine alone can relish. It has become a fine, free, self-expressive era, has it? You middle-aged boys and girls have been kicking up very gay and playful-like in God's little old universe? And are we sick of you! Let's go over and listen to Eliot. You advocates of the newer freedom give us a slight pain in the neck. There's a new coon come to town."

## Just Souls

By

C. RUSSELL MOODEY

The man easily discouraged  
Never fails to complain—  
It takes a heart steeped in Christ  
To sing in the rain.

IT IS all the way you look at it. One man fixes his gaze on a willow tree and begins to absorb its apparent gloom. If he is a poet he writes his pensive lamentation, his "dirgic" threnody to the weeping willow. Its leafy tresses to him are tears flowing to the ground. Its very form suggests enforced homage to the sad things of life. This tree is bowed down with grief—its anguish evident in every leaf. Its broken spirit earthward bound—its tears flow freely to the ground.

On the other hand we find a man who sees differently. Standing before this same willow his picture is that of a leafy fountain, suggestive of billowy splendor. The flowing tresses on all sides remind him of water falling gracefully to the ground. His impression is

that of a geyser sending its spray to the upper reaches. The willow to him is a fountain of delight lifting itself in glory and power, and bursting forth from its earthly prison with a spirit of victory. It is skyward bound!

In these days we have to see the best in the worst. That is not easy. Great numbers of people are addicted to gloom and despair. The weeping willow is the symbol of their mood. They are bowed down with care and sorrow. Their first concern is results and not causes. They fail to see that resolution leads into solution. And that the way up is the way out. But thank God for that small minority of dauntless souls who dare to be happy in spite of their poverty. The symbol of their mood is "the sweeping willow"—the fountain of delight that defies the times, and lifts itself skyward. I do not know how much sifting out the great God on high is doing but I do know that these days are actually showing who is who in the Christ Kingdom. Prosperity always brings a superficial allegiance to the spiritual. Religion embraces fad when times are good. But now face to face with stark reality we find multitudes falling away—which is a blessing in disguise. Christ knows at last the true list of His followers! And on these He can depend. They see the best in the worst, and maintain their high spirit and wholesome morale even in the shadow. Anybody can sing and smile in balmy days. It takes real manhood to see "The Fountain" when the sun is not shining.

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## THE WITNESS

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## SEVERAL BOOKS ARE RECOMMENDED FOR HOLY WEEK

By GARDINER M. DAY

We imagine that among our readers there will be some who will be unable, owing to illness or some other sufficient reason, to attend any Holy Week services. We also imagine that such persons would like some devotional book which will bring to them new insights with real freshness to use as a companion to a re-reading of the story of His path to the Cross and to the Resurrection. For this purpose we are happy to be able to commend a small volume which has just been published by Harpers, *The Holy Week* by a WITNESS editor, Dr. Bernard Iddings Bell, Warden of St. Stephen's College and Professor of Religion in Columbia University (\$1). Beginning with Palm Sunday Dr. Bell devotes a few pages to each day of the week, to each of the Seven words from the Cross on Good-Friday, and to the great triumph of Easter Day. The chapters on the first days of the week contain what might well be called a brief introduction to a modern Christian faith preparing the reader for the deeper experience of Good Friday.

Frequently devotional books appeal so strongly to the emotional side of our natures that they neglect the intellectual or they are so rigidly intellectual that on the emotional side they "leave us cold". Dr. Bell, however, in a very masterful way combines sound intellectual thinking with a persistent appeal both to the reader's emotions and to his will; and to our own way of thinking that is what a devotional book ought always to do. For example, in writing upon the first word from the Cross, the author paints a vivid picture of the scene which almost in itself makes the reader feel cold: "There is a pale shadow of fear, a cold gripping of the heart, that has come over even the most brutal of the blood-mad mob; and the angels seem bending in anxious silence over the mystery of a love so great, of a character so marvelous in abasement. Then comes a comment. A soldier, in a husky voice, at the foot of the Cross, almost within a touch of Him, says to his comrades: 'Let us not rend it. Let us cast lots for it'. There is a sound of dice shaken in a helmet . . . How can men be so unperceiving? . . . Surely, we could never have done a thing like that." And then we are shown how "we too have gambled for the robe of God and failed to see the God whose robe it is" in 1933 as well as in A. D. 33.

As a rule the Three Hour Serv-

ice on Good Friday attracts to our Churches not only the faithful but also many drawn by a mysterious wistful yearning for a deeper religious experience. For this reason books for use at that service ought to be prepared with the second group as well as the first in mind. In striking contrast to Dr. Bell's book which has been admirably so prepared, is *The Wells of Salvation* by Father Joseph, Superior of the Order of Poor Brethren of St. Francis (Morehouse \$1.) which has evidently been prepared for the most faithful and devout members of an Anglo-Catholic congregation. Thus the book aims through the medium of the Three Hours Service to give a resumé of the most important teachings of the Church, the seven words from the cross being applied to the seven sacraments of the Church, under the caption of wells of salvation. For this specialized type of congregation, the volume may be of interest, but we hardly believe it would be for a normal congregation of all kinds and conditions of men. Is it not after all a misuse of the consecrated Three Hours to take time to discuss the "four states of chastity" when many listeners are probably struggling hard to observe one, or to consider the three kinds of oil which the thought of Divine Unction may suggest when the average Churchman needs instruction so badly in his more immediate concerns such as the meaning of the Holy Eucharist he plans to receive on the following Easter morning.

As Lent draws to a close many rectors and directors of religious education will be looking for a new play or pageant which might be produced in chancel or parish house. Hence it may be of help if we give a brief comment upon three recent plays published in pamphlet form by Morehouse (each 20 cts.). *It is Finished* by Ethel Bain is a very brief play, centering upon the imaginary meeting of Mary and the mother of the repentant thief, to be used as part of a Good Friday vesper service. It is extremely simple, requires no scenery and only six characters and a voice. *Christ Risen* by Margaret M. French and *Youth's Quest for the Holy Grail* by the Rev. E. H. Herring are longer and more elaborate plays. The former is written in four episodes, all suggested by Good Friday and Easter, demands but little scenery and few properties, is intended for the chancel, requires special music, twelve characters, eleven apostles as well as soldiers and priests. It should be acted by adults and the very fact that the rector is cast in the part of the Risen Christ bespeaks the care with which it must be ex-

(Continued on page 16)

## NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

A call to the churches to stage a campaign against communism in Central and South America was issued the other day by the Foreign Missions Conference. There is no power to check communism, they declare, but a systematic, aggressive, Christian campaign. To which I would say, what Bishop Roots said in his excellent article on communism that appeared recently in *The Spirit of Missions*, that there is much in communism that should have the hearty approval of Christians. More, I think our job is to be as self-sacrificing and wholehearted in our efforts to create a new heaven and a new earth as the communists are. If we do that we won't have much time to worry about the wickedness of left-wingers. But I am afraid that the Missions Conference hasn't exactly such a campaign in mind when they talk of being aggressive. It is significant that they tie-up their statement with an appeal for cash, the inference being it seems to me, that if those who still have money will be generous in supporting their missionary programs then the churches affiliated with the Foreign Missions Conference will do what they can to see that investments are made secure. In other words their call for a Christian fight against communism merely supplies the reds with material to support their contention that the churches are owned by the exploiters and are used by them to keep the workers of the world in wage slavery. There is but one way to counteract communist propaganda effectively—be more radical than they are. What I mean by that I perhaps can best illustrate with a story. Lincoln Steffins, famous correspondent and author was lecturing once in a western city. A person in the audience, apparently disgusted with Mr. Steffins' statements, said: "Oh, you are nothing but a communist." To which the lecturer replied: "No I am not a communist. I am much more radical than that. I am a Christian."

\* \* \*

### More Students Refuse to Bear Arms

The movements among university students to refuse to bear arms is growing. Glasgow students by a small majority have turned down a motion to support the king in case of war. On this side of the Atlantic campaigns against war, taking the form of refusal by students to take part in one, are being waged by student publications at Yale, Buck-



nell, Columbia, Brown and other colleges. Needless to say the editors promoting the campaigns are charged with being communists and of receiving Moscow gold by the super-patriots.

\* \* \*

**Senior Rhode Island Clergyman Has Anniversary**

The Rev. George S. Pine, senior clergyman of the diocese of Rhode Island, observed the 80th anniversary of his birth recently, surrounded by the parishioners of St. Paul's, Providence, which he founded in 1911. For ten years Mr. Pine was the editor of the diocesan paper, and still is a regular visitor to the city hospitals.

\* \* \*

**Clerical Changes in Minnesota**

The Rev. Charles J. Gunnell of Waseca is now in residence at Albert Lea where he is rector of Christ Church and in charge of The Nativity, Wells. The Rev. William L. Rice goes to Waseca from Blue Earth, while the Rev. Victor Hatfield, deacon, who graduates from Seabury in June goes to Blue Earth.

\* \* \*

**Music College Gives Concerts**

St. Dunstan's, a college of sacred music in Providence, is giving a series of concerts of unaccompanied music on Monday evenings at St. Stephen's, Providence. There are 85 voices under the direction of the Rev. Walter Williams, rector of the college.

\* \* \*

**Real Lenten Program in Minnesota**

Faith, prayer and self-denial typify the Lenten program of the churches of Minneapolis and St. Paul. The slogan is "A prayer, a verse of Scripture and a coin each day." Banks bearing the pictures of the various churches of the city were distributed before Lent, as well as prayer cards and they are being used extensively.

\* \* \*

**Religious Editors Are to Meet**

The editors of religious journals are to meet in Washington April 18 and 19, for discussion of the problems of church journalism.

\* \* \*

**More About Long Beach Earthquake**

You will pardon me I am sure for saying more about the earthquake in California, but the Church did a grand job there and the story of it should be passed on to you. Word comes now from the Rev. Perry Austin, rector of St. Luke's at Long

**LENTEN BUNDLES**

A LETTER was recently sent to the clergy who ordered bundles during Lent which was misunderstood by several of them. This method is taken to clear that misunderstanding. The price agreed upon for a bundle of ten copies for the seven weeks of Lent, announced in the folder and printed on the card that was signed in placing the order, was \$2.80. This is 4c a copy, the price we have always had to charge when a bundle is taken for a limited time, due to initial costs in starting a bundle. However when a bundle is taken for a longer period these initial costs can be spread, thus enabling us to quote a better price. In the letter we recently sent out we merely announced that if those who ordered bundles for the limited period of Lent cared to continue their bundles through a quarter (thirteen weeks) we would be glad to bill them at our regular price for a quarter, \$3.90 for a bundle of ten. We have in no sense raised our price for the Lenten bundles; you have been billed at the price agreed upon and a price incidentally which is figured on costs of production. But just as a carload of coal is cheaper than a ton, so we can give a better price when a bundle is taken for thirteen weeks than we can for a limited period such as Lent. Our letter merely announced this fact and invited those now taking Lenten bundles to take advantage of it if they cared to do so. Many have. We hope others will.

Beach, telling us that the city is recovering, as far as poise and enterprise is concerned, but needless to say there was excitement for a time. "A city of 150,000 suddenly gripped by a cosmic force terrific and terrifying to thousands, with not a light and no water, and wild pandemonium in the streets from scatter-brained cops shouting with siren accompaniment, 'Tidal wave coming—tidal wave coming.' Falling walls, whole buildings crumbling, flying bricks and ambulances; parents frantically searching for their children, but thank God no fire. My wife and two children, with 2,000 other youngsters, were in the auditorium of the high school just ten minutes before the quake. They had hardly left before the entire building collapsed.

"Into this human need shot many forces—courage superb and helpful;

fear and hysteria; shell shock and poise—a veritable tide of human emotions. It helped to have been in the war as a chaplain, the only difference between this one and the last being the cooties. One doctor was delivering a baby at Seaside Hospital; the earthquake gripped that strongly built structure; the skylight crashed over him; the walls of the operating room crashed—but he carried on and saved the mother and child. Sailors of the fleet on shore instantly and without orders policed the streets. Nurses were superb. Telephone operators—one told me of staying at her post for 32 hours to get through messages to a distracted world of anxious relatives outside."

He then goes on to tell of the part the Church played—a story that was told all too briefly last week in this paper. "For years we've preached the doctrine that we exist as a group of believers in Jesus' Way of Life—that a member of the parish is thereby gifted to serve the town and the world they live in. Bob Patton's dictum, 'The Church's business is to be a force and not a field.' Well it worked."

He goes on to describe the canvassing of the parish—immediately carrying relief to people—with word finally coming from the Red Cross that this Episcopal Church was the only outfit in the city that was really functioning. And not only this parish, but the diocese as well, for fourteen clergy came to help, headed by Dave Cavell of the National office who is stationed on the coast, and Church families throughout the diocese contributing food and medicine and blankets. Not only did they help our own; letters were delivered by the canvassers (the postoffice service was not functioning) to the pastors of other churches, including the Jewish congregations, with offers of help from the Episcopal Church.

It was a grand job in every way and one which should make us all proud.

St. Luke's church is a wreck—a loss of \$40,000 for this one parish alone. But it is thought that people of the Church generally will come to their aid. The National Council has given tentative approval of a general appeal, and word comes from Bishop Stevens that \$50,000 is the immediate need. He writes: "Conditions in the parishes and in the diocese at large are such that we cannot possibly finance this rebuilding program without help. I recall that in times past you have served as a centre for receiving offerings. Perhaps you would be able to do that in our present emergency. It seems imperative that if an appeal is to be made it must be done at once."

Well there it is—only a small part

of a thrilling and dramatic story. If you do want to help your donation can be sent directly to Bishop W. Bertrand Stevens, 615 S. Figueroa St., Los Angeles, or to the New York office of this paper, 931 Tribune Building, for forwarding.

\* \* \*

#### Ohio Young People's Lenten Activities

During Lent the young people's organization of the diocese of Ohio is holding meetings in the nine regions of the diocese; services are conducted by the young people themselves, with the president of the organization, Mr. Addis Finney doing the preaching. The average attendance at the services so far held has been two hundred—and all young people.

\* \* \*

#### Dr. Butler Goes to Madison

The Rev. F. D. Butler, rector of St. John the Evangelist, St. Paul, Minnesota, the largest parish in the diocese of Minnesota, has accepted a call to Grace Church, Madison, Wisconsin, where he is to succeed the late Rev. Hope Lumpkin.

\* \* \*

#### Parish Doing a Grand Job

"You cannot preach love of neigh-



ROBERT A. SEILHAMER  
*Cares for His Unemployed*

bor in the pulpit and refuse or neglect to feed the hungry among your parishioners and have a church that is respected in the community." A statement to this effect was made by the Rev. Roberts A. Seilhamer, rector of St. Paul's church, Pawtucket, at a Lenten meeting of the Social Service Department of the Diocese

recently. Mr. Seilhamer's church announced at the beginning of the depression that it would take care of all its unemployed communicants as far as food and fuel were concerned, and advised them not to apply to any private or public agencies of relief. This plan has involved a constantly increasing expenditure beginning with about \$900 and running up to \$8,000 which it is at present for the year. One-third of all moneys expended by the parish at present goes to poor relief. The enterprise is financed in considerable measure through mite boxes. Several hundred families put in a penny for every member for each meal, making an income of about \$2,700 a year for this purpose.

Some of the reasons given by the rector for this generous treatment of the poor of the parish are these: It is not a matter of charity, the Church is one big family and when some members are in need it is the duty and privilege of the rest of the household to help. Self-respecting people in need are much distressed when they sit around in the offices of private and public relief organizations. That humiliation, he and his church are avoiding. "No one knows who are being helped, except me, not even my wife. The account-

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By the Rev. J. F. Briscoe and the  
Rev. H. F. B. Mackay

A memoir of the well-known Tractarian priest, R. W. Randall, who was the first vicar of All Saints', Clifton, and later Dean of Chichester. The book sheds a light on the work of the Catholic Revival in the parishes.

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ant comes from outside the parish," he said.

Henry T. Samson, secretary of the State Unemployment Relief Commission, who followed Mr. Seilhamer, highly praised St. Paul's work. "One great danger in the present trend of public relief is that it is getting further away all the time from the individual," he stated. "Until recently the private agency provided much of the relief, but centralization has set in and the responsibility is passed to the city and in turn from the city to the state and the nation." In answer to the question: "Am I my brother's keeper"—we used to reply, yes, but now we say, no, the city, the state, the nation, are my brother's keeper. The results will be that the private agencies such as child and family welfare associations will have to fight for their lives in the immediate future, and in addition to all that the sympathy and understanding that go with careful relief work through personal contact will be materially impaired. "In normal times a trained social worker would give an abundance of time to each case, and now it is absolutely essential that relief be carried on at a rapid pace. It is as if the long line of applicants were passing through a relief agency with their hands held out."

Mr. Samson stated that it was the job now of centralized agencies to feed the unemployed, but he urged the Church to keep up the morale of the needy, and in his judgment no other organization can do that as well.

\* \* \*

**Dean Beal of Los Angeles Is Honored**

Dean Harry Beal of St. Paul's Cathedral was the guest the other day at a party given in his honor by the Los Angeles Council of Social Agencies. Dean Beal is the president of the council.

\* \* \*

**Need for Instruction on Temperance**

Schools, homes and churches need to point out the dangers to body and character involved in drinking, according to the Rev. Henry H. Hadley, rector of St. Paul's, Syracuse, N. Y. Says he:

"I was happy when the eighteenth amendment was passed, because I believed that it actually meant removing the temptation to drink, especially from young people. After a few years I found that it did not and that there was not only a great deal of drinking but a great deal of hypocrisy. Remember that a large number of good citizens who are Christian gentlemen felt the same way, many of them total abstainers.

"Now I am hoping that the sale of beer will be so regulated and politics kept out, that these conditions will be improved."

He cited three dangers to be avoided: that the law will not be obeyed, that beer will get into politics, that young people will think the change in the Volstead act an indorsement to drinking and sometimes to excess.

"We have lost 13 years of intensive temperance teaching, since the amendment was passed, because we foolishly thought it was no longer

necessary. A great system of instruction concerning temperance was wiped out in the schools, churches, homes, and temperance societies.

"Therefore, the most urgent need of today, and I say this emphatically, is that we return again to the instruction of our people concerning the dangers that are involved in drinking, both to the body and to the character. Anyone who remembers the havoc that was wrought in many homes thru drunkenness and the saloon will realize the need of obeying the new laws, and of em-

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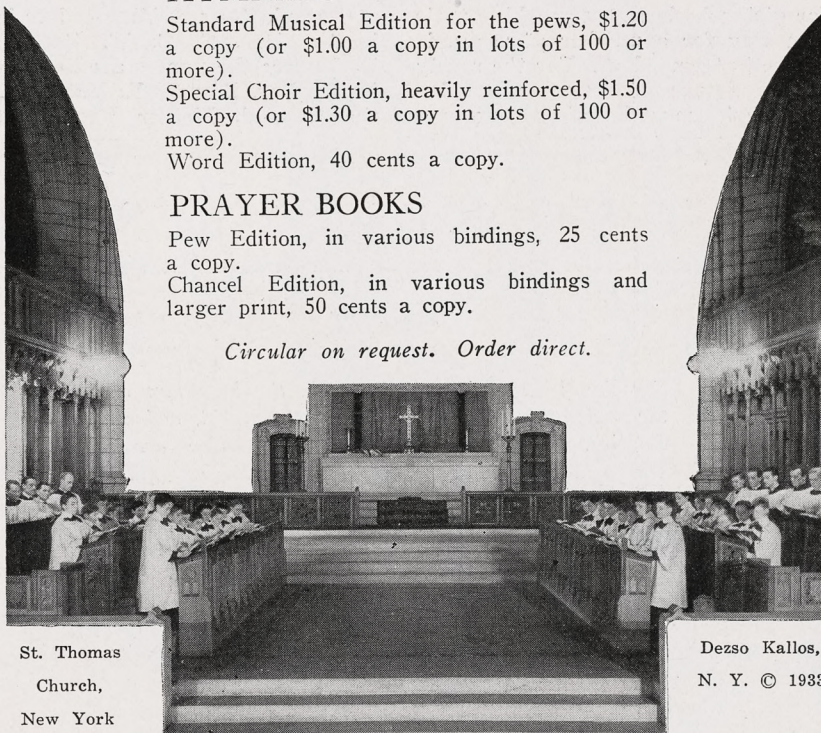
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\* \* \*

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##### Thankfully Received

The Rev. Norman B. Godfrey, the rector at Batavia, N. Y., sent me this little note: "You read about the doctor who delivered a baby for two dozen eggs. Well, I got two cans of pineapple on the offering plate at the early service last Sunday." If this sort of thing goes much further I am afraid husky truck drivers will have to be substituted for the dignified gentlemen who march up the aisle each Sunday morning with the alms basins.

\* \* \*

#### Points to Needs of Young Girls

Miss Marguerite Marsh, executive secretary of the Church Mission of Help in New York, believes we are neglecting a vital problem these days. "The problems of young people today," she says, "are sometimes lost sight of in the tremendous publicity given to unemployment. On the other hand, emotional strains today both for young girls within homes which have been saddened or broken through unemployment and for girls who have been making their own way for a number of years, is perfectly tremendous. For the safety of the future of society protection and service must be offered to young

girls at this time. The fact that the difficulties of girls are not dramatic and there is little of 'gangdom' evidenced does not mean that their need is any less serious or that their protection is any less important to the public."

\* \* \*

#### Rector Is Back on the Job

The Rev. Paul S. Atkins, York, Pa., has resumed his duties following an operation for appendicitis.

\* \* \*

#### Puseyites to Meet at Batavia

You probably do not know what a Puseyite is. Well the Catholic Congress is to hold a regional conference at Batavia, N. Y., on May 3rd in commemoration of the Oxford Movement and to honor the memory of a former rector, the Rev. James A. Bolles, who way back in the early part of the 19th century was an active exponent of the Oxford Movement. He delighted to call himself a Puseyite. Why doesn't that suggest a solution of a tough problem? Since there is so much confusion these days over the Oxford Movement I move we call one crowd the Buchmanites and the other the Puseyites. All in favor (I); contrary-minded—(no); and did I get sat on good and proper for that suggestion. Anyhow at this conference at Batavia the presiding officer is to be the Rev. C. C. W. Carver of Rochester; the papers are to be read by the Rev. Edward R. Hardy Jr. of the General, Mother Ursula Mary

of Wuchang, China, and a layman who has not yet been announced. The sermon is to be preached by Dean Nutter of Nashotah.

\* \* \*

#### Mission at Parish in Harrisburg

Here is a standing line, since it invariably comes in to describe a preaching mission: "The attendance steadily increased throughout the mission until the church was completely filled at the closing services. The spiritual results were very great." Such a mission was held recently at St. Paul's, Lock Haven, Pa., conducted by Rev. J. Thomas Heistand of Bloomsburg, Pa., assisted by Rev. Lewis Gottschall of

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Phillipsburg. That's fine. But at the same time if any of you hear of a preaching mission that is a first class flop I hope you will let me know.

\* \* \*

**People Killed by Worry**

According to Bishop Woodecock of Kentucky more people are killed by worry than by drugs or drink. That statement made at the noonday service in Chicago's Grand Opera House put headlines in the papers, and crowds to hear him on the following days.

\* \* \*

**Writes on Church League Conference**

Just to start the ball a-rolling in presenting reports on flops I might pass on to you an appraisal of a conference for which I was somewhat responsible; that of the Church League for Industrial Democracy. Mr. Charles W. Ferguson, a book publisher, writes a snappy article about it for the Christian Century in which he says:

"The sessions I attended were weirdly like the joint meetings of the Atkissonian and Orthonian literary societies I used to visit in the halcyon days when our idea of a national problem was the tariff. I could not escape the feeling that I was in the dank presence of impotence and triviality. Monstrously academic questions were posed and debated with a ferocity which belongs only in junior colleges and the United States senate. Proposals which could have gained the support of the Union League club were made in neat subcommittees and carried to the floor of the main sessions by votes of 8 to 2, with 18 not voting. There these innocuous suggestions begat endless resolutions which were stiffly passed in the most

approved and orderly parliamentary fashion. The whole thing was a reprehensible affair—smug, senseless, moribund, a kind of glorified bridge tournament played with calling cards."

You have got to admit one thing—that boy Ferguson can write. But is my face red.

\* \* \*

**Religion: Dope or Dynamite**

In the city of New York there is a refuge for seamen presided over by a genial old salt named Captain Page. Here gather nightly, and all hours for that matter, sailors from over the world, among them a considerable number of communists. Students of the General Seminary have been working there, both to the good of the souls of these sailors and their own as well. A few days ago the seminarians were challenged by the communists to debate on the subject; "Religion: Dope or Dynamite?" It was accepted and Mat-

thew Imirie, one of the most capable of the seminary group, was chosen by his fellows to uphold the cause of religion. The debate took place last Sunday evening and I am informed on the best of authority—a Christian source incidentally—that the cause of religion did not fare too well; in fact it took it squarely on the chin. All of which is to the good according to my informer since it already has stimulated a considerable amount of thought and discussion among the fourteen or fifteen students who went to the show. Not only that, they have learned what a lot of the rest of us might as well face, that the communists have a position that can be defended and have a raft of people who are perfectly well able to do it.

\* \* \*

**Lectures on Need for Church Press**

Mr. Clifford P. Morehouse, editor of the *Living Church*, lectured the other day on the Church press at

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By P. H. Graham

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the Western Seminary, and said that a virile Church press is necessary to an intelligent Church membership. "Without the Church press," he said, "the Church would tend to fall apart, to disintegrate into dioceses or provinces that would have little understanding of one another and little or no united cohesive form."

\* \* \*

### Called to Parish in California

The Rev. Francis Eric Bloy, Reisterstown, Maryland, has accepted a call to St. James-by-the-Sea, La Jolla, California.

\* \* \*

### Confirms One Hundred in Baltimore

Bishop Helfenstein confirmed one hundred persons on March 25th in St. James First African Church, Baltimore. The Rev. George F. Bragg Jr., is the rector.

\* \* \*

### Ernest Piper Goes to New York

The Rev. Ernest E. Piper, recently ordained head of religious education in the diocese of Michigan, who came into Church work through the influence of the Rev. Paul Sargent, rector of St. Bartholomew's, New York, has accepted a call to become assistant minister at St. Bartholomew's, New York. He will have charge of religious education.

\* \* \*

### Called to Baltimore Parish

The Rev. Pervical M. Ferne, ordained to the priesthood on March 25th by Bishop Helfenstein of Maryland, is to graduate from the Virginia Seminary in June and is to become the rector of St. James, Baltimore, succeeding the late Rev. Louis Jabine.

\* \* \*

### Rector Becomes Head of Urban League

The Urban League of Pittsburgh, an inter-racial organization, has just elected the Rev. Robert D. Brown, rector of the Church of the Holy Cross, as president. Mr. Brown is the first member of the Negro race to be elected to this position.

\* \* \*

### Cambridge Professor at the Incarnation

The Rev. James T. Addison, professor of missions at the Cambridge Seminary, was the preacher on Sunday morning at the Church of the Incarnation, New York.

\* \* \*

### Announce Plans for Gambier Conference

Plans for the forthcoming Gambier Conference have been announced, with special stress on courses for young people as well as their elders.

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Among the leaders will be Bishop Rogers of Ohio; the Rev. B. H. Reinheimer of the National Council; the Rev. Angus Dun of the Cambridge Seminary, who will be chaplain as well as give a course and Miss Margaret Beardsley of the national office of the Woman's Auxiliary. \* \* \*

**Bishop Stewart Preaches in New York**

The Rev. George Craig Stewart of Chicago is the noonday preacher this week at Trinity, New York City. \* \* \*

**Bishop Spencer to Broadcast**

Bishop Spencer of West Missouri is to broadcast over the Church of the Air on Palm Sunday over station KMBC, Kansas City. The time is ten in the morning, eastern time. The Rev. Claude W. Sprouse, rector of Grace and Holy Trinity, Kansas City and a member of the National Council, and the choir of his parish are to assist in the broadcast. \* \* \*

**Young People to Study Church's Job**

According to plans agreed upon by Protestant churches throughout the country organizations of young people, including Sunday schools, Y. M. C. A. and Y. W. C. A. groups, young people's societies, etc., are to spend the next two years studying the various phases of the question: "What is the Christian objective in the world today?" The topic for this year is "Christianity and the present economic order," it being held that the mission of the church includes the Christianization of the social order as well as of individuals. A large representative committee has been organized to promote this united effort. \* \* \*

**Colorado After the Isolated**

No Church family in Colorado, however isolated, will be without some of the ministrations of the Church when the diocese has attained its ideal in regard to its isolated people. One of the missionary clergy turned in a list of 100 names of isolated people last year. The missionaries are constantly looking up families who live in remote places. Year by year, with the improvement in highways, the rancher and the miner and others are being drawn in to the nearest Church center for services. \* \* \*

**Not in the Newspapers**

When some Paterson unemployed folk had found a way to supply themselves with bread and vegetables, they turned to recreation and to their surprise found among their own

number a magician and several pianists, violinists, soloists, and tap dancers; also some versed in the art of the old folk dances, Italian, German and others. They turned also to political and economic discussion. This didn't just happen, though. An able leader was on the job...Have

you ever heard the fairy tale of the coal miner who stole coal to keep from freezing because he produced too much coal? It happens daily around DuQuoin, Illinois. Several miners are in prison for refusing to let their families die of exposure. Railroads penetrating the southern

**Services of Leading Churches**

**Cathedral of St. John the Divine**  
New York City

Amsterdam Ave. and 112th St.  
Sundays: Holy Communion, 8 and 9; Children's Service, 9:30; Morning Prayer and Litany, 10; Holy Communion and Sermon, 11; Evening Prayer, 4.  
Week Days: Holy Communion, 7:30 (Saints' Days, 10); Morning Prayer, 9:30; Evening Prayer, 5 (choral).  
Saturdays: Organ Recital at 4:30.

**All Angels' Church**

West End Ave., at 81st St.  
New York City  
Rev. Geo. A. Trowbridge, Rector  
Holy Communion, 8:00 a. m.  
Morning Prayer and Sermon, 11 a. m.  
Choral Evensong and Sermon, 8 p. m.  
Church School, 11 a. m.  
Holy Days and Thursdays: Holy Communion, 10:30 a. m.

**Church of St. Mary the Virgin**  
New York

46th St. between 6th and 7th Aves.  
Rev. Granville M. Williams, S.S.J.E.  
Sunday Low Masses, 7, 8, 9 and 10.  
High Mass and Sermon, 11.  
Vespers and Benediction, 8.  
Week-day Masses, 7, 8 and 9:30.  
Confessions, Sat. 3 to 5; 8 to 9.

**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.

**The Heavenly Rest and Beloved Disciple, New York**

Rev. Henry Darlington, D.D.  
Fifth Ave. and Ninetieth St.  
Sundays: Holy Communion, 8 a. m.  
Sunday 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.

**The Incarnation**

Madison Avenue and 35th Street  
Rector  
Rev. H. Percy Silver, S.T.D.  
Sundays: 8, 10, 11 a. m.; 4 p. m.  
Wednesdays: 10 a. m.  
Daily: 12:20 p. m.

**St. Bartholomew's Church**

Park Ave. and 51st St., New York  
Rev. G. P. T. Sargent, D.D., Rector  
8 a. m., Holy Communion, 9:30 a. m., Church School, 11 a. m., Morning Service and Sermon, 4 p. m., Evensong, Special Music.

**St. Paul's Church**

Flatbush, Brooklyn, N. Y.  
Sunday Services:  
Holy Communion, 7:30 a. m.  
Holy Communion Choral, 8:30 a. m.  
Morning Service, 11:00 a. m.  
Evening Service, 8:00 p. m.

**St. Mark's, Milwaukee**

Rev. E. Reginald Williams  
Hackett Ave. and Bellevue Place  
Sundays: 8, 9:30 and 11:00.  
Gamma Kappa Delta: 6 p. m.  
Holy Days: 10 a. m.

**Trinity Church, New York**

Broadway and Wall St.  
Sundays: 8, 9, 11 and 3:30.  
Daily: 8, 12 and 3.

**St. Paul's Cathedral**

Buffalo, New York  
Sundays: 8, 9:30, 11, 8.  
Weekdays: 8, 12:05.  
Thursdays (Quiet Hour at 11) and Holy Days: 10:30 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.  
Wednesdays: 10:30 a. m.

**Christ Church Cathedral**

Hartford, Conn.  
Cor. Main and Church Streets  
The Very Rev. S. R. Colladay, D.D.  
Sundays: 8:00, 10:05, 11:00 a. m.; 7:30 p. m.  
Daily: 7:00, 12:10, 5:00.  
Holy Days and Wednesdays, 11:00 a. m. Holy Communion.

**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.

**Church of St. Michael and**

All Angels  
Baltimore, Md.  
St. Paul and 20th Sts.  
Sundays: 7:30, 9:30, and 11 a. m.; 8 p. m.  
Week Days: Wednesdays 10 a. m., Thursdays and Fridays 7 a. m., Holy Days 7 and 10 a. m.

**Church of St. John the Evangelist**

Boston  
Bowdoin Street, Beacon Hill  
The Cowley Fathers  
Sundays: Masses, 7:30, 9:30 and 11 a. m. Benediction, 7:30 p. m.  
Weekdays: Masses, 7 and 8 a. m. Thursdays and Holy Days, 9:30 a. m., also.  
Confessions: Saturdays, 3-5 and 7-9 p. m.

**Gethsemane, Minneapolis**

Rev. Austin Pardue  
4th Ave. South at 9th St.  
Sundays: 8, 9:30, 11 and 7:45.  
Wed., Thurs., and Holy Days.

**Rhode Island**

**St. Stephen's Church in Providence**

114 George Street  
The Rev. Charles Townsend, Rector  
Sundays: 8 and 9:30 a. m. Holy Communion, 11 a. m. Sung Mass and Sermon, 5:30 p. m. Evening Prayer.  
Week Days: 7 a. m. Mass, 7:30 a. m. Matins, 5:30 p. m. Evensong.  
Confessions Saturdays: 4:30-5:30 p. m. 7:30-8:30 p. m.

Illinois coal fields are experiencing the heaviest coal theft recorded. Railroad officials estimate that more than \$1,000 worth is stolen monthly . . . . Spivak's documented novel, "Georgia Nigger," revealing such gruesome facts as men in chain gangs and prisons whipped till the skin is raw, kept in sweat boxes until they faint, weighed down with twenty-pound steel spikes riveted to their legs, and other medieval cruelties has horrified the country.

\* \* \*

#### Shows His Worth in a Hurry

One of the General Seminary graduates who went out to a missionary district in the Middle West last fall, to take charge of three small rural missions, within six months brought his field up to self-support, and paid for a motor car besides. This field had never been self-supporting before.

\* \* \*

#### How Mission Work Grows

The business of missions is a growing one, in good times and bad. From far-off Africa comes the statement that the Universities Missions to Central Africa, beginning some seventy years ago with a tiny group of workers, now has four dioceses, with 234

English missionaries, including 54 clergy and 933 native Africans in full time work, including 61 clergy. Staff and funds for the work come from the universities of Oxford, Cambridge and Durham.

\* \* \*

#### Quiet Hour at Toledo Parish

The Rev. Walter Tunks, rector of St. Paul's, Akron, conducted a quiet hour for the women of St. Mark's, Toledo, on March 22nd. It was in reality a memorial service for the late rector, the Rev. Eugene Pearce, who died a year ago.

\* \* \*

#### Savannah Parish Has Anniversary

It is said that during the war between the states General Sherman wanted to confiscate the chimes of St. John's, Savannah, but was pre-

vented from doing so by President Lincoln. This story was told the other day when an anniversary of the parish was celebrated.

#### BOOKS RECOMMENDED

(Continued from page 8)

ecuted. The latter is a beautiful symbolic play centering around the famous Grail legend and the life of Sir Galahad and King Arthur's Knights. It is appropriate for Easter and well acted by adults, would make a very beautiful drama for Low Sunday evening. All three plays are recommended by the Commission on Religious Drama of the Department of Religious Education of the National Council.

Books reviewed in these columns may be secured from the Morehouse Publishing Co., 1801 W. Fond du Lac Avenue, Milwaukee, Wis.; George W. Jacobs & Co., 1726 Chestnut St., Philadelphia, and Edwin S. Gorham, Inc., 18 W. 45th St., New York City. Add a few cents to the price of the book for postage.



## In Place of Profit

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## Hospital Needs

Many of our Church hospitals have difficult problems. They are chiefly financial, though not always so. In growing communities expansion of service creates a demand for additional building and equipment. In settled communities the hospital often finds increasing opportunity for free service to the poor. This demand can only be met by contributions of money. The most satisfactory provision for guaranteeing the continuance of this free work is an endowment fund and every hospital has need of such support. It is hoped that the friends of the poor will remember our hospitals in their communities when they make their wills. The good done by a legacy to a hospital lives long after the gift is made and many blessed works of mercy are done in the name of the giver.

**Remember your Church Hospitals in your Prayers.**

**Remember them in making your will.**

ST. AGNES HOSPITAL, St. Augustine's College, Raleigh, N. C. Mrs. Frances A. Worrall, R. N., Superintendent.

THE OAKES HOME, a Church Home for sick strangers, Denver Colorado. Rev. Frederick W. Oakes, Superintendent.

ST. JOHN'S HOSPITAL of the Church Charity Foundation of Long Island, 480 Herkimer Street, Brooklyn, New York. Rev. Charles Henry Webb, Director.

THE HOSPITAL OF THE GOOD SAMARITAN, 1212 Shatto Street, Los Angeles, California. Rev. Thomas C. Marshall, Chaplain and Secretary.

CHRIST HOSPITAL, 176 Palisade Avenue, Jersey City, N. J. Rev. Thomas A. Hyde, Superintendent.

THE REYNOLDS MEMORIAL HOSPITAL, Glendale, West Virginia. Archdeacon B. M. Spurr, D.D., Superintendent and Trustee.

ST. LUKE'S HOSPITAL, Morning-side Heights, Amsterdam Ave. and 113th St., New York City. Rev. George F. Clover, D.D., Supt.

CLIFTON SPRINGS SANITARIUM AND CLINIC, Clifton Springs, New York. Adrian S. Taylor, M.D., Superintendent and Chief Surgeon.

HOSPITAL OF ST. BARNABAS AND FOR WOMEN AND CHILDREN, Newark, New Jersey. Miss A. M. Viehdorfer, Superintendent Central Ave. Unit. Rev. John G. Martin, Superintendent, High Street Unit.