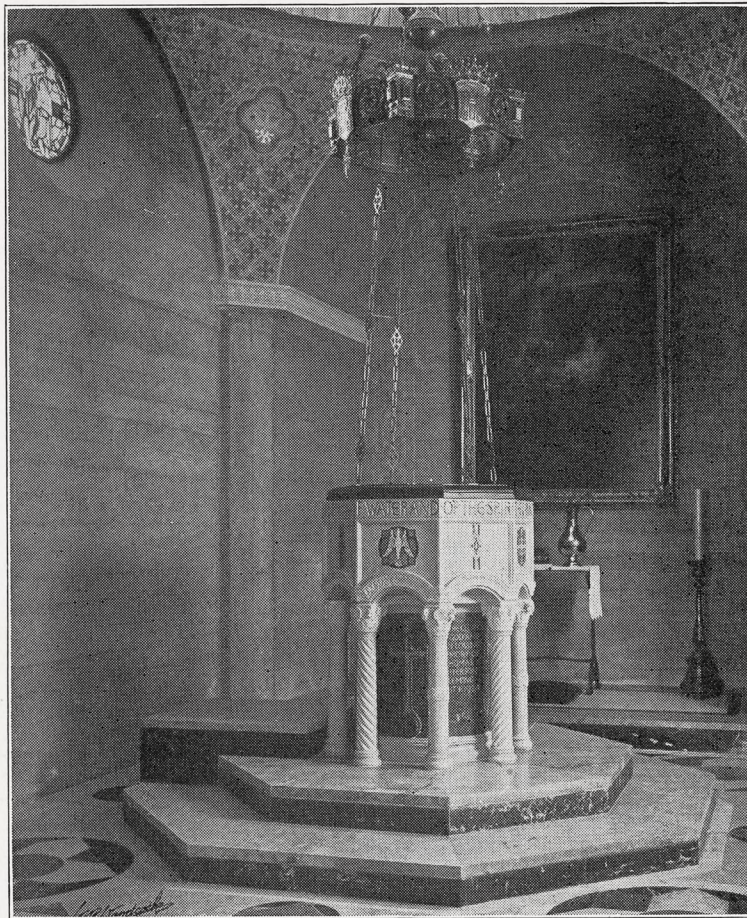


The **WITNESS**

CHICAGO, ILL., NOVEMBER 28, 1935



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CLERGY NOTES

CAMPBELL, A. K., ordained deacon by Bishop Stevens of Los Angeles in St. Paul's Cathedral recently, is vicar of St. Matthew's, National City, and St. James', San Diego, Calif. Address: 521 E. 8th St., National City.

DAVIDSON, M. P., resigned as master in St. Paul's School, Concord, N. H. to do student work in association with Christ Church, Cambridge, Mass.

HATCH, R. A., formerly rector of St. Luke's, Altoona, Pa., is rector of Grace and St. Peter's, Baltimore, Md.

KNIGHT, J. T., formerly at Wood River, Nebr., now at 3416 Hawthorne St., Omaha, Nebr.

SANDERSON, B. S., resigned as rector of St. Mark's Church, North Tonawanda, N.Y., to retire. Effective January 1.

WITNESS GAME

Check the correct answer to each question. Play the game at home, in the Church school and at Church meetings. Submit a game yourself and receive a copy of Bishop Johnson's The Personal Christ. The game here presented was submitted by the Rev. Kenneth R. Waldron, North Girard, Pa.

1. The term "Holy Eucharist" is used in: The Communion of the Sick; The Order of Confirmation; An Office for the Institution of Ministers; The Burial of the Dead; The Form of Ordaining or Consecrating a Bishop.

2. Tradition tells us that on the occasion of the Baptism of St. Augustine, St. Ambrose, for the first time, sang:

The Nunc Dimittis; Cantate Domino; Rock of Ages; The Te Deum; Bonum est confiteri; The Church's One Foundation.

3. A prayer entitled "The Thanksgiving" is found in

Morning Prayer; Holy Baptism; Holy Communion; The Litany; Family Prayer; Evening Prayer.

4. Logan Herbert Roots is President of Hobart College; Bishop of Shanghai; Dean of Berkeley Divinity School; Bishop of Hankow.

5. Six of the following ten men are Episcopalians

Fiorella LaGuardia; Charles P. Taft; Alfred E. Smith; A. W. Mellon; Hugh Johnson; Owen D. Young; Newton D. Baker; Ferdinand Pecora; Benjamin Cardozo; John J. Pershing.

6. The first Presiding Bishop of the Church was

Bishop Seabury; Bishop Provoost; Bishop White; Bishop Madison; Bishop Claggett.

7. The first President of the House of Deputies was

The Rev. Wm. Smith; The Rev. David Griffith; The Rev. Isaac Wilkins; The Rev. Wm. White.

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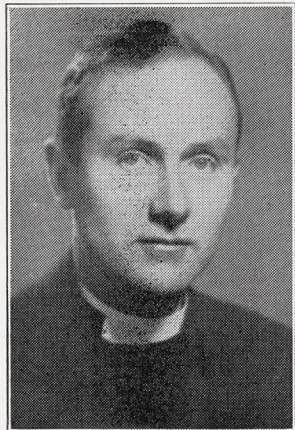
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THE CHALLENGE TO YOUTH

By
C. LESLIE GLENN

THESE words are not written for youth, but for those in touch with youth. They are not the challenge, but a word to the challengers. To those who mean to challenge their young people, in their home, in their parish, wherever they are in touch with them, I'd give the advice that a law student gave me: "Tell them to go Forward, but don't use that word." There's too much talk to youth at commencements about getting Forward and upward and onward and larger things which hasn't got any very clear meaning for the youthful listener, if indeed it has any in the speaker's mind. Youth is supposed to "go out" or



LESLIE GLENN

to "blaze a trail" or "to show the way." The curious thing is that youth will do precisely these things if the elders can point out how in some detail. You can't challenge youth with vague generalities that leave only a glow, but you can face them with definite tasks accurately described, as only older experience can describe them.

Any challenger of youth must present a bill of particulars. There are many American young people today who can tell pretty accurately what the Communists and Fascists want, and yet who have no idea what the Christians want, in spite of some experience of Sunday School and even of a college whose motto is "For Christ and the Church." It's because the challenges of Communism and Fascism are pretty plain. Its exponents work hard to make them plain. I doubt if it is because they are easier to understand than Christianity, or that they appeal with baser motives to the young, but they are taught in such a clear way that often for the first time in his life the young man hearing the teaching grasps an ideal for his loyalty.

The Forward Movement has rendered an incalculable service to the Church already by setting down in a convenient and definite form seven basic experiences which all Christians agree on. I had never thought of them all precisely in these words before, but anything I personally have observed about helping youth to find God can be set down under these seven headings.

But before we consider them, notice that you can not challenge a man who is not first intrigued. We often confuse these two steps. The early Disciples were first caught by our Lord's manliness and Grace. Later he challenged them. And so great was their first impression of His mastery of life that when to go Forward further meant almost more than they could bear they said: "To whom shall we go? Thou hast the words of eternal life?"

You can't challenge a man who is not first attracted in some way. Normally, we are talking to a man who wants to find the secret of the Life that he feels is there. You don't challenge hostile people, that's "casting pearls before swine." On the other hand, you don't try to keep on interesting people who are already interested, that's treating adults as babes in Christ.

So we must assume an already interested person who wants to know how to go Forward.

HE MUST *Turn*. Give Christ every part of his life. How? Here may follow, if necessary, a catalogue of the human spirit. Everything that moral theologians have taught us about sin, may be discussed, everything that psychologists today are teaching us about the subtler aspects of sin, fears, resentments, bitternesses, unaccepted denials, and everything that sociologists are showing us about social prejudices and injustices, corporate guilt. Youth must turn from these to God and His way. Every one who turns toward something, by the same act turns away from something else, so it is really only a quibble whether you have a positive or negative approach. Turn he must, in any case, and the efficacy of the challenge depends altogether upon whether the challenger can help a groping young per-

son to see where he must turn. God has promised through His Holy Spirit to make us expert diagnosticians in wrong wanderings and right turnings. This is not lay psychiatry, either; it is simply the priestly office from which we may not excuse ourselves.

He must *Follow*. There are many for whom turning was a real experience at their Confirmation or at some other time. And this experience of enlisting has very definite acts connected with it for each person. One stops stealing free subway rides; another becomes more thoughtful at home; another stops cheating in school; another gives up a lot of time each week for a service job in the community; still another tries to find out how the workers live in shanty-town.

But what has happened since? There must be further progress. And the same skill on the part of the challenger, which enables him to help a young person to see that first turning, enables him also to help youth find the road of further progress. We sometimes speak carelessly of "seeing all the implications of Christianity." Who does see them all? They are revealed to the individual all his life progressively, as he follows, and so to the Church as it follows Her Master.

He must *Learn*. What books have you read lately? What Sunday School did you go to and for how long? Are there any courses in religion at college? Could you come to see me regularly every Friday at three for the next couple of months? Will you give as much time to getting your soul straightened as you give to get your teeth straightened?

Pray. When and where and how do you pray by yourself? After this question is the best place to end the interview, because the answer in nine out of ten cases is "not at all." Give him a book or a leaflet or a series of Bible readings, and tell him precisely how to use it daily. Don't say that there are many ways to pray, etc., teach him then and there, on the spot, one way you know about. There are many ways to hit a tennis ball, but it is good to begin with a plain, fore-hand drive.

Serve. We serve God with everything we do, our work, our play, etc., but to be quite definite, a Christian must give extra time to distinctly Christian duties. "I haven't time to be on any committee or to take a Scout Troup, or to carry baskets to poor people." Then you can't be a Christian. That's fairly flat, and I say it knowing that the entire Christian ideal of Service is not contained in "committees, Scouts and baskets." But the busiest people have time to be servants to others, and it is an essential mark of a Christian. In many cases the inquirer needs a job.

Worship. What service of the Church do you regularly attend? No, you can not be a Christian without going to Church regularly and receiving the Sacrament regularly. "The chief end of man is to glorify God and to enjoy him forever." No doubt Garibaldi had soldiers who were ready for forced marches, but who hated parade formations and the other discipline. The only trouble with such soldiers was that they were never sure of the direction of the forced marches, and

although their spirit was excellent, they could not be counted on.

Share. The Forward Movement has to be careful, perhaps, lest it be confused with drives in our Church for money, but I do not have to be careful in talking with a person who wants to be challenged with Christ's way as I see it. To such people I always point out that one detail of that challenge is money. Money is life, and it represents labor, care, pride, luxury, a symbol of the days and weeks. Of course it must be shared as a symbol that all of life is shared. Historically, the alms basin was on the altar between the candlesticks long before the cross was placed there, and what took place in the development of ecclesiastical architecture may take place in every man's life. When he has shared by going without cigarettes, or wearing an overcoat too long, or giving up a ball game, and put the money in the alms basin, he may begin to get some notion of what the sharing on Calvary means. Incidentally, I have a notion that one reason for our difficulty in gaining financial support for the Church from young married people and even the middle aged, is that for a long time now we have neglected the teaching of stewardship on which the older people were brought up. We have been shy about teaching youth how money is used in God's work.

ONE final word to challengers of youth. Obviously these seven words are not arranged in chronological order. Almost any one of these experiences may come before another. A person may even follow without first turning, as one may be interested in Jesus and influenced by Him without ever having taken whole heartedly the promises of Baptism.

One may worship without turning, like the girl overheard on the bus describing a party she'd been on the night before, where the gin was awful. "I need a cigarette in the worst way." "Try a life saver," said her escort. "No, I can't do it; you know I've given up candy for Lent." That's worshipping without turning, that is, it is acknowledging God's existence and trying to observe Church disciplines, without having a very clear notion of some of its primary implications. I venture to add that no one to whom this story appears unbelievable can influence youth, because your true challenger never forgets that sinners sin. And he never forgets that Christ is able, and that Christ's demands are nothing less than the highest.

"Some day I hope you will be a lay reader like your father," said a bishop to a boy one day. "He should have said, 'I hope you enter the ministry,'" said the boy later to his father. Youth's idealism is often close to this priggishness, but the elders will be patient and say what a great saint in our Church said of a youth who had just discovered the faith which the older man had known for twenty years. "He restored the love for my Lord which I had as a novice."

That is the great privilege of challenging youth. They are going to do more than we've done, be less tolerant of the things we put up with and move the whole Church forward with their devotion.

Is God Love?

An Editorial By

BISHOP JOHNSON

MOST people agree that there is a divine intelligence behind the world. There is no more absurd and credulous belief than that which asserts that the universe just happened. Such a creed is contrary to all of our experience. Orderly processes do not just happen. They invariably signify plan and purpose. Unfortunately a large number of people balk at the idea that God is ultimately related to personality. Somehow or other when God made man, He created something that possessed qualities in which He Himself was deficient. Persons not only think but they also love. Is love something that man invented or is it something that he inherits from his creator?

When it is asserted that "God is love" is that something transcending God's capacity or is it something unworthy of His nature? If love emanates from God, then love must find its satisfaction in that which God has provided as the adequate goal of love. When we say that God is a person we do not mean by such assertion that God is a magnified human being. Rather when we say that man is a person we mean that he possesses certain divine attributes. It is man that is created in the likeness of God; not God that exists in the likeness of man.

I believe that God possesses in Himself all that nature reveals as the product of His creative energy. How could it possibly be otherwise? And what does that involve? If we look at history as though it were a moving picture we see life emerging from crude beginnings to more and more interesting developments. Life is a process that we can trace from the protoplasmic germ to the cultivated people whom we admire. In this process the higher stages emerge from the lower, retaining certain marks of the beast and certain glimmerings of the divine. The soul of man in the savage is little removed from the animal. It has potential qualities which are based upon the urge for that which transcends all previous observation.

WHEN a man tells me that there is no God and he has no soul I am inclined to admit the latter and reject the former statement. For the soul is not unlike other manifestations of life. It is capable of arrested growth and final atrophy. If you bind up the eyes long enough you will lose the power of sight. It is the penalty of non-use. Men who persistently refuse to seek the truth become mentally static. They are incapable of sustained thought. Likewise men who reject spiritual effort "lose their souls." Curiously enough in either case such persons are unconscious of their loss, for they lose that quality which is the source of moral responsibility. Perhaps this is a merciful provision, a sort of spiritual anesthetic, by which the pain of the loss is deadened by unconsciousness. It renders the subject impervious to spiritual suggestion. He becomes as some one described a late political leader, non-moral, meaning I presume by that term one who is incapable of moral reactions,

just as a paralyzed limb is devoid of sensation.

Either spiritual character is not a mark of personal development or else it is something which irritates those who lack any hunger for righteousness. One must take the choice as to whether we struggle onward and upward against those obstacles which make either for growth or despair. "It must needs be that offences come." We do not escape tribulation by pressing on. In the Christian ethics the obstacles that we meet are either steps by which we ascend or precipices which bar our ascent. "To him that overcometh will I give" is the law of life in all of its processes.

The demonstration of Christ's integrity lies not so much in the miracles he performed in Palestine as it does in the power to create a civilization which is called "Christian," not because His disciples in any particular era are worthy representatives of His gospel, but because He is the author of a cultus which has produced such saints as have appeared from time to time and has survived centuries of bitter hostility and that by the unique methods which He inaugurated. We follow Christ because we believe that God is love; because we find in Him the love that we need to find in God and because wherever men accept His discipline they can and do produce the results that He promised.

I AM free to confess that I may be utterly incapable of being a scientist, a musician or a saint, but my incapacity does not nullify the values in those who can and do. After all the best things that we do in life are done in secret, and the real test of character lies in that which we do unseen of men. Each soul must fight its own battle in the secret chambers of its own temple. "Thou when thou prayest, enter into thy closet and when thou hast shut the door, pray to thy Father which is in secret." "Verily thou art a God that hidest Thyself" and the real treasures of life are hid from the eyes of the superficial traveller. When I think of the chemist working alone in his laboratory, the musician practicing alone in his studio, the saint praying alone in his closet, I realize that God reveals Himself to the seeker and the worker, and conceals Himself from the self-seeker and the shirker.

There is much pain in love and those who truly love must suffer greatly, but it is in the fruitfulness of sacrifice that God sees fit to give His blessings.

In conclusion, either God has overreached Himself in creating man, and His creation is out of hand, or else God still rules in Heaven and will achieve His purpose—whatever in His wisdom He may propose. And man will either follow the light as revealed in Christ or he will lose his soul in the chaos and confusion of non-moral man. Without God and Christ the world is a tragic blunder and the speed of modern life without direction is fatal and without purpose is futile.

All that God offers us in Christ is an opportunity to follow the one leader who has demonstrated both the power and the will to save man from his own stupidity. He that believeth in the Son of God hath the witness in himself.

Talking It Over

By

WILLIAM B. SPOFFORD

BERKELEY, CALIFORNIA, is a real Church center. On the campus of the largest university in the west, and one of the largest in the country, we have St. Mark's Church which is presided over by the Rev. J. L. Patton (one of the Virginia Pattons, sar); St. Margaret's House, which is a deaconess school and a lot more since it is loaded with young women preparing for all sorts of Church work, and the Pacific Divinity School, housed in a brand new building that is located right beside the Pacific School of Religion and having an arrangement whereby students may take courses both there and in the university. St. Margaret's is in charge of Deaconess Newall, keen, energetic and experienced. For a number of years she was the head of Hooker School in Mexico and can talk for hours about affairs in that interesting country. Not many miles away is Trinity Church, Oakland, where an experiment just got under way, sponsored jointly by the parish and St. Margaret's. The Rev. Lloyd B. Thomas, the rector of Trinity, has for many years been devoted to the underprivileged and has done exceptionally fine work among them. Trinity House, next door to the church, has now been opened as a sort of settlement house with Miss Clark, of the faculty staff at St. Margaret's in charge. Contacts are being made with the unemployed in the neighborhood and a program of service to them is being gradually built up. It helps two groups—the unemployed and underprivileged people of the community, and the students of St. Margaret's and the university who are adding to their experience by working with them, under expert direction.

THE DIVINITY SCHOOL OF THE PACIFIC promises to develop into one of the outstanding seminaries of the Church. Ideally located in a fine new plant, it has a swell lot of students and a dean with ideas, Henry H. Shires. He has been on the job but a few months but already has accomplished much. He means to make the school tops, and given a bit of time, I have no doubt he will. Certainly there is great need for a theological seminary for the Pacific Coast to serve the entire west where the Church really is still in the pioneering stage. Parishes are widely scattered and equipment is often poor, but there are a lot of people around and there are going to be more. Good live parsons are needed. Dean Shires means to supply them.

TRINITY, San Francisco, refusing to have the Rev. Bradford Young as rector after extending him a call is still a major topic of conversation on the Pacific Coast, from San Diego to Seattle. I got it on good authority that the chamber of commerce, the invisible government of the city, handed down the order that Young was not to be rector when they learned that he was not the C. of C. type. A majority of the vestry, on the make in the business world, couldn't stand the pressure, so Young was fired before he started. But it

ought to be said again that a minority of the vestry and perhaps a majority of the parish stood solidly behind him. There is a great deal of speculation now as to who will be the rector of the parish, with a score or more, up and down the coast, telling me that they did not think any real man will take it. Some man doubtless will, but at that I rather think it would be an idea if about six men refused calls, one after another. The parishioners might then decide that a few new vestrymen were needed—men who would give as much attention to the teachings of the New Testament as the majority of the present vestry now does to the big-wigs of the chamber of commerce.

A SEATTLE CLERGYMAN told me the other day that he was sure the worth of a parish could be judged accurately by the sum of money sent to New York to support the national Church Program. He may be right. Certainly it is true that those parishes that support work outside their own boundaries are the ones that adequately maintain their own parish programs. This country is covered with parishes in which rectors are so burdened with their own immediate needs that they have little enthusiasm for the larger vision, and one must sympathize with them. I spent a day recently with a clergyman who is in charge of a strategic centre in the Northwest. He is on an important job—as important as any the Church has to offer. His salary is \$125 a month and it is three months in arrears. Further south I had a long talk with the rector of a large city parish. He is a consecrated man with ideals and is putting plenty of energy into his work. His salary is \$115 a month. With both of them—and there are hundreds like them—their local problems were so great that they had no heart even to discuss the larger task. Just the same the national work must be maintained. Allow that to go by the board and all else is apt to go with it. We are now informed that even the Emergency Schedule for 1936 is \$150,000 short, to say nothing of the Challenge. We have until January first to supply the amount needed to maintain the work at its present level. Certainly anything short of that will be a disaster not only to the national work but to local work as well.

The Printed Word

HIS wife dragged him off to Church, so the sermon didn't do him any good. He was listening to the radio when an evangelist came on the air. He tuned off. A sincere friend tried to draw him out on the subject of his religious conviction, but he said that his personal religion was his personal business and that he resented "being held up by anyone." Then, one night when he was alone in the house, he picked up a copy of THE WITNESS and read an article from end to end. He received a benefit from the reading, for no one forced him to it.

THE CHURCHMOUSE.

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

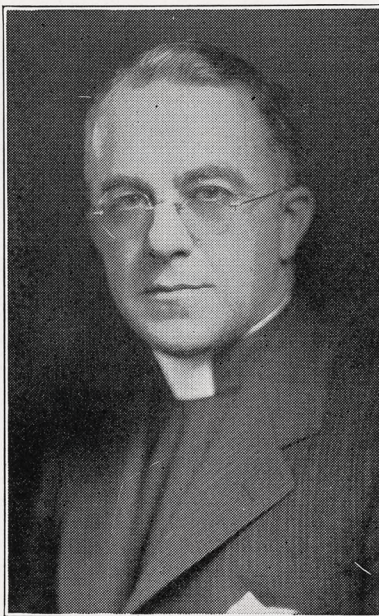
Edited by EDWARD J. MOHR

Bishop William T. Manning of New York received the unanimous support of 350 clergy and laymen who met at his call at the synod hall in New York on November 14th to consider efforts toward reaching the diocesan goal of \$400,000 for the missionary work of the general Church and the diocese before December 31st. The meeting was marked by great enthusiasm and represented all parts of the diocese, many of the clergy and laymen coming long distances and remaining for supper in the undercroft of the synod hall. The facts of the situation and the meaning of the missionary obligation were presented in stirring and forcible addresses by Bishop Manning and the two suffragan bishops, and by the Rev. Frederic S. Fleming of Trinity Parish, Stephen Baker, warden of St. James', Judge Edward R. Finch, warden of St. Bartholomew's, and others. At the close of the discussion the Rev. Henry Darlington of the Church of the Heavenly Rest presented a resolution by which those present pledged themselves to do their utmost to reach the missionary goal and to arouse the parishes to a united effort to that end.

* * *

B. H. Reinheimer Elected Coadjutor

The Rev. Bartel H. Reinheimer, executive secretary of the National Council's field department, was elected bishop coadjutor of Rochester at a special convention held there November 19. His decision has not yet been announced. The election took place on the second ballot, Mr. Reinheimer receiving a majority of the laity and lacking only five clerical votes on the first ballot. The convention was presided over by Bishop David L. Ferris, who will turn the administration of the diocese over to the coadjutor, retaining only those duties necessary and an equal share of the visitations. Among the names considered for the new position were the Rev. William C. Compton, president of the standing committee of the diocese; the Rev. F. Crosby Lee, secretary of the diocese; the Rev. Wallace Gardner, vicar of the Chapel of the Intercession, Trinity Parish, New York; and the Rev. Don Frank Fenn, rector of St. Michael and All Angels, Baltimore. Mr. Reinheimer was born in Sandusky, Ohio, in 1889, and is a graduate of Kenyon College and Bexley Hall. He was ordained to the priesthood in 1915, and served in various parishes in Ohio, in 1921 becoming executive secretary of the



B. H. REINHEIMER
Elected to Central New York

diocese of Southern Ohio. He served in this capacity until March, 1931, when he was elected to his present position with the National Council. In this he has had under his direction the development and prosecution of the field work in promotion of the Church's program, a nationwide task involving the spreading of information regarding the missionary program of the Church, the preparation of books and pamphlets, and so forth, all of his efforts having a direct bearing upon the voluntary contributions through which the world work of the Church is carried on. He has found time to preach and deliver addresses in various parts of the country, to conduct courses, and to write numerous books in connection with his work.

* * *

Berkeley to Remain in New Haven

That Berkeley Divinity School has definitely determined to remain in New Haven was indicated by an announcement of the board of trustees following their annual meeting last week. At the same time five new members were added to the board. Governor Cross of Connecticut, Professor Charles E. Winslow of Yale, who is the chairman of the New Haven community chest, the Rev. Arthur F. McKenny, rector of St. Paul's, New Haven; the Rev. Horace W. B. Donegan, rector of St. James, New York, and Mr. Frank Gulden, layman of the diocese of Long Island. Last spring there were negotiations between Cambridge and Berkeley looking toward a merger of the two schools, but according to the present statement from the trustees there was so much opposition to Berkeley leaving New Haven

from alumni and friends throughout the country that the idea was abandoned. Dean Ladd, in his report to the trustees, said that the school had a larger entering class than for many years, with the men coming from many states and representing eighteen different educational institutions. He felt that there was every prospect that the school would from now on proceed from strength to strength.

* * *

Churchmen Oppose Olympics Participation

Opposing American participation in the 1936 Olympics in Germany because of the discrimination against Jews there, 138 clergymen and educators have signed a statement of their position drawn up by the Rev. W. Russell Bowie, rector of Grace Church, New York. The statement deplores the forcing of Jews in Germany into what virtually amounts to a medieval ghetto, the deprivation of citizenship, denial of the right to earn a living, and social and cultural ostracism, and, in the realm of sports, the dissolution of Jewish sports organizations. Since Jews are excluded from the sport groups from which the competitors in the Olympic games will be chosen, Jews do not have a fair chance at participation. The clergymen say that the mere invitation of one or two Jews to participate does not overcome the fundamental discrimination, nor the fact that the German government, under whose patronage the games are to be held, is committed to a narrow racialism in national life. The statement is signed, in addition to Mr. Bowie, by the following, among many others: Bishop Paul Matthews of New Jersey; Rev. S. Parkes Cadman, Rev. Allan K. Chalmers, Very Rev. Milo H. Gates, Rev. Henry Sloane Coffin, Rev. Harry Emerson Fosdick, and the Rev. Howard Chandler Robbins.

* * *

Bishop Torok Received in Church

Bishop John Torok was received as a bishop in the Church by Bishop Frank E. Wilson of Eau Claire, at a ceremony in Christ Church Cathedral, Eau Claire, Wisconsin, on November 17. Eleven years ago Bishop Torok was consecrated a bishop in Vienna, according to the Eastern Orthodox rite. Prior to his consecration he had been ordained to the Roman priesthood as a Uniat priest and was received as a priest in the Church by the Bishop of Maryland in 1921. For nearly two years the whole situation had been carefully examined by two separate committees, reporting first to the commission on ecclesiastical relations and second to the house of bishops. Bishop Torok will perform regular

episcopal functions as assistant to Bishop Wilson, and will live in Eau Claire.

* * *

Los Angeles Diocese Celebrates

The diocese of Los Angeles is having a big time the first three days of December, when Bishop Perry comes out to help them celebrate their 40th anniversary. In addition to its being the 40th anniversary of the establishment of the diocese, it is also the 80th anniversary of the first Episcopal service in southern California, the 70th anniversary of the organization of the first Episcopal church, the 15th anniversary of Bishop Stevens' consecration, and the 5th anniversary of Bishop Gooden's consecration. Five anniversaries all at once, totalling 210 years. A look at a few figures also shows that the Church has accomplished something in 40 years out there. Clergy have grown from 32 to 142, parishes and missions from 43 to 128, and communicants from 3,688 to 28,620. Finances also have picked up from a total contribution of \$53,792 in 1895 to \$621,458 in 1935, while giving for general missions increased 5473% in forty years. No wonder they celebrate.

* * *

Church Kalendar Issued

By George W. Jacobs

The Christian Year and Church Kalendar for 1936 is published by George W. Jacobs & Co. of Philadelphia, who have taken the work over following the death of the Rev. Frederick E. Whitney, who was the editor for over 40 years. The new publishers have succeeded in obtaining as editor of the Kalendar the Very Rev. Milo H. Gates, dean of the Cathedral of St. John the Divine, New York. Negotiations between Mr. Whitney and the Jacobs establishment had been under way for some time, and Mr. Whitney was very desirous of having Jacobs take over the business management of this widely used calendar. The Church Kalendar may be expected to increase in popularity under the guidance of Dean Gates and Jacobs.

* * *

Prof. Gavin Is Decorated

The Rev. Frank S. B. Gavin, professor of ecclesiastical history at the General Theological Seminary, New York, has been awarded two honors by Rumanian authorities as the result of his visit to that country last summer as a member of the Archbishop of Canterbury's Commission to discuss the validity of Anglican orders with a commission of the Rumanian hierarchy. The decorations, which Prof. Gavin has received recently, are the rank of commander of the order of the Star of Rumania,



FRANK GAVIN
Honored by Awards

granted by King Carol; and the Patriarchal Cross, highest award of the Rumanian Orthodox Church, granted by His Beatitude, *Miron Cristea*, patriarch of Rumania.

* * *

Students Discuss

Current Problems

Church students at Northwestern University, organized under the name of the Craig Club, are engaged in discussions on latest political and international problems, Marcia S. Luther, student secretary for the Church at Northwestern, has just made public the list of topics chosen by the students for consideration at forum meetings held at Seabury-Western Seminary each Sunday night. Here are some of them: the Ethiopian situation, economic aspects of international relations, the position of the Roman church in relation to war, the Church's attitude toward social questions, the political set-up in the United States today and the opportunity of a Christian in a changing world. Among the speakers are: Prof. E. F. Gaine, and Prof. Ray Gary of Northwestern; Bishop Frank E. McElwain of Minnesota; Prof. Earl DeLong, Northwestern, and the Rev. Wm. B. Spofford.

* * *

Retreat Held in New Jersey

Very near the parish church of Bernardsville, N. J., yet in the seclusion of the woods, the Rev. Thomas Conover has acquired a property admirably adapted for retreats and conferences, St. Martin's Retreat House. During the second week in November a clergy conference conducted by Bishop Irving P. Johnson of Colorado and a lay conference conducted by the Rev. Walter O. Klein

of Grace Church, Newark were held there. The value of such meetings for prayer and conference is very great and the setting at St. Martin's, which may be easily reached from all parts of the metropolitan area, is admirable. Arrangements for such meetings can be made with the warden of the house.

* * *

New Assistant at St. Bartholomew's

The Rev. F. H. Craighill, Jr., rector of Grace Church, Camden, S. C., has accepted a call to come to St. Bartholomew's Church, New York, as assistant in charge of the educational work, succeeding the Rev. Ernest E. Piper. Mr. Craighill is the grandson of Bishop Reese of Georgia, and is chairman of the department of religious education in his diocese and chairman of the diocesan leaders in religious education in the province of Sewanee.

* * *

Anti-Nazi Law Used Against Religious Sect

Prosecution has been started against a member of the religious sect Jehovah's Witnesses for distributing literature, under a so-called anti-Nazi law passed last spring by the New Jersey legislature. It was pointed out by opponents of the act at the time that such legislation is often mis-used by being applied to others than those at whom it is directed. In this case the defendant was charged with distributing literature said to arouse hatred against Jews and Roman Catholics. The American Civil Liberties Union, which opposed the enactment of this so-called anti-Nazi law restricting freedom of speech, and which is assisting in the defense of this member of the religious sect, has said: "It is significant that the first victim of this outrageous law was not a Nazi, although the law was defended as necessary to stamp out Hitler's propaganda. In the same way, sedition and anti-radical laws in general, defended as being anti-communist, are invoked to gag liberals, labor leaders, and trade unionists."

* * *

Organists Sponsor Recital Series

A series of four organ recitals, devoted to the works of Cesar Franck and Johann Sebastian Bach are being held in the Cathedral of All Saints, Albany, N. Y., on Thursday evenings, from November 14th to December 12th. These recitals, sponsored by the Eastern New York Chapter, A. G. O., will be played, two each, by Stanley E. Saxton, Skidmore College, and Ernest White, Bard College. The Guild, of which J. William Jones, organist of the cathedral, is dean, will sponsor a second series of recitals on the Sunday

afternoons in Advent at St. Peter's, Albany, played by Frederick Chapman, the organist there. Beginning Friday, January 10th, 1936, and continuing on Friday noons until Lent, St. Peter's Church will have a series of recitals, planned on the lines that have made them successful at Trinity Church, New York, and elsewhere. These will also be played by Mr. Chapman, assisted from time to time by other Albany organists.

* * *

New Building at Seattle Cathedral

St. Mark's Cathedral, Seattle, of which the Very Rev. John D. Mc-Lauchlan is dean, has a new building for social and administrative purposes, erected to the west of the main structure. It comprises a hall to seat four hundred, a smaller room with a large fireplace, offices and a kitchen, with modern heating and ventilating. The cost, running to over \$6,000, is being borne by the women of the parish, the vestry being responsible for interest payments.

* * *

Chicago Catholic Club Meets

The Catholic Club of Chicago held its regular meeting at the Church of the Atonement November 18th, when the Very Rev. Gerald G. Moore, dean of St. Luke's pro-cathedral, Evanston, was the preacher. Dr. Charles N. Becker is president of the club this year.

* * *

General Seminary Alumni Elect Trustees

The alumni of the General Theological Seminary, New York, have elected as their representatives on the board of trustees of the seminary Bishop Paul Matthews of New Jersey, the Rev. Wallace J. Gardner, vicar of the Chapel of the Intercession, Trinity Parish, New York, and Dr. Ralph Adams Cram, of Sudbury, Mass., to serve until January 1st, 1939. Bishop Matthews and Dr. Cram succeed themselves.

* * *

Church Distributes Periodicals

All St. Paul's parish, Flint, Michigan, has become interested in the distribution of used periodicals among those who cannot afford to buy them as a result of the efforts of a parishioner, Mrs. John H. Dennis. Mrs. Dennis first took some pe-

riodicals to the Flint jails, and then obtained names of those on relief roles, and included those in her ministrations. She obtained the cooperation of the church members, who each Sunday bring in a stack of magazines they have read. The result has been a great deal of pleasure for the people in the community who have not been able to afford interest in things outside their immediate need. For this simple effort the church reaps gratitude from those who are benefited for interest it takes in them.

* * *

Oxford Group Hears Hon. C. J. Hambro

The Hon. Carl J. Hambro, president of the parliament of Norway; the Rev. Frank N. D. Buchman; and members of the international team of the Oxford Group addressed a meeting held in the Metropolitan Opera House of New York on the evening of November 20th.

* * *

Atlanta Youth in Forward Movement

The young people of the diocese of Atlanta have made plans to participate actively in the Forward Movement mission to be conducted there from December 1st to 6th by the Rev. Arthur M. Sherman of the Forward Movement staff and the Rev. Eric M. Tasman of the National Council's field department. Under the leadership of Frank Goulding, president of St. Luke's Young People's Service League, it is planned to have every

young man and young woman of the Episcopal Churches in Atlanta attend an informal tea on Sunday evening, December 1st, to meet Mr. Sherman and Mr. Tasman. This will be followed by a devotional service which will precede the addresses of the missionaries. There will also be presented a play with a distinct missionary and religious appeal entitled "Tardy April," presented in a modern setting with no obvious attempt to be religious.

* * *

Baltimore Rector at Gettysburg

The Rev. Don Frank Fenn, rector of St. Michael and All Angels, Baltimore, preached to a large congregation in the National Shrine of the Prince of Peace in Gettysburg, Pa., at a special armistice day service on November 10th. The service was attended by the Albert J. Lentz Post of the American Legion.

* * *

Golden Rule Week Planned

The eleventh annual observance of international Golden Rule week will take place from December 8th to 15th, the National Committee for Religion and Welfare Recovery, which sponsored the recent loyalty days, has announced. Two main methods of observance are suggested. First, private families are requested to limit themselves to an economy budget for food—that is, those who are not doing so already—giving the amount saved to their favorite charity for

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Wishing you every Christmas blessing, I am,
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distribution to the needy. Second, churches, clubs, schools, colleges, and fraternal organizations are asked to hold informal "Golden Rule Dinners" at which the guests will pay a substantial sum for a very inexpensive dinner, the difference to be contributed to a welfare agency of the donor's choice.

* * *

Bishop Weller of Fond du Lac Dies

Bishop Weller of Fond du Lac, who retired several years ago, died in Aurora, Illinois, on November 22. Funeral services were held at the cathedral at Fond du Lac on November 25, with burial at Nashotah.

* * *

Diocesan Convention Plans Made

The annual convention of the diocese of Chicago will be held February 4th and 5th at St. Chrysostom's Church, under plans just completed by the convention committee, of which the Ven. F. G. Deis is chairman. It will be the first time St. Chrysostom's has entertained the convention.

* * *

A Practical Idea In England

Said the Rev. Bryan Green of Christ Church, London, in the middle of a recent sermon, "I shall pause for a half a minute. If any member of the congregation wishes to cough, move his feet or change position in the pew, this is the opportunity." That blandly pious practicality of the British is the comment of *Time*.

* * *

Who Wants to Buy a Church?

According to press reports there are 47 churches for sale in Manhattan, New York City. The fact became known the other day when the Rev. Julius Sathmary, Lutheran, came from Pittsburgh to minister to a small congregation that had no church of their own. He therefore inserted a classified ad in the paper, "Wanted to buy a church." He received 56 replies. Of these eight were from people who wanted to sell apartment houses and one from a man who wanted to sell the congregation a saloon. The building committee then went to work inspecting the other 47, all churches.

* * *

The "I Told You So" Department

The Goodwin Plan, on which we commented unfavorably at various times, seems to have blown up. The plan, you will recall, was supposed to give churches an easy method of putting cash into their coffers by selling goods in the neighborhood on which they were to receive a generous commission. A gentleman has now been appointed as a trustee, ac-

ording to the Rural New Yorker, to salvage anything possible from the wreckage. New York advertisers report that they have invested \$2,500 each in the Goodwin plan and are willing to lease the plan. Five factions were represented in the Federal Court at the hearing. One attorney represented employes of the Goodwin Corporation who have been paid only 25 per cent of their salaries. Other lawyers represented directors of the company, the president of the corporation and two represented creditors. It was alleged that the corporation had no assets and no business quarters; that the catalogs are in a New York warehouse; that \$600,000 has already been spent in a vain effort to put the Goodwin plan on a workable basis; that debts have mounted to large proportions and one stockholder who put up \$7,500 for a lien on the corporation's furniture has been unable to secure the collateral.

* * *

Notes from Los Angeles

The second ingathering of the Bishop's Pence in the diocese of Los Angeles netted over \$2,750.00. Inaugurated after Easter, this is proving very successful. The Ingathering was held in connection with a series of ten schools of instruction for vestrymen, held by the bishops. . . . The committee on evangelism is sponsoring a series of preaching mis-

sions over the diocese, between "Stir-up Sunday" and Thanksgiving. . . . The sixth annual clergy conference of the diocese was held at Hermosa Beach in October, on the topic of "An Awakened Church."

* * *

Choir Festival Held

The churches of southern Worcester county, in the diocese of Western Massachusetts, held a choir festival in Holy Trinity Church, Southbridge, on the afternoon of November 17. The parishes participating were Christ Church, South Barre



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Reconciliation, Webster, Trinity Whitinsville, St. John's, Wilkinsons-ville, and Holy Trinity, Southbridge. The music was under the direction of Richard P. Law, choirmaster of St. Andrew's, Wellesley, and the program included Protheroe's "Fairest Lord Jesus," Bach's "Now Let All the Heavens Adore Thee", and Brahm's "How Lovely is Thy Dwelling Place."

* * *

A Beautiful Chapel in Los Angeles

One of the most beautiful churches in the country is St. John's, Los Angeles, where the Rev. George Davidson is rector. On the cover is a picture of the Bapistry Chapel, the work of Calvert, Herrick and Riedinger of New York, the firm that did a large part of the work throughout the church.

* * *

English Bishops Condemn Persecution of Jews

Leading Anglican churchmen, from the Archbishop of Canterbury down, denounced the persecution of Jews in Germany, at the meeting of the church assembly, one of the governing bodies of the Church of England, in London on November 20th. A resolution offered by the Bishop of Chichester and overwhelmingly

adopted expressed sympathy for the German Jews and expressed the hope that Christians in other countries would "exert their influence to make it plain to the present rulers of Germany that continuance of the present policy will arouse widespread indignation and prove a grave obstacle to the promotion of confidence and good-will between Germany and other nations." The Archbishop of Canterbury in his remarks expressed similar sentiments. The Bishop of Chichester in moving his resolution said that he, as an admirer of Germany, and one who desired friendly relations between Germany and England, hoped to see the discontinuation of the present policy toward the Jews, to make friendly intercourse possible. He said that the only similar situation to that obtaining in Germany today was that of 30 years ago, when the Jews in Russia were oppressed by the Czarist government. The Bishop of Southwark seconded the resolution, saying he had hoped the ghetto had passed forever. When the German vice-consul at Plymouth attempted to explain the situation in Germany as an old race question the Bishop of Durham retorted that Germany was hypnotized by the racial doctrine. "Jews," he said, "are just as

mixed a race as the Germans; they could hardly be more. This nonsense about race — as if there were some poison in the ancestry of Judaism which must be guarded against—is sheer hallucination and nonsense. It is preposterous, base and almost incredibly mean that we children of Christendom should turn on the ancient children of God to whom religiously, spiritually and morally we owe almost everything we value."

* * *

Church Supply House Opens Formally

J. M. Hall, Inc., well-known house dealing in vestments and church supplies generally, had their formal opening on November 26th and 27th at the address to which they recently moved, 392 Fifth Avenue, New York.

* * *

Prof. Barton Gives Bohlen Lectures

The Barton lectures for 1935 were given by the Rev. Prof. George A. Barton, and were entitled "The Formative Ideas and Influences of the Apostolic Age." They were delivered in Holy Trinity Church, Philadelphia, on Wednesday evenings from October 30th to November 27th.

The lectures were, broadly speaking, an attempt to evaluate the con-

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THE ORTHODOX CHURCH

By the Rev. Sergius Bulgakov

Translated by Elizabeth Cram

Preface by Donald A. Lowrie

For many years there has been an insistent demand for some book in English which would give the theological standpoint of the Russian Orthodox Church. This volume, by one who is recognized as the greatest living Russian theologian, reveals clearly the nature of the Orthodox approach to modern problems, and explains the Orthodox attitude toward secular movements, such as Communism, and to pan-Christian negotiations at Lausanne and Stockholm. For Anglicans some of the most interesting chapters are those which deal with the approach to reunion and with Orthodox mysticism.

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trolling influences of the apostolic age with special reference to the dates of the New Testament books. In other words, they were an attempt to apply "form criticism" to the whole New Testament. Prof. Barton finds that the apostolic age, when considered from the point of view of the influences that prevailed, falls into three periods: (1) from 30-43 A.D., when the Church was unconscious of its mission and was content to remain a Jewish sect; (2) from 43 to 70 A.D., when the mission to win the gentile world to Christ had been inaugurated and was both championed and opposed; and (3) the period from 70 to the close of the canon when the apostles had passed away and the Church had to face persecution, gnosticism, the competition of the mystery religions and other perplexing influences. During this period, lacking apostolic leadership, Christians fell back on the Church as an organization. This is the period of the institutionalizing of Christianity and the gradual emergence of the monarchical episcopate. When judged by these influences, Prof. Barton contends that Harnack's date for the composition of the Acts of the Apostles in the year 63 A.D. is vindicated as it betrays no such conception of the Church as prevailed in the later period, presenting in this regard a striking contrast to the Gospels of St. Matthew and St. Luke.

National Council Offers New Service

The department of publicity of the National Council is planning to issue a new information service designed to spread knowledge of the Church's work. It will be a visual education service, with up-to-date presentation of the Church's work by means of illustrated talks, embodying the correct principle of teaching by means of interesting, informative and stimulating description and argument, with fitting stereopticon pictures to clarify the talk, to aid

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in creating interest, and to assure retention of facts and ideas presented. The first unit in the series will be on the Church in Latin America.

Holy Cross Fathers to Conduct Mission

The Rev. Karl Tiedemann and the Rev. W. S. Chalmers, both of the Order of the Holy Cross, will conduct a mission at Grace Church, Albany, the Rev. Loren N. Gavitt, rector, from December 2 to 15 with daily celebrations and special services on Sundays.

Bishop Rowe in New York

Bishop Rowe of Alaska will celebrate the fortieth anniversary of his consecration in St. George's Church, New York, on November 30th. It was exactly 40 years ago that he was consecrated in St. George's. Bishop Rowe will celebrate Holy Communion at 9 o'clock.

Peace Preservation Needs Intellect

Sir Norman Angell, British economist and Nobel peace prize winner, speaking Armistice Sunday at St. James' Church, Chicago, declared that emotion in world peace movements is not enough; nations and individuals must use the ability of intellect in passing upon international disputes. "War could never continue," said Sir Norman, "if men were not fundamentally noble. War is not made by wholly evil men. It is made by good men on both sides of the conflict, resulting from wrong

attitudes which are held to be right. Our task is to find out why men mistake wrong for right and to seek to avoid a similar attitude in the pres-

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ent world situation." Sir Norman called upon nations and individuals not only to "have faith and believe, but act upon that faith rather than sit still and do nothing." American and Canadian service groups; representatives of the United States army and navy, consuls of several countries were present at the service, arranged by the Rev. Duncan H. Browne, rector of St. James.

Another outstanding church peace service was that at Epiphany Church when Chicago west side parishes and choirs joined. Resolutions similar to those adopted at the Lambeth Conference in 1930 were adopted at the service. The Rev. Dudley Scott Stark, rector of St. Chrysostom's Church, was the preacher, and the Rev. Edwin J. Randall was in charge.

* * *

Items from the Diocese of Olympia

St. Paul's, Bellingham, Washington, has transformed its old church building into a very useful parish hall, the women getting the funds, and the rector, the Rev. T. DeWit Tanner and the men supplying much of the labor. . . . St. Luke's, Vancouver, oldest parish in the diocese of Olympia, has leased an excellent building as a parish hall, and the rector, the Rev. C. Stanley Mook, has started a parish bulletin. . . . A school of religious education is being held each Monday evening at Trinity parish house, Seattle, under the auspices of the diocesan department of education, the Rev. E. C. Schmeiser, chairman. . . . Dorothy M. Fischer, national secretary for young people's work, spent four days in early November in the diocese ad-

dressings meetings in the larger centers. . . . The Rev. Sidney H. Morgan, this month celebrated his thirtieth anniversary as rector of St. Paul's, Seattle, Dean John D. Mc-Lauchlan preaching at the anniversary service, and Bishop S. Arthur Huston sending a greeting. . . . The Clericus this season has placed the program of each of its monthly meetings this season in charge of the chairman of one of the diocesan departments, instead of the usual paper on a conventional subject. This has resulted in record attendance at the meetings. . . . The Children's Educational Foundation on Mercer Island, Wash., one of the diocesan institutions, has all its available accommodations filled this year, with a waiting list of boys and girls, orphans and others, desiring admission. They are boarded at cost.

* * *

Program Book Issued by Sewanee Group

An aid in program building for young people's organizations has been published by the Young People's Service League of the province of Sewanee. The book, published primarily for the parochial leagues in the province, contains a vast amount of program material and outlines adaptable to all organizations of young people within the

Church. It contains programs and program material on such topics as the Forward Movement, worship, service, study, fellowship, thank offering, the Sewanee movement, war and peace, personal evangelism, va-

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rious topics on the Bible, the customs of the Church, Church organizations, and others. One copy of the book is being sent free to each parochial league in the province. Additional copies are available from Marshall Seifert, 112 Houston St., Mobile, Ala. at 35 cents, postpaid.

* * *

Pan-American Bishops' Conference Assured

A Pan-American conference of Anglican bishops to be held in Chicago, probably in October, 1936, is assured with the acceptance by the House of Bishops in session recently of Bishop George Craig Stewart's invitation to come to the city for its fall meeting next year. Bishop Stewart stated on his return to Chicago from Houston that the invitation to the bishops of the Church in Canada, and the Anglican province of the West Indies, will be extended by the presiding bishop. The conference will mark the semi-centennial of the Chicago-Lambeth Quadrilateral and as such is expected to be history-making.

* * *

On Mission Fields

Speaking of large mission fields—here is one that takes going: the Rev. Robert C. Fletcher, missionary to the deaf in the province of Senawee covers a field that takes in 19 missions and churches, located in 8 different states.

* * *

Bible Sunday in December

The universal Bible Sunday, to be celebrated on this December 8th, will mark the climax and conclusion of the period which has been devoted by many churches and institutions

to observance of the 400th anniversary of the Coverdale Bible. The Rev. George William Brown, general secretary of the American Bible Society and of the National Commemoration Committee which has sponsored the Coverdale celebration, has pointed out that the committee has felt that the freshly awakened interest in the Bible should be channelled permanently into the conscience of the churches so as to stimulate them in

the assumption of a continuing responsibility in having the Bible more generally read and owned. To assist in making the observance of universal Bible Sunday of greatest usefulness the American Bible Society, Astor Place, New York, is issuing material free for the use of rectors. This material includes responsive readings, Scripture exhibits, stereopticon lectures, pamphlets, posters, and an appropriate pageant-drama.

Services of Leading Churches

The Cathedral of St. John the Divine

Cathedral Heights
New York City

Sundays: 8 and 9, Holy Communion. 9:30, Children's Service. 10, Morning Prayer. 11, Holy Communion and Sermon. 4, Evening Prayer and Sermon.
Weekdays: 7:30, Holy Communion (on Saints' Days, 7:30 and 10). 9:30, Morning Prayer. 5, Evening Prayer (choral). Organ Recital, Saturdays, 4:30.

Church of St. Mary the Virgin

New York

46th St. between 6th and 7th Aves.
Rev. Granville M. Williams, S.S.J.E.
Sunday Masses, 7, 8, 9, 10, 11.
Vespers and Benediction, 8 p. m.
Week-day Masses, 7, 8 and 9:30.

Grace Church, New York

Rev. W. Russell Bowie, D.D.
Broadway at 10th St.

Sundays: 8 and 11 A. M. and 8 P. M.
Daily: 12:30 except Mondays and Saturdays.
Holy Communion, 11:45 A. M. on Thursdays and Holy Days.

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 a. m.; Musical Vespers 4 p. m.
Thursdays and Holy Days: Holy Communion at 11 a. m.

The Incarnation

Madison Avenue and 35th Street
Rev. John Gass, D.D., Rector

Sundays: 8, 10, 11 A.M., 4 P.M.
Daily: 12:20 to 12:40.

St. Bartholomew's Church

Park Avenue and 51st Street

Rev. G. P. T. Sargent, D.D., Rector
8 A.M., Holy Communion.
11 A.M., Morning Service and Sermon.
Junior Congregation, 9:30 and 11 A.M.
Holy Comm., Thurs. and Saints' Days, 10:30 A.M.

St. James' Church, New York

Madison Avenue and 71st Street
The Rev. H. W. B. Donegan, Rector

8 A.M.—Holy Communion.
9:30 A.M.—Children's Service and Church School.
11 A.M.—Morning Prayer and Sermon.
8 P.M.—Choral Evensong and Sermon.
Thursday and Holy Days: 12 M. Holy Communion.

St. Thomas Church

Fifth Avenue and 53d Street
New York

Rev. Roeliff H. Brooks, S.T.D., Rector
Sunday Services: 8 A. M., 11 A. M., and 4 P. M.
Daily Services: 8:30 A. M., Holy Communion.
Noonday Service. 12:05 to 12:35.
Thursday: 11 A. M., Holy Communion.

Cathedral of the Incarnation

Garden City, N. Y.

Arthur B. Kinsolving, 2nd, Dean
Sunday Services: 7:30 A. M. Holy Communion. 9:30 A. M. Junior Congregation. 9:30 A. M. Church School. 11:00 A. M. Morning Prayer and Sermon. 4:00 P. M. Evensong and Address.
Daily Services in the Chapel.

St. Paul's

Church-in-the-City-of-Albany

Near the Capitol on Lancaster Street
8 a. m. Holy Communion.
9:45 a. m. Church School and Adult Bible Classes.
11 a. m. Morning Prayer.
6 p. m. Y. P. F.
7:30 p. m. Evening Prayer.
8:30 p. m. Fellowship Hour.
All Welcome
Rev. George A. Taylor, Rector.

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 A.M. and 5 P.M.
Weekdays: 8, 12:05.
Thursdays (Quiet Hour at 11) and Holy Days: 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.

St. Mark's

San Antonio, Texas

Rev. Arthur R. McKinstry, Rector
7:30 A.M.—Holy Communion (8:00, Advent to Easter).
11:00 A.M.—Morning Prayer and Sermon.
7:30 P.M.—Evening Service.
10:00 A.M.—Holy Communion on Fridays.

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.

St. Bartholomew's, Chicago

6720 Stewart Ave.

Rev. Howard R. Brinker, S.T.B., Rector
Sundays: 7:30, 9:30, 11:00 A. M. 7:30 P. M.
Week-days, Tuesday and Thursday, 7:30 A. M. Wednesday, Friday and Saturday, 10:00 A. M.



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The Houston Message of the House of Bishops on the Every Member Canvass

RECENTLY the Field Department presented a statement through advertisements in the Church weeklies which may be summarized as follows:

The sum of the Objectives which the dioceses have assumed for the support of the 1936 General Church Budget is less than the amount needed.

If these Objectives are reached in the Canvass and subsequently paid in full, the National Council, meeting on February 11th next will lack approximately \$150,000 of the amount needed to maintain the general work of the Church at the figure of the Emergency Schedule.

If this situation remains unchanged at the time of the Council meeting it will be necessary, because of the orders of General Convention, to make a further cut in the Church's general work.

Facing this situation, the House of Bishops, meeting at Houston, adopted a statement which concluded as follows:

"Brethren, this will be nothing short of a debacle, and that in the face of improvement in the financial condition of our people generally. The effect will be demoralizing to our people and disastrous to the work. Therefore be it

RESOLVED: That it is the sense of this House that every Bishop be requested to send to each of his clergy a Pastoral Letter, to be read to his congregations, setting forth these facts and calling upon them, with all the emphasis possible, to increase their pledges before January 1st in order that at least the Emergency Schedule may be maintained and the influence of the Church preserved in this present civilization."

An increase of 11% in the pledges for 1936 will raise the Budget and work of the general Church above the standstill basis it occupies at present.

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FOLK-LORE OF THE HOLY LAND

Dr. J. E. Hanauer, Honorary Canon of St. George's Cathedral, Jerusalem, has collected these fascinating tales from the Moslem, Christian, and Jewish lore of Palestine.

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TOWARD BELIEF

Professor Hoxie Neale Fairchild tells the story of how he was led toward belief, and why he found the Episcopal Church to be the most beautiful and inclusive form of that faith.

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ADVENTURE FOR HAPPINESS

Dr. S. Parkes Cadman, whose talks over the radio have become an important part of our American life, sets out to discover the sources of happiness, and shows how we may benefit from them in our daily lives. A book full of sound wisdom that makes the road to happiness accessible to us all.

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