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# THE WITNESS



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## CONFLICT AND THE GOSPEL



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## CLERGY NOTES

ELLIOTT, ROBERT W., is to retire as rector of the Church of the Holy Communion, Rahway, New Jersey, on January 1st after thirty years of service.

FERGUSON, ALFRED F., in charge of Calvary, Danvers, Mass., has resigned and is temporarily in charge of the Incarnation, Lynn, Mass.

GRIFFIN, GEORGE W., retired, died on November 28th in his 82nd year at his home in Bristol, Connecticut.

HALL, CHARLES F., formerly assistant at All Saints', Worcester, Mass., has accepted the rectorship of Grace Church, Medford, Mass.

KELLERMAN, ROBERT M., in charge of religious work in a Minnesota CCC camp for the past three years, is now the rector of Trinity, Bellaire, Ohio.

LYNCH, J. HOLLISTER of Cincinnati, is in charge of office administration in the diocese of Southern Ohio during the absence of Bishop Hobson who is attending the world missionary at Madras, India.

PARSONS, LOUIS A., has resigned as rector of St. Luke's, Hudson, Mass., because of illness.

POTTER, RUSSELL E., formerly of Florence, Colorado, has accepted the rectorship of the Church of the Holy Comforter, Rahway, New Jersey, effective January 1st.

SKILTON, J. D., has resigned as rector of St. Peter's, Cheshire, Conn., to retire from the active ministry.

SNODDY, R. WAYNE, is now the rector of the Church of Our Saviour, Cincinnati, Ohio. He was formerly the rector of St. Paul's, St. Louis.

VOEGELI, ALFRED C., rector at Harrington Park and Ho-ho-kus, New Jersey, has accepted appointment as dean of the Cathedral at Ancon, Panama Canal Zone.

VOLLMER, MYLES A., formerly rector of St. Paul's, Mayville, N. Y. is now rector of St. Mark's, Lewistown, Pa.

### CONFIRMATION INSTRUCTIONS

by

BISHOP JOHNSON

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# THE WITNESS

*A National Paper of the Episcopal Church*

*Associate Editors*  
FRANK E. WILSON  
H. ROSS GREER  
A. MANBY LLOYD

Vol. XXII. No. 52.

DECEMBER 8, 1938

Five Cents a Copy

THE WITNESS is published weekly from September through June, inclusive, and semi-monthly during July and August, by the Episcopal Church Publishing Company, 6140 Cottage Grove Avenue, Chicago, Illinois. The subscription price is \$2.00 a year; in Bundles for sale at the church the paper sells for five cents a copy, we bill quarterly at three cents a copy. Entered as Second Class Matter, June 29, 1937, at the Post Office at Chicago, Illinois, under act of March 3, 1879.

Circulation Office: 6140 Cottage Grove Avenue, Chicago Editorial and Advertising Office: 135 Liberty Street, New York City.

## CONFLICT AND THE GOSPEL

*By*

CLIFFORD L. STANLEY

THE American Institute of Public Opinion travels up and down the highways of this land as assiduously as the old clothes man. At any moment one is apt to be waylaid by a cheerful investigator asking, "What do you think about . . .?" On the basis of all this investigating, its director, George Gallup, says that there is now "a cleavage of public opinion along economic lines, . . . a struggle for power between the 'haves' and 'have-nots.'" He goes on to say that the upper income group, about 16% of the voting population, were anti-Roosevelt in 1936. Today an even larger number from the upper income brackets is against him. On the other hand 36% of the voting population at the bottom of the ladder was for Roosevelt. A middle group containing 48% of the voting population was for him then. Since then there has been a slight shift of the middle group away from Roosevelt but the lower income group is still solidly with him. Non-property owners are for him two to one though the majority of property owners oppose him. Those who own neither stocks nor bonds are for him above 60%; investors are against him by 65%.

While so marked a reflection of the economic struggle is new in American politics, the cleavage itself is not. Karl Marx proclaimed its existence many years ago as he tried to make the worker conscious of his natural enemy, the privileged class. And we must agree with him that there is an ineradicable struggle between various levels of privilege. We disagree with Marx's interpretation of life in terms of this strife alone. Also with his overestimation of the moral elevation of the worker. Objectively, the worker is better than his adversary, for he struggles to win one share whereas his opponent

struggles to keep many shares. But as men we must hold that they are on a level.

How refreshing is this Marxian realism in face of much that goes by the name "Christian" in our modern bourgeois society. The latter says there is no struggle. If this is sincerely believed, it reveals a total ignorance of this world. If the worker can be made to believe it, one of the contenders has been drugged. As long as there is a disparity of privilege we cannot say there is no struggle. Again, it seems the "Christian" thing to say that all differences can be settled around the conference table. Now the importance of conference and conciliation must not be minimized. It is wanton to do so. Yet it must be flatly denied that all differences will dissolve in conference. This is to make man in effect a creature of pure reason. But such a view evades the fact that man has other elements besides mind. It also forgets the arbitrary, irrational element of sin in mind itself.

TO LIVE without conflict may be the "right" thing to do. The natural man, however, cannot do the right thing. As St. Paul says, he cannot obey the Law. To this it may be replied that the new man in Christ can do what the natural man could not do. This seems to be a Christian statement but just in this form it is too simple. The reality is much more dark and terrible. Also much more complex. If creation were perfectible there would have been no need of a new Redemptive revelation. But there was need of a new creation. This new creation was laid alongside the old sin-paralyzed creation. Man entered the new by faith. First he died to the old. That is, by faith he participated in the cross of Christ. Second, he was reborn to the new. By faith, that



is, he participated in the Resurrection. Now the old creation lives on nevertheless. Man belongs to both at once. To use the old formula, he is "two natures in one person." On the one hand, he belongs to Creation; creation is under the Law; fallen man cannot keep the Law. Therefore wrath is levelled against him. On the other hand, man dies to the old—dies to creation, dies to the law, dies to the fall. In other words, Redemption always presupposes creation, fall, Law. It does so until the end.

What bearing has this theological interpretation upon the social conflict revealed in the report with which this article began? First, insofar as men belong to the old creation they must struggle to the end. To be sure we must encourage each side to yield as much justice as it can. But fallen man cannot be altogether just. Therefore we actually have more justice in the world through struggle, since no one knows his own need as well as a man himself. Insofar as men belong to the New Creation we have a different outcome. Here it is seen that all are fallen sinners who must bow to the cross. This removes from the conflict its divine overtones. I no longer think of my side as pure goodness, as being the Lord's own battle; I no longer think my opponent to be pure evil, a devil's emissary. Also in the Resurrection we are one in Christ Jesus. Such a frank facing of the element of conflict in society enables it to be brought within bounds. A perfectionist evasion of it merely insures that it shall be cosmic in proportion when it inevitably recurs.

The author was formerly assistant professor of theology at the Virginia Seminary, and recently a graduate student at the Union Seminary.

## *The Ecumenical Movement*

*By*  
BISHOP WILSON

**F**OLLOWING the Reformation for the better part of four centuries western Christendom found itself in a period of progressive disintegration. The divided Church was well in the way of being shattered into sectarian fragments as one group after another broke off into new denominations.

Toward the close of the last century this disintegrating process slowed up and within recent years it has gone into reverse. The desire for reunion has supplanted the desire for further separation. It might be perilous to attempt to mark a date when the spirit changed but we would not be far out of the way if we were to set it in the General Convention of 1886 when the now famous Quadrilateral was put forth, approved two years

later by the Lambeth Conference. This notable document was the product of the fertile mind of the Rev. William Reed Huntington who devoted the best years of his life to the cause of Christian reunion.

During the next thirty years Christians of all persuasions studied the Quadrilateral and began to talk about getting together. A new atmosphere was bred. Denominational antagonisms began to give way to interdenominational friendliness. Conference began to take the place of controversy and a better mutual understanding was engendered. The stage was set for the next step which occurred at General Convention in 1910 when Bishop Brent made his impassioned plea for a World Conference on Faith and Order. The proposal was adopted and a Commission appointed to promote the project. The elder J. P. Morgan (who was a lay deputy at that Convention) quickly caught the far-reaching implications of the idea and gave a hundred thousand dollars to finance it.

Our Commission promptly went into action. Group meetings were held all over the country with representatives of all the important denominations, invitations were extended, literature sent out. Gradually the plan began to take shape. The task remained of enlisting the interest of the Churches in Europe. Then in 1914 the War broke out and everything was stopped. It was not until the spring of 1919 that we were able to send a delegation abroad to present the World Conference in the recently warring countries. The response was stimulating from all quarters except the Vatican. Finally the Conference was held in 1927 at Lausanne, Switzerland—the greatest and most representative gathering of Christian leaders since the Middle Ages.

The Movement was on its way and began to produce fruits here and there. Three communions united in Canada, three others in South India. Lutheran Synods in the United States began to amalgamate, the two Presbyterian bodies in Scotland united, the Wesleyans came together in one body in England, the Congregational and the Christian Churches united in our country followed now by the union of the Methodist branches, intercommunion has been achieved between the Anglicans and the Old Catholics. Other similar moves are pending. In the summer of 1937 came the second World Conference on Faith and Order at Edinburgh preceded by another World Conference on Life and Work held in Oxford, England. Out of these two has now emerged a World Council to maintain steady and regular contact between the various Churches which are contributing their spiritual riches to the common cause.



Not so long ago the word "ecumenical" was a technical term used and understood only by an interested few. Today it has been brought into common usage and rolls easily over tongues which could scarcely pronounce it a little while ago. The Christian world has become unity-minded. Classes, groups, and conferences are studying it from all angles. Interdenominational meetings have become ordinary and frequent. Christian interaction is growing every day. The time may not be far distant when the Ecumenical Movement will be added to other great Forward Movements in Christian history with results of the utmost importance to the Kingdom of God.

Amen. God speed the day.

## Talking It Over

By

WILLIAM B. SPOFFORD

ANTI-SEMITISM is on the increase in this country as a result of the persecutions in Germany, rather than the reverse. At least the people I see most frequently, upper middle-class Episcopalians, are saying: "What is going on in Germany is all very horrible and certainly no decent Christian can tolerate it, but after all there is another side to the question." And this statement is generally followed by one of the anti-Semitic jokes that have started going the rounds since Hitler's butchers began smashing heads and destroying property. The state of mind is indicated by a letter that I received today from a person of intelligence for whom I have respect, since he happens to be my own brother. He writes: "I can't understand why many of the German Jews don't find refuge in Russia. Most of the Jews I know are communists so should prefer living in a communist state since it is my impression that many of the Soviet leaders are Jews. In any case they don't like Nazism and they don't believe in persecutions—or do they? Why, in all seriousness, don't they go to Russia?" The writer of that little note is a college graduate, followed by a couple of years of post-graduate work in a leading American university, and then had the privilege of living for years in a number of foreign countries in the service of the United States government. His misstatements of facts are due therefore not to ignorance but to a prejudice which allows his emotions to run away with his intelligence.

TO SAY that most of the Jews one knows are communists is simply to say that one knows

few Jews. Test that out on yourself. Write down on a piece of paper ten Jews of your acquaintance and then check off those you know to be communists. A vast majority of them, I'll wager, are either merchants or financiers and are more determined to maintain our present economic order than you are yourself. The second statement is equally cockeyed—that many of the Soviet leaders are Jews. The statement is frequently made and I suppose generally believed. I cannot see that it proves anything even if it happened to be true. But the fact is that it is not. The next time your neighbor makes the statement ask him quite simply to name one. It is a good two-to-one bet that he cannot. The governing body in the Soviet Union is the Political Bureau, composed I believe of nineteen members of whom one is a Jew. As for the third statement, "Why don't the German Jews find refuge in Russia?", the simple answer is that Russia will not allow them to come in, just as the United States and all other countries will not allow them to enter. The reason we give for keeping them out is that we already have such an army of unemployed that we cannot run the chance of adding to it. This reason does not hold in the Soviet Union. I do not know why they are kept out of the Soviet Union, but my guess is that the Soviet Union, preparing rightly or wrongly to stand off the rest of the world in a war, does not want to run the chance of having Hitler sneak in a flock of spys along with the refugees. And don't think for a minute that Hitler would not do it—I have a few facts to bear out that statement.

TO GET DOWN to a Church case in this wave of anti-Semitism. A union Thanksgiving service was planned at Scarsdale, New York, to be held at the Church of St. James the Less, and with all the Protestant Churches taking part. A layman suggested to the rector, the Rev. James Harry Price, that a rabbi be invited to preach as a gesture of sympathy for all that the Jews are suffering. Mr. Price thought it a splendid idea and therefore invited a distinguished New York rabbi, Dr. Louis Newman. As soon as this was announced another layman pointed out to the rector that Canon 23 made it impossible for a rabbi to preach in the church. Mr. Price consulted Bishop Manning who said, quite correctly, that he could do nothing about the canon which says that permission may be given by the bishop only for "Christian men" to preach on special occasions. Bishop Manning suggested that the meeting be held in the parish house. Mr. Price then went to see Rabbi Newman about the matter. He was most gracious and considerate but thought



that it would cause less embarrassment for all concerned if he simply withdrew as the preacher. He therefore telegraphed Mr. Price the following statement which was read at the service: "Rabbi Newman is not here today because circumstances have made it impossible for him to deliver the Thanksgiving discourse as planned." In other words, Rabbi Newman, in gentlemanly fashion, did the face-saving. The service went off well, with about five hundred people present, of whom many were Jews. The sermon was preached by one of the Christian ministers of Scarsdale, and there was an offering amounting to about \$250 which went to Jewish relief.

**N**OBODY, obviously, is to be blamed for this unhappy occurrence. Knowing Harry Price as I do I can say that there is no priest of our church who would be more delighted than he to have a rabbi preach at such a service, particularly at this time. Bishop Manning, likewise, has rightly won the respect of the New York Jewish Community. But there stands the canon. Bishops throughout the Church are authorizing prayers these days for the persecuted Jews in Germany. These prayers are being read in our churches. If we as Christians do genuinely wish to combat this wave of anti-Semitism, should not that Canon 23 be changed by the substitution of the words "religious men" for "Christian men" so that a Christian rector, like Harry Price, can go to a Christian diocesan, like Bishop Manning, and be granted permission to have a distinguished leader of the Jewish faith, like Rabbi Louis Newman, preach on such a special occasion as was planned in Scarsdale for Thanksgiving, without interference from a Jew-baiting layman?

## Teaching Little Children

By

W. EVERETT JOHNSON

*The Rector at San Benito, Texas*

**I**T IS a sad and reprehensible fact that young children of five or six years receive no religious instruction in most of our Sunday Schools. It is true that they are given scissors and paint brushes and taught to cut out crosses and paint St. Peter's tunic blue with the inane notion that they will absorb some religious knowledge by so doing. Such fatuous direction for their instruction in religion is due to a lack of knowledge of child life.

The dominant factor of the lives of such children is emotion and therefore the effort to be made is an education of their hearts. To make

this very plain let us take as a primary emotion the love existing between a mother and her child. The conventional method would be to get the child to give a definition of a mother. If the child attempts to give the definition of a mother, he will do so by telling what a mother does, he can have no more definite idea of maternity than the functioning of a mother.

Let us give the outline of a teacher's conversation with her class of little children without attempting to give the language that one would use to picture the subject for a child's mind. Mary, when you were a baby who fed you, washed you, etc? Jennie, can you think of anything more that your mother did for you? It must have been very hard work; who paid her for doing it? The aim of this conversation is to induce the children to say that she did because she loved me. When you were a little baby and hungry what did you do to let your mother know your need? I cried. Did she obey your cry for food? Who paid her to do so? This line is followed through the child's growth, noting that after a while he could feed and dress himself.

Now that you are big enough to do some things for your mother, tell me some of the things you can do. Will you be paid for doing them? Why should you do them? Here the children may say that they should do things for her because she did so much for them. Tell them that that would be like paying her; so they should be led to say that as the mother did for them because she loved them, so they should do for her because they love her.

The emotions of the children might have been aroused in the usual Sunday School manner by telling them a pathetic story of a mother who made sacrifices for her child—but there is nothing they can do about the mother or child. An emotion that is not followed by action has no effect upon the child, but tends to deaden emotions. It is by doing that the children are to learn and when they get home the lesson may cause the child to do something—that is the education of their hearts.

**F**OLLOWING this, the teacher tells the class about Christ; how He lived many years ago. He taught people that they should love each other, help those in trouble, and He healed the sick Himself. He did all of this because He loved everybody. He loved little children and took them in His arms. But, some bad men did not like such teaching and killed Him by nailing Him to a cross. When He knew that He was to leave the earth, He asked His friends to teach what He had taught,



and do as He had done, and to always remember Him.

That is the reason we built this church and come to it, to think about Him, and go out of it to love everybody and help those that are sick or in trouble, so that He may be always remembered. Because we love Him we should try to do as He asked us to do. So when you come to church it ought to be to keep His memory. We do not laugh and play in church because by so doing, we might forget about Him.

The teacher who understands child life may tell the teaching and deeds of Christ to arouse their love for Him. Just as you do things for your mother because you love her so you can do things for Christ because you love Him. When you go into church you will see a cross upon the altar to help you remember that He died on one. Some people always bow their heads a little before the cross to show that they think of Him. They put flowers on the altar to help his memory, and so on.

It may take two or three Sundays to give this lesson, giving the children every opportunity to express their own emotions and what those emotions may lead them to do for their mothers and for Christ. The seed sown may bear fruit throughout the lives of the children concerned, because you have educated their hearts. Religion is a union of heart and mind—the gateway to its welcome by little children is through the heart.

## Indifferent Churchmen

By

GEORGE I. HILLER

*Rector of Trinity Church, Miami, Florida*

FACED continually with a large element of indifferent people, we are forced to the conclusion that there is not a regular way to deal with them. Preaching, no matter how effective, can only occasionally score in that large group. They are not in church. The printed word has perhaps a little more chance because it may be distributed like seed and accidentally fall on good ground. At the best it is not efficient.

Then there is the pastoral call. Its batting average for efficiency is also pretty low in dealing with this group. They are hard to find, their activities are generally great elsewhere. They are hard to talk to because as a rule they very pleasantly receive a clergyman with a smiling confession, "I am a backslider, you see I"—(then follows one of about forty standard excuses, you hear an original one once a year perhaps).

What the preacher, the writer, or the caller could tell these people about themselves would perhaps be rather strenuous. They would resent it, and yet it would often be the simple truth. He might say for instance, "you have been through a conflict in yourself, between your sense of dependence upon and gratitude toward God, and your innate laziness, and the latter won."

Or he might say, "you ceased to pray in private, you gradually failed to feel the call to acknowledge God publicly and so you have arrived at a place where you have no God at all."

Or, "your recreation (boat, golf, or what have you) will not answer even a little when and if the anguished cry of your heart should ever be 'My God why has thou forsaken me?' Without some practice, some effort, some tuning in, can you reasonably expect an answer? In fact is it not fair to say you could not understand?"

Or, "no intelligent person lines up with the group of indifferent, non-worshippers unless he has definitely answered in the negative, the question—'Is religion worthwhile?' Because if he thinks it is (and he is intelligent) he knows that no worthwhile thing in this life is attainable or retainable except by effort and vigilance."

Or, "you say you tried. How much did you try? Did you really learn as you would have to do in anything else worthwhile? How much time, how much sacrifice did you make? How much did it cost you? That is what you got out of it. Unless in absolute honesty and sincerity you tried, are you being fair with yourself?"

Now perhaps the preacher, the writer or the caller cannot say these things to a great company of indifferent people. They are true, but they would be resented. You, however, as a Churchman, have just as much responsibility. It is your task to witness for Christ, you are "a soldier until your life's end." There are some people to whom you can say these things without hurrying that end.

## Honesty

"ALL this scheming and managing in the simple, ordinary affairs of life is so needless. Life would be so uncomplicated and comfortable if everybody would be straightforward and honest." Elbert Baker is absolutely straightforward and honest. He admits it, himself. He doesn't deny, though, that there are times when he has to exercise a little bit of "tact."—THE CHURCHMOUSE.



## NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by WILLIAM B. SPOFFORD

Hundreds of Church people, both Negro and white, gathered in Chicago, November 29-30, for the first interracial conference held under the auspices of the joint commission on Negro work that was appointed at the last General Convention. Bishop Scarlett of Missouri, a member of the commission, presided at the first session when there were addresses by Lieut. Lawrence A. Oxley, the director of the conference; the Rev. Shelton Hale Bishop, rector of St. Phillip's, New York; the Rev. David Covell of Cincinnati; Mr. Spencer Miller Jr. of the National Council staff and others. Mr. Charles P. Taft of Cincinnati was the speaker at a luncheon held the first day, with the afternoon devoted to the place of the Negro Churchman both in rural and urban life. Among the speakers were Canon Anson Phelps Stokes of Washington; Mr. Joseph H. B. Evans, Negro economist who is with the federal department of Agriculture; Dr. M. O. Bousfield, director of Negro health work for the Rosenwald Fund; Dr. Frank Horne of the United States Housing Authority. There were also sessions on child welfare, the family, community organization and youth, all led by well known specialists. The first day of the conference closed with a well attended mass meeting devoted to missions, held at St. Luke's, Evans-  
ton.

The first session on Wednesday was devoted to discussion groups with the heads of various Church organizations for leaders. The luncheon speeches that day were on Interracial Cooperation with leaders in public life giving short addresses. Business was the order for the afternoon session on Wednesday and the conference closed that evening with a public mass meeting, held at International House, with addresses by Rabbi George Fox of Chicago and Channing H. Tobias, the executive secretary of the national council of the Y.M.C.A. The conference drew up recommendations for work among Negroes which will be presented at the 1940 General Convention which is to meet in Kansas City.

### Ellen Gammack Accepts Appointment

Miss Ellen B. Gammack, student secretary of the Province of the Pacific, has accepted her appointment as personnel secretary of the National Woman's Auxiliary. She is to assist in recruiting women missionaries and will keep in touch with the missionaries in the field, with op-

### THE CO-OP CORNER

READERS are beginning to send in Christmas gift subscriptions. During the last week we have received gift subscriptions for public libraries, missionaries and for friends. In each case we are sending a Christmas card to the recipient, announcing it as a gift, with the name of the donor given unless otherwise directed. Also two more rectors have sent in the names of their vestrymen and Church school teachers. We are sending each of these people the paper, directly to their homes, for a ten week period, the rectors paying for them at 30c for each person. At the end of the trial period we are writing each person urging them to subscribe themselves for a year. As a reader won't you send in Christmas gift subscriptions . . . to your library, for a shut-in or missionary, for friends. It is a convenient way of making Christmas gifts, and it is also a gift to us since it helps build THE WITNESS. If you are a rector won't you try this modified bundle plan whereby the paper is mailed each week directly to the homes of your people, with our office billing you quarterly at but 3c a copy. Please co-operate in building the paper.

portunities for work, and with the training centers.

### Bayard Jones Is Dean at Sewanee

The Rev. Bayard H. Jones, professor at the Pacific Seminary, has been appointed acting dean of the Theological School of the University of the South, Sewanee, Tennessee, and professor of Church history. He is the author, with Bishop Parsons, of *The American Prayer Book*, published by Scribners last year.

### McKinstry as Yet Undecided

The Rev. Arthur McKinstry, rector of Christ Church, Nashville, and Bishop-elect of Delaware, had not yet arrived at a decision as to whether or not he will accept. Word from the parish, to which he was only recently called, is that a decision will soon be announced.

### Philadelphia Rector Has Anniversary

The fifteenth anniversary of the rectorship of the Rev. Wallace E. Conkling was celebrated at St. Luke's, Philadelphia, on December 4th, with Bishop Taitt the preacher. A large class was presented for con-

firmation. Two of his chief accomplishments have been the building of the Chapel of the Nativity as a mission of the parish, and the opening of St. Margaret's House as a hostel for young men students.

### The Radio and Religion

Lenox R. Lohr, president of the National Broadcasting Company, spoke over a nationwide hook-up on December 7th as a part of the program of the biennial meeting of the Federal Council of Churches, meeting in Buffalo. His subject was "Radio and Religion," and he explained how radio works with religion and how religion influences radio broadcasts. The meeting, attended by 500 delegates representing the 23 affiliated denominations in the Federal Council, marked the 30th anniversary of the organization.

### Bishop Denby Visits Pennsylvania

Bishop Denby, suffragan Bishop of Arkansas, and a leader of Negro Churchmen, arrived in Philadelphia on December 7th for an eleven day visit during which he is to address thirteen Church groups. The high point of his visit is to be a missionary mass meeting to be held at St. James's Church on Monday evening, December 12th. Choristers from all the Negro churches of the city are to present a program of special music at the service.

### Wedel Addresses Connecticut Young People

The Rev. Theodore O. Wedel, secretary of college work for the National Council, who is soon to take up new work as director of studies at the College of Preachers, Washington, was the speaker at the meeting of young people held at Derby, Connecticut, on November 27. Young people from the parishes in the lower Naugatuck Valley attended.

### The Entire Family Is Confirmed

When Bishop Brown of Southern Virginia visited St. James, Warfield, for his first confirmation, the class of seventeen included one entire family, father, mother, three sons and three daughters.

### Many Jews Flee to Shanghai

The Jewish community in Shanghai, China, is confronted with a real problem by the influx of large numbers of Jewish professional people, overcrowding the small colony. They come to Shanghai, bereft of all income, because it is a port of possible entry with the limited passports they are given when placed upon a



boat. From Shanghai those who can go on to Australia or the United States, depending upon help they can get from friends in these countries. Some of the doctors among them are being retained on a tiny salary by the Chinese government for work among refugees.

\* \* \*

#### Young People in the Philippines

At Holy Trinity, Zamboanga, Philippine Islands, is a Young People's Fellowship with forty members. They boast of being the Church's farthest south YPF, although there may be groups in Brazil or Liberia that would dispute the claim. Zamboanga is almost exactly the same latitude as Cape Mount, Liberia.

\* \* \*

#### One of the Larger Parishes

One would hardly expect to find one of the largest parishes in the country in Wyoming. However, at Ethete there is the St. Michael's Indian Mission, with close to 2,000 communicants. There are 290 children enrolled in the two schools. The Rev. Hector Thompson, in charge, is doing everything possible to equip the Indians to earn their own living. To this end there is a cooperative cannery and store, and with the white farmers of the valley they also run a cooperative dairy.

\* \* \*

#### Parade to Abolish Poverty

A special train from Coventry came into London the other day, bringing 400 subjects of the King who marched in procession, led by their mayor and their vicar, behind a cross and banner. London friends, including clergy of the Church of England, joined forces with them. The idea behind it all was to present to the King a petition asking for the appointment of a commission of inquiry into the financial system with a view to "the complete abolition of poverty and the ultimate removal of the economic irritant of the war spirit."

\* \* \*

#### News Notes From Massachusetts

Pictures and mementoes, treasured through the years, were placed on exhibit as a part of the celebration of the 95th anniversary of the Advent, Boston. . . . The Rev. David B. Matthews, rector at Brockton, thinks unity should be practiced as well as believed. Within a week's span he addressed groups at the Lutheran, Congregational and Methodist churches and attended a dinner given in honor of a Roman priest of Brockton. . . . Ira Murdock celebrated his 55th anniversary as a member of the choir at St. John's, Holbrook, re-



MARGUERITE MARSH

*Who Answers Difficult Questions*

cently. . . . Bishop Dallas of New Hampshire was the preacher at the first of a series of Advent noonday services, held at the Cathedral, Boston. He was followed by the Rev. James G. Gilkey, Congregational minister of Springfield, the preacher from December 5th through the 8th. The preacher from the 12th through the 15th is our own Bishop Johnson.

\* \* \*

#### Calls for a United Front

The Rev. Joseph F. Fletcher, speaking at a mass meeting in Cincinnati to protest against the persecutions in Germany, called upon people "of all and any creed and politics to stand together in a United Popular Front to see simple justice done, in accordance with the simple test of Jesus of Nazareth, that a tree shall be known by its fruits." After declaring that the Church alone had resisted Hitler in Germany, he went on to say that people "must dig below to the root of this madness which can so flagrantly misuse an innocent people. Back of anti-semitism lies Fascism, and the destruction of every force which seeks

to realize economic democracy as the only guarantee of political democracy. Fascism crushes every demand for social justice with the hypocritical cry of 'Bolshevism!' But, thank God, liberal elements in free society have heard this cry too often, and their eyes show them something worse. The alert defenders of democracy will no longer be led astray by this old red herring which begins to smell too strong for the dullest nose! The price of liberty, as much today as ever before, is constant vigilance.

"This is a problem which is bigger than the question of justice for a racial minority—in the end it is the problem of justice for any minority. Back of the persecution of defenseless Jews lies the spectre of Fascism, which would see each and everyone of us here in this hall tonight in prison for daring to lift our voice or to light our conscience.

"Europe and the Orient is tortured today. Are there any left who can say 'It Cannot Happen Here' and close their eyes and ears? God forbid. Rather, let him who has eyes and ears to see and hear, see and



hear. Wherever it has arisen this 'Savage Symphony' of Fascism, as Frau Eva Lips calls it, has sacrificed Catholics, Protestants and Jews; trade unionists, liberals, democrats; scholars, artists, scientists. The crucifixion of the Jews is only a repetition of Caesarism, today in Germany and the new Rome, as in the old.

"Let us be truly warned. Fascism cannot be appeased. The Nazis have warned the Jews of the world not to protest against Fascist atrocities; they threaten to intensify their attacks on German Jews if 'outsiders' raise their voice. Tonight it is Gentiles who speak out against the Nazi revolt against civilization. We know now that Hitler is not to be bribed by the silence of his victims, any more than he was bribed by Austria and Czechoslovakia. The only language he can understand is the language of active opposition.

"President Roosevelt's withdrawal of Ambassador Wilson and the Consul Douglas Miller is honest and logical action. Can we not follow it up with effective sanctions? Our moral indignation must be translated into results, the tree must bear fruit or else we are engaging in an empty gesture. Let the President declare an embargo on German goods, which Section 338 of the Tariff Law provides without waiting for action by Congress.

"President Theodore Roosevelt, in the Republican administration of 1904, sent a vigorous protest to the czarist government against the Kishinev massacres and followed it by a cancellation of trade relations.

"At last we have a chance to stop supplying the barbarians with the sinews of their war on peace and decency. Stop trade with Germany until Germany stops the Nazi pogroms."

\* \* \*

#### Special Performance By Cornelia Otis Skinner

The Youth Consultation Service of the New York Church Mission of Help is sponsoring a special performance on January 6th by Cornelia Otis Skinner. It will feature Miss Skinner's popular "The Wives of Henry VIII" as well as some of her original monologues, all in costume. The money raised at the benefit will go to help maintain the unique work, carried on under the direction of Miss Margaret Marsh. Last year about 1,000 girls between the ages of sixteen and twenty-five were aided by the consultation service. In these days of unemployment, with many young women coming to New York City to find work, there is an increasing need for this service. I think I quote Miss Marsh accurately in reporting that there are three

questions most frequently asked by the girls who come to her for help. First, "I am in love with a boy, but both of us are out of work, and on relief. Have we a right to get married?" Second, "If we marry have we a right to have children?" Third, "I have a job but the boy I plan to marry has none. Can we be happily married if I keep my job and he stays home and does the housework?" I do not know the answers Miss Marsh gives, but I do think, if General Convention again deals with the problems of married life as they did in Cincinnati, that it would make an interesting session to have the House of Deputies and the House of Bishops deal with these basic economic problems. Until they are satisfactorily answered young people are not going to take very seriously our pronouncements on the sacredness of marriage.

\* \* \*

#### School Masters Hold Conference

President James P. Baxter of Williams College urged greater flexibility in the curriculum of preparatory schools at a conference of masters of schools, held at Lenox School, Lenox, Mass., on November 29th. The sessions were presided over by the Rev. Gardner Monks, headmaster of Lenox. President Baxter said that boys should be sent to college with a greater knowledge of present economic trends and the difficulties which have resulted in changes in economic life. A number of Church schools were represented at the conference.

\* \* \*

#### New Hampshire Parish Has Anniversary

An interesting program—religious, historical and social—was carried out during the golden jubilee of St. Barnabas Church, Berlin, New Hampshire. In the fifty years the membership has grown from practically nothing to a parish of four hundred communicants, and the early wooden church has been replaced by an attractive stone edifice. The celebration was followed by a preaching mission conducted by the Rev. H. D. Gasson of Sanbornville, N. H. The Rev. A. M. Van Dyke is the rector of the Berlin parish.

\* \* \*

#### One Way to Help the Persecuted

Miss Elisabeth Gilman, Churchwoman of Baltimore, has a practical suggestion for those who are concerned over the persecutions in Germany. "We can be kindly and friendly towards our Jewish neighbors and can do whatever is possible to welcome the exiles to this country. Some of us have found it quite possible to take our affidavits that in-

coming exiles will not become a public charge." As you doubtless know, the law requires that any person entering this country from abroad give proof that he has funds available for self-maintenance.

\* \* \*

#### How to Fool a Congregation

The people of St. Cyprian's (colored) Mission, Detroit, got the surprise of their lives the other Sunday. It was all due to the Rev. Malcolm G. Dade, missionary-in-charge, and Mrs. Dade. Early in November Mr. Dade had sent the members of St. Cyprian's an invitation to attend morning service on November 20, the Sunday nearest Thanksgiving Day. The invitation was appropriate and dignified, as becomes an epistle from a clergyman to his flock; it reminded the people that "Thanks-

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giving is near, when we will be gathering together at home for the Thanksgiving feast. The Church is our larger home. You will agree that at this home we have much for which to be thankful—a lovely church home (St. Cyprian's new church was completed this fall), Sunday by Sunday more baptized souls added, the favor of our community friends, a spiritual purpose to go ahead. These are the symbols of the feast of fellowship, or the 'agape'."

The letter went on to explain that the "agape" was a real meal for the satisfying of hunger, mentioned by the author of the Book of the Acts as being a part of the daily life of the early Church; quite separate from the Holy Communion. It concluded with an invitation to join with the vicar and his family as their guest at a turkey dinner in the guild hall after the morning service on November 20.

St. Cyprian's congregation turned out to the number of 190 for the morning service that day, the Church school joining with the adults for worship. Those who could not possibly come to the service managed to get there soon afterwards, and at dinner time 230 persons were trying to stifle their curiosity sufficiently to behave in a more or less casual manner. Was it possible that this time, the order was to be reversed, and that instead of the parish feeding the clergyman, the clergyman was to feed the parish?

It was not only possible, but a reality. They found tables set up and waiting, and a dinner all ready to be eaten. Turkey and all the trimmings, prepared by the capable hands of Mrs. Dade, with the help of some of the young people.

"We did all the work ourselves," smiled Mr. Dade, "setting up the tables, preparing the food and serving it. The people had a grand time. All the help we had was from our willing young people who were in on the secret, and from three friends who each wanted to give a turkey. Was there enough to go around? Well, we did run out of food eventually, but no one seemed to mind."

There was a lot of good-natured kidding about a parson that had sufficient wealth to "throw a party" like that one, and one or two sly insinuations that he might have acquired it by methods frowned upon by law. Mr. Dade only smiled more, and confounded his tormentors by quipping faster than they did.

As the country journals never fail to say, "a good time was had by all," and Mr. and Mrs. Dade feel that they have demonstrated to their people that it is possible to have a better time in church than anywhere

else. "They went home full of thankfulness—and turkey," he said.

\* \* \*

**Recognition for the Children**

At Trinity Church, Newark, Ohio, a parish program has been launched by a parish council. On it are representatives of every organization in the church, right down to the kindergarten and the font roll.

\* \* \*

**Growth of GFS in Southern Ohio**

Nine new branches of the Girls' Friendly Society have been organized in the diocese of Southern Ohio so far this year. Mrs. S. Donald Stone of Granville is the diocesan president.

\* \* \*

**Mixing the Races in Chicago**

The Trinity Church branch of the Girls' Friendly Society in Chicago is truly an international organization. Among the members are girls from the Philippines, Greece, France, Germany, England, Korea, Ireland, Hungary, Bohemia and the United States, including both Geniles and Jews. Miss Anna Hoerger has been the leader of the branch for many

years. The rector of the parish located in what was formerly a fashionable part of the city but is now largely commercial, is the Rev. John R. Pickells.

\* \* \*

**Henry Sloane Coffin At Albany Cathedral**

The Rev. Henry Sloane Coffin, president of Union Seminary, New York, was the preacher at a union service held on Thanksgiving at the cathedral in Albany. All of the Protestant churches of the city joined for the service, with ministers of the Presbyterian, Reformed, Congregational, Baptist, and Methodist Churches taking part in the service, along with Bishop Oldham and Dean Welles.

\* \* \*

**Wants Religion in Politics**

Addressing the convocation of north Mississippi, the Rev. Charles Liles of Grenada, said that "Politics is

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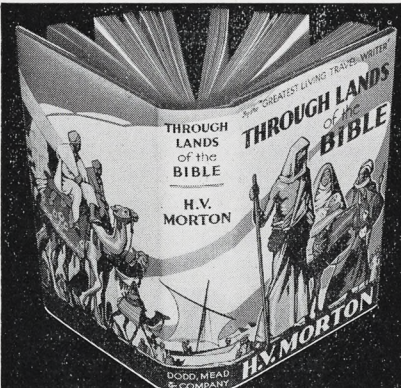
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ninety-five per cent of life and when you exclude the Church from politics you exclude it from life." Those attending the convocation, which met at Okolona, visited the Industrial School for Negroes located there.

\* \* \*

**Discussion of Southern Problems**

Thousands of Southerners met November 19-23 in Birmingham, Alabama, to discuss their own problems—the first conference of its kind since secession days. Progressive attitudes were dominant. My operative informs me that there was but "one Yankee present, a well known lady by the name of Roosevelt." The convention went on record for a national economic program somewhat left of the New Deal. Some of the delegates objected when the city officials segregated the races. The Rev. Joseph Smith, Methodist pastor, protested particularly over the seating of the races in different parts of the church at a service, but irate feminine members of his congregation tried to bring in the police to run the Negroes out. There were few clergymen attending the conference, the Episcopal Church being represented by parsons from Birmingham, Mobile and Aberdeen, Mississippi.

\* \* \*

**Ministering to Thirty Nationalities**

In the northern part of Michigan is the town of Ironwood, the center of a large mining area. There is located the Church of the Transfiguration which for fifty years, this coming spring, has ministered among thirty different nationalities living in a vast area covering 750 square miles. The parish works in six towns and in seven mining camps. The golden anniversary of the parish is to be celebrated in the spring when the rector, the Rev. John L. Knapp, plans to present a class of fifty to the bishop for confirmation.

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Several projects have already been completed, leading up to the celebration. First of all the debt has been liquidated; the lighting in the church is being modernized by two members of the congregation and a fine rose window has been placed in the brownstone church.

\* \* \*

**Dedicate New Buildings At Seattle**

New buildings were recently dedicated at St. Paul's, Seattle, Washington, by Bishop Huston, assisted by the Rev. Rodney J. Arney, founder of the church; the Rev. Sidney H. Morgan, rector for over thirty years; and the present rector, the Rev. Walter G. Horn. There is a new chapel; new social, administrative and recreational rooms, a large church hall, rector's study, a new altar in the church together with about fifty other memorials. The parish plans to have an assistant minister soon to aid in promoting the enlarged program of parish and neighborhood activities.

\* \* \*

**President of Illinois Council of Church Women**

Mrs. W. W. Daup, wife of the rector of St. John's, Decatur, Illinois, has been elected the president of the Illinois Council of Church Women. She is to serve a five year term. Mrs. Daup also heads the Decatur Council of Church Women, is active in the Y.W.C.A. and in world peace activities.

\* \* \*

**A House of Young Churchmen**

The diocese of Olympia, state of Washington, now has a House of

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Young Churchmen, which will meet with the convention of the diocese and with the House of Churchwomen, thus completing a triple organization. The various youth groups of the parishes were represented at

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a meeting in November, called by Miss Ethel Livesley, student advisor at the University of Washington. There were several addresses as well as group meetings where questions of particular interest to young people were discussed. The next meeting will be held in January at the time of the diocesan convention.

\* \* \*

**Father Sees Two Sons Installed**

The Rev. F. S. Eastman, rector of St. Peter's, Akron, Ohio, had the satisfaction of seeing two sons installed as rectors on December first. The Rev. Frederic John Eastman, formerly his father's assistant, was installed rector of St. Mary's, Buffalo, while his brother, the Rev. Eric Eastman became the rector of St. Thomas', Detroit.

\* \* \*

**Stanley Jones Returns to India**

The Rev. E. Stanley Jones, noted missionary to India, addressed a large interdenominational meeting in Philadelphia on December 1st, his farewell address before returning to his missionary field. He spoke on "Christ's Message for Today."

\* \* \*

**Anglo-Catholics to Meet in Toronto**

The Rev. Joseph F. Fletcher of the School of Applied Religion, Cincinnati, is to lead a number of discussion sessions at the school of sociology sponsored by the Anglo-Catholic Congress of the Church of Canada, meeting at Toronto, December 10-11. The school is to close with a mass meeting on the 11th when the speaker will be the execu-

tive secretary of the Church League for Industrial Democracy. A meeting of the Buffalo members of the CLID is to be held on December 10th when it is hoped a local chapter of the organization will be formed.

\* \* \*

**Universal Bible Sunday**

The Book of a Thousand Tongues is the theme suggested by the American Bible Society for Bible Sunday, December 11th.

Following the custom of many years the Bible Society has mailed to 110,000 pastors in the United States a brochure entitled "And Now—in a Thousand Tongues." With a challenging foreword by Robert E. Speer, the brochure is written by Eric M. North, general secretary of the American Bible Society, who is probably more conversant than any other Bible scholar in the country with the world-wide program whose goal is that every man shall hear in his own tongue the mighty works of God.

On one of the opening pages of the brochure is a facsimile of the first page of the Gospel of St. John in the Sakata language, spoken by about 70,000 people in the Belgian Congo. This is listed as the 1,000th language in which the Scriptures have appeared.

On the following pages Dr. North tells the fascinating story of how the Scriptures since even before the time of Christ have been gradually passing from language to language and pays tribute to the heroic sac-

rifices made by the missionaries who have done the work.

An appendix to the brochure brings together some useful tabulated data and lists some famous "firsts" among the Bibles of the world.

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a poster in three colors which presents the list of 1,008 languages and dialects into which some part of the Scriptures has been translated. The poster should become a valuable part of the educational equipment of every church and Sunday school.

Universal Bible Sunday will again this year have the official endorsement of the Governors of many of the States and of the President of the United States.

A nation-wide program will be given on Bible Sunday, December 11, over one of the national broadcasting chains. In addition there will be over forty half-hour dramatized programs on local stations scattered throughout the country and announcements of the celebration will be given on scores of other stations.

The American Bible Society, now in its 122nd year, promotes Universal Bible Sunday as a direct expression of its main purpose to "encourage the wider circulation of the Holy Scriptures." It is now estimated that nine-tenths of the people of the world might hear the Gospel in their own tongue. Three-fourths of the people of the world, however, have probably never heard it. This year's celebration of the thousand tongues presents a stirring challenge to Christians everywhere to make the distribution of the Word match the marvelous achievements of translation.

\* \* \*

#### Jews Join Christians in Worship

Part of the service of the Jewish synagogue was sung by Jewish cantor at a union Thanksgiving Service held at St. Luke's, Saranac Lake, New York. Presbyterians, Methodists and Jews took part in the service, which was led by the Rev. H. W. Troop, acting rector of St. Luke's. The collection went to aid refugees in Germany.

\* \* \*

#### Church Organizations Share in Protest

The Church League for Industrial Democracy joined with other organizations in sponsoring a mass meeting held in New York on November 30th to protest against the persecutions in Germany. Among the speakers were Judge William Harmon Black of the Supreme Court; Congressman Joseph A. Gavagan; the Rev. Wesley Megaw, Presbyterian pastor; Rabbi Judah L. Hahn, and a representative of the CLID.

\* \* \*

#### The Canon Meets Some Boys

Like most cities, Detroit has its gangs. There was one hanging around the cathedral, known as Bill Bullock's gang. They had no place to play and boy fashion they got into

trouble occasionally. So they decided to talk it over with the parson they saw parking his car in a lot by the cathedral each day—as one of them said, "He looks like a swell guy." So in they went, hats in hand. "Please, mister, could we use the cathedral house once in awhile? We would be ever so much obliged." Canon C. W. Hughes said he thought it might be arranged.

The next day not only the committee, but the whole gang waited upon him and was told it would be all right. So they formed a club; chose a pine with a rainbow and a star on it; decided to call themselves the Michigan Boys' Club, and elected Bill Bullock president. Then the president and Canon Hughes shook hands over the agreement that Bill is president and Hughes is boss, and

## Services in Leading Churches

### The Cathedral of St. John the Divine

Amsterdam Avenue and 112th St.  
New York City

Sundays: 8 and 9. Holy Communion. 10. Morning Prayer. 11. Holy Communion and Sermon. 4. Evening Prayer and Sermon.

Weekdays: 7:30. Holy Communion (on Saints' Days, 7:30 and 10.) 9. Morning Prayer. 5. Evening Prayer. Saturdays: Organ Recital at 4:30.

### Chapel of the Intercession

Broadway at 155th

New York City

Rev. S. Tagart Steele, Vicar

Sundays: Holy Communion: 8 and 9:30. Service and Sermon: 11; Evening Prayer and Sermon, 8 P.M.

Weekdays: Holy Communion daily: 7 and 10. Morning Prayer, daily, 9:40. Class in Religion Fridays at 8 P.M.

### 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, New York

Fifth Avenue at 90th Street

Rev. Henry Darlington, D.D.

Sundays: Holy Communion 8 and 10 a.m.; Sunday School 9:30 a.m.; Morning Service and Sermon 11 a.m.; Choral Evening Prayer 4 p.m.

Thursdays and Holy Days: Holy Communion, 11 a.m.

### The Incarnation

Madison Avenue and 35th Street

The Rev. John Gass, D.D., Rector

Sundays: 8, 10, 11 A.M., 4 P.M. Wednesdays and Holy Days: Holy Communion 10 A.M.

Fridays: Holy Communion 12:15 P.M.

### St. Bartholomew's, New York

Park Avenue and 51st Street

Rev. G. P. T. Sargent, D.D., Rector

8 A.M.—Holy Communion. 9:30 and 11 A.M.—Church School. 11 A.M.—Morning Service, Sermon. 4 P.M.—Evensong. Special Music. Holy Comm. Thurs. & 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 & Church School.

11 A.M.—Morning Service and Sermon. 8:00 P.M.—Choral Evensong & Sermon. Holy Communion, Wednesday, 8 A.M.; Thursdays and Saints' Days, 12 o'clock.

### St. Thomas Church

Fifth Avenue and 53rd Street

New York

Rev. Roelif 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.

### Christ Church Parish

Detroit and Grosse Pointe

Rev. Francis B. Creamer, Rector

Rev. J. Francis Sant, Vicar

Parish Church: E. Jefferson Ave. at Rivard

Chapel: 45 Grosse Pointe Boulevard

Services: 8:00, 9:45, 11:00, 7:30 Sundays.

Saints' Days: 10:30.

### Cathedral of the Incarnation

Garden City, N. Y.

Arthur B. Kinsolving, 2nd, Dean

Rev. Frederic F. Bush, Dean's Assistant

Sunday Services: 7:30 A.M. Holy Communion. 9:30 A.M. Junior Congregation. 9:30 A.M. Church School. 11:30 A.M. Church School, 11:00 A.M. Morning Prayer and Sermon. 4:30 P.M. Evensong and Address.

Daily services in the Chapel.

### 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

Very Rev. Austin Pardue, Dean

Sundays: 8, 9:30, 11 A.M. and 5 P.M.

Weekdays: 8, 12:05.

Thursday (Quiet Hour at 11) and Holy Days: 10:30 A.M.

### Christ Church Cathedral

Main and Church Sts., Hartford, Conn.

The Very Rev. Walter H. Gray, Dean

Sunday Services, 8:00, 9:30, 10:05, 11:00 a.m.; 4:30 p.m.

Week-days: 8:00 a.m. Holy Communion (7:00 on Wednesdays). 11:00 a.m. Holy Communion on Wednesdays and Holy Days.

12:30 p.m. Noonday Service.

### St. Michael and All Angels

Baltimore, Maryland

St. Paul and 20th Street

Sunday Services: 7:30, 9:30, 11 A.M.; 8 P.M.

Weekdays: Monday, Wednesday and Saturday, 10 A.M.

Tuesday, Thursday and Friday, 7 A.M. Holy Days, 7 & 10 A.M. Morning Prayer at 9 A.M. Evening Prayer at 5:15 P.M.

### Trinity Church

Main and Holman, Houston, Texas

The Reverend Thomas N. Carruthers, Rector

7:30 A.M.—Holy Communion. 9:30 A.M.—Church School.

11:00 A.M.—Morning Service and Sermon.

6:00 P.M.—Young People's Organizations.

10:30 A.M.—Holy Communion on Wednesdays and Holy Days.

### Gethsemane, Minneapolis

4th Ave. South at 9th St.

The Reverend John S. Higgins, Rector

Sundays: 8:00 and 11:00 A.M.

Wednesdays and Holy Days: 10:30 A.M.

Thursdays: 7:30 A.M.



the thing formally got under way. There are about 14 in the club now, but the boys say there'll be 25 or 30 as soon as the word gets around. They're going to have the use of the Cathedral House every Thursday afternoon for athletic contests, and when things get under way there'll be hikes and overnight rides, and things like that.

Canon Hughes, of course, is all pepped up about it, and says he's going to try and get a club organized for the girls of the neighborhood too. Bill and his gang really started something.

\* \* \*

**How to Get a New Organ**

Superintendent George Backhurst, clergyman in charge of Detroit City Mission, sent out an appeal not long ago for singers to help with the services at Old Mariners' Church. The choir from the Epiphany volunteered for one service, but ran into a practical difficulty. The organ had been out of use so long that it refused to produce a note. Some days later 90 church musicians held a dinner meeting, and the sad story of the old organ was told. Pledges and contributions on the spot; the repair man went to work and now—well, you know, practically as good as new. And do those transients and

down-and-outers that gather at the Mariners' Church love to sing.

\* \* \*

**What's This I Hear About China?**

This seems hardly credible but the woman who reports it had it from the YWCA worker to whom it was said.

An intelligent German woman who arrived just recently in this country, and who says that she has been reading German newspapers regularly, was told that the American YWCA is doing what it can to help the YWCA in China. The German woman asked, "Why China?"

It appeared that while she had heard of some disturbance occurring in north China about a year ago, she had no knowledge of anything occurring in China since then.

\* \* \*

**Using His Opportunities**

The story comes from Atlanta, Georgia, that during the broadcasting of the now famous "War of the Worlds" which caused a panic throughout the nation, a theological student in a Methodist seminary converted six people who suddenly became concerned about the welfare of their souls. Another student, 'tis said, a co-ed, when she heard the words "This is a newscast about men

from Mars invading the world," turned off her radio in disgust with, "Darn, it is only a news broadcast. I thought they were going to present a play."

**REMEMBER DEMETRIUS?**

*(To the large percentage of Episcopalians who do not know their Bibles, read Acts 19:24).*

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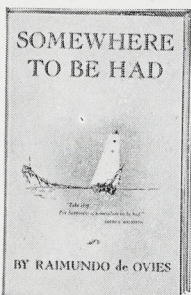
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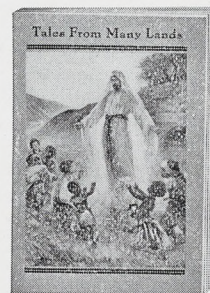
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