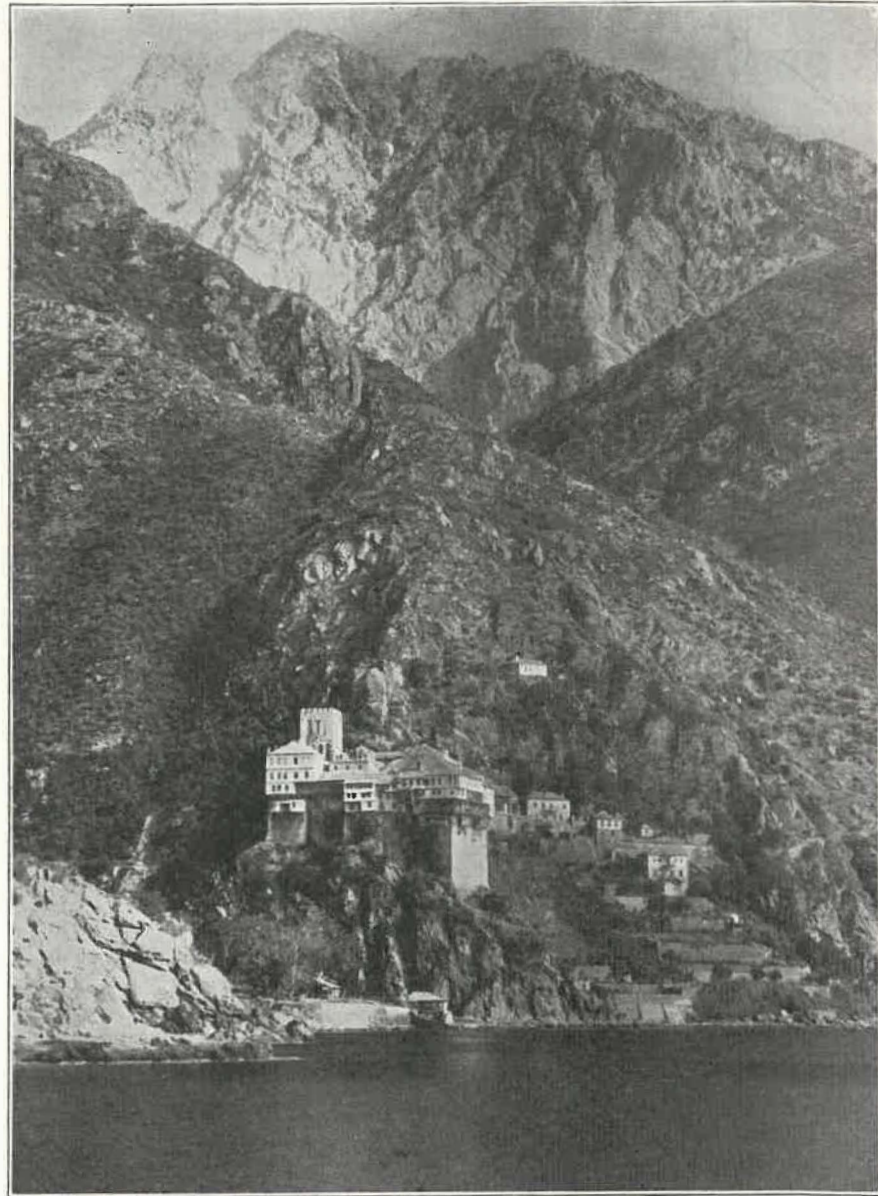
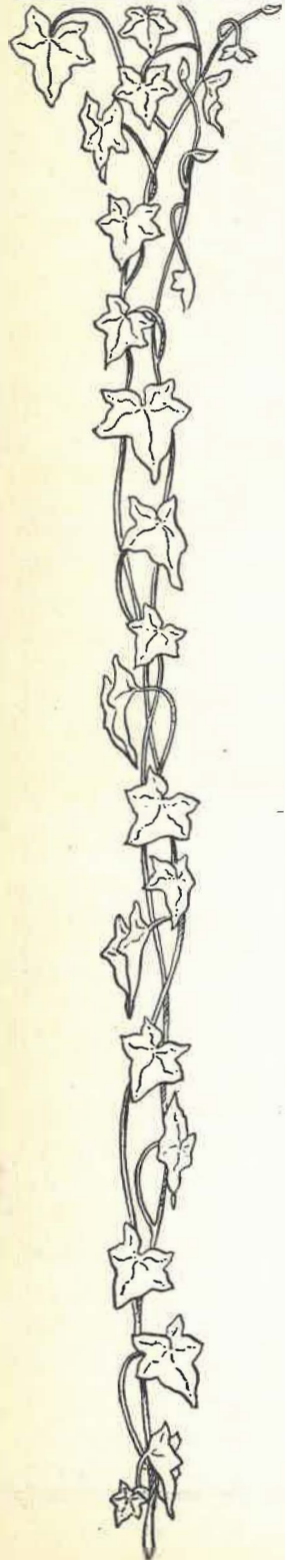


November 9, 1938



The Living Church



ST. DENYS MONASTERY

Above the monastery is Mt. Athos, a headland reaching to a height of 6,350 feet and projecting into the Aegean sea. The holy mountain of modern Greece, it is the site of more than a score of convents. (Floyd Crosley Photo.)



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CORRESPONDENCE

All communications published under this head must be signed by the actual name of the writer. The Editor is not responsible for the opinions expressed, but reserves the right to exercise discretion as to what shall be published. Letters must ordinarily not exceed five hundred words in length.

"Church in the House"

TO THE EDITOR: I see by THE LIVING CHURCH for October 26th that Bishop Bartlett is justly concerned over the growing paganization of our rural communities.

Is not the remedy comparatively easy, as things go? Why not follow New Testament precedent and build up the "Church in the house" where means are lacking for the establishment of missions? Col. 4:15.

Surely there are few rural districts where some good Churchman or Churchwoman could not be found ready to open the home for an hour on Sundays for the holding of a simple service or Sunday school. Community life in other respects is being developed, with much advantage to those who give and those who receive. Why not in this?

I believe that if our Bishops called for volunteers in such a service, many an isolated Church family would jump at the opportunity. Let Bishop Bartlett try it out and see what the result will be. He will probably find that the "Church in the house" will speedily develop into a regularly organized mission.

(Rev.) HERBERT H. GOWEN.

Seattle, Wash.

Church Army

TO THE EDITOR: Church Army training center is enjoying the happy experience of having more candidates applying for training than the normal facilities of the building can meet. Every cubicle is full, and office space has had to be requisitioned for extra sleeping quarters. This is all very gratifying to the board of trustees of Church Army, but we wonder whether the Church public is aware that our organization gives the candidates two full years of training, board and lodging and uniform, at no cost to the students. Thus, to care for two dozen people requires a considerable sum of money, almost all of which is secured by the national director, Capt B. Frank Mountford, no grant being made from any group in the national Church.

All Church Army work is one of faith, but as treasurer, I confess to some anxiety, for we have far from sufficient funds for all needs. A most earnest plea is here made for liberal help in the training of these future rural missionaries. Moreover, the time has come when Captain Mountford should be relieved from the constant chore of securing funds. Will not Church members help us to release him from his desk for more useful work in the Church and mission field? To THE LIVING CHURCH RELIEF FUND or to myself at 414 East 14th street, New York City, checks can be sent.

SPENCER VAN B. NICHOLS.

New York City.

St. Philip's, Charleston, S. C.

TO THE EDITOR: In the recent tornado, old St. Philip's, Charleston, S.C., the mother parish of the Carolinas, was more seriously damaged than at first appeared. Damage and destruction are an old story to this venerable parish. In the 268 years of its history, the parish church has been seriously damaged by wind and storms at least three times. It has suffered destruction by fire

twice and by earthquake once. It has been the target for the gunners of three invading forces by land and sea in the wars of 1776, 1812, and 1865. Today the parish is once more confronted with the task of repairing the edifice, described by many as the most beautiful old church in America.

Before the tornado the congregation faced the necessity of raising funds for needed repairs on the parish property. We now face the problem of raising a total sum of approximately \$25,000. This is beyond our present resources. In this emergency we feel we ought to give everyone who may be interested, particularly those who are bound to St. Philip's by the ties of family or past ministrations, an opportunity to help. Contributions should be sent to St. Philip's restoration fund, F. G. Davies, treasurer, 142 Church street, Charleston.

(Rev.) M. F. WILLIAMS.

Charleston, S. C.

Ascription

TO THE EDITOR: Referring to the Answers to Correspondents in THE LIVING CHURCH, October 19th, page 376, I venture to call the attention of your inquirer to the following passage in George Foot Moore's *Judaism*, Vol. I, page 306:

"The preacher closed his homily with a brief prayer in the language of the discourse itself (Aramaic), upon which followed the ascription, 'May His great name be blessed forever and forever and ever.'"

From this, it appears that the ascription at the end of the sermon was customary in the Jewish synagogue of the second century of our era. Whether it passed into the Christian Church from that source, or was introduced in some other way, I do not venture to say.

(Rev.) DUBOSE MURPHY.

El Paso, Tex.

The Living Church

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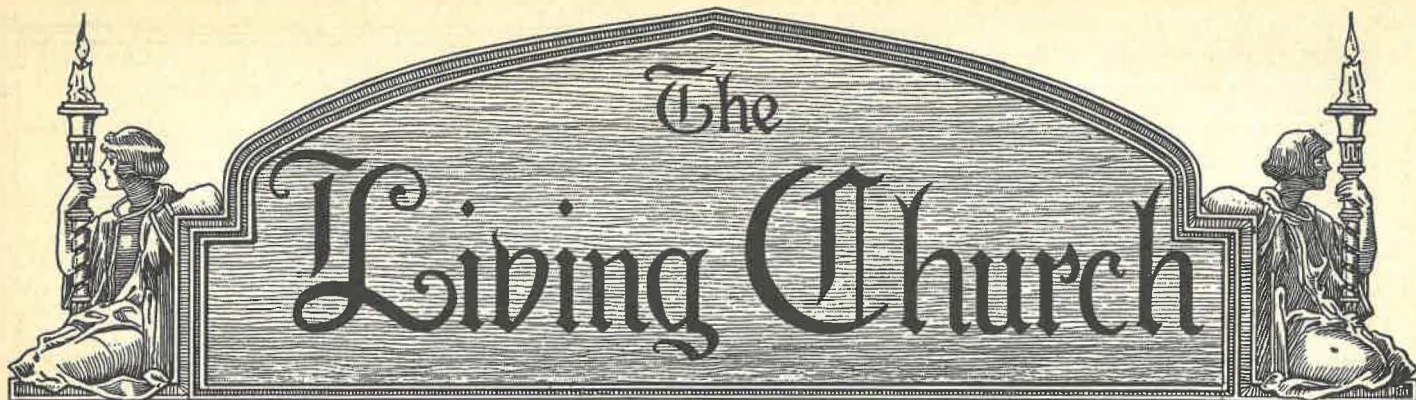
A Weekly Record of the News, the Work, and the Thought of the Episcopal Church

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No. 19

EDITORIALS AND COMMENTS

The Conference With the Presbyterians

WE PUBLISH in this issue of *THE LIVING CHURCH* one of the most important documents that have come before our Church in recent years. It is the agreement that has come out of the recent conference between our Commission on Approaches to Unity and a similar official body of the Presbyterian Church in the USA. The agreement is an attempt to implement the resolution adopted by our General Convention last October, and by the Presbyterian General Assembly last June. That joint resolution, it will be recalled, was as follows:

"The two Churches, one in the faith of the Lord Jesus Christ, the Incarnate Word of God, recognizing the Holy Scripture as the supreme rule of faith, accepting the two Sacraments ordained by Christ, and believing that the visible unity of Christian Churches is the will of God, hereby formally declare their purpose to achieve organic union between the respective Churches.

"Upon the basis of these agreements the two Churches agree to take immediate steps toward the framing of plans whereby this end may be achieved."

The two negotiating bodies—ours the Commission on Approaches to Unity, under the chairmanship of Bishop Parsons, and theirs the Department of Church Coöperation and Unity headed by the Rev. Dr. J. Ross Stevenson, president-emeritus of Princeton theological seminary, and including the Moderator of the Northern Presbyterians, the Rev. Dr. Charles W. Welch of Louisville—took this joint resolution as a specific mandate to them to proceed as rapidly as possible toward finding common ground on which ultimate unity might be based.

To this end the record of the negotiations in 1932 to 1934, between representatives of the Church of England and representatives of the [Presbyterian] Church of Scotland, was read and carefully studied. As a result of this study the group agreed unanimously to endorse the nine "Things Believed in Common," that had been agreed upon by our brethren in the British Isles.

Turning next to the section of the British report entitled "Things That Might Be Undertaken in Common," some changes and modifications were made, having in mind the difference between conditions in America where the two reli-

gious bodies are independent of any connection with the State, and in the British Isles where each is an established Church in its own area.

The first two of these "Things That Might Be Undertaken in Common" are agreements that proved stumbling blocks to further negotiations in Great Britain. The first of these provides for an interchange of pulpits, and the second recommends the adoption of "measures by which communicant members of either communion, at home or abroad, are welcomed in the other as members of the Catholic Church of Christ to the table of the Lord."

Undoubtedly these two recommendations will also prove to be focal points of discussion in this country. The members of the conference were well aware of the controversial nature of these recommendations. They do not deplore the discussion that is bound to ensue on these points, and indeed they welcome it, hoping that from it may come constructive recommendations that can be incorporated in the final draft of the agreement. Another meeting of the joint conference group will be held shortly after the first of the year to consider such important points as may come out of this discussion, and if necessary revise the agreement to take account of them. Neither communion is of course committed to these points until they are put in final form and adopted by the General Convention of our Church and the General Assembly of the Presbyterian Church.

IN ORDER TO give effect to the agreements reached (assuming that they be approved by the proper authorities), a concordat is appended to the agreement providing for giving pastoral supervision and administering the sacraments to Episcopalians in a community in which there is a Presbyterian church but no Episcopal church, and to Presbyterians in communities where there is an Episcopal church but no Presbyterian one. In such cases, as in the relationship of the Churches at large, it is recognized that "the primary difficulty lies in the differing views of the ministry," but it is pointed out that there is also large agreement:

"Both Churches believe the ministry is part of God's will for His Church. Both believe that in ordination the Church

is acting for God, and that it is He who ordains. Both believe that the succession of the ministry is a continuing visible sign of the continuous life of the Church, and that the laying on of hands is the apostolic method of continuing that succession. Both believe in episcopal ordination, the one by a bishop, the other by a presbytery acting in its episcopal capacity."

This last is a very important feature that puts the negotiations of our Church with the Presbyterians on a different plane from similar negotiations with any other Protestant body. The Presbyterian representatives at New York pointed out that the Presbyterian Church believes not only in Apostolic Succession but in episcopal ordination, though it vests the episcopal power not in a bishop but in the presbytery acting in an episcopal capacity. Nevertheless, it is recognized that "all practice in regard to the ministry should look forward to one which may have universal acceptance." It is further recognized that "a truly reunited Church would be something greater than either and inclusive of both" the negotiating Churches. Consequently, provision is made in the concordat for a "mutual commissioning" such as was envisioned by the last Lambeth Conference when it gave its approval to such a procedure in general terms. The effective sentence in such mutual commissioning, which is to be done by the bishop of the diocese with his attendant presbyters in the case of a Presbyterian minister, and by the presbytery acting in an episcopal capacity in the case of a priest of the Episcopal Church, reads: "Take thou authority to execute the office of a presbyter in this Church now committed to thee by the imposition of our hands. In the name of the Father and of the Son and of the Holy Ghost. Amen."

THESE words are the same as those used in our ordinal for the ordination of a deacon or priest, except that in the ordinal the words "in the Church of God" are used instead of "in this Church." The question naturally arises whether or not the use of this sentence, together with the laying on of the bishop's hands, constitutes ordination—conditional, supplementary, or otherwise. It is an important question, on which it is essential that a clear understanding be had, if future negotiations are not to be wrecked. One of the Presbyterians at the conference rightly objected to what he termed "surreptitious ordination." Indeed some of the Presbyterians suggested that a simple form of installation as pastor of the congregation in question might suffice, in place of this form of "commissioning." From the Presbyterian viewpoint, this is a logical suggestion, and if nothing more significant than this is meant by the "commissioning," it would be far better than the form which so closely resembles that used in conferring the sacrament of Holy Order.

But it seems obvious that the real reason for putting the "commissioning" in this form is to supply whatever defects there may be in Presbyterian orders, and to ordain the Presbyterian minister to the priesthood of the Episcopal Church. If this is the case, let us frankly say so, and avoid the certainty of future misunderstanding on this subject. Moreover it is essential for the preservation of our own Catholic orders, and for our relationship with the Eastern Orthodox, the Old Catholics, and other Catholic bodies that there should be no doubt as to our intention in this matter. If we are simply receiving a Presbyterian minister without reordination, the whole structure of our Catholic order is in jeopardy; if on the other hand we are reordaining him, our intention to do so should be clear to him, to the officials of the Presbyterian Church, and to the entire Christian world. Otherwise the act is so ambiguous as to be definitely misleading, and certainly lays us open

to the charge of "surreptitious reordination" or, even worse, of separating ourselves from the mainstream of Catholic faith and order because of confusion in our intention as regards ordination.

WE DO NOT wish at this time to enter into controversy in regard to the proposed agreement and concordat. This Editor was present at the negotiations as a member of our Commission on Approaches to Unity. We felt there an earnest desire to bring the two communions closer together, and we share that desire fully. In many ways the Presbyterians are very close to us, and there are certainly many important things that we hold in common. Some of them are set forth in the first part of the agreement, and these we heartily endorse.

As to the "things that might be undertaken in common," we feel that the matter should be given further study, and for that reason we are glad to see these specific proposals brought to the fore. The interchange of pulpits is already possible on special occasions under the provisions of our canons, and it might be a good thing if we would make more use of this opportunity as regards our Presbyterian friends. We must know each other better if progress toward unity is to be made, and this is one way to become better acquainted, as is the exchange of theological professorships recommended in another section.

In regard to welcoming Presbyterians to the Holy Communion in Episcopal churches, and vice versa, we are willing to admit that the situation is somewhat different from the general question of "open Communion." As our readers well know, we are definitely opposed to the practice of inviting all Christians to receive the Blessed Sacrament at our altars, regardless of their confirmation or even any inquiry as to their valid baptism. We are not prepared at this time to discuss the more restricted question, and in any case it would require a whole editorial and not merely a passing reference to do so. We shall probably discuss this question rather fully in a later issue; meanwhile we commend the subject to our readers for meditation and discussion.

Indeed as regards the whole matter of the agreement and concordat, this is as far as we want to go just now. The document is before the Church. It is merely a tentative proposal at the present time. Its proponents desire the constructive criticism of both Churchmen and Presbyterians. We earnestly commend to our readers, and to all Churchmen, the careful study of the actual text of the proposal. We urge that that study be made in a spirit of prayer and a real effort to find the will of God and follow the guidance of His Holy Spirit. We plead that nothing in it be condemned through prejudice, and that no attempt be made to turn the proposal into a partisan document or an occasion for party strife. Let all criticism be frank, kindly, and constructive.

In later issues we shall doubtless have some constructive criticisms of our own to make editorially. At this juncture, however, we prefer to hold these things in abeyance and ask that the whole subject be studied afresh in the light of God's will for the unity of His Church. And we wish especially to pay our personal tribute to the fine body of men representing the Presbyterian Church, who met with our own representatives in such friendly and frank consultation, and who are prepared to continue to explore the subject with us until real agreement is reached.

We believe that the joint commission of Episcopalians and Presbyterians has tackled courageously and vigorously the matter that has been committed to it by General Convention and the Presbyterian General Assembly. It has fearlessly followed the mandate given to it by these two bodies. It has

faced without hesitation the difficult controversial points involved and has not hesitated to take a definite stand. For this approach we should be thankful, as it is the only approach that can ever result in real progress.

The next step is up to the Church public. We hope that its voice will be heard and that this tremendously important matter will be brought to the attention of every diocesan convention, clericus, and conference of the Episcopal Church in the next three months.

The Ground-Swell

WE ARE FORTUNATE to be able to present, in this issue reporting momentous official dealings with the Presbyterians, an article, *Vicarious Suffering*, by a Presbyterian minister.

These are earth-shaking days in the theological world. The older Liberalism which racked the past century is gradually giving place to what can only be called a new orthodoxy. The excursions into speculation on the person of Christ are, it seems, turning slowly but surely to the Nicene Christology as the only coherent and universally valuable statement of that mystery. Similarly, faced by the challenge of totalitarianism, the Churches are returning, if present indications may be trusted, to the Catholic view of the Church.

In brief, speculative theology—a field in which our Protestant brethren excell—is beginning to bear a remarkable resemblance to dogmatic theology.

Mr. Funnell's speculations on the problem of suffering, it seems to us, point unmistakably to a view, not only of the person of Christ, but also of the nature of God, in which the peculiar contributions of Calvin to Christian thought are mellowed and fortified by the wisdom of the Catholic Church throughout the ages. Thus, while official negotiations proceed, may it not be that a great ground-swell of prayerful thought among the rank and file is bringing irresistible power and spiritual reality to the movement for Christian unity?

The Church and Social Agencies

THE FOLLOWING resolution was unanimously adopted at the recent meeting of the synod of the province of New York and New Jersey:

"Whereas the stress and strain of recent years have created human problems of unusual depth and extent, involving emotional and personality difficulties; problems which are more and more recognized by social workers as requiring the skills not only of social welfare and health agencies, but also of religion and of the spiritual and pastoral ministry of the Church; and

"Whereas on the other hand many clergy of the Church have found that the task of dealing with even physical aspects of human problems leaves small opportunity for the spiritual and devotional side of their priesthood, and also for the exercise of the special skills of their pastoral ministry which are so essential in the care and cure of souls. These clergy are in many cases seeking closer working relationships with social workers to the mutual advantage of both professions and to the better care of souls.

"Therefore, be it resolved that the province of New York and New Jersey now in synod assembled at Garden City, does hereby request the Presiding Bishop and the National Council of our Church to instruct the Department of Christian Social Service of the National Council to appoint a special committee of clergymen and social workers to study the whole question of the relation of the pastoral ministry of the Church to the

resources of modern social work, and to report its findings and recommendations to the National Council prior to the next General Convention."

This recommendation is in line with our editorial on *The Church and the Community* [L. C., October 12th]. We welcome this evidence of a desire for better understanding and closer coöperation between the Church and the social agencies, both national and local, which are rendering such notable service in communities throughout the country. We hope that the National Council will act upon the recommendation, and that a body of findings and recommendations will be available for constructive action along these lines by the General Convention that will meet in 1940.

"Made in USA"

SOMETHING of what it means to carry on the work of the Church under war conditions may be gathered from a letter just received by the Editor from the Rev. Robert E. Wood of the China mission. Writing from Hankow under date of September 13th, Fr. Wood says:

"Since writing to you last week I went again on Sunday to our poor war-torn Wuchang. I said the 6:30 hospital Mass without anything happening, but as I was proceeding to St. Michael's the air raid signal was sounded. I found a group of about 25 of the people assembled; but as the planes flew overhead three times and the anti-aircraft guns kept up a constant firing, we all crouched in the basement, not knowing whether a bomb would strike the church or not. How a common danger makes us all one! I was already vested in alb and stole, and as soon as the immediate danger was over we went upstairs to the church and began the service, not knowing for sure whether the bombers would return or not. Just as we finished the General Confession in the Mass the welcome sound of the 'all clear' greeted our ears! As I stood to pronounce the Absolution a deep sense of peace and assurance of God's protection and good will took possession of our little flock of faithful communicants. Our wonderful Chinese Communion service takes on a new meaning under circumstances like these. After the intense nervous strain of an air raid, I feel as tired as if I had been doing hard physical labor, but Oh, how thankful for the deliverance."

Fr. Wood adds significantly: "We all feel so terribly about our country supplying Japan with war materials which are put to such cruel uses here in China." What possible justification can be seen by Christian Americans for the destruction of the life and property of innocent civilians in China or in Spain by bombs marked "Made in USA"? May God have mercy on our country for permitting such a state of affairs!

Duty to Missionaries

THERE WAS NEVER a time in the history of the Church when Christian people who live in peaceful and happy lands, such as ours, should support the missionary work of the Church so generously with love and prayer and substance as in this day. The events in China and Japan should not lessen our efforts but should serve to spur us on. Our missionaries in China are going through the sort of experiences which were common to the Christians in the first three centuries of the Church's existence. It is our blessed privilege, as well as our bounden duty, to stand by the brave and devoted men and women whom we have sent into that land. Nor is it any less our privilege and duty to support those who represent us in Japan where the souls of Christian men and women are being tried as by fire.

—Bishop Clingman.

Proposed Concordat

Between the Presbyterian Church in the USA and the Protestant Episcopal Church in the USA

THIS CONCORDAT is a step in carrying out the declaration of purpose adopted by the General Convention of the Protestant Episcopal Church, meeting in Cincinnati in October, 1937, and the General Assembly of the Presbyterian Church, meeting in Philadelphia, May 26 to June 1, 1938.

The said declaration is as follows:

"The two Churches, one in the faith of the Lord Jesus Christ, the Incarnate Word of God, recognizing the Holy Scriptures as the supreme rule of faith, accepting the two Sacraments ordained by Christ, and believing that the visible unity of Christ's Church is the will of God, hereby solemnly declare their purpose to achieve organic union."

THE PROPOSED CONCORDAT

THE IMMEDIATE purpose of this agreement is to provide means whereby each Church may wherever it seems locally desirable assume pastoral charge of the members of the other Church and offer them the privilege of the Holy Communion, thus establishing one congregation.

The primary difficulty lies in the differing views of the ministry. But there is large agreement. Both Churches believe the ministry is part of God's will for His Church. Both believe that in ordination the Church is acting for God, and that it is He who ordains. Both believe that the succession of the ministry is a continuing visible sign of the continuous life of the Church, and that the laying on of hands is the Apostolic method of continuing that succession. Both believe in episcopal ordination, the one by a bishop, the other by a presbytery acting in its episcopal capacity.

Finally, both Churches believe that all practice in regard to the ministry should look forward to one which may have universal acceptance; and both recognize that a truly reunited Church would be something greater than either and inclusive of both.

The position of the two Churches has not, however, been the same as regards the recognition of each other's ministries. The ordination of ministers* in the Protestant Episcopal Church has been accepted by the Presbyterian. On the other hand, ministers of the latter Church entering the ministry of the former have been required to accept reordination. In view of the expressed purpose of organic unity, each Church recognizes the spiritual efficacy of the other's ministry of the Word and Sacraments. And to assure the full acceptance of the following plan and noting the distinction between canonical or legal validity and spiritual efficacy, whenever and

*The term ministers as used in this document means the ordained clergy of either Church.

wherever under the proper ecclesiastical authorities a minister may be commissioned to serve the members of the other Church and to minister to them the Sacraments, the essential act of this commissioning shall be as follows:

In the case of a minister of the Presbyterian Church, the bishop of the diocese concerned, when satisfied as to the qualifications of the candidate, shall lay his hands on his head and say: "Take thou authority to execute the office of a presbyter in this Church now committed to thee by the imposition of our hands. In the name of the Father and of the Son and of the Holy Ghost. Amen."

In the case of a minister of the Protestant Episcopal Church the moderator of the presbytery concerned shall proceed in the same manner and use the same sentence.

In the ensuing service of institution or installation both Churches shall be represented.

All baptized members of either Church who have been confirmed or have made profession of faith shall be eligible to receive the Holy Communion wherever this arrangement has been entered into.

When the minister of one Church has been commissioned in the other, he shall continue to be amenable to discipline in his own Church; but he shall be expected to report regularly to the bishop or presbytery, as the case may be, concerning the other's communicants committed to his charge; and in case of failure to exercise proper pastoral care or other delinquency, the authority of either Church may present the matter to the body having jurisdiction, and may in its discretion terminate this relationship. And, furthermore, this commissioning to serve in other than his own Church carries with it permission to do so only in the diocese or presbytery first concerned; and specific permission for the exercise of such commissioning must be given by the proper authority upon removal into another diocese or presbytery, as the case may be.

Whenever an arrangement of this kind shall be entered into between a diocese and presbytery, any ministers so commissioned shall have seats, but not votes, in the presbytery or convention of the other Church; and also, it shall be the privilege of the bishop or some minister appointed by him to sit with the presbytery, and the moderator or some minister appointed by him, to sit in the convention of the diocese under the same conditions.

All these arrangements are regarded as *ad interim*, and the two parties to this concordat hereby agree that conferences and negotiations shall continue until organic unity is achieved, reports being made regularly to the governing bodies of the two Churches.

Proposed Statement on Reunion

Agreed Upon in New York, October 27th to 28th

By a Meeting of a Presbyterian and an Episcopal Commission*

I. THINGS BELIEVED IN COMMON

THE CONFERRING CHURCHES find themselves agreed in their acceptance of the Scriptures of the Old and New Testaments as containing the Word of God, and furnishing the supreme standard of faith and morals; in the belief that these Scriptures ought to be placed within the reach of all men freely; and in the assurance that within a Catholic fellowship there is room for diversity of interpretation.

(2) They are agreed that the faith and doctrine of the Church should be set forth in acknowledged standards; accordingly they reverence the Apostles' and Nicene Creeds as classical declarations of that faith and doctrine, which have served to unite the Church universal on a common basis of Scriptural truth and fact and to protect it from fundamental error; and they recognize as historic expressions of the Christian faith as they have severally received it later formulations (such as the Thirty-nine Articles and the Westminster Confession of Faith) which were evoked by later needs.

(3) Endorsing the agreed form of its presentation which was issued by the Lausanne Conference in 1927, they rejoice to declare as the divine instrument of individual and social regeneration the same Gospel of God's grace:

"The Gospel is the joyful message of redemption, both here and hereafter, the gift of God to sinful man in Jesus Christ. Through His life and teaching, His call to repentance, His proclamation of the coming of the kingdom of God and of judgment, His suffering and death, His resurrection and exaltation to the right hand of the Father, and by the mission of the Holy Spirit, He has brought to us forgiveness of sins, and has revealed the fulness of the living God and His boundless love toward us. Because He Himself is the Gospel, the Gospel is the message of the Church to the world. . . . It proclaims the only way by which humanity can escape from those class and race hatreds which devastate society at present into the enjoyment of national well-being and international friendship and peace. It is also a gracious invitation to the non-Christian world, East and West, to enter into the joy of the living Lord."

(4) The conferring Churches are at one in acknowledging that the Sacraments of Baptism and the Lord's Supper are divinely instituted as effectual signs and seals of the saving grace of God, and that through them members are admitted, renewed, and strengthened within the Body of Christ to form one fellowship in Him of life and service in believing and thankful dependence upon His Spirit.

(5) They are agreed that the ministry is the gift of the Lord Jesus Christ to the Church; that in accordance with His purpose it is a ministry not of any section of the Church but of the Church universal; that He calls to this sacred service whom He wills; and that admission to it is through prayer and the laying on of hands by persons commissioned thereto, in the faith that God will bestow enabling grace on those whom He has called through His Son.

(6) They are agreed in the faith that the Church is grounded not in the will of man but in the eternal will of God, who gathers men into a fellowship rooted in Christ and sustained by the power of His Spirit; that the life of the Church

is a life of worship toward God, of growth in grace, and of service to mankind; and that the Church is charged with a divine mission to bear witness to Christ and to proclaim to the whole world the Gospel of the redeeming grace of God through Him.

(7) They are agreed in holding that the inward unity of believers in Christ, the one Head of the Church, ought to be made visible in a common Church life and fellowship; and they together acknowledge the obligation to seek and promote the visible unity of the Church wherever the pure Word of God is preached and the sacraments are duly administered according to Christ's appointment.

(8) They are agreed in holding that the Church manifests its continuity from age to age and throughout the world as one Body of which Christ is the Head; that it comprehends within the unity of its essential faith varying forms of devotion, service, and thought; and that it is called, within its own spiritual sphere, to own allegiance to its Lord alone.

(9) They are agreed in recognizing the sovereign right of the Lord Jesus Christ to govern human life and conduct in every sphere, and they seek with united purpose the submission to His mind not only of the ecclesiastical order, but of the whole ordered life of mankind, domestic, public, national, and international, and its direction by the light and power of the Holy Spirit.

II. THINGS THAT MIGHT BE UNDERTAKEN IN COMMON

WE RECOMMEND: (1) That inasmuch as the conferring Churches appeal to the same Scriptures and profess the same Creeds, appropriate measures be taken to secure, on a regular basis approved by the authorities concerned, the mutual admission to pulpits, as occasion serves, of the ministers of either communion, as persons duly ordained to the preaching of the Gospel according to the rule and practice of their own Church through prayer and the laying on of hands by those commissioned thereto;

(2) That means be sought to recognize and place under a general rule the measures by which communicant members of either communion at home or abroad are welcomed in the other, as members of the Catholic Church of Christ, to the table of the Lord;

(3) That from time to time delegations be invited to bring greetings and information from one Church to another, in formal assembly, thus expressing fraternal recognition and conveying friendly encouragement in Christ;

(4) That in order to foster the spirit of mutual understanding and sympathy between the Churches, their clergy, candidates for the ministry and laity be encouraged to seek opportunities of forming a better acquaintance with each other, of studying in either communion the history and genius of the other, especially in theological seminaries and in the exchange of professors, and of cooperating in public service.

Character and Temptation

THERE IS no personal character, as there is no personal virtue, without temptation and struggle. Character is the sum total of our resisted temptations. There are no temptless saints.

—Bishop Woodcock.

*Presbyterian: the Department of Church Cooperation and Unity. Episcopalian: the Joint Commission on Approaches to Unity.

"The Field is the World"

By the Rt. Rev. Karl Morgan Block, D.D.

Bishop Coadjutor of the Diocese of California

MODERN life has driven us to planetary thinking. The pure scientists have shaken us out of our tight little centered world into a universe so vast it is measured by light years. Contemporary events in many nations have ecumenical repercussions and are making us realize the spiritual solidarity of the world. Industries are organized into vast units so that the individual feels himself only a cog in a huge machine and lost increasingly in anonymity. There are certain potential values in this new outlook. The present world order can help break the cocoon of selfish parochialism and make us more aware of our world citizenship. It brings a vindication of the Master's vision, "The Field is the World."

We Christians have largely forgotten the centrality of the missionary motive in the mind of Christ. The three memorabilia that record His life throb with His ecumenical consciousness. He bridged the hitherto impassable racial chasm in two of his most enduring parables, the stories of the good and thankful Samaritan. Although His ministry was necessarily limited to the lost sheep of the House of Israel, He found time to preach to a stupid woman of Samaria and heeded the plea of a Syro-Phoenician mother for her afflicted daughter. The synoptic gospels were written for catechumens preparing for baptism. The Acts of the Apostles was a history of the missionary work of the early Church. The Epistles were letters of an evangelist to his converts. Irruptions of the spirit in the long life of the Church were the lengthened shadow of personalities from Ulfilas, the Bishop of the Goths, to Sundar Singh and Kagawa.

The spirit of the great missionary movement of 75 years ago may be gathered from the following story: The people of Lexington, Va., were stirred by news that a great battle had been fought at a place called Bull Run. Wires were down and word of its outcome was awaited eagerly. It was reported that a letter had been received by Dr. White, pastor of the Presbyterian church, in the bold handwriting of General Jackson. Everyone expected that it would give a detailed account of a critical conflict in the war between the states. Townspeople gathered about the manse as Dr. White opened the letter and read as follows:

"My dear Pastor:

"I recall that next Sunday is the stated time for our missionary offering. Enclosed please find my contribution.

"Yours truly,

"T. J. JACKSON."

It seems almost fantastic to believe that today a general in the midst of a critical campaign could have been so impressed with a sense of missionary obligation. We are well aware that the motivation of that day was inadequate and often false. Non-Christian religions, it was thought, were steeped in error and darkness and even Satanic. The attitude of the missionaries was often imperialistic and controversial. They had a definite consciousness of racial superiority and the close identification with the civilization of the West. Those attitude are emo-

JESUS cannot be localized, Bishop Block insists in this speech, delivered November 1st at the mass meeting held in Memphis, Tenn., in connection with meetings of the House of Bishops and the Forward Movement Commission.

tionally understandable although they are intellectually and morally unjustifiable.

Criticism is largely lost sight of because of their devotion to Christ and love for those whom they came to save; because of

their willingness to make the supreme sacrifice. They were under the pressure of a tremendous sense of immediacy. They believed that each must "preach as a dying man to dying men." Even in our own day we have stressed unduly the humanitarian appeal and often as a protest against the past, the principle of sharing with its inevitable suggestion that the faith of the future must be a syncretion.

BUT the problem is far more central. It is reflected in the almost bitter words of Ghandi: "Why should you self-styled Whites get it into your heads that Christianity is your special largesse to distribute and interpret? You have made a mess of it yourselves." Yet this is the man who also said, "I say to the 75% of Hindus receiving instruction in this college that their lives will not be complete unless they reverently study the teachings of Jesus. The message of Jesus is contained in the Sermon on the Mount, unadulterated and taken as a whole. If then, I had to face only the Sermon on the Mount and my interpretation of it, I should not hesitate to say, "Why, yes, I am a Christian."

Our failure to reflect the mind and spirit of Christ is aggravated by the fact that the world that gave birth to the great missionary movement has vastly changed. New philosophies, born of the war and economic disasters that followed it, have in turn fathered movements hostile to the Christian faith at its very center. The achievements of science in the hands of their leaders have given them control of the utter destiny of men and nations. Their ideologies have become competing religions challenging the very ideals of Jesus Christ. Myths of blood and race and nation and state oppose the rule of Christ in all of our human relations. In America, secularism is choking out the life of the spirit, dedicating us to preoccupation with material things. Despite the fidelity of those who have not bowed the knee to Baal, there has been a loss of religious vision and creative passion and a host nominally Christian leading empty and cultured pagan lives.

Ours must be a call to repentance and rededication. We forget that the early Christians were challenged by emperor-worship and left under the fierce pressures of a totalitarian state. Yet they continued under the leadership of the spirit of Christ to exalt the worth and dignity of the individual. They knew that the final apologetic is the thoroughly converted man, and they offered to a hostile world the witness of a Christlike life and character. They knew that the mind-set and loyalty of a group stems up from the life of the individual; that no golden age is developed from leaden lives. The Church which they envisaged as the Body of Christ by giving a faithful and true witness, changed the moral climate of the age. They accepted Christ as the object of ultimate allegiance, as the standard of judgment of the world and themselves, as the

(Continued on page 484)

The Episcopal Church and Secondary School Religion

By the Rev. Bernard Iddings Bell, D.D., Doctor of Pedagogy

TWO YEARS AGO, Fr. Sill of Kent school and the late Dr. Drury of St. Paul's school, Concord, suggested to me, each independently of the other, that a scientific syllabus and proper books of study, suitable for the teaching of religion in such institutions of the Episcopal Church as those over which they presided, were much needed and not available; and that I might well consider setting about a preparation of the same, either by myself or with others.

This proposal, made by two such eminent headmasters, naturally interested me and, at first in spare time and then more seriously, I began to consult others in charge of similar schools. Most of them agreed that such a syllabus and such books were both lacking and desirable. That sent me overseas, for a look at the procedure in those English public schools which correspond to our American Church boarding schools.

During several months, on two visits to England, I have visited the more famous of such schools and talked at length with their headmasters and chaplains, as well as with bishops and prominent priests generally (who testified about the boys and girls whom the schools are turning out), and with some of the better-known British specialists in religious education.¹ The fruits of this mass of first-hand study have been added in my mind to the results of a considerable observation, made in former years, of university undergraduates, young men and women who had come up from such schools as these (and in even larger numbers from secular, state-supported high schools). I have come, in consequence of all this, to certain conclusions about the general problem, viz.:

(1) In the Episcopal Church² we are failing to educate our 'teen age children in anything that may be called an intelligent approach to religion. This is the weakest spot in our Church educational program.

(2) Our Church private schools are not doing much better at it than our Sunday schools are with those who go to the public high schools—in fact very little better—despite a vastly superior opportunity.

(3) What the private schools need (and the Sunday schools, too), is not a new syllabus, still less a series of new textbooks—at least not now; but rather a rethinking of the problem, an arrival alike at definition of purpose and at basic principles based on that defined purpose. The present confusion about objectives is so great, and the resultant procedure so generally opportunist—both here and in England—that efforts to provide adequate material are, to say the least, premature. This does not mean that what is being done is all of it futile; but only that far too much of it is by way of being wasted effort and some of it effort unwittingly obstructive.

Nor would I be understood as implying that no schools are working with both earnestness and intelligence. That is far from so. It is true, however, that such good schools are so infrequent as to make the preparation of a series of textbooks, even the formulation of a syllabus, quite premature. Another *caveat* is necessary. There is, indeed, a large amount of material

available, carefully prepared, pedagogically adequate; but such material is almost wholly devised either in terms of a non-sacramental Protestantism, or else in those of a definitely Roman Catholic tradition. Neither sort is particularly useful in our schools, which are not of the one tradition nor of the other.

THE RESULT of using this already available material is that in an attempt to be sacramental and faithful to our *geist*, either our schools find the Protestant courses of study inadequate, or else that in the Roman Catholic books and methods much is found which is foreign to the intellectual manner of our communion, as well as bizarre to those accustomed to the pedagogy followed in non-Roman schools. We must think out some first principles of *Anglican* religious pedagogy and then proceed to apply them; either that or else cease to be Anglican or to train Anglicans.

(4) In general, it may be said—I think with justice and in charity—that the heads and chaplains of our private schools in America are not nearly so alert as are those in England to the inefficiency of their present religious instruction; while it is unfortunately also true that the reverend clergy, in both countries, seem for the most part unable to cope in the parishes with the problem of the 'teen age, public-school-trained children—not prepared even to envision the problem. We are, in consequence of all this, losing our boys and girls between 15 and 20, with appalling speed.

Nothing much is even being attempted in most parishes to stop the desertions, beyond some young people's fellowships and a few other parish house activities. Such goings-on, undoubtedly useful in their way, are ineffective in holding boys and girls, especially the more vital and intelligent among them. What these need, what they desire, is assistance in learning what the Christian religion is, requires, offers—assistance given to them in terms of their rapidly expanding problems of conduct (spiritual and moral). All too many of those in control seem to regard it as a matter of course, to be deplored but almost certainly to be expected, that by the age of 16, young people will have ceased to study religion and that soon after they will no longer regularly attend upon divine worship.

Similarly, too many headmasters of private schools assume that it is quite all right that most of their alumni or alumnae leave religion behind, on the school campus, when they depart for college or for work in the world.

This defeatist attitude is one of the chief preventives of a necessary reform in method. Our young people are indifferent, or worse, to religion, not from an intrinsic necessity, but simply because almost all of the religious instruction and supervised religious life, alike in the private schools and in the Sunday schools, is pedagogically inept, dull, beside the point. When the boys or girls from a private school mostly turn out to be irreligious, not workers at worship, indifferent to God, it is the private school which has failed, not the youngsters. The same thing is true of that parish educational system which fails to feed into the Church's life new and enthusiastic young members. It would help if more of us were to stop passing the buck to the boys and girls. One reason why there has been so little sound thinking on the problem under discus-

¹ A few tentative observations of mine about Religion in the English Public Schools appeared in *Theology* for July, 1938, and are included in the *American Church Monthly* for November, 1938.

² I do not think the other denominations are doing much better, if any; but it is not my business to offer gratuitous criticisms of the work of other religious bodies. Their failures, if they are failing, are no excuse for our ineffectiveness.

sion is that too many masters, chaplains, and rectors of parishes are ashamed to face their own incompetence and unwilling to do the hard initial work required for an understanding of that problem.

(5) It seems probable that, although the religious confusion in the private school and the religious confusion in the training of other boys and girls in the parishes is one problem, yet they will have to be worked out independently. Still, the same pedagogic principles are involved in both, and a statement of those principles may be sought with profit to those who labor in both.

(6) Since the adequate religious education of boys and girls from 12 to 19 is one of the most important bits of work, if not the most important, to which the Church has to give attention, and since in respect to it the Church is grievously failing to secure results, it would seem possibly worth while for the National Council to set up an agency to study the task of imparting to 'teen-age young people the cult, creed, and code of our religious tradition, and to recommend specific methods for correlation with the same of adolescent youth today.

Such an agency should be small in membership.

IT MIGHT well have on it: (1) a professor of religious education in some good university; (2) a specialist in the problem of our own schools, one who has made observation of them as they try to perform their religious task; (3) the headmaster of a first-rate private school for boys; (4) the headmistress of a similar school for girls; (5) some Churchman (or Churchwoman) engaged in actual secondary school teaching of religion; and (6) a competent theologian. This agency might formulate suggested objectives and principles, and offer them, first of all, for the criticism of those many others who are actively engaged in the field; and such criticisms from the workers generally could be and should be carefully weighed before conclusions are reached and published. While we have had quite enough of slap-dash, hit-and-miss methods, we have also too long suffered from doctrinaire theorizing, most of it sentimental and unrealistic, and showing almost complete ignorance of actual pupils and their needs. All this could be done in a year, and at a cost of not to exceed \$1,000.

(7) *The whole subject needs immediate attention.* Nothing more important faces the Church. If the Church's Department of Religious Education is not prepared to act, as it seems to a good many people it should do without delay, then the headmasters and headmistresses of our Church private schools should set up, for their own enlightenment and that of their parochial brethren, such an agency as is described above, and finance it mutually. If the Church will not help the schools, it may be that the schools will have to help the Church.

In a later paper, I may make certain suggestions about methods and a course of study which I personally think would be helpful in the religious education of Episcopalians at the secondary school age; but I prefer not to do it here because the problem is one thing and my ideas on how to set about solving it are quite something else again. Those further ideas of mine, for that matter, may be all wrong; but about the imminence of the problem and the necessity of a competent study of it, what I have written is both right and true. Of that much, five months of fairly constant study, here and overseas, have served to bring a certain conviction.

THE OLD SAYING, "Like priest, like people," is still true. But it is also true to say, "Like people, like priest."

—Bishop Whittemore.



Hymns for Advent

ONE OF the unfortunate features of our present Hymnal is the classification of hymns according to the arrangement of the Prayer Book. It is unfortunate because it has given rise to the thought in many minds that only those hymns which are under certain classifications are suitable for a particular season or service. Under Advent, for example, are given 18 hymns suitable for that season. But this number by no means exhausts the possibilities of the Hymnal for the Advent season. Where hymns are selected from this classification alone, the parish so restricted must of necessity repeat many of the hymns since there are but 18 hymns for four Sundays.

Below is a list of hymns suitable for the various Sundays in Advent which have been drawn up as suggestive selections. Hymns are assigned, for example, for each of the offices and for the Eucharist. It is not expected that this should be followed exactly. In compiling this suggested list, the lessons for Morning and Evening Prayer were considered, while the liturgical unity, as far as possible, of the Epistles and Gospels was borne in mind. The hymn numbers with the letter G in parentheses are suggested for possible use in place of the Gradual.

Advent I: Morning Prayer, 63, 66, 64; Evening Prayer, 56, 57, 62; Eucharist, 53, 235 (1st) (G), 54.

Advent II: Morning Prayer, 58, 477, 55, 70; Evening Prayer, 59, 213, 60; Eucharist, 58, 59, 60, 105 (G).

Advent III: Morning Prayer, 432, 453 (1st), 68; Evening Prayer, 254 (1st), 490, 481, 105; Eucharist, 453, 490, 456 (G).

Advent IV: Morning Prayer, 62, 54, 61, 67; Evening Prayer, 66, 282, 57, 102; Eucharist, 66, 56 (G), 57, 67.

It will at once be noted that some of the hymns have been taken from the classification for the Epiphany season. Yet the text of these hymns is surely appropriate to the Advent season with its suggestion of the second coming. Some hymns have been taken from the missions section because they further the thoughts of the lessons for particular days. The lessons referred to are the lessons of the Prayer Book lectionary.

This suggested list by no means exhausts the possibilities of further selection. Those who have the list compiled and published by the Joint Commission on Church Music will find many additional hymns listed for these four Sundays which may be more appropriate to the service of a particular parish or better serve to direct the minds of the congregation toward the sermon theme.

While it is somewhat late to suggest anthems for the Advent season, yet the following list may be useful to some choir-masters:

Advent I: "The night is far spent"—Bruce Steane, Novello; "The night is far spent"—N. H. Caley, G. Schirmer; "The great day of the Lord"—Martin, Gray.

Advent II: "Thy Word is a lantern"—Purcell, Novello; "How lovely are the messengers"—Mendelssohn (also appropriate for Advent III); "O come, O come, Emmanuel"—Candlyn, Gray.

Advent III: "O Lord and Ruler"—Stainer, Novello; "Lo, He comes"—Stanford, Novello; "O Lord Jesus Christ"—Wesley, Novello.

Advent IV: "Rejoice in the Lord alway"—Purcell, E. C. Schirmer; "O Root of Jesse"—Stainer, Novello.

Vicarious Suffering

By the Rev. Alfred Jennings Funnell

Pastor, Old First Church (Presbyterian), Sandusky, Ohio

WHY, in a world created by God, a world which is, at least theoretically, ruled by God, are there sorrow and suffering? God is holy. He is love. Why does He permit sorrow, woe, sin, sickness, disease, and death? This is one of the great unanswered questions and problems of life.

Suffering is a fact too real and patent to be argued out of life. Christian Science may enable us to banish imaginary ills, help us to throw off a good deal of mental bile, and by encouraging cheerfulness and unrestrained optimism, assist us materially in bearing our real ills; but Christian Science would be just as helpful under any other name applicable to the underlying psychological principle of it; and with all its astonishing scientific-philosophic gymnastics, it has been unable to banish real suffering, to cure actual diseases, or to set broken bones.

Suffering, disease, travail, mental and physical, are. Nor are they occasional merely. Suffering is not an accident of being, an incident of life. It seems to be woven into the very woof of life here on this planet, wrought into the very scheme of things, a hideous and disfiguring color in the otherwise beautiful fabric of life. At least so it seems upon the surface. The babe's first sound when it comes into this world is a cry; the last breath of the aged is a sigh. From the cradle to the grave, from the radiant, dewy morning of life on to the closing hours when the shadows are gathering in the valley at the even, suffering is an ever-present fact and imminent factor. We suffer pain and sorrow on our own account; we bear and are touched nearly or remotely by the sorrows and sufferings of others.

Nothing can drown the cry of pain; no science or philosophy can cover it up; no callous indifference entirely push it into the background of thought or apprehension. Its ever-present, hideous face has driven thousands into pessimism, skepticism, and atheism. Age, pain, sickness, sorrow, death, are the inescapable heritage of man born of woman.

That sin should merit and receive penalty, we can readily understand. That we must reap what we have sown, is clear enough. As a disciplinary and reformatory element in our lives, we can comprehend and value penalty. But our pretty philosophies and our cruder theologies are confounded by the fact that the innocent suffer as well as the guilty, and often more intensely than the guilty. The mother suffers more real pain and anguish than the erring daughter. The extreme penalty imposed by outraged society stuns the guilty son, but soon mercifully terminates his physical existence; but it burdens the mother's soul with sorrow intense, long-drawn-out, poignant, irremediable. The soldier on the battlefield, sobbing out his life, tortured with visions of waiting loved ones, . . . an old, sweet-faced mother, a tender young wife, prattling little ones, . . . suffers incomparably more than the guilty politicians who caused the war. The aged father waiting through the long years suffered far more than the prodigal who was wasting his substance with riotous living.

II

WE MIGHT the better understand, and thus formulate a comforting and inspiring philosophy of life, if fact and observation established the law that suffering was more general and intense in the lower forms of life, and gradually

lessened, shading into entire absence as life rose from the lower forms to the higher. But as far as we are able to determine, the capacity for pain and suffering increases as we ascend in the scale of being. Physically alone, the lower organisms suffer less than the more highly developed. Physical life as it rises, coming into closer and more vital correspondence with an enlarging environment, with more delicate adjustment, is capable of, and experiences intenser suffering.

Then, as life physical rises to the psychozoic stage, we discover that this immensely higher existence brings not only vast opportunities and potentialities for growth and usefulness, broadened and multiplied correspondence, but proportionally enlarged capacity for suffering as well. So, consider it whichever way, we are forced to believe from the very nature of things that life knows greater pain, suffering, and anguish, as it slowly climbs the ladder of growth which reached from the lowest cell up into the heavens of the higher. In every respect man suffers more than the beast of the field over which God gave him dominion.

If this argument be logical and legitimate, it ought to hold true that the highest man, the most splendidly and perfectly developed specimen of mankind, should have greatest capacity for physical and mental suffering. And that this is true is proved by even a cursory study of physical and psychologic fact and phenomenon. The man whose correspondence with environment is most complete, who is most delicately and fully in correspondence with the physical and the rational universes, whose circle of being has immensely widened out, corresponding around a vast circumference with the highest environment, the spiritual universe, should have, if our philosophy be true, more numerous and bigger capacities for suffering. And do not both history and observed fact bear this out?

Jesus stands as uniquely the *man*. . . . He is the highest . . . supreme. . . . The Archetypal Human . . . the Ideal. The circle of his life widened out and out to embrace more of the infinite and eternal than any other person in all the history of this world, so far as we are in a position to know it. And what about Jesus in relation to sorrow and suffering? Did this highest, this perfect Man escape? Was His life one of pure joy? Did He escape pain and weariness and suffering? No; most emphatically, no! Jesus suffered most of all. He has come to bear before the world the unique title, "Man of Sorrows." He, who was Himself sinless, who loved with perfect, unmeasured love; who was divinely in sympathy with men—suffered more than any other.

III

SCIENCE and history disclose two fundamental laws of life, one the lower, the other the higher.

- (1) The struggle for self.
- (2) The struggle for others.

(1) The struggle for self is beheld a molding, determining factor and principle through all the various and varied epochs of life—particularly manifest in the lower forms, in the more barbarous social periods, in the more primitive civilizations. (2) But through all the epochs of life's history, becoming grandly clearer as we glance down through the ages, is manifest a higher principle struggling against the

lower, like the fabled strife of light with darkness—the struggle for others. While life struggles to preserve its own existence, yet there is no life without sacrifice.

We generally think of the amœba as the lowest form of physical life. This simple cell can reproduce itself only by sacrifice—losing a part of itself—dividing. So, from the starting-point of life, the division of the cell, up to the crowning product, life goes on by a process of giving—parting with something of itself. There never could have been finite life if the Original Life had not given of Himself. . . .

As we ascend in the scale of being in our study, we discover that this law of struggle for and suffering for others becomes more real, apparent, necessary. The best, the noblest, the highest that the world enjoys today is the result of self-sacrifice, of giving, of struggle for others—for the whole life: the pouring out of the individual life an offering for the life collective. This is vicarious suffering. This is one of the biggest facts of being. To understand it, even fragmentarily, is to catch a glimpse of God's nature that causes the thoughtful soul to reel with awe.

IN COMING into human life, in clothing Himself with humanity, God has taken upon Himself certain clearly defined obligations in regard to us, entailed upon Himself certain burdens, has to bear, endure, carry, suffer in human life. From the very nature of things this must be so. Now, God has entered life, and is laboring and bearing, carrying and suffering there, because He loves—loves with a mighty passion, deep and holy, the life that He created—loves the more because He does suffer and has ever suffered to sustain and uplift. We shall have to learn more about God than we now know, climb higher, get much nearer to Him, have a greater measure of His spirit in us, before we shall be able to comprehend the height and breadth and depth of God's suffering in life for the salvation of life.

Marie Corelli once wrote an unusual book, *The Sorrows of Satan*. But, oh, that someone might have a great vision of the fact as it is and has ever been, and write a book entitled, *The Sorrows of God*. If such a book contained but a fragment of the truth it would startle the world. I would that I had the vision, the grasp of fact, and the learning to write it. But my limitations both of knowledge and vision deny me the privilege. If I could pour out the unspeakable, ungraspable thoughts of my soul, I might attempt it.

At present I can only say that it is my profound conviction that because incarnation is an eternal fact and necessary condition of finite life, that God is in a real sense in life, that the highest life suffers in largest measure because it comes most truly into correspondence with environment, most delicately adjusted to and most vitally in harmony with all other life, that God is the greatest sufferer in the universe. As long as life has burdens to bear, God will not cease to carry; as long as there is suffering God will not cease to endure. Isaiah speaks this truth regarding Jehovah's relations to Israel: "And even to old age I am He; . . . I have made and I will bear; even I will carry, and will deliver you" (46: 4); it is eternally true in regard to God's relations with all life—all men—all His children.

Consequently, as long as God's children sin, bringing penalty upon themselves, just so long God will suffer on their account. When we sin we not only bring penalty upon ourselves, suffering upon those who love us, whose lives as a consequence of their love are more delicately attuned in harmony with ours, so as to vibrate in unison with our sufferings as well as ours—for there is also this other side of the law; but we

also place suffering upon God, whose life is so delicately attuned to ours that He feels with us. . . .

GOD has deliberately come into this relationship, is suffering and bearing in order that eventually He may bring us into such harmony with His own life that we shall behold Him disclosed as the loving, bearing, carrying, suffering Father. Thus beholding Him in the glory of His nature and love, men shall at last refuse to sin not so much because of the inevitable penalty, but because sin brings sorrow and suffering upon all who love us, especially and in vaster measure upon God who loves us beyond the power of human words to define. Such is vicarious suffering as it appeals to me. I feel more in regard to it than I can express. Summed up it means that God has not through all the long, desperate travail of the ages stood afar off, outside of life, awaiting the finished product. God did not cast man into the seething caldron of evolving life to get through it the best he could alone. Ever around and beneath have been the everlasting arms of love. God in a real sense has always been participating in the struggle of finite life. He has never asked finite consciousness to endure that which He was not there to share. From the first pulsation of ephemeral life, on down through the dizzy avenues of the millions years, there has never been a sorrow that He has not felt, a burden of finite life that He has not as truly borne as the finite sufferer. If God has wound up the universe like a clock and gone off about some other business, this may well be an erroneous conclusion; but if He is in truth immanent, if He is and has ever been clothing Himself with human life, the truth that I have sought to outline seems to me to be forced upon us. How else shall we justify God in our thoughts for the apparent infinite waste of life through the "long train of the ages"?

And love is the transcendent motive which makes all this possible. It is the motive not only in the divine vicarious suffering, but in the human as well.

It was because Jesus loved men so that He suffered so. Jesus' suffering was not a single episode in His life—an hour in Gethsemane, two or three on the cross. He poured out His whole life an offering for men.

We can minister only by sacrifice. We are not true children of God if the ills of life do not burden us. If we partake of Jesus' spirit, we shall view life as He viewed it—we shall also taste of Gethsemane and Calvary. We, too, shall know in our own souls something of this transcendent principle of vicarious suffering. We shall know what it means to pour out our lives an offering for the life collective. And in our labors and vicarious sorrows for others, we shall taste of the joys of divinity. Life is born of travail and sacrifice; the divine life comes into the soul a virgin birth, resulting from the overshadowing of the divine love, expressed in the life by vicarious suffering and vicarious sacrifice.

St. Paul

WHEREVER it (the world's civilization) went and whatever it did, thither St. Paul would follow it. Still he would match with its organization the undying organization of the kingdom of heaven. . . . Still he would strive to show that the Church had a fellowship to lay alongside of the social fellowship which men had raised for themselves. And the old passion which made him say, "I must see Rome," would drive him on and with equal force to face the new conditions of industrial organization, and to cry, "I, the Apostle of the City of God, must at all costs see Paris, and London, and Manchester, and New York!"

—Scott Holland.

Among the Seven Churches

Ephesus

By the Rev. Canon William A. Wigram

OF ALL the Seven Churches of Asia, there is none that has had its "candlestick removed out of its place" so thoroughly as has Ephesus. The sea made the city, and now has left it. A series of harbors, each one dug as the water retired, has served the city in turn, and each one in succession has become a swamp. Grand ruins lie in desolation below the hills that once carried the walls, and look down now on a malaria-ridden void.

Of all her buildings, none has perished so utterly as the grandest, that temple of the "Great Diana" that was counted as one of the wonders of the ancient world. (The name Diana or Artemis is misleading, for the deity there worshiped was in fact a form of the "Great Mother" whom all Anatolia revered, and whose symbol was the queen bee. She was the source of life, not the maiden huntress of the hills.) The marble of the temple became a quarry for mosques that stand there still, and the site was buried so deeply by water-action that only long search discovered it, while the area is known to this day, from its excavations, as "the English hole"! As for the "Image that fell down from Jupiter," it was no doubt a meteorite that became a fetish stone, and we know that in a like case, at Pessinus, such a stone was embodied in the "cult image" of wood. It is quite possible that the meteorite, though the image will have perished, may be somewhere in the ruins to this day, unidentified. Such things have happened elsewhere. Search among the marble foundation blocks which are all that now remain may reveal this relic yet.

Even the name of Ephesus has passed away, yet the wretched village that now occupies a corner of the site of the city embodies a memory of the Christian apostle who came here in his old age, for it is "*Ayatholuk*"—"Agius Theologos," the title given to St. John "the Divine." His earthly resting-place is known with at least some probability, for the Emperor Justinian reared a magnificent church above it. The ruins of that great basilica have now been cleared, and we can see that it included under its dome a tiny church of far older date, that was even then too sacred to remove altogether; and before the altar of this tiny shrine there rests, as is believed, the dust of the Beloved Disciple, still happily undisturbed. As we shall see, there is reason to believe that the resting place of the Mother of our Lord, who was committed to his care, is not so very far away.

Yet the name Ephesus reminds readers of the Acts not so



RUINS OF THE THEATER AT EPHEBUS

Largest amphitheater in the ancient world, this was the scene of the exciting episode of Demetrius the silversmith in the Book of Acts.

much of St. John as of St. Paul, and of one particular episode in that narrative—the riot in the theater. Now both the theater and the great processional road that leads up to it from the harbor remain substantially as they were on that day, even though both have been remodeled by later emperors, and the former has lost its seats. Here it is well to take as guide not only the authorized version of the Acts, but the text as given in Codex Bezae, even though it is considered, critically, the least trustworthy of the five great uncial manuscripts on which we rely primarily for the text of the New Testament. In this particular case, Codex Bezae has this great advantage, that it is of Asian, and probably of Ephesian provenance, and the copyist has allowed himself to insert certain glosses on points on which he has local knowledge. Thus he tells us that when "Demetrius the Silversmith" had roused the passions of the mob by his harangue, his hearers "rushed out into the Amphodos," the road that still runs round the site of the now dried harbor, "and so up the great road to the theater"; the road in question being the grand processional way, 60 feet wide with double colonnades on either side, that still runs from the head of the harbor to the forum, theater, and other public buildings. There in the theater, with its 25,000 seats,* it takes very little imagination to people the auditorium with the mob, and to hear them howling their catchword, "Great is Diana of the Ephesians." Like a mob of their descendants in the same land today, they were quite unable to stop themselves bellowing till at last exhaustion supervened, and the voice of common sense embodied in the excellent town clerk could make itself heard. There are not many episodes of the New Testament in which the original scene is so certain, and is so nearly unaltered.

The walls of the city date from about 300 B.C. and a fine "wall-castle" at an important angle still bears the name of "the prison of St. Paul." It is at the least a splendid specimen of Hellenistic building, with pointed arches to all its doorways that enthrall any student of architecture as being by far the earliest surviving specimens of their kind. The name dates back to the seventh century A.D., but the author of Acts is not only unaware of any imprisonment that befell his hero there, but seems implicitly to exclude any. Still, some modern critics, who were quite ignorant of the existence of this piece of local

(Continued on next page)



"ST. PAUL'S PRISON" AT EPHEBUS

Whether St. Paul was ever imprisoned at Ephesus is seriously questioned by scholars, but local tradition so names this site.

* It is the largest classical theater known.

With the Eighth Route Army

Part of a Talk Broadcast August 28th

By the Rev. Ronald D. Rees

National Christian Council Branch Office, Hankow, China

THIS last week I have been talking to a missionary doctor who has been for some three months in Shansi. He asked for leave of absence from his station further south because he wanted to do something to create better understanding between Communists and Christians. He is not a Communist himself and went up there with no political motives but rather on a work of mercy, as a doctor, to help the sick and wounded. He has an extraordinarily interesting story to tell.

There are considerable numbers of wounded scattered about in towns and villages. They can't be concentrated into base hospitals. There are hardly any qualified doctors to look after them. He has gone through the land, improvising little centers where a dozen or so could be collected, performing operations, teaching a few helpers how to give simple care to the patients and leaving small stores of medical supplies to enable them to carry on. He wants to get some more help and go back with others to continue this work in the name of Christ.

In the course of his travel this missionary doctor was often asked to speak. He told them exactly why he had come. Everywhere he met with a friendly response. Some of the hearers would come to him afterwards and say that they too were Christians. He also met a number of the highest authorities among the Communists, and they all told him they had nothing but friendly feelings for missionaries. He thought it would be good to get this in writing. So when he met General Chu Teh, who is in supreme command of the so-called Red armies, he asked him for a message which he could bring down to the rest of us in other parts of China. I have seen the original document in Chinese. It may turn out to be a document of historic importance. Here is an English translation:

"The Eighth Route army expresses its thanks and gratitude for the kindness and help rendered to China by the foreign missionaries during her war of resistance, especially to those doctors and nurses who work under great difficulties and dangers. Their work in China not only means a great deal to the Chinese army, but also renders tremendous service to Chinese refugees and people. I hope that our international friends will continue to support China's war against aggression, and that those doctors and nurses in the war zone will remain there to work. Furthermore, we welcome our foreign friends to extend further their service in aiding China by taking care of the sick and wounded in the war zone. The Eighth Route army has no prejudice against missionaries. On the contrary, we welcome them. For our war of resistance not only fights for the independence and freedom of the Chinese nation, but also for the maintenance of world peace. In this respect our goal is just the same."

(Signed) CHU TEH.

I WILL leave you to think about the significance of those words. Are they not a challenge to forget certain things in the past and to recognize that a new situation has arisen? We are not asked to surrender any of our Christian principles and convictions. But if this message is sincere (and why should it not be?) it means an invitation to closer fellowship. In our Christian tradition, when it runs truest to the spirit of our Master, there are innumerable cases where men have gone out to meet those who have been called their enemies, not waiting for complete agreement in all things, but eager to love and to serve. . . .

Almighty God, Father of all men, who hast created us

men to love one another because we are made in Thy likeness, forgive us for all the unloving and cruel things that man has done to man, and bestow on us generous and understanding hearts that we may learn how good it is to dwell together in unity and serve one another in the name of Jesus Christ, our Lord. Amen.

Among the Seven Churches

(Continued from preceding page)

evidence, do favor the hypothesis of "an Ephesian imprisonment" because it would suit their theory that Colossians and Philemon (clearly written during some captivity) date from that period of the apostle's life and not, as is generally said, from Rome. Our own feeling is that any imprisonment at Ephesus that would justify the rather late tradition preserved in the name, must be referred to a later visit of St. Paul to the city such as that implied in the first epistle to Timothy.

HOWEVER that may be, there can be no doubt that the magnificent Basilican church of the Virgin that still rises, roofless but otherwise complete, in the midst of the city, is the actual scene of the two councils of Ephesus, the ecumenical council of A.D. 431 and the ill-omened *Latrocinium* of 17 years later. The atrium of the church encloses the splendid baptistry—then regarded as a holier sanctuary than even the altar itself—with its font still complete. One must own that a staunch Baptist would be quite entitled to point to that font as evidence that immersion was the only method of baptism known in primitive days; for it is a sunken tank some 10 feet by 6, down into which lead steps for candidate and officiating bishop—for bishop it normally was who baptized.

But it is not only the names of SS. Paul and John that are connected with Ephesus. A tradition, old in the year 370 (*Epiphanius Adv. Haereses* P. G. xlii 716), says that the latter apostle brought the Mother of our Lord to Ephesus, and that she spent her declining years there; and it placed her tomb at a spot near the city, now known as *Panagia Kapuli*.† Certainly this tradition was well established here three centuries before a rival identification was made at Jerusalem.

As Ephesus declined this passed out of men's minds, though it was rediscovered by the fancy or vision of a clairvoyant nun, Anne Emmerich, in the year 1818.‡ Local Roman Catholics took up the matter in 1890, but the tomb at Jerusalem was too well known for authority to be anxious to set up a rival shrine, and later disasters put the whole question out of men's thoughts. Locally however the tradition has never quite died out, and to this day the fair-haired *Takhtajis* of the land—one of the many Anatolian types who are neither Turk nor Greek, neither orthodox Christian nor orthodox Moslem—keep up an annual pilgrimage to the spot where a tradition far older than any other sets the resting-place of the body of the Mother of our Lord.

Few of the shrines where men gather to worship today have more of a message for the Christian student than the desolation where, in the words that Browning puts into the mouth of St. John:

"Sparse travelers muse on heaps of fallen stone,
Idly conjectured to be Ephesus."

EDITOR'S NOTE: This is the first of several articles on the seven churches.

† It is about 2½ miles south from the prison of St. Paul, and 4 miles southwest from the great theater.

‡ See Ramsay. *Pauline Studies*. Art., Worship of the B. V. M. at Ephesus.

BOOKS OF THE DAY

Edited by

Elizabeth McCracken

An Intelligent, Scholarly and Prophetic Book on Peace

PEACE AND PACIFISM. By Humphrey Beevor. Centenary press, London. 5s.

HUMPHREY BEEVOR, sometime librarian of Pusey house and now chaplain of Shrewsbury, is a younger writer in the field of ecclesiology and sociology who, in the English Church generally, has earned a real respect. His is an acute mind, tempered by careful scholarship, the whole flavored with a complete and patent sincerity. It is not to be wondered at that, in the midst of a flood of books on war and Christianity, he should have composed one which is intelligent, scholarly, and prophetic. No serious Christian, puzzled by the problem of duty in case another war involves his country (as seems likely before long), should do himself the disservice of not reading *Peace and Pacifism*. He may not wholly agree with its contentions; but he will do some fundamental thinking.

The author finds that neither the teachings nor the example of Jesus Christ, as recorded in the gospels, can be taken to prove that the use of force under all circumstances is immoral. There is in the New Testament "no word which condemns the use of force when it is inspired by the desire to defend the oppressed and not by personal resentment." Such use of force certainly justifies the use by police of a necessary minimum of force to maintain order, and even to put down rebellion; though when rebels are so numerous and strong as to be controllable only through continued violence, if we still seek to coerce them, we are not exercising police power but waging war.

War is more than exerting police power; and war, not police power, is our problem. Can any modern war be a just war, proper for a Christian in any way to take part in it? The author, with carefully restrained language, recounts what such a war means; the deaths, the wounds, the sorrows; the moral degradation of those who must, to be effective soldiers be "brutes, not noble young crusaders"; the necessary and artificially stimulated hate; the unprincipled propagandist lying; post-war disease and criminality; required totalitarianism (even England and America were under dictatorship not much different from what one sees in Germany and Italy today; had to be, during the late war) which finds it hard ever to abdicate; the killing off of leadership for the generation following, with government in consequence too long exercised by the old (as in England) or too soon seized by the young (as in Italy). Can such horrors ever be just?

We then have cited for us the classic Christian definition of a just war, first adequately stated by Thomas Aquinas and supplemented by Suarez and Bellarmine: (1) a war duly declared by competent authority; (2) a war to punish clear and unmistakable and otherwise incurable injustice; (3) a war of right intention, *i.e.*, solely to right a wrong, with disavowal of all possible spoils and a stopping of conflict the instant the righteous end has been secured; (4) a war of lawful methods, in which no unarmed person is injured in civilian attack or in civilian starvation by blockade. These are carefully brought face to face with the realities of contemporary warfare in the great war and since; and the conclusion is calmly reached that no modern war can be a just war or a possible one for a Christian to engage in without repudiation of God and His justice.

What then? Appeal to some international court of adjudication? There is none: for the League of Nations is become a mere anti-Fascist bloc; possibly war-detering, it may be war-provoking, certainly not peace-promoting; and the Vatican is not in fact accepted as impartial, especially in non-Roman circles. Will the "peace pledge" method be effective, *i.e.*, the way of conscientious objection and non-participation? No; and for two reasons. First, modern war, once determined on, moves too fast for such objectors to be heard or heeded before the conflict is at white heat. Secondly, to carry on the next war, it is certain that both sides will have to be utterly ruthless in a suppression of adverse or hampering minority opinion behind its battle-front. The pacifists will not be permitted to go on being non-participants. If they remain non-coöperative, they must be immediately, and without publicity, shot.

A peace movement to be effective must go at the causes of

war, concludes the author, and those causes are almost wholly economic. There may be temporary and precarious concord, but there can be no peace, between nations each seeking at any cost those foreign markets without exploitation of which capitalism (based as it is on production for profits instead of for use) cannot survive. Capitalism continues at the expense of wars, which, in turn, destroy capitalism. So the author believes, and makes a strong case for it. Not that he is a Communist; for, says he, quoting Middleton Murry, the social revolution in Russia and elsewhere is anti-feudal but not in the least anti-capitalist. Soviet Russia is in the scramble as truly as Germany, England, or America. Until that scramble is stopped, there will be wars. As Fr. Beevor points out, the Pope has said all this, with great clarity and force, in *Quadragesimo Anno*; but non-Roman Christianity has paid no attention to him, and Roman Catholic Christianity very little. In a haze, all Christians today tend to sentimentalize the peace problem, meanwhile approaching nearer and nearer to what can mean for them, if they be true to their morality and its Lord, only their own martyrdom, or, if they be untrue, the continued crucifixion of that Lord and the incredible ruin of society and man.

Why is this? For lack of a self-enlightened laity. One can expect nothing, he says, from bishops and similar official leaders, who are caught in their own machinery and incapable of thinking about either dogmas or plain facts of life. "In an age," says Fr. Beevor, "which needs the clear and simple expounding of the whole gospel, the leaders of the Church are enmeshing themselves more and more in the network of ecclesiastical machinery, occupying themselves with attempts to tidy-up the internal organization and to hamper with unimaginative demands their most effective evangelists," instead of making "a challenging demand for the reform of life," domestic and international, according to a Christianly ethical economics. That is what must be stopped if war is to cease. But can that be done before debacle? This contemporary Jeremiah seems rather to think not; but he is all for working away at it, just the same, and for fearlessly but calmly speaking out in favor of a Christian realism.

Why is there no American edition of this book?

BERNARD IDDINGS BELL.

Mr. Shepard's Edition of Bronson Alcott's Journals

THE JOURNALS OF BRONSON ALCOTT. Edited by Odell Shepard. Little, Brown. \$5.00.

READERS will recall the delightful and penetrating review of Mr. Shepard's *Pedlar's Progress* from the pen of Bishop Fiske, in THE LIVING CHURCH of September 17, 1937. We are now under an additional debt to Mr. Shepard for these carefully edited pages from 50 large volumes of Alcott's *Journal*, covering 36 years of his life and thought. It is high time, the publishers of this "seed" volume point out, that a fair estimate of the man should appear.

Bronson Alcott won ample praise from all his contemporaries—Emerson, Thoreau, Hawthorne, Holmes; but since his death critics with inconsiderable or inadequate knowledge of both the man and his works, or perhaps it would be more accurate to say his thoughts, have criticized and misjudged him with the greatest consistency. He was, in the view of his critics, an improvident drone, a bore, a pallid, unworldly intellect, successful only in being "the father of *Little Women*." Yet almost no one up to the present has even glanced through his only important work, his *Journals*, and this Mr. Shepard has done with distinguished success.

These ponderous journals, so carefully and conscientiously reduced to publishable form by Mr. Shepard, are in fact a literary discovery. Certainly, as Mr. Shepard points out, they will amount to such in their effect upon our present estimate of the men and movements in America's 19th century. Traversing these reams of paper and tracing these miles of ink, he says, one is lost in the maze of America's most vivid half-century. Reforms and crusades that we now look back upon as triumphant accom-

plishments are here seen in their dim and almost hopeless beginnings; persons who have been to us hardly more than unapproachable names become our neighbors; and many forgotten men and women who made the middle of the last century a stirring time are brought back to talk and act and live before us.

We have in these 559 pages not only a striking picture, but a storehouse of suggestions. Not that one agrees with all, or perhaps much, of what is set down, but one is stimulated to think, and that is an accomplishment of prime merit.

CLINTON ROGERS WOODRUFF.

An Important Book for New Testament Scholars

LOCALITY AND DOCTRINE IN THE GOSPELS. By R. H. Lightfoot. Harpers. \$2.50.

WE MAY wonder how many persons have been puzzled, disturbed, or deeply distressed when undertaking to work out an old-fashioned harmony of the resurrection appearances of Christ as recorded in the gospels! We now realize that it was a task that never should have been attempted, for the gospels were not written for any such purpose. No Evangelist thought for a moment that he was recording the "evidence" for the Resurrection, for no Christian in the first century had the slightest doubts on the subject; to the gospel writers the appearances were no more and no less miraculous than any other of Christ's acts, and therefore could be combined, omitted, emphasized, or otherwise edited with the same freedom as the rest of the material. There was a more pressing duty than writing objective history; the Evangelists' purpose was to confirm and strengthen Christian faith.

But then, as now, all Christian faith was not uniform; even in the first Palestinian Church a certain rivalry existed between Galilee and Jerusalem, each locality claiming that it had been particularly blessed by Christ, especially in the resurrection appearances. This—not very serious—contention has left its deposit in the gospels; Matthew and Mark following the Galilean tradition, Luke and John that of Jerusalem. Such is Dr. Lightfoot's thesis. It is not particularly novel but it has never before been worked out with such an elaboration of detail, nor with such a mass of corroboration from the gospels as wholes; it leads him further to the strong conviction that St. Mark ended his work with 16: 8 and so that there never was a lost ending.

Dr. Lightfoot's style, unfortunately, is extremely involved and technical; the book, valuable though it is, cannot be recommended to ordinary students.

BURTON SCOTT EASTON.

"The Field is the World"

(Continued from page 476)

only Saviour of man and society, as the portrait of the invisible God.

To make the Church effective as a force of social redemption we must first of all be witnesses, and we must keep at the center of the spiritual life the world of Jesus. "The field is the world." It is futile and unworthy to seek to localize Him. He cannot be localized, we must adopt the breath-taking challenges of the Sermon on the Mount as mandatory, willing to lose our lives in order to save them.

THE CALL comes to the individual to set his spiritual house in order that the plus of the cross may be increasingly visible. We must all admit that there is too little difference between those who profess loyalty to Christ and the children of the world. The Church has for too long a time been an inverted pyramid resting on its apex rather than its base. All of us are evangelists seeking to lure a reluctant but harrassed and soul-sick race into the kingdom.

The call comes to the parish to break the cocoon of a safe and easy life or a paralyzing inertia to reach out to the un-Churched seeking a philosophy of life that will work, that will release them from sin and despair. The call comes to the diocese to accept courageously its missionary opportunity to

engage in an aggressive advance for Christ, to establish in waste places, cells of Christian life and dedication. The call comes to the whole Church to recapture the glow of a new spiritual enterprise and to send out to the world an assurance of deep faith, finer loyalty and acceptance of the stewardship of all life.

In the language of the Archbishop of Canterbury, "the commonplaces of the pulpit must become the convictions of the man in the street."

Prelude to a Furlough

By Miss Nellie McKim

SOME MONTHS AGO, before leaving Japan on furlough, I wrote to a friend in America, asking for advice with regard to speaking on the Church's mission in Japan, and also to making an appeal for a small residence to be erected on Church property in the station which offers the greatest opportunities for evangelistic work.

My friend replied: (1) That most people in the United States were looking askance at my part of the world just now; and (2) that if I postponed my furlough until later, some things might be forgotten, others would never be. Not a very cheerful prospect, but as it did not seem practicable to postpone the furlough, I decided to come and do the best I could.

Upon my arrival in Seattle, the passenger agent of the N. Y. K. (Japanese) steamship company told me that a few days before, a woman had come into the office, and apropos of the conflict in China, said: "When I think of what the Japanese are doing in China, I'd just like to take all the little Japanese children and kill them!"

On the boat coming over, an American lad, whose father is a missionary in China, told me with great satisfaction that he was bringing in some hot films of atrocities committed by the Japanese in China.

In California I learned that several stores under Japanese management had been boycotted, although in all probability, many of the storekeepers, having been born in the United States, were American citizens, and, moreover depended upon these stores for their livelihood.

I am now traveling about to speak of the work of the Church in Japan. In view of this prelude, I am somewhat discouraged, and wonder how much interest I can arouse, or what success I shall have.

If those who "profess and call themselves Christians," and are citizens of a Christian country, subscribe to a propaganda of hatred against the innocent people of Japan, what success shall we have, who, as disciples of our Blessed Lord and Master, have been sent to proclaim to these people the glad tidings, and to express, through our work for Him, and by our daily example, the Love of God?

In closing, may I quote from a brochure entitled *Toward an Understanding of the Far-Eastern Crisis*, by the Rev. Dr. William Axling, for many years a missionary of the Baptist Church in Japan.

Under the heading, *The Better Way*, Dr. Axling says:

"In Christ's ideal of the kingdom of God, we have the better way. In His pattern prayer, "Thy kingdom come, Thy will be done on earth," we have the goal, the motive, and the spirit that must govern those who would build an enduring peace. Within this divine framework, there is no room for boycotts that bring starvation upon innocent peoples, nor for a propaganda of hate that intensifies and perpetuates enmity."

NEWS OF THE CHURCH

"Team Visitations" Planned at Memphis

Forward Movement to Send Group of Leaders to Various Dioceses to Intensify Church Work

MEMPHIS, TENN.—A series of "team visitations" to various dioceses of the Episcopal Church will be made by a carefully selected group of leaders during the coming winter and spring, according to plans made by the Forward Movement Commission, meeting in the diocesan house here October 31st and November 1st. Although the visitations will be patterned somewhat after the national preaching missions held in 1936 and 1937, the object will not be to reach large groups of people through mass meetings but rather to train a group of clerical and lay leaders in each diocese to carry on a more intensive program of revitalization and rehabilitation among the clergy, laymen, women's organizations, young people's groups, and the like.

In addition, new emphasis is to be placed upon local and regional conferences of clergy and laymen, and on diocesan retreats.

It was conceded that the successfully organized campaign of printed matter which has won a high place in the esteem and affection of the Church has now laid adequate foundation for direct contact and the personalization of appeals for discipleship on the part of every group in the Church.

To insure success of these efforts which are to be begun in a determined way at once, all divisions of the Commission are contributing with the hope that to the rich advantages already accruing from the widespread program of spiritual enterprise, patiently built up since the creation of the Commission at the Atlantic City General Convention, measurable practical advantages will soon be apparent.

NAME EVANGELISM CHAIRMAN

Bishop Block, newly elected Coadjutor of California, was appointed chairman of a special committee on evangelism, to plan the "team visitations." In order to test the plan, it will be tried out first in a small group of four or five dioceses and missionary districts, including such varied ones as Massachusetts and Arizona; and if successful in those areas it will be spread as widely as possible throughout the Church.

At the same time the committee on conferences and retreats, headed by Bishop Sturtevant of Fond du Lac will help dioceses plan their own meetings and supply leadership where it is desired.

Another new step taken by the Forward Movement Commission was the setting aside of \$1,500 in its budget for experi-

(Continued on page 489)

Episcopal and Presbyterian Commissions Arrive at "Large Measure of Agreement"



REV. SPENCE BURTON, SSJE
(Photo by Bachrach.)

Bishops Elect Fr. Burton and Dean Blankingship

Suffragan of Haiti and Bishop of Cuba
Chosen by House at Memphis

MEMPHIS, TENN.—The Rev. Spence Burton, SSJE, and the Very Rev. Hugo Blankingship were elected to the episcopate, November 3d, by the House of Bishops.

Fr. Burton, superior of the American branch of the Society of St. John the Evangelist, was elected Suffragan Bishop of Haiti. Dean Blankingship was chosen to succeed the late Bishop Hulse as Bishop of Cuba. At present he is dean of Holy Trinity cathedral, Havana.

The election took place at the morning session of the House, following the celebration of Holy Communion.

FR. BURTON

Spence Burton was born in Cincinnati,
(Continued on page 488)

Bishop Rogers Feels Well Enough to Leave for Ohio

DETROIT—Bishop Rogers of Ohio left Detroit for Gambier, Ohio, on October 31st. He was, he said, feeling somewhat stronger, and seemed anxious to get back to Ohio.

The Bishop had not decided how long he would remain in Gambier.

Statement of Things Believed in Common, Concordat Drafted for Consideration of Churches

NEW YORK—A far-reaching document representing a larger measure of agreement than has ever before been found between the Episcopal and Presbyterian Churches was the outcome of a conference at the General theological seminary October 28th by official commissions representing the two communions. A statement of Things Believed in Common and a concordat drafted by the meeting were to be presented to the meeting of the House of Bishops in Memphis, November 1st to 3d, but will not be effective unless and until ratified by the General Convention of the Episcopal Church and the General Assembly of the Presbyterian Church in the USA.

[The full text of the agreement, including the concordat, is published on page 474 and 475 of this issue.]

The conference was held to implement the resolution recently adopted by the governing bodies of both Churches providing that immediate steps were to be taken to bring the two Churches closer together, and negotiations to be continued until organic union between them should be achieved. The negotiating body representing the Episcopal Church was the Commission on Approaches to Unity, and that representing the Presbyterian Church, the Department of Church Coöperation and Unity.

APPROVE ENGLISH STATEMENT

Essential parts of the agreement reached at the conference here were the approval of the measure of agreement already reached in conversation between the Church of England and the Church of Scotland in 1934. In addition, the concordat was set forth, designed to give practical effect to the agreements reached and "to provide means whereby each Church may, wherever it seems locally desirable, assume pastoral charge of the members of the other Church and offer them the privilege of the Holy Communion, thus establishing one congregation."

The agreement and concordat are not considered by the two commissions as a finished product, but are sent out to the two Churches for study and criticism. A further joint meeting is to be held at Princeton, N. J., early in 1939 to put the material in more formal shape, and to make any alteration that may seem advisable as a result of the discussion in the Church press and in diocesan conventions

(Continued on page 490)

James Houghteling Elected Head of BSA

Brotherhood Alumni to Organize
and "St. Andrew's Cross" to be
Revived, Meeting Decides

WASHINGTON—Election of James L. Houghteling, Jr., son of the founder, as president; establishment of the Brotherhood Alumni, and launching of an extensive program of expansion including the revival of *St. Andrew's Cross*, monthly publication, featured the annual meeting here October 22d and 23d of the national council of the Brotherhood of St. Andrew.

Following in the footsteps of his father, who 55 years ago this fall established the first chapter of the Brotherhood at St. James' church, Chicago, Mr. Houghteling becomes the 10th national president of the organization. While he considers Chicago his permanent residence, Mr. Houghteling is living in Washington. He is U. S. commissioner of immigration and naturalization. He grew up as a member of chapter No. 1 of the Brotherhood in Chicago and has been active in the organization since boyhood.

Other officers elected by the Brotherhood were: vice-presidents: Dr. Benjamin F. Finney, Sewanee, Tenn., who is the retiring president; Courtenay Barber, Chicago; Douglas C. Turnbull, Jr., Baltimore, Md.; Merton A. Albee, Los Angeles; secretary, William W. Naramore, Washington; treasurer, H. Lawrence Choate, Washington.

The plan of a Brotherhood Alumni is entirely new in the organization. It is intended to embrace clergy and laymen who at some time in their lives were members of the Brotherhood and derived benefit from it.

VOTE FOR PUBLICITY DEPARTMENT

In connection with the revival of the Brotherhood magazine, *St. Andrew's Cross*, the council voted to establish a publicity department with a newspaperman in charge. It is expected the first issue of the revived magazine will be published before the first of the year.

In accepting election as national president of the Brotherhood, Mr. Houghteling said religion must save the world if it is to be saved.

"The Brotherhood principle is fundamental in the life of our Church and Christianity as a whole," said Mr. Houghteling. "The spread of Christ's kingdom among men and boys is even more important today than it was 55 years ago when the Brotherhood was established. Especially is this true because of the forces of selfishness and fear and desperation which beset our civilization. The Church—Christianity—must save the world from such forces.

"The Brotherhood represents a mobile force in the life of our Church. It can and must be a vital help to our clergy in overcoming the obstacles which we see on every hand to organized religion. We must go ahead. We cannot fail our Lord in this hour."

Mr. Naramore, the new field secretary



MR. HOUGHTELING
(Wesley Bowman Studios Photo.)

of the Brotherhood, already has begun a survey of activities of the Brotherhood in parishes and plans were laid out by the council for carrying on an aggressive organization program throughout the Church.

In discussing the future of the Brotherhood, Mr. Houghteling emphasized the necessity of making it again a "young man's organization."

Headquarters of the Brotherhood will remain in Washington, having been removed there from Philadelphia earlier this year.

Madison Church Marks 100th Year; Hears Glenn Frank at Parish Dinner and Reunion

MADISON, WIS.—Dr. Glenn Frank, former head of the University of Wisconsin, and Bishop Ivins of Milwaukee were the speakers at a parish reunion and centennial dinner at Grace church here October 24th. The church celebrated its centennial October 23d to 30th with a number of largely attended services.

Bishop Kemper, first missionary bishop of the Church in the United States, rode on horseback into the little settlement of Madison 100 years ago to find a town of 50 persons and six houses. Soon, under his direction, 16 persons had organized a church, first called St. Luke's and later the Apostolic Episcopal church. In 1840 a priest was secured, the Rev. Washington Philo.

In 1845 the Rev. Stephen McHugh took charge of the parish. Its name was changed to Grace. Present rector is the Rev. Dr. Frederick D. Butler.

At the festival service of Morning Prayer on October 23d which followed a corporate Communion of the parish at the early service, Justice Marvin B. Rosenberry gave an inspiring address in which he recalled some of the highlights of Grace church's history.

Bishop Ivins, as a part of the centennial observance, held a confirmation service in Grace church October 28th; and October 30th he officiated at Holy Communion and preached the centennial sermon.

Churches Called to Fight Anti-Semitism

Federal Council Sets November 20th
as Day of Prayer, Urges United
Front Against Persecution

NEW YORK (RNS)—A call to Christians to join in prayer and intercession on Sunday, November 20th, for the victims of racial and religious oppression, and a plea for a united front of religious people to combat anti-Semitism, was issued here by the Federal Council of the Churches of Christ in America. The call was signed by the heads of 17 major communions, among whom was the Presiding Bishop of the Episcopal Church.

Pointing out that "this inhumane treatment falls heavily on many groups in many lands," the call directed special attention "to the plight of those of Jewish blood in Europe, whether Jewish or Christian in faith."

"We would emphasize," the call declared, "the fact that the persecution of those of Jewish blood is a problem for Christians as well as for Jews. It is a problem for Christians, in the first instance, because those who follow our Lord Jesus Christ must feel a deep sense of compassion and sympathy for all who are in special need.

"More directly, it is a problem for Christians because a large percentage of the potential refugees (at least half, according to the best estimates) are themselves Christians. If they are of Jewish ancestry, though Christian by personal profession, they are classified as 'non-Aryan' and fall under the same condemnation as those of the Jewish faith.

"The Jews of the world have been most generous in affording help to their own people and in countless instances have given assistance to Christians of Jewish blood. But we have no right to expect them to do this; to give aid both to Christian 'non-Aryans' in Germany and to the thousands who are forced to become refugees is a plain and inescapable duty of all Christians. We appeal to the members of our Churches to respond generously to the appeal of the American committee for Christian German refugees.

"We plead also for a united effort on the part of all the people of God to combat the hateful anti-Semitism which prevails in many lands and even in our own country. We must recognize anti-Semitism, at home as well as abroad, as a plain denial of the spirit of our Lord who was Himself a Hebrew according to the flesh and who taught us that all men are brothers.

"In the words of the Oxford Conference on Church, Community, and State: 'Racial pride and exploitation of other races is sin. Against these the Christian Church the world over must set its face implacably.'"

Negro Boys' Camp Planned

RALEIGH, N. C.—Plans for the establishment of a summer camp for Negro boys were made at the semi-annual meeting of the Negro division of the laymen's league of the diocese of North Carolina, held October 9th in St. Ambrose's church here. Laymen to the number of 39, representing seven parishes and missions, attended. Dr. Edson E. Blackman of Charlotte presided.

1st Province Views Program of Church

Discusses Relationship of National Plans to Diocese, Parish, and Women's Organizations

BOSTON—The program of the national Church in relation to the diocese, the parish, and the women's organizations was the main topic discussed at the synod of the first province held at the Cathedral Church of St. Paul here October 25th and 26th. Bishop Perry of Rhode Island was elected president, to succeed Bishop Brewster of Maine.

Reports of the various commissions of the province were passed over after little comment, with one exception. The report on Church extension made a strong plea for giving men worthwhile jobs in the parish.

"Give a man a job and he does it and attends to it . . . sticks around . . . and is interested," said Archdeacon Bartow, chairman of the commission on extension. "But we have such penny jobs to give to men, and we don't believe they can do anything greater. . . ."

"The trouble with the Church is that it makes no demands upon men and women in the way of work. Actually, apart from one or two jobs which the Church has to offer the rest are sissy jobs, and the result is men are not interested in the Church and don't do very much. They are excellent at eating a good dinner, but that won't get them into the kingdom of heaven."

BISHOP LAWRENCE SPEAKS

The program of the National Council in relation to the diocese was dealt with by Bishop Lawrence of Western Massachusetts; in relation to the parish, by the Rev. A. Vincent Bennett of Christ church, Fitchburg; in relation to women's organizations, by Miss Eva D. Corey, president of the Woman's Auxiliary of Massachusetts and a member of the National Council.

Prior to the meeting of the synod, there was a meeting of the provincial Woman's Auxiliary and cooperating organizations, at which Mrs. Kenneth C. M. Sills of Brunswick, Me., provincial president, presided. The program of the meeting centered around Fellowship in Faith and Work.

At the diocesan house, where the opening meeting was held, there were exhibits of the work and programs of the various organizations which were represented at the meeting. There was brought out very clearly the growing coöperation among the organizations for women and girls, especially in mission study, supply work, and the work of the Church Periodical club.

Following a dinner which was held in the parish house of Emmanuel church, Mrs. Henry Hill Pierce of New York spoke of the Edinburgh and Oxford Conferences and the meeting of the World Council of Churches at Utrecht, and Mrs. Ralph Barrow of Boston spoke on Christian Social Service.

The Rev. Arthur M. Dunstan was elected recording secretary; and Benjamin MacDougal, treasurer of the province.



BISHOP CHORNOCK

The Rt. Rev. Orestes P. Chornock, pastor of the Ruthenian church in Bridgeport, Conn., was consecrated September 28th by the Patriarch of Constantinople. (Wide World Photo.)

Los Angeles Is First Stop in Bishop Oldham's Western Tour in Interest of Peace

ALBANY, N. Y.—Bishop Oldham of Albany was to preach in St. Paul's cathedral, Los Angeles, on November 6th, having left Memphis at the close of the meeting of the House of Bishops for a Western tour in the interests of peace. He also planned to preach at the First Congregational church in Los Angeles on November 6th. The service related to Armistice day and emphasized international peace.

Bishop Oldham, who is president of the American branch of the Alliance for International Friendship Through the Churches, it has been announced, will preside over a meeting of the alliance in San Francisco, and speak at a mass meeting there on Armistice day.

From San Francisco the Bishop will go to Denver, where he will preach in St. Mark's church on November 13th. In the evening he will address a peace meeting in St. John's cathedral.

Dean Gates Resumes Work at Cathedral of St. John

NEW YORK—The Very Rev. Milo Hudson Gates, dean of the Cathedral of St. John the Divine, resumed his duties at the cathedral the last week in October. The dean, who has been in charge of the cathedral for eight years, has just completed a six months' leave of absence, given because of the dean's illness.

"I never felt better in my life," the dean is reported by the *New York Times* to have said.

Last spring he suffered a sunstroke after preaching at an open air service in Baltimore, Md. After spending weeks in a hospital, he and Mrs. Gates went to their summer home in Cohasset, Mass.; and in June the dean underwent an operation in Boston.

Dr. Tomkins Elected Advisory Counselor

Closer Relations With Orthodox and Protestant Churches Considered at Commission Meeting

NEW YORK—The Rev. Dr. Floyd W. Tomkins, St. John's church, Washington, Conn., was elected counselor of the Presiding Bishop's Advisory Commission on Ecclesiastical Relations at its meeting here October 26th.

The meeting, presided over by Bishop Parsons of California, considered many matters regarding the growth of closer relations with both Protestant and Orthodox Churches. The function of the Commission being advisory only, no action was taken, but consideration was given to many questions of fact and of policy.

The Rev. Dr. Edward R. Hardy of the General theological seminary, New York, and the Rev. Francis J. Bloodgood, St. Andrew's church, Madison, Wis., reported on the Old Catholic Congress in Zurich, Switzerland, which they had attended as representatives of the Episcopal Church.

Notice was taken of the recent consecration of the Rt. Rev. Orestes Chornock as Orthodox Bishop of the Ruthenian churches which have severed their connection as Uniat churches under the papal jurisdiction.

SPEAKS OF HUS CONFERENCE

The Rev. Dr. Livingstone Porter, St. Thomas' church, Clarkdale, Ariz., told of his attendance by appointment of the Presiding Bishop at the conference in Watertown, Wis., of the spiritual descendants of John Hus, speaking especially of the favorable impression made by the Episcopal Church in sending a fraternal delegate.

Bishop Parsons and Bishop Wilson of Eau Claire, as members of the Commission on Conference with the Presbyterian, Methodist, Lutheran, and Reformed Episcopal Churches, gave an account of the present status of these conferences, which was followed by discussion.

Dr. Tomkins reported recent developments in regard to the proposal for a World Council of Churches.

The Commission adopted a memorial minute on the late Rev. Dr. Frank Gavin, setting forth his service to the cause of closer relations between the Churches.

Others present were the Rev. Drs. Howard C. Robbins, J. Gottfried Hammarsköld, and William H. Dunphy; Judge Origen S. Seymour; and Messrs. Clifford P. Morehouse, editor of *THE LIVING CHURCH*, and Edward K. Warren.

Middletown, Del., Memorial

MIDDLETOWN, DEL.—At St. Anne's church here on October 16th, the Rev. Percy L. Donaghy, rector, dedicated a beautiful stained glass window. The subject is The Virgin Instructing the Infant Christ. It was given in memory of Olivia Cochrane, who died in 1875 at the age of 4, by her sister, Mrs. Myron E. Pierce.

Bishops Elect Fr. Burton and Dean Blankingship

—Continued from page 485—

the son of Caspar H. and Byrd Waithman Spence Burton. After attending the Franklin school in Cincinnati, he went to Harvard, from where he received the degree of Bachelor of Arts in 1903 and Master of Arts in 1904. Three years later General theological seminary gave him the degree of Bachelor of Divinity.

ORDAINED BY BISHOP WELLER

He was ordained deacon in 1907 by Bishop Parker and priest in 1908 by Bishop Weller. His first charge was that of assistant at the Church of St. John the Evangelist in Boston, where he remained from 1907 until 1908. From 1908 until 1912 he was assistant at the Church of St. John the Evangelist, Cowley, Oxford, England. From 1915 to 1916 he served on the Social Service Commission. He later returned to the Church of St. John the Evangelist in Boston.

Fr. Burton became master of novices and lay brothers of the American congregation of the Society of St. John the Evangelist in 1916, and in 1922 he was made father superior of the society's branch house in San Francisco. He held this position for two years, during which time he was also rector of the Church of the Advent, San Francisco, and chaplain at the California State prison in San Quentin.

HOLDS MANY POSTS

Fr. Burton is listed as one of the 70 assistant missionaries to the Presiding Bishop; a trustee of Hoosac school, Hoosick, N. Y.; a director of the John Howard home for discharged prisoners; a trustee of the Thomas Mott Osborne memorial fund; a member of the American prison association; a member of the Massachusetts prison association; a member of the Medieval academy of America; and chaplain-general of the Society of the Sisters of St. Margaret.

Since 1924 he has been father superior of the American congregation of the Society of St. John the Evangelist, with headquarters at Cambridge, Mass.

DEAN BLANKINGSHIP

Alexander Hugo Blankingship was born November 28, 1894, in Richmond, Va., the son of William and Helen A. Lackland Blankingship. After attending high school in Richmond, he moved on to the University of Richmond, from which he received the degree of Bachelor of Arts. He attended the Yale divinity school from 1921 to 1922, and Virginia theological seminary gave him the degree of Bachelor of Divinity in 1924.

The same year he was made a deacon. In 1925 Bishop William Cabell Brown ordained him priest. He was married to Mary Antoinette Woodward in 1929. They have two sons and a daughter.

In 1923 he went to Emmanuel church, Alexandria, Va., as deacon in charge, becoming rector in 1925. After two years he was called to be dean of Holy Trinity cathedral, Havana, Cuba, where he has since remained.

American Friends Committee Negotiating with Spanish Governments on Food Needs

PHILADELPHIA (RNS)—Announcing a gift of 600 tons of coffee from the Brazilian government to be distributed on both sides of the Spanish civil war, the American Friends Service committee declared negotiations are now under way with various governments for sugar, meat, and other foodstuffs piling up for lack of markets.

The committee declared, however, that lack of personnel and funds is hampering a widespread relief program.

An appeal issued by the committee states:

"A great responsibility that calls for both men and money to move these goods efficiently to the people of Spain falls upon us. As the only impartial American relief workers in that country, the Friends become the only effective channel through which these donations can flow. At the same time governments are giving substantial sums of money to an international Commission for Quaker Administration in Spain. Trucks and shipping facilities are being freely offered if Friends will furnish the personnel to manage the distribution.

"To the world at large and to the Spanish people in particular, it would seem that the feeding of starving millions is to be accomplished, but Friends must realize that before it can be done, funds must be found to mobilize the program."

Service in Remembrance of Late Bishop Cook Held in Delaware

MIDDLETOWN, DEL.—A service in remembrance of the late Bishop Cook of Delaware was held on October 16th at Old St. Anne's church, Middletown. It was the Sunday after the 18th anniversary of Bishop Cook's consecration, and it was featured by the blessing of a large cross at Bishop Cook's grave in the churchyard of Old St. Anne's.

The preacher was the Rev. Dr. G. Warfield Hobbs, editor of the *Spirit of Missions*, long-time associate of the Bishop, both as priest and layman.

The address, said Dr. Hobbs, was "an adventure in remembrance." He spoke from his heart of the beauty of the faith of the late Delaware diocesan: "a faith of a little child. Christ was in the life of Philip Cook; hence his faith. He found it on his knees."

Forward Movement Is Publishing Pocket Calendar Cards for 1939

CINCINNATI—Pocket calendar cards published by the Forward Movement Commission for 1937 proved very popular, so the Commission is publishing them for 1939.

The size is 2½" x 3¾". Sundays and Holy Days are in red on a white background, with the names at the bottom. Other printing is in blue. The back is left blank for local printing.

They may well be used for rector's calling cards, for announcements of Christmas services, or for Christmas notices or as New Year greetings from the parish or rector. The prices are 100 cards for 35 cts.; 300 cards for \$1.00; 500 cards for \$1.50.

10 Resignations Accepted by Bishops at Memphis

MEMPHIS, TENN.—The House of Bishops, meeting here November 1st to 3d, considered and accepted the resignations of 10 bishops of the Church. The House refused no bishop's resignation.

The following are those whose resignations were accepted: Bishops Shayler of Nebraska, Davenport of Easton, Ferris of Rochester, Johnson of Colorado, Mize of Salina, Bratton of Mississippi, Morris of Louisiana, Rogers of Ohio, and Nichols, Suffragan of Shanghai.

300 Observe 50th Year of GFS in Diocese of Albany

TROY, N. Y.—The Girls' Friendly society of the diocese of Albany celebrated the 50th anniversary of its founding on October 23d, at a service of Evensong in St. Paul's church, the Rev. A. Abbott Hastings, rector. Three hundred girls, with leaders and rectors, from all parts of the diocese attended and heard the anniversary sermon by Bishop Oldham.

Following the Church service, there was a banquet. At the very long speakers' table were seated Bishop and Mrs. Oldham, the national and provincial presidents of the GFS, Miss Jefferson, field secretary, and many local and diocesan officers.

Miss Jefferson spoke briefly, and there was an address by Miss Helen C. C. Brent, the national president.

"Wanted—A Million Evangelists" Is Theme of Washington Meetings

WASHINGTON—Twenty-five members of the clergy and one layman attended a conference on Wanted—A Million Evangelists at the college of preachers associated with Washington cathedral from October 10th to 14th. It was under the leadership of Bishop Kemerer of Duluth.

The subject matter was presented in the form of eight papers read by members of the group. Some of them were Evangelizing the Home Field by Bishop Kemerer; The Church and Her Faith by the Rev. Dr. Francis L. Carrington of Cass Lake, Minn. (read in his absence by the leader); The Church and Her History by the Rev. Dr. Alexander C. Zabriskie of the Virginia theological seminary; and The Church and Her Sacraments by the Rev. Dr. J. Wilson Sutton, vicar of Trinity chapel, New York City.

Baptizes 12 in Farmhouse

ASTORIA, ORE.—Setting out to baptize two babies or perhaps three, the Rev. E. W. Hughes, rector of Grace church here, ended up by baptizing 12 before the evening was over. The baptisms took place in a farmhouse in Brownsmead.

"I was busy for half an hour," the rector said, "taking down data for the parish register. To make a long story short, before the evening was over, I baptized 12 babies and small children. . . . Oh, yes, there were 61 adults and children in the house that evening."

Bishop Tucker Asks Sacrificial Service

Presiding Bishop Sets Keynote of Forward Movement Meetings in Plea for Self-Giving

MEMPHIS, TENN.—The Presiding Bishop set the keynote of the meetings of the Forward Movement Commission here October 31st and November 1st, with a plea for sacrificial service in the interest of the kingdom of God.

"One difficulty in the modern world," he said, "is that things are turned over to committees, meetings, etc. These are all very well, and an essential part of the proceedings, but they do not accomplish anything in themselves.

"The weapons our Lord gave us were, first of all, the power to be witness for Him and to transform the world into the kingdom of God. Many individuals, of course, exert wonderful influence, but we must confess that the Church is not transforming the world into the kingdom of God."

"We must give that kind of service which can only be accomplished by sacrifice. The Son of Man came not to be ministered unto, but to minister—to give His life as a ransom for many. These many include those people who seem most hopeless. Christ said His purpose was to give His life for those who repudiated Him, those who were indifferent to Him. Our part in saving the world involves giving to the utmost.

URGES GIVING SELF

"The Church is the Body of Christ, and Christ on earth gave His Body as a sacrifice. We are all willing to give ourselves to a certain point, Christ gave Himself without limit. If we are to accomplish anything, we must offer service which includes qualities approximating Christ's qualities, and in quantity, knowing no limit. The reason certain causes in the world are triumphing is because behind such movements bodies of people are willing to do anything, sacrifice themselves far more than we, as Christians are willing to do."

Completely in keeping with the keen evangelistic spirit of the meeting, and its expanding program was the adoption of a report of the committee on laymen's work in the Church in which a serious effort is outlined to enlist the whole man power of the Church behind the program of advancement.

The Committee, which is headed by Mr. Z. C. Patten, chairman, Dr. Warren Kearny being secretary, outlined a six-point program which was enthusiastically adopted. It calls upon all organizations of laymen seriously to interest themselves in the work of the Forward Movement by meetings, discussions, to enlist effective workers in all ranks of life and all other methods likely to achieve the announced purpose.

SIX POINTS OUTLINED

The six points are as follows:

(1) To arouse through the Commission's efforts, laymen of the Church to a fuller active coöperation in the building of the kingdom of God on earth.

(2) To have laymen acknowledge their

responsibility, and realize the opportunity for participation in the devotional as well as active life of the Church—to find a deeper and truer meaning of Christian discipleship.

(3) To persuade laymen not to permit the women to monopolize the information, the instruction, the inspiration of the Church; and to this end to participate in study classes, Bible classes, retreats, conferences, etc.

(4) To impress upon laymen that the value of association and fellowship, which they have learned as members of fraternities, lunch clubs, etc., is equally strong in association, fellowship, and united effort in the work of the Church.

(5) To bring before laymen the importance of studying and understanding the Church's program, the diocesan program, and the parish program, and to participate in disseminating this information and securing support of these programs through the Every Member Canvass.

(6) To bring laymen to a realization of the opportunity which frequently presents itself for coöperation with the clergy in building up confirmation classes, Bible classes, and attendance at church school; to keep the boys of the Church in close contact with the Church, and to actively engage in parochial and diocesan social service work.

FINANCES HOPEFUL

All phases of the financial life of the Commission presented hopeful pictures. The outlook for the current year indicates a balance of \$2,915 as between cost of publications and return from their sale.

A budget for 1939 was presented and adopted, estimated income being \$78,832 as against a total expense of \$75,708, the balance being carried from this year plus the anticipated balance of next year to give a comfortable margin of safety. The budget includes sufficient sums to wipe out the entire accumulated debt of the Commission by the close of 1939.

Encouraging demand for the whole range of the literature of the Commission is responsible for the optimistic estimates which enter into the building of the Budget.

"We have our heads above water at last," said Bishop Hobson, in reporting the admirable condition of the fiscal affairs of the Commission.

VIEW YOUTH WORK

Bishop Quin of Texas, reporting for the committee on youth, urged that the episcopal presidents of the eight provinces take the initiative in forming joint boards to co-ordinate the work among young people in the provinces, pointing out that the National Council is doing this for the youth work of the general Church. The Commission endorsed the plans for the World Conference of Christian Youth to be held in Amsterdam, Holland, next summer and called upon all young people in the Church to study and prepare for this conference, especially by building their programs on the study book, *Ten Authorities Other Than God*.

There was a large attendance which included Bishops Tucker, Hobson, Sterrett, Sturtevant, Dandridge, Dagwell, Wing, Maxon, Block, Carpenter, Quin, and Demby; the Rev. Drs. DeWolf, Zabriskie, Sherman, and McKinstry; Canon Symons, Fr. Hoffman, the Rev. Dr. Sheerin; the Rev. Messrs. Will, Lindsay, and Weaver, and Messrs. Blight, Cushman, Jennings, Kane, Morehouse, and Patten.

"Team Visitations" Planned at Memphis

Continued from page 485

ments in radio and motion pictures, in co-operation with the Field and Publicity Department of the National Council.

For the first time the literature account of the Forward Movement shows a small profit instead of a large deficit, it was announced. Some 9,000,000 pieces of literature, including the pamphlet of Bible readings, *Forward—day by day*; guides; other pamphlets; and study courses, have been issued to date, as well as devotional literature in braille for the blind. It was voted to expand the publishing program for the blind in order to provide them with texts of the service of Holy Communion and the Collects, Epistles, and Gospels for the Church year, as well as other parts of the Prayer Book.

JAPANESE EDITION

It was also voted to give further support to the publication of a Japanese edition of *Forward—day by day*, issued in Tokyo under a committee headed by Prof. Paul Rusch of St. Paul's university, Tokyo. Grants were also made for devotional literature in Spanish for use in Latin America and in French for use in Haiti, where the Episcopal Church has its only French-speaking missionary district.

Forward Movement Commission sessions began with a celebration of the Holy Communion in St. Mary's cathedral with the Most Rev. Henry St. George Tucker, Presiding Bishop, as celebrant, assisted by Bishop Maxon of Tennessee and the Very Rev. Harold Hoag, dean of the cathedral.

Following the sessions, a missionary service and mass meeting was held in the cathedral the evening of November 1st, All Saints' day, with many local Churchpeople participating. Speakers were the Presiding Bishop, Bishop Quin of Texas, and Bishop Block, Coadjutor of California.

The election of new associate members included the Hon. Francis B. Sayre, assistant secretary of state, who came to Memphis to address a banquet given for the bishops attending the annual meeting of the House of Bishops here November 2d and 3d. The resignation of John H. Myers of Minneapolis, Minn., was accepted.

ASKS USE OF RETREAT METHOD

Bishop Sturtevant called attention to the recent message of the Archbishop of Canterbury urging wider use of the retreat method in England, and the Commission asked the Presiding Bishop to issue a similar message to the American Church. The Commission also laid plans for the preparation of a guide on the subject of retreats.

Upon recommendation of the clergy aid committee, headed by Bishop Block, the Commission endorsed the establishment of diocesan exchange libraries, and also the preparation of a packet containing a devotional manual, *Prayers New and Old*, and THE LIVING CHURCH or some other Church paper, for presentation by the rector to candidates for confirmation. This method has been successfully used by the Rev. James P. DeWolfe in his parish in Houston, Tex.



PARISH HOUSE, ST. MARK'S, GRAND RAPIDS, MICH.

The picture on the left shows the parish house basement before it was redecorated; the picture on the right, afterward. The colors are brilliant blues, greens, golds, and reds.

Commissions Arrive at Measure of Agreement

Continued from page 485

and presbyteries. It is, therefore, hoped that there will be wide discussion of the proposals during the next few months so that a sound public opinion may crystalize in the two Churches.

Following the negotiations the members of the two commissions participated in a joint service of prayer and thanksgiving in the chapel of the General theological seminary, the devotions being conducted by Bishop Parsons of California and the Rev. Dr. J. Ross Stevenson, chairmen of the two commissions.

PREVIOUS EFFORTS FAILED

The present negotiations are the first official efforts in 50 years to unite the two Churches. An attempt was made in 1886-87, but negotiations failed and agitation for unification just prior to the World war failed to reach any official status.

The platform adopted was taken, in substance, from the accord reached by the Church of England (Episcopal) and the Church of Scotland (Presbyterian) at joint unification conferences from 1932 to 1934, a proposed merger which is still in abeyance.

The platform repeats "Things Believed in Common" and "Things That Might Be Undertaken in Common," a general statement adopted by the Anglicans and the Presbyterians of Scotland, which was altered only slightly by the commissions here. The concordat adopted here said:

"The immediate purpose of this agreement is to provide means whereby each Church may wherever it seems locally desirable assume pastoral charge of the members of the other Church and offer them the privilege of the Holy Communion, thus establishing one congregation.

MINISTRY CHIEF PROBLEM

"The primary difficulty lies in the differing views of the ministry. But there is large agreement. Both Churches believe the ministry is part of God's will for His Church. Both believe that in ordination the Church is act-

ing for God and that it is He who ordains. Both believe that the succession of the ministry is a continuing visible sign of the continuous life of the Church, and that the laying on of hands is the apostolic method of continuing that succession. Both believe in episcopal ordination, the one by a bishop, the other by a presbytery acting in its episcopal capacity."

The concordat also said that both Churches recognized that "a truly reunited Church would be something greater than either and inclusive of both."

The platform and concordat will come up for action at the next annual Presbyterian General Assembly in Cleveland in May and at the next triennial General Convention of the Episcopal Church in Kansas City in 1940.

MEMBERS OF CONFERENCE

Members of the Presbyterian commission at the conference were the Rev. Dr. J. Ross Stevenson, president emeritus of Princeton theological seminary, chairman; the Rev. Dr. Charles W. Welch of Louisville, Moderator of the Presbyterian Church, North, and the Rev. Drs. Lewis S. Mudge, Philadelphia; William B. Pugh, Philadelphia; Paul Johnston, Rochester; Hugh T. Kerr, Pittsburgh, and Henry S. Brown, Princeton.

Representing the Episcopal Church at the conference were Bishop Parsons of California, chairman; Bishop Stevens of Los Angeles; Bishop Fenner, Coadjutor of Kansas; the Rev. Drs. Howard Chandler Robbins of New York, P. F. Sturgis of Boston, and Francis J. Bloodgood of Madison, Wis.; Messrs. Kenneth C. M. Sills, president of Bowdoin college; John Spaulding, Detroit attorney; and Clifford P. Morehouse, Editor of THE LIVING CHURCH.

A joint executive committee was set up to act between meetings of the two commissions. Its members are Bishop Parsons and Dr. Stevenson, co-chairmen; the Rev. Dr. Howard Chandler Robbins and the Rev. Francis J. Bloodgood, Episcopalians; the Rev. Drs. Lewis S. Mudge and William B. Pugh, Presbyterians. Fr. Bloodgood and Dr. Pugh served as secretaries of the joint conference.

Approval Voted for Unity Work Done by Commissions From Two Lutheran Groups

SANDUSKY, OHIO (RNS)—Declaring that sufficient doctrinal basis exists for closer fellowship with the Missouri Lutheran synod, yet emphasizing the intention of the American Lutheran Church to retain membership in the federation known as the American Lutheran conference, delegates to the fifth biennial convention, when it met here, voted approval of the work on unity accomplished thus far by the commission of the American Lutheran Church and the commission of the Missouri synod.

The American Lutheran Church will submit the basis of its agreement with the Missouri synod to the four other bodies which are affiliated in the American Lutheran conference (the Norwegian Lutheran Church in America, the Lutheran Augustana synod, the United Danish Lutheran Church, and the Lutheran Free Church). The Missouri synod will likewise submit the agreement to its sister synods in the synodical conference for approval (Wisconsin synod and the Norwegian synod).

The convention also instructed its committee to resume negotiations with the official committee of the United Lutheran Church without delay in the interest of removing difficulties, doctrinal and practical, which may now exist.

Dr. Emanuel Poppen, Columbus, Ohio, was elected president of the American Lutheran Church.

Georgia Church Marks 100th Year

CLARKESVILLE, GA.—The 100th anniversary of the founding of Grace church here was observed recently, with Bishop Mikell of Atlanta giving an historical address. The choir of St. Philip's cathedral, Atlanta, made a pilgrimage here to attend the celebration. They furnished the music.

Founded in 1838, Grace church is essentially a summer church. At one time the Rev. J. B. Gallagher served this church in summer and Christ church, Savannah, in winter.

Issues English Translation of Prayers and Services of Church of Orthodox Syrians

NEW YORK—The Rev. Seraphim Nasar of St. George's Syrian Orthodox church, Spring Valley, Ill., has issued an English translation of the Prayers and Services of the Syrian Orthodox Church, with the permission and approval of the Most Rev. Antony Bashir, Syrian Archbishop of New York and All North America.

The Syrian communion in North America, numbering 150,000, is in communion with and owes obedience to Alexander III, Patriarch of Antioch and All the Orient.

The prime motive for issuing the new Prayer Book was to provide services in English for the Syrian young people in North America, for whom, as the compiler states, "English has become the mother tongue." As the book has 1,150 pages, weighs three pounds, and costs \$5.00 plus postage, it is not a volume everyone may own, but it is available for the priests and choirs and lectors.

The title page of the book reads in part:

"Book of Divine Prayers and Services of the Catholic Orthodox Church of Christ, comprising the most important of the Private and Public Prayers; Services of the Dominical Feasts of the Distinguished Saints; and of all the Sundays of the Year."

In terms more familiar to Episcopal Churchpeople, the book contains Matins, Vespers, Compline, and other offices, the Divine Liturgy, and the Epistles and Gospels for the year. These sections all have much more added material than the Book of Common Prayer contains, and there are also 100 pages of explanatory appendices.

Reestablishes Christian Work in Isolated Colorado Mountain Town

LAKE CITY, COLO.—Christian work has been reestablished in this neglected mountain town where there is no resident minister of any Church. The vicar of the Church of the Good Samaritan, Gunnison, the Rev. John E. Bowers, has been traveling there by car each evening for the last four months.

The response of the people in this town, which is 65 miles from any other community, has been so favorable that the small Episcopal church building is now unable to accommodate the congregations. A Presbyterian church building, having been furnished with a new roof and electricity, is now being used.

Mr. Bowers is beginning similar work at Sargeants and Crested Buttes.

Dedicate Delivery Room

SAVANNAH, GA.—The Episcopal ward (delivery room) in the Crittendon home here was dedicated October 16th by the Rev. David N. Peeples, rector of St. Paul's church, in memory of the late Ella Parr Reese, wife of the late Bishop Frederick Focke Reese of Georgia. The room has just been renovated and refurbished by individuals and groups of the local parishes.

University Course Views Christianity and Judaism

PROVIDENCE, R. I. (RNS)—A course in Christianity and Judaism is being offered this semester by the Brown university extension department, in what is perhaps the first time that a venture of this kind has ever been sponsored by an American university. The course is being given jointly by Auxiliary Bishop Bennett of Rhode Island and Dr. Israel M. Goldman, rabbi of Temple Emmanuel, Providence.

Explanatory notes in the Brown university extension catalog describe the course as "an attempt to find some of the common and enduring elements in both Christianity and Judaism. In an age of religious confusion and human conflict, it seeks to explore the bases for mutual appreciation and coöperation among the constructive religious forces in the community."

The lecturers will "interpret the points of view of their respective religions relative to some of the fundamental convictions and major problems of our day." Both Bishop Bennett and Rabbi Goldman will speak at each session.

S. Fla. Laymen's League to Join National Group

ORLANDO, FLA.—The league of men's clubs in the diocese of South Florida, holding its first annual convention at the cathedral here October 20th and 21st, voted to associate with the national laymen's league.

At the business session reports from all chartered clubs in the diocese were heard. It was voted to continue the plan of having an annual dinner for laymen the night preceding the opening of the diocesan convention. The delegates voted to have an annual convention in the early fall of each year. To this convention, each chartered club is to send three official delegates and as many visiting members as possible.

Speakers at the laymen's banquet included Bishop Wing of South Florida, the Rev. John B. Walthour, and the Rev. J. M. Taylor, chairman of the field department.

"The Living Church" Used As Text in Church School

WINTER HAVEN, FLA.—THE LIVING CHURCH is now being used as a textbook in a church school class at St. Paul's church here. There are 25 young people in the class, ranging in age from 15 to 18. Their rector is the Rev. Harcourt Johnson. He leads the class in its course, *The Church and Its Work, Past and Present*.

The pupils are led to question each other on any items that have caught their interest in their weekly reading of *THE LIVING CHURCH*. From reports, it is indicated that parents are kept busy at home helping to select the questions for the Sunday morning quiz.

Bishop Colmore of Puerto Rico Completes Inspection Tour of District of Cuba

HAVANA, CUBA—Bishop Colmore of Puerto Rico and interim Bishop of Cuba, has completed a tour of inspection of the island, visiting some of the most important centers, many of which he had been unable to visit on his previous visitation.

In Camagüey on October 20th the clergy of Santa Clara, Camagüey, and Oriente gathered for a conference on the work of the Church, preceded by a *Misa* at which the Bishop celebrated. An association of clergy and laity was formed and dedicated to raising and upholding the standards and practices of the Church. It is provisionally called the Church loyalty league. Archdeacon Townsend was elected secretary.

Padre Piloto was present from Matanzas and reported on the new pamphlet in Spanish entitled *A Traves De La Vida*, an adaptation of *All Through Life*. The photographs from which the cuts were made were sent from the diocese of Ohio by the courtesy of the Firestone Rubber company.

An edition of 3,000 copies has been published, and copies will be sent anywhere on request. A further edition is being prepared and funds are being solicited. The pamphlet is issued in memory of Bishop Hulse under whose direction it was being prepared by the Forward Movement Commission.

Bishop Colmore was able to visit Florida, Céspedes, Baragua, Ciego de Avila, Morón, Jiquí, Sola, La Gloria, and Nuevitas in his four-day tour of the province of Camagüey. He continued by plane to Guantánamo and Santiago de Cuba, and back to Havana where a reception was tendered to him before he sailed to attend the meeting of the House of Bishops.

50 Delegates Attend Conference of Church Workers Among Colored

WILMINGTON, N. C.—More than 50 delegates were present at the 13th conference of Church workers among Colored people in the province of Sewanee, held October 18th to 20th at St. Mark's church here. The Rev. O. E. Holder is rector. The Rev. K. DeP. Hughes preached the conference sermon and Bishop Darst gave the address of welcome, response to which was made by the Rev. J. E. Culmer, president of the conference.

The highlight of the conference was the endorsement of a 10-point program first presented by the Rev. R. I. Johnson at General Convention in 1937.

The Rev. J. K. Satterwhite read a paper, *A Real Picture of the Work of the Church in the Fourth Province* and the Rev. R. I. Johnson discussed a paper, *Social Ministrations of the Church*. Wallace A. Battle spoke on *The Danger of Being a Christian*.

Detroit Church Gets Organist

DETROIT—Paul Pettinga, for the past three years organist and choirmaster in St. Andrew's church, Elyria, Ohio, comes to a similar position in St. Andrew's church, Detroit, about the middle of November.

President Asked by Synod to Help Jews

300 Washington Province Delegates Adopt "Humanity of Treatment" Petition to Roosevelt

RICHMOND, VA.—A petition to President Roosevelt asking him to work for "humanity of treatment" for Jews in the world was adopted at the closing session of the 15th synod of the province of Washington, which met here October 19th to 21st in Holy Trinity church.

The 300 clerical and lay delegates to the convention voted to send this petition to the President of the United States:

"Deeply conscious of the affliction of God's ancient people in many parts of the world, of which people, concerning the flesh Christ came, we, the synod of the province of Washington in conference assembled, do hereby petition your Excellency to use every possible lawful means to secure for these, our brethren, that humanity of treatment which is the divine right of all men; and also the same freedom of opportunity in life and work as pertains to the people among whom they dwell."

The first meeting of the synod was a joint session of the Woman's Auxiliary and its affiliates—the Church Periodical club, the Daughters of the King, and the Girls' Friendly society—which took place in the main room of the Sunday school at 2 P.M. The first devotional service was conducted by Bishop Brown of Harrisburg in the church at 3 P.M., after which the various organizations met in separate rooms for organization.

MASS MEETING HELD

There was a mass meeting in the church under the direction of the commissions on social service and religious education. The first speaker was Dr. W. F. Draper, assistant surgeon-general of the United States public health service, and former commissioner of health for Virginia. Also on the program was the Rev. Dr. Theodore O. Wedel, secretary for college work in the National Department of Religious Education, whose topic was Christianity on the Intellectual Firing Line.

Bradford B. Locke, executive vice-president of the Church Pension fund, gave an address on the pension plan for lay workers. This was followed by the report of the provincial commission on religious education presented by the provincial chairman, Bishop Strider.

On the second day the whole synod went on a trip to Jamestown and Williamsburg. On Jamestown island, the first stop, there was a short service and address by Bishop Brown at the shrine following which the itinerary took the guests to Williamsburg where a tour was made through the governor's palace and gardens and the Wren building at William and Mary college.

At a service under the auspices of the commissions on missions and rural work addresses were made to a large congregation by the Rev. Dr. Charles W. Sheerin,



MISS ELLEN B. GAMMACK

Miss Gammack was recently elected personnel secretary on the national staff of the Woman's Auxiliary.

second vice-president of the National Council, and Dr. Conrad Taeuber of the department of agriculture in Washington.

MISSIONS AND RURAL WORK

The commission on missions and the commission on rural work made their reports on October 21st. In the elections which followed Bishop Sterrett of Bethlehem was elected president of the synod.

The diocese of Erie requested a memorial to General Convention on the matter of the placement of clergy. After a lively debate a committee of the synod was appointed to study this matter and report to the synod next fall.

A resolution was brought forward asking congressmen and senators of five states, those in the province, to further the application of the civil service system in all federal agencies. The resolution, proposed by a committee headed by Bishop Ward, asked that the synod secretary be instructed to send a copy of the resolution to government officials.

The synod, while approving the civil service system in principle and agreeing to urge its adoption wherever applicable, gave evidence of intending to stay clear of any political references in regard to the immediate question.

Before adjournment the synod accepted the invitation of the diocese of Bethlehem to meet at Bethlehem, Pa., in the fall of 1939.

UNDERTAKE DIOCESAN PROJECTS

The Woman's Auxiliary, at its meeting, decided to undertake a project in which each diocese may share and thus develop an awareness of other dioceses. A science laboratory is to be furnished at a cost of \$701.50 for the high school at Millers Tavern, Va. The school is a Church institution for Colored boys and girls of the diocese of Virginia.

Thirty-seven of the 39 delegates to the Auxiliary meeting were present.

Bishop Juhan Made 4th Province Head

Synod Reorganizes Department of Religious Education, Supports Resolution on World Crisis

WINSTON-SALEM, N. C.—Bishop Juhan of Florida was elected president of the fourth province at the 16th synod meeting, held in St. Paul's church here October 25th to 27th. He succeeded Bishop Darst of East Carolina, who declined reelection.

The provincial department of religious education was reorganized by the synod. Instead of having, as heretofore, an employed executive secretary, the executive responsibility has been divided between three regional vice-chairmen, under the general leadership of the Rev. John L. Jackson. Two of the vice-chairmen, the Rev. Leon C. Palmer and the Rev. Maurice Clark, were elected at the meeting. The third is to be appointed later by Bishop Juhan.

Miss Annie Morton Stout was elected a field worker on full time. She is to be under the direction of the chairman and vice-chairmen in their respective fields.

The synod voted unanimously to change the ordinance to allow the president of the Woman's Auxiliary full membership in the council. Mrs. Fred F. Ramsey is president.

INTERNATIONAL SITUATION

A resolution on the international situation was adopted, with the intention of releasing it to the press.

The resolution read in part:

"Your committee on the international situation wishes to report that at this grave crisis we note during the last 20 years a trend toward the glorification of force and the putting aside of the older conceptions of justice and service. This trend means that when the destruction of lives and property has ceased, the greater damage done is to the character of man, who accustoms himself to put force first and justice and religion second, if in any place at all. . . ."

"The diplomacy of idealism as against the diplomacy of realism and expediency is the only Christian standard for nations to follow. And these cannot be maintained unless translated into individual action in daily living. . . ."

DR. GUERRY OUTLINES PLAN

Dr. Alexander Guerry, new vice-chancellor of the University of the South, set forth his plans for the university under five points. His first aim is to secure a body of students properly qualified, and he believes that Sewanee might pave the way for a great reform in this respect. He sees an opportunity for Sewanee to instill in students a sense of the need of beauty in life.

The Rev. Albert R. Stuart was elected secretary of the province; Frank P. Dearing, treasurer; and the Rev. Gardiner C. Tucker, historiographer. The following were elected to the provincial council: Bishops Abbott, Green, Penick, Gribbin, Wing, and Mikell; the Rev. Messrs. P. A. Pugh, John L. Jackson, John C. Turner; and W. S. Turner; Dr. Alexander Guerry; and Messrs. A. B. Andrews, S. B. Strang, and Z. C. Patten.

**Rev. Robert E. Wood, China
Missionary Since 1898, Now
Learning Not to Fear Ladies**

NEW YORK—The Rev. Robert E. Wood of St. Michael's church, Wuchang, China, who has been working in that country since 1898, writes a great deal more about his friends than he allows himself to be written about, but one of the Church general hospital staff has at last beaten him, writing as follows:

"Last but not least on our hospital staff is our beloved chaplain. He truly lives up to the name. The soldiers in the wards absolutely worship him, and he has brought many of them into the fold. Nothing is ever too much for Fr. Wood as he meets the requests of everyone.

"We all know how his heart goes out to his men friends. The other day he went into the women's ward and was asked why he didn't come and talk to the ladies more often. Fr. Wood said very shyly, 'You know, I am afraid of the ladies.' And our little 82-year-old lady, a Christian of many years' standing, who has an inoperable cancer, answered, 'The Lord will protect you.' So there is no telling what our beloved chaplain will do now. One week he actually went to the women's ward three times, so he is getting brave.

"Sister Geraldine gives very valuable help in her weekly visit. This has been her duty for about a year, so with Fr. Wood and Sister Geraldine and the Bible woman the evangelistic work is very well taken care of in the entire hospital."

The Rev. Leighton Yang, now in the United States, was formerly chaplain.

Heads Washington Hospital

WASHINGTON—Deaconess Anna Eleanor MacDonald, it was announced on October 17th, has been appointed superintendent of the Episcopal Eye, Ear, and Throat hospital here. A graduate of the Johns Hopkins hospital training school for nurses, Baltimore, Md., she had been acting superintendent of nurses since 1937. Earlier this year she was appointed superintendent of nurses.

**List of Reading on Jews
and Christians Published**

NEW YORK (RNS)—The first comprehensive reading list on Christians and Jews has just been published by the National Conference of Jews and Christians here. The list was compiled by Benson Y. Landis, research secretary of the conference.

In addition to books and pamphlets describing Roman Catholic, Protestant, and Jewish beliefs, there are also special sections devoted to literature on Anglo-Catholic and Eastern Orthodox principles.

Listings are also carried on the following subjects:

Christian and Jew, Racial Concepts, Immigration, Historical, Social Reconstruction, Church and State. A list of Protestant, Catholic, and Jewish reference works is also given.

**New Coadjutor Is to
Have Full Authority**

**Bishop Francis Announces He Plans
to Make Bishop-Elect Leader of
Diocese After Consecration**

INDIANAPOLIS, IND.—Full authority over the diocese of Indianapolis is to be given to the Rev. Richard A. Kirchoffer, Coadjutor-elect, after his consecration. Bishop Francis, the diocesan, made this announcement in his formal assignment of jurisdiction at the special diocesan convention held here, October 26th, in the Church of the Advent.

The consecration is contingent on the consents of the bishops and standing committees, and on the acceptance by the bishop-elect, who is rector of Christ church, Mobile, Ala.

The clergy and lay delegates of the convention joined in a celebration of the Holy Communion at the Church of the Advent. The Rev. R. F. Keicher, vicar of St. John's church, Bedford, was the celebrant. He was assisted by the Rev. James E. Crosbie, rector of St. James' church, Vincennes, as the epistoler, and the Rev. George S. Southworth, rector of the Church of the Advent, as the gospeler.

Bishop Francis gave the absolution and benediction. The Rev. Robert C. Alexander, canon-vicar of All Saints' cathedral, was his chaplain.

READS RESOLUTION

George B. Schley read the following resolution, adopted by the trustees of the diocese. It was on a motion adopted as the mind and sentiment of the convention:

"Be it resolved, by the trustees of the Protestant Episcopal Church of the diocese of Indianapolis:

"At their last meeting preceding the election of the Bishop Coadjutor who eventually is to succeed as Bishop of this diocese, the trustees cannot refrain from a word of appreciation of the man who for a generation has been serving the diocese so faithfully as its Bishop, Joseph Marshall Francis. It has been their privilege and their pleasure to work with him in many ways, and they have come to know him very closely. That knowledge has bred admiration, and that admiration has grown as their knowledge of him grew. . . ."

The convention set the salary of the Bishop Coadjutor at \$6,000 per annum.

RECEIVE NOMINATIONS

The convention organized as a committee of the whole for the purpose of making nominations for the office of Bishop Coadjutor, heard the report of the special committee appointed to select persons fitted for the office.

Those placed in nomination were the Rev. Richard Ainslie Kirchoffer; the Rev. Richard Mitchell Trelease, rector of St. Paul's church, Kansas City, Mo.; and the Very Rev. Claude Willard Sprouse, dean of Grace and Holy Trinity cathedral, Kansas City, Mo.

With appropriate speeches the follow-

ing men were nominated from the floor of committee of the whole: the Rev. William Theodotus Capers, Jr., rector of St. Stephen's church, Terre Haute; the Rev. Harold L. Bowen, rector of St. Mark's church, Evanston, Ill.; the Rev. George Graham Burbanck, rector of St. Paul's church, Richmond; the Rev. Edwin Ainger Powell, rector of Christ church, Indianapolis; the Rev. William Burrows, rector of St. Paul's church, Evansville; the Rev. A. Elliston Cole, vicar of Trinity church, Bloomington; and the Rev. Thomas Donaldson, rector of St. Alban's church, Columbus, Ohio.

On the second ballot the Rev. Richard Ainslie Kirchoffer was declared elected, having received a concurring majority of the clerical and lay votes cast in that ballot.

BORN IN CANADA

Richard Ainslie Kirchoffer was born in Souris, Manitoba, Canada, June 28, 1890, the son of Richard Beresford and Mary Elizabeth Young Kirchoffer. He received his degree of Bachelor of Arts from the University of Southern California in 1913, and was graduated from the General theological seminary in 1916. He was ordained deacon by Bishop Fiske in 1916, and was ordained priest by Bishop Davies in 1917. From 1916 to 1918, he was assistant at All Saints' church, Worcester, Mass.

He was married to Arline L. Wagner, September 7, 1918. They have three sons. He was chaplain, USA training headquarters, Camp Devens, Mass., from 1918 to 1919. In 1919 he was called to the rectorship of All Saints' church, Riverside, Calif., and then appointed rural dean of San Bernardino convocation until 1925, when he was called to Christ church, Mobile, Ala.

From 1924 to 1931, he was associate field secretary of the Field Department of the National Council. He is a member of the diocesan executive committee and of the standing committee of the diocese of Alabama. One of the most highly thought of priests in the diocese of Alabama, he has been affectionately referred to by his Bishop as "the Bishop of Southwest Alabama."

**How Much Shall I Give
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By the Rev. Frederic J. Eastman

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Murder of Dr. Lee, Georgia Priest, Believed Solved as Negro Implicates 4 Persons

BRUNSWICK, GA.—The murder of the Rev. Dr. Charles H. Lee, 71-year-old rector of Christ church, St. Simons island, is apparently near to solution, since the arrest here recently of two White men and two Negroes, one of whom is alleged to have confessed the crime and to have implicated the others.

All four men have been charged with murder, according to the Savannah (Ga.) *Morning News*. The two White men, one of the Negroes is said to have confessed, paid the Negroes \$150 and provided them with a revolver for the murder.

The two White men are resort owners in this area, and it is believed by the police that their actions were motivated by a desire to end Dr. Lee's objections to the gambling devices they operated in their resorts.

The murder was committed, according to the confession of one of the Negroes, while Dr. Lee was in the front room of the rectory. He was reading a paper or a book. The murderer stood outside a window, fired his pistol, and ran.

Mark 10th Year at Racine, Wis.

RACINE, WIS.—On September 25th at Holy Innocents' church here, the Rev. Edward Leonard, rector, commemorated the dedication of the present church building at Michaelmas, 1928. The decennial celebration began on September 16th. It continues through November 10th.

On October 2d Bishop Ivins of Milwaukee preached and on October 16th the Rev. L. H. Matheus, rector of Trinity church, Ottumwa, Ia., and a former rector of the parish, was the preacher.

Conditional Release Is Rejected by Niemoeller

GENEVA (RNS)—The International Christian Press and Information Service, operated by the Universal Christian Council on Life and Work, reports that Pastor Martin Niemoeller has refused to accept his release from a concentration camp on condition that he sign a declaration forbidding him to resume his activity in his Berlin-Dahlem parish.

The press service states that Pastor Niemoeller has also addressed a letter to his parish exhorting them to stand firm in the faith and declaring that he prefers to remain in a concentration camp rather than give up his vocation.

Reports of Niemoeller's impending release were issued following Hitler's annexation of Sudetenland, but these reports are now known to be without foundation.

Non-Episcopal Ministers Help Celebrate 50th Year

ALBANY, N. Y.—Methodist, Lutheran, Presbyterian, and Dutch Reformed ministers joined the staff of the Cathedral of All Saints here, along with the clergy of the city and the standing committee of the diocese, in commemorating recently the 50th anniversary of the dedication of the cathedral. Two former deans, the Rev. Charles C. W. Carver of Christ church, Rochester, and the Rev. Dr. Charles S. Lewis of St. Paul's, Kinderhook, read the lessons.

Bishop Oldham of Albany was the preacher. The Rev. Dr. William H. Hopkins, minister emeritus of the First Presbyterian church here, brought greetings on behalf of the non-Episcopal churches of the city.

During the service, the following persons were inducted as canons of the cathedral: the Rev. Oscar C. Taylor, canon sacrist; the Rev. Dr. R. W. Woodroffe, diocesan canon; and the Rev. Messrs. Nelson M. Burroughs, H. W. Crydenwise, Henry N. Herndon, William E. Sprenger, and Frank L. Titus, honorary canons. Bishop Oldham officiated, and the Very Rev. Edward R. Welles, dean, conducted the canons to their stalls.

Dr. Robbins of GTS Will Deliver Bohlen Lectures in Philadelphia

PHILADELPHIA—The Bohlen lectures for this year will be delivered in the St. Andrew's chapel of the Philadelphia divinity school at 5 P.M. on six successive Mondays beginning November 7th, by the Rev. Prof. Howard Chandler Robbins of General theological seminary, New York. The public is invited to attend.

General subject of the lectures is Preaching the Gospel. The titles are as follows: The Preparation for the Gospel, The Gospel as Good Tidings, The Gospel as the Story of God in Christ, The Doctrinal Implications of the Gospel, The Ethical Implications of the Gospel, and The Gospel as a Bond of Unity.

COMING... NEW MAPS OF THE CHURCH'S FIELDS OF WORK

Three are now ready: The Anglican Communion Around the World; The Church in the United States; The Philippine Islands.

Picture maps of The Hawaiian Islands, Panama Canal Zone and Alaska are also available now, these remaining unchanged.

Maps will be ready shortly of China, Japan, Liberia, The West Indies and Brazil.

The maps average 22" x 34", and are priced at 25c each, with the exception of the World Map and the map of the

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Seek Way to Protect World War Memorial

Westminster Abbey Crowds Often Trample Over Grave of Unknown Warrior Buried There

LONDON—The dean and chapter of Westminster abbey are considering the best way in which to protect the grave of the Unknown Warrior. The memorial, an inscribed slab of granite set in the floor of the middle of the nave near the west door, and, except at special times, not enclosed, is often walked over by visitors.

Occasionally, when large groups have been in a hurry to leave the abbey, wreaths and flowers on the tomb have been trampled on. It has not yet been decided whether the granite slab shall be enclosed by railings or raised altogether above the ground level.

Lawrence E. Tanner, keeper of the monuments of the abbey, has disclosed the recent discovery of the site of the cell of the hermit of Westminster. It is within a few paces of the altar, on the south side of the abbey opening into Poets' Corner and immediately behind St. Benedict's chapel.

During cleaning operations, a little window was discovered, so placed that anyone looking through would see the altar of the chapel. The abbey hermit was usually an elderly monk, and there was a succession of them. On the night of his father's death, the young King Henry V spent the night with the abbey recluse of his day, and vowed to lead a new life.

BISHOP IN JERUSALEM SPEAKS

In a speech here on October 18th, Dr. Graham Brown, the Anglican Bishop in Jerusalem, enlarged on the danger that, in the present fracas between Jews and Arabs in the Holy Land, the rights and security of the Christian are likely to be overlooked.

"I cannot tell you," said Dr. Graham Brown, "the shock which our indigenous Christians experienced on reading the recommendations of the report of the royal commission."

Prisoners Find Comfort in "Forward—day by day"

CINCINNATI—*Forward—day by day* brings comfort and help to those in prison. The director of religious education in San Quentin, state prison in California, writes very appreciatively to Archdeacon Hodgkin about the booklets. He said the men coveted the copies greatly.

The Rev. Mr. Bond, chaplain in the state reformatory, Huntington, Pa., distributes 700 copies to the young men confined there. These copies are not the current issues, but have a living message just the same. They are contributed by the parishes in the diocese of Harrisburg.

England Has Good Attendance at Church, Dean Matthews Affirms

NEW HAVEN, CONN.—"Church attendance is continuing good in the Church of England, so far as I know. The public morality of the English people has been profoundly influenced by religion," said the Very Rev. Dr. Walter R. Matthews, dean of St. Paul's cathedral, London, who spoke to the student body of the Berkeley divinity school here recently.

Dr. Matthews, who is giving the Nathaniel W. Taylor lectures this year at the Yale divinity school, was the guest of honor at a luncheon given in the home of Dean and Mrs. Ladd on October 26th. Clergy from Hartford and New Haven attended.

Words failed them when the commission, after 20 years of the mandate, recommended that the greater part of the country, and a relatively large number of Christians, should be handed over to non-Christian rulers. The Bishop was careful to express sympathy with the Jews in their day of tragedy, and to deprecate the ferocious persecution they were enduring in more than one country of so-called Christian Europe today.

"If the Christian Church," he said, "holds it as a candid opinion that Palestine as a country cannot receive as immigrants even the annual increase of the Jewish population in Poland alone, it is because she believes it to be true. It is not in connection with any forces of anti-Semitism. As Anglican Bishop, I number among my close friends Moslems and Christians, and I long to see the day when Palestine will be acknowledged as a land of universal trust for civilization, in which all who seek God will live as brethren."

TRIBUTE PAID TO MISSION FATHERS

Dr. Burrows, the veteran Evangelical Bishop of Sheffield, paid a delightful tribute to the fathers of the Society of the Sacred Mission, Kelham, and to the priests whom they have trained, when he presided at the society's London reunion on October 19th.

The Church in Sheffield is beset with a problem created in recent years in many industrial cities, by the evacuation of the population from slums in the center to, and their establishment in, great new housing estates on the fringe. The division of these estates into a number of parishes, each with its church, hall, vicarage, and staff, is, in many places, an impossibly costly business, and the Bishop of Sheffield solved the problem in one great district by establishing a community house, staffed by six or seven Kelham fathers.


Dr. Burrows said that already his experiment had proved "a triumphant success." The prejudice of many Sheffield people against the coming of "moonks" in their midst had entirely vanished.

"They now," he said with a smile, "look on the fathers of Kelham as what they really are—thoroughly good Evangelicals!"

Dixon, Ill., Parish 100 Years Old

DIXON, ILL.—The days of prairie schooners and daring missionaries were recalled October 16th to 23d, when St. Luke's church, Dixon, celebrated the 100th anniversary of its founding.

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Head of Colored Mission in New Jersey Retires After 40 Years in Service of Church

TRENTON, N. J.—The Rev. August E. Jensen, priest in charge of St. Monica's church for Colored people here, retired from active duty on October 20th after more than 40 years' service in the Church.

He had served in the diocese of New Jersey since 1904, when he was called from the diocese of Washington, where he had organized a strong mission at Croome. He organized St. Augustine's church in Asbury Park.

The Rev. Mr. Jensen stayed there 15 years in Asbury Park and developed the work from a mission into a parish, raised the building and put in a basement, which was used for Sunday school and various other activities, and built a rectory. He was a pioneer in initiating a better housing movement among the Colored people of Asbury Park and in persuading them to buy lots and build their homes, through the local building and loan company.

During this time St. Thomas' chapel, Red Bank, was established, through the kindness of Mr. and Mrs. William Durham, and work there started also by Mr. Jensen. It continues as an active mission at the present time.

Mr. Jensen came to Trenton in 1919; and following several conferences with the Bishop, clergy, and laity, the third floor of a business building was leased. The first service attracted a good sized congregation.

On December 14, 1919, the first confirmation class of 42 persons was presented to Bishop Matthews. The work grew steadily, services being held at various places, until in 1935 a new and attractive church was built. A residence alongside has been converted into a parish house, and there is space still left on the land for the extension of either building as may prove necessary in the future.

During his work in Trenton, the Rev. Mr. Jensen also organized the St. Alban's mission in New Brunswick, where there is now a neat little chapel.

With him throughout his ministry has been his wife, Mrs. Romena Hunter Jensen, former instructor in English at Howard university, who, in his missionary work, often served as organist, taught in the Sunday school, and organized and supervised church guilds and clubs.

Dedicate Classroom at Priory School for Girls in Honolulu

HONOLULU, T. H.—An additional classroom building for St. Andrew's priory school for girls here was dedicated on September 29th by Bishop Littell of Honolulu, assisted by other clergy of this city. Sellon hall, the new structure, has six rooms. It is named in memory of Priscilla Lydia Sellon, the Rev. Mother foundress of the Society of the Holy Trinity.

The school is now operated by the American Community of the Transfiguration, the local superior being Sister Helen Veronica, who this past summer succeeded the Rev. Mother Clara Elizabeth. The Rev. Mother Clara Elizabeth was recently elected head of the order.

NECROLOGY

† May they rest †
in peace.

JULIUS A. SCHAAD, PRIEST

QUINCY, ILL.—The Rev. Julius A. Schaad, dean emeritus of the Cathedral of St. John in this city, died October 25th at his home in Orchard Hill here. He was 72 years old, and had been ill only a short time.

Fr. Schaad served as dean of the cathedral from 1931 until 1936, when he retired.

Julius A. Schaad was born August 12, 1866, in Peoria, Ill. He attended Northwestern university and the YMCA college in Chicago. In 1901 Bishop Seymour ordained him deacon, and the next year Bishop Davis ordained him priest. In 1893 he married Miss N. M. Wakeman.

From 1902 to 1906 he was rector of St. Paul's church, Lansing, Mich., and for the next five years archdeacon of West Missouri. During these five years, he was rector of Grace church, Kansas City. In 1911 he became rector of St. John's church, St. Paul, Minn., where he remained for five years. He then became canon missionary in the diocese of Quincy. In 1918 he went to Trinity church, Bay City, Mich., remaining until 1922, when he became general missionary of the National Council. In 1924 he became rector of St. Paul's parish, Augusta, Ga., remaining there until 1931, when he became dean of the cathedral here.

Fr. Schaad was a deputy to General Convention in 1907, 1910, 1913, 1922, 1925, and 1928. He is the author of *A Man's Religion* and *Evangelism in the Church*.

Dean Schaad, his friends point out, was remarkable as a composite of Church leader, student, humanitarian, and businessman. Deeply spiritual, he was also a real man of letters and an exhaustive reader. In Kansas City and other large cities where he held rectorships, he was repeatedly asked to preside at boards of arbitration in labor disputes because of his fairness and understanding. He approached business problems analytically.

Funeral services were held in the Cathedral of St. John on October 27th. The Burial Office was followed by a Solemn Requiem Mass, and later the body was taken to Augusta, Ga. Burial took place October 29th.

Bishop Essex of Quincy assisted by many of the diocesan clergy, conducted the funeral services.

F. G. DeSAUSSURE, DEACON

MEADVILLE, PA.—A few seconds after he had completed his duties as toastmaster at a testimonial dinner in the First Presbyterian church, the Rev. Frederick Green DeSaussure died here of heart attack on October 20th. He was 58 years old.

Born in Charleston, S. C., on August 30, 1881, he was the son of the late Wilnot Gibbs and Lucy Pride Green DeSaussure.

He took the degree of Bachelor of Science in mechanical engineering at Clemson college, and had been employed by the Erie railroad since coming to this city in 1903, in successive positions until he attained the rank of evaluation engineer.

Having served the Church for many years actively as a layman, and being desirous of doing more for the Master, he studied evenings, passed his canonical examinations, and was ordained deacon by the present Bishop of Erie in 1931.

He assisted the rector of Christ church and in vacant missions in the diocese. He was chaplain of the local fire department; business manager of the diocesan paper, the *Erie Churchman*; and the organizer of an outstanding Christian work among the Armenians of the city.

As a hobby, Mr. DeSaussure took keen pleasure in mechanical modeling. He designed the miniature Erie railroad locomotive displayed in Meadville's sequi-centennial parade this year. The engine is now on permanent display in the rooms of the Crawford county historical society at the public library.

Surviving are his widow, Mrs. Elizabeth Kershaw DeSaussure, and two daughters—Mrs. Garnet P. Francis and Mrs. Charles Donald Hunt—and a grandson, Peter David Hunt.

The burial service was held in Christ church on October 22d, the rector, the Rev. Harold B. Adams, officiating. Bishop Ward of Erie had the closing prayers and benediction. Although several of the clergy had not yet returned from the synod of the third province in Richmond, Va., 10 from the diocese were present at the service.

WILLIAM T. BUTZ

NEW CASTLE, PA.—Fifty-three years a vestryman, 51 years rector's warden, and for many years treasurer of the parish and superintendent of the church school, such is the record of William Tell Butz, who died here recently.

His record in the Masonic fraternity is likewise distinguished. At the time of his death, he was the oldest past master in the point of years of service in Pennsylvania.

The eldest of 12 children, William T. Butz was born in New Castle, July 11, 1853. He is survived by a daughter, Mrs. John W. Norris; a son, Paul Frederick Butz; five grandchildren; four sisters; and three brothers.

The burial service was held in Trinity church, the Rev. Philip C. Pearson, officiating, on October 14th. Interment was at Oak Park cemetery, New Castle.

A. A. MORRISON

SAVANNAH, GA.—Dr. Arthur Alston Morrison, senior warden of St. Paul's church and chairman of the city council, died suddenly on October 17th of a heart attack. He was born March 30, 1900, the son of the late Dr. Arthur Alston Morrison and Mary Jackson Morrison.

In 1925 he married Lonnie Leotus Vickers of Irwin county, Ga. Besides his wife and three children, Leotus, Arthur, and Mariana Morrison, he is survived by his mother, Mrs. Mary J. Morrison; a sister,

Mary Kelly Morrison; and three brothers, Dr. Howard Morrison, John S. Morrison, and Joseph V. Morrison.

A Requiem was celebrated on October 18th and the funeral was held on October 19th, with the rector of St. Paul's, the Rev. David N. Peeples, and the Rev. Samuel B. McGlohon, retired, a former rector of St. Paul's, officiating.

MISS CLARA C. MUNSON

ASTORIA, ORE.—Miss Clara C. Munson, famed as the first woman mayor west of the Rockies, died here October 18th, after a long illness. She was 77 years old.

Born in 1861 in Osterville, Wash., she was graduated from St. Helen's hall in 1875. She was a prominent figure in pioneer history, her father, Capt. Joel W. Munson, coming to Oregon in 1853 by way of the Panama canal, and her mother crossing the plains in 1847.

Miss Munson taught school for a number of years, and was later an instructor of music. Later, in Warrenton, she was postmaster. When women's suffrage came, the voters made her mayor of Warrenton. This position brought her often into the news of the day.

Funeral services were held October 21st at Grace church here.

MRS. RANDOLPH RAY

NEW YORK—Mrs. Randolph Ray, the wife of the Rev. Dr. Randolph Ray, rector of the Church of the Transfiguration here (The Little Church Around the Corner), died on October 26th at her country home, Elmridge, Litchfield, Conn.

Mrs. Ray was Mary Elmendorf Watson, the daughter of the late Rev. Dr. J. Henry and Susan M. Hoffman Watson of New York City. She was the granddaughter of the late Very Rev. Eugene A. Hoffman, distinguished clergyman and philanthropist and dean of the General theological seminary.

Mrs. Ray, descended from the Hoffman, Van Cortlandt, Livingston, Schuyler, and Beekman families of New York, was a direct descendant of Gov. Edward Winslow who came to Massachusetts on the *Mayflower*.

Prominent in social and church circles in New York, she was a member of the Colony club, the Colonial Dames, the Churchwomen's league for patriotic service, the New York altar guild, and the Woman's Auxiliary to the National Council; and for many years she was a member of the board of managers of St. Luke's home for aged women, New York.

Mrs. Ray was greatly interested in work

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for young people. She organized and sponsored the Thursday night club of the Church of the Transfiguration for young students studying for a musical, stage, or artistic career. This club has a membership of more than 300 young people. Mrs. Ray was also a charter member of the Episcopal actors' guild with chapters in 52 cities.

She is survived by her husband, the Rev. Dr. Randolph Ray, and their 14-year-old daughter, Katrina Hoffman Ray; and by her brothers, Col. Henry Lee Watson and Eugene A. Hoffman Watson.

Dr. and Mrs. Ray were married in 1922 in New York City. At that time Dr. Ray was dean of St. Matthew's cathedral, Dallas, Tex. The following year he became rector of the Little Church Around the Corner, New York.

Funeral services were held from the

rectory, at the Church of the Transfiguration. Bishop Manning of New York officiated at the funeral services on October 29th, assisted by the Rev. Messrs. Harold F. Lemoine and B. A. E. MacLaughlin. A requiem was said in St. Joseph's chapel at the church earlier in the day.

Bishop's Wife Honored

PHOENIX, ARIZ.—Honor guests at a dinner and reception given here by Trinity cathedral on October 25th was Mrs. Walter Mitchell, wife of Bishop Mitchell of Arizona. She arrived to make her home here only recently. Dean Edwin S. Lane, of the cathedral, presided as toastmaster. Addresses were made by the Rev. W. E. Patrick, Judge E. S. Clark, and Mrs. Will C. Barnes.

Rev. W. P. Niles, for 36 Years

Rector in Nashua, N. H., Resigns

NASHUA, N. H.—The Rev. William Porter Niles, after 36 years of service as rector of the Church of the Good Shepherd here, has resigned, his retirement to take place November 15th. The Rev. Mr. Niles will continue to live in Nashua.

The Rev. A. Reamer Kline, curate of Christ church, Fitchburg, has accepted a call to the rectorship of the Church of the Good Shepherd.

CALENDAR OF COMING EVENTS NOVEMBER

15. Diocesan convention, Immanuel church, Wilmington, Del., to elect Bishop of Delaware.
17. Diocesan convention, Cathedral of St. John, Providence, R. I., to elect Suffragan of Rhode Island.



C L A S S I F I E D



ANNOUNCEMENTS

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BOOKS NEEDED

Christian Nurture by Horace Bushnell, revised by Luther A. Weigle, Charles Scribner's Sons, New York, 1916; *Christian Nurture and Admonition* by Theodore Edson, Charles Stimpson, Boston, 1847; and *Christian Nurture Course* by William E. Gardner and others, privately printed, Boston, 1910, are three books needed in the Frederic Cook Morehouse Memorial Library, where they can be placed at the disposal of the public. Any person possessing these volumes would do the Church a favor by communicating with THE LIVING CHURCH, Milwaukee, Wis.

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CHURCH CALENDAR NOVEMBER

13. Twenty-second Sunday after Trinity.
20. Sunday next before Advent.
24. Thanksgiving Day. (Thursday.)
27. First Sunday in Advent.
30. St. Andrew. (Wednesday.)

DECEMBER

1. (Thursday.)
4. Second Sunday in Advent.
11. Third Sunday in Advent.
- 14, 16, 17. Ember Days.
18. Fourth Sunday in Advent.
21. St. Thomas. (Wednesday.)
25. Christmas Day. (Sunday.)
26. St. Stephen. (Monday.)
27. St. John Evangelist. (Tuesday.)
28. Holy Innocents. (Wednesday.)
31. (Saturday.)

CLERICAL CHANGES

APPOINTMENTS ACCEPTED

GRIGGS, Rev. WALTER G., formerly of Nomini Grove, Va.; is associate priest at The House of Prayer, Newark, N. J. (N^Y). Address, 407 Broad St.

KLEIN, Rev. JOHN A., formerly in charge of the Church of the Good Shepherd, Sapulpa, Okla.; is in charge of western Oklahoma missions with headquarters at 521 S. 5th St., Clinton, Okla.

MORGAN, Rev. JOHN H., formerly rector of St. Thomas' Church, Glassboro, and in charge of the Church of the Good Shepherd, Pitman, N. J.; to be rector of Christ Church, Mansfield, La., with mission work in the vicinity.

MOUNSEY, Rev. ERNEST B., formerly rector of Christ Church, Waterloo, Iowa; to be rector of St. Luke the Beloved Physician, Saranac Lake, N. Y. (A.). Address, 121 Main St. Effective January 1st.

WILEY, Rev. LESTER V., formerly vicar of St. John's Mission, Fallbrook, Calif.; is chaplain of Harvard School, Los Angeles, Calif. (L.A.).

WILLIAMS, Rev. ALFRED L., formerly rector of St. Mary's Church, Buffalo, N. Y. (W.N.Y.); is rector of St. Paul's Church, Lancaster, N. H. Address at the Rectory.

WILLIAMS, Rev. D. JOHN, formerly vicar of Christ Church, Jerome, Ariz.; is rector of Grace Church, Carlsbad, N. Mex.

RESIGNATION

NILES, Rev. WILLIAM PORTER, to retire after 36 years of service as rector of the Church of the Good Shepherd, Nashua, N. H. Address will remain, 14 Hall Ave.

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Prayer. 11, Holy Communion and sermon. 4,
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Weekdays: 7:30, Holy Communion (7:30 and 10
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5:30 P.M., Vespers

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NEW YORK—Continued

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11:00 A.M., Morning Prayer and Sermon
8:00 P.M., Choral Evensong and Sermon

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Sermon, 11 A.M. Evensong and Devotions, 4 P.M.
Daily Masses, 7 and 7:45 A.M. Also Thursdays
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Confessions: Saturdays, 4 to 5 and 8 to 9 P.M.

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Confessions: Saturdays, 4:15-5, 7:15-8.

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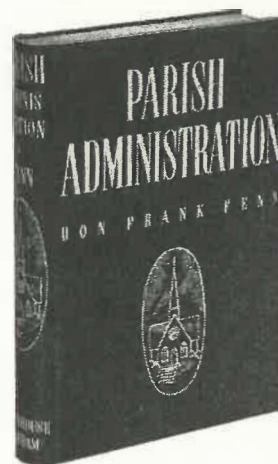
By the Reverend

DON FRANK FENN, D. D.

Foreword by

IRVING P. JOHNSON, D. D.

Bishop of Colorado



CONTENTS

SECTION I—A PRIEST'S OWN WORK

THE MODERN PARISH
A PRIEST'S OWN LIFE
PARISH CALLING
GENERAL ADMINISTRATION
PLANNING
RECRUITING
ADVERTISING
"CHARITY"
INTERVIEWS
PREPARATION FOR MARRIAGE
CONDUCT OF SERVICES

SECTION II—ORGANIZATIONS AND FINANCE

ORGANIZATIONS FOR WOMEN
ALTAR GUILDS
CHOIRS
ORGANIZATIONS FOR MEN
THE VESTRY AND AUXILIARY VESTRY
PARISH MEETINGS
ORGANIZATIONS FOR YOUNG PEOPLE
ORGANIZATIONS FOR CHILDREN
ACOLYTES
FINANCING THE PARISH

SECTION III—THE CHURCH SCHOOL

PROBLEMS, STANDARDS AND GENERAL ORGANIZATION
METHODS OF CONDUCT
THE CHURCH SCHOOL STAFF
FINANCING THE CHURCH SCHOOL
PRIZES AND ENTERTAINMENTS
SUMMER SCHOOL ATTENDANCE
CONTESTS
PROMOTION
THE CHURCH SCHOOL COUNCIL
CURRICULUM

INDEX

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