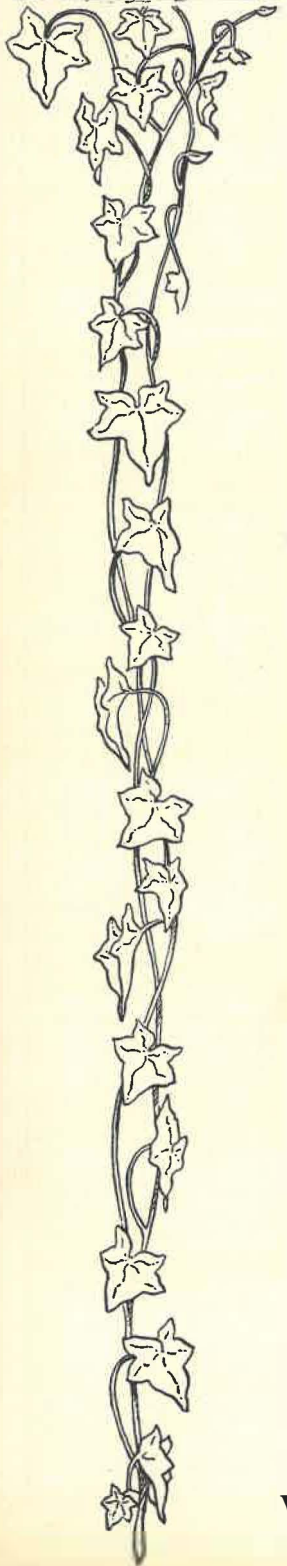
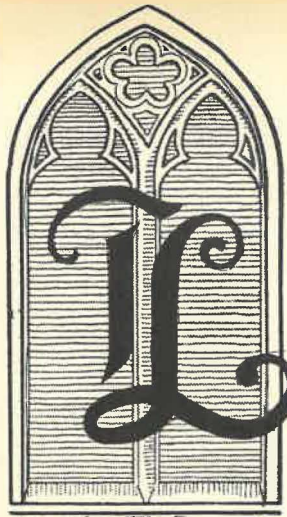


March 1, 1939



The Living Church



CHURCH IN MODERN DRESS

Contemporary architectural style furnished the inspiration for the new St. Mark's church, St. Louis. It is the first church building of its type to be erected in the city.

(St. Louis "Post-Dispatch" photo.)

(See page 271)

Spiritual Need Knows No Boundary Lines

PERHAPS, as no other publication, THE UPPER ROOM has proved that men of all races, of all tongues, are in great need of the spiritual inspiration of a daily devotional guide. Because of this universal need for it, THE UPPER ROOM is now published in four languages—English, Spanish, Korean, and Hindustani. It can now be read by half the people of the earth in their own language and new translations are being added as the demand for them arises.

The April, May, June issue is now ready for distribution. This is the Easter Issue. The cover is one of the most beautiful and suggestive that we have ever used. The interpretation of the cover picture alone is worth many times the price of the book. Be sure that every member of your congregation is supplied. Place your order at once for prompt delivery. Send all orders for English and Spanish editions to

THE UPPER ROOM
Doctors' Building
Nashville, Tenn.

(Below) A Meditation in the Spanish Edition

JUEVES, 28 DE FEBRERO

"Bienaventurados los pobres en espíritu: porque de ellos es el reino de los cielos." Mateo 5:3. (Léase Mateo 5:1-10.)

LA pobreza generalmente es estimada como una calamidad. Estar desprovistos de las cosas esenciales para la vida es ser desgraciado y carecer del alimento necesario—lo cual a veces ocasiona amargura de espíritu. No obstante, en este texto del Sermón de la Montaña, descubrimos una paradoja sorprendente. El bienaventurado es aquel que es pobre, refiriéndose a la pobreza de espíritu. El espíritu del hombre es capaz de enorgullecerse y considerarse poderoso porque confía en sus propias fuerzas y en sus éxitos. Así como la araña saca de su propio cuerpo la red que teje y en la cual ocupa el lugar céntrico, así el espíritu del hombre puede llegar a considerarse rico, confiar en las filosofías de la vida que él mismo inventa, y colocarse en el centro de esta filosofía, esperando cosechar todas las satisfacciones de la vida y de paso todas las generosas dádivas del Universo. Pero Cristo dijo: "Bienaventurado el hombre que sabe que su espíritu es pobre," porque entonces por medio de la fe se unirá con Dios y será enriquecido por el Espíritu Santo. El espíritu, consciente de pobreza, será gloriosamente rico.

ORACIÓN

¡Que seamos humildes delante de Ti, oh Dios! Nada tenemos que ofrecerte; sino el espíritu contrito. Consuélanos hoy. Te imploramos, las supremas riquezas de Tu Santo Espíritu, a fin de que la pobreza de nuestro espíritu se torne en riqueza en Ti. Amén.

PENSAMIENTO PARA EL DÍA

Meditemos hoy en qué consisten las verdaderas riquezas y encaucemos todas las energías del alma para conseguirlas.

W G. Cram.

October 5, 1938

"Kṛpāṅki wuh hamārī sulh hai." Ihs. 2:14 (Parha, Ihs. 2:11-21).

Āi keḍin jāh hamdunvā kī qaumon aur bāshindon kī taraf nīzāh dāite hain to ham ma'ūm karte hain kī we kyūnkar ab tak shakk o shukūk ke panjon meḡ grīfītr hain. we kyūnkar ab tak bare se bare sāmān aur tāiyārīān larāī ke hīye kar rahe hain mīsl un sūnfon ke jo khud ane bandē hūe vāndon meḡ grīfītr hain. Is kā sabab sīf yih hai kī ham meḡ ab tak fītsād vā mīyāna-ravī kē rāhānī khavāī pāidā nahīn hūe. Yā'nī ham ne ab tak vīh nahīn sīkhē kī Khudā kī marzī vīh hai kī ham barī hoḡyārī ke sāth ane nāise ko kharcē karen kī na ham qarzār hon aur na hamārā kharc hamārī āmadānī se ziyāda hone pāwe. Is hī ko fītsād vā mīyāna-ravī kahte hain. Hamāre dīpī hādīfon ne hamen rāhānī fītsād kī tā'īm dene men barī qasāt kī. Mashī kā mazhab avatār yā navā jānan lene kā mazhab hai. Wuh hamen āgēh kartā hai kī ham un tamām fītsādī koshishon ko najst-bakshī muhabbat ke bedār kāmōn ke wasle se rōk sāt aur ma'ūlī hanāsen īn ko ham ne ab tak govā bīn-narwarīsh pēī hūī tab'at ke hawāle kar rakhē hai. Yūn ham amī fītsādī zīndagī meḡ bhī Khudā ke maqsad ko pūrā kar sakte hain.

Du'ā.

Āi hamāre Bāp Khudā, ham mīn lete hain kī ham ne beḡtr chīzī par apne dīnon ko kharcē kīfī hai. Ek dāre kī 'īzāt aur dīār karnē ke dāre men ham īqrār karte hain kī ham ne kuch bhī taragī nahīn kī. Larāī aur burī lhwāshīh. Kā dīn bo-ān ziyāda zīndā zor hotā jādā hī aur ḡāmōn kī rāhōn ne Khudā ke 'īlm aur muhābbat men taragī nahīn kī. Ham is bāt kī taraf se be-parwāh hain kī ham ne Mashī ko salīb ke āpar mastāb kīyē. Hālonkī Kī'ūfī kā Beḡā salīb ke āpar dard-āngēz dukh musībāt ke eḡh lafak rahā hai ham barī be-parwāhī ke sāth us vār nīgāh karte hain. Āī kēsh kī is mauqā' par ham Tūsh se mu'āfī kī khush-khōbōrī kā mallōb sīkhen. Ham mīnāt karte hain kī Tū us dīn ko jald īḡ jōb kī yih dūnyā oz sar ī nau pāidā ho jāe. Hazārōn hozār beḡtrōn kī Tū madād kar aur is khayāl ko dūr dāfar kar īo dūnyā men pāidā hūā hī kī īnḡn kī zīndagī be-hīfāzāt hai. Yīsu! Mashī kī khātīr se īs ne dūnyā ke kāffīre ko bīye du'ā māgīte waqt khātīr ke qātre bahāe aur jō hamārī khātīr salīb par mastāb hūā, ham yih du'ā māgīte hain sun aur qubūl kar le. Amēn.

Is Dīn kā Khayāl.

Agar ham apne bhāfon ko plyār nahīn kar sakte to ham Khudā ko bhī plyār nahīn kar sakte.

TOYOHICO KAGAWA.

Vertical text in Korean and Hindustani, likely a page from the Korean edition and a meditation in Hindustani.

(Above) A page from Korean Edition (Left) A Meditation in Hindustani

In response to requests from pastors who have been using the specially printed Christmas envelopes to mail copies of THE UPPER ROOM to members of their congregations, we are now offering

A SPECIALLY PRINTED ENVELOPE FOR MAILING THE EASTER ISSUE

This envelope carries an attractive design, printed in an appropriate color.

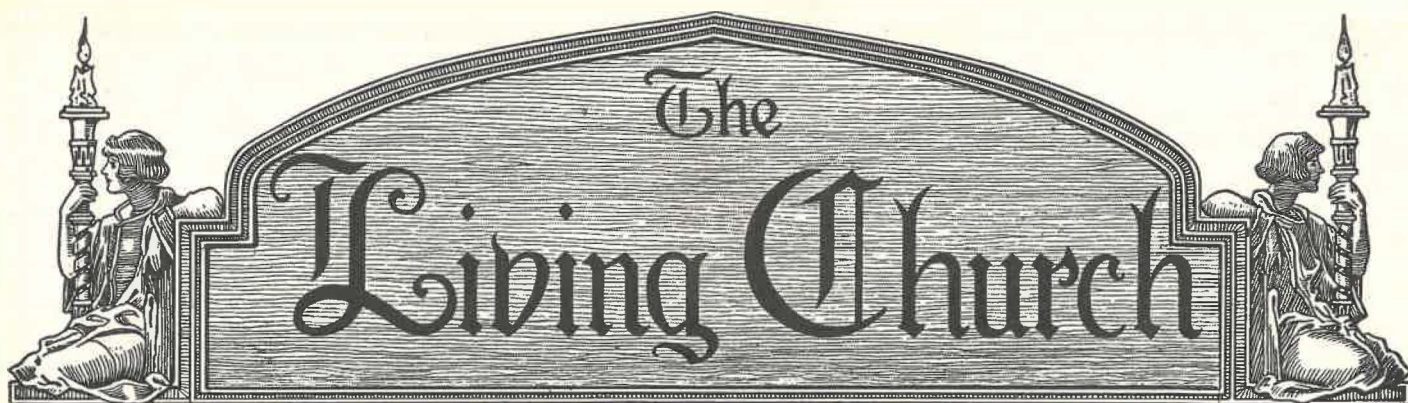
These Easter envelopes are offered at 1 cent each, postpaid, in quantities of 10 or more, or we will mail a copy of the April, May, June issue, to address furnished, in an Easter envelope for 10 cents each.

THE UPPER ROOM is available, in quantities of 10 or more, at 5 cents per copy, postpaid, and on our consignment plan if desired. Yearly subscription, 30 cents postpaid, foreign 40 cents. Spanish edition available at same price and on same terms.

Volume IV, including the four quarterly issues from April 1, 1938, to April 1, 1939, bound in cloth, now available. Price 50 cents, postpaid. Limited quantity of bound copies of Volumes I, II, and III also available at same prices.

The Upper Room

APRIL, MAY, JUNE



VOL. C

NEW YORK AND MILWAUKEE, MARCH 1, 1939

No. 9

EDITORIALS AND COMMENTS

Maintain Missions

ONE of the most serious situations in the entire history of the missionary enterprise of the Church was faced by the National Council at its February meeting, at which meeting, in obedience to the mandate of General Convention, the budget must be balanced. So far short are the funds available for 1939 that, in order merely to maintain the standard of 1938, the sum of \$300,000 must be raised by May 1st. Otherwise, the missionary work in every district must be so cut that it will be critically injured.

This bare statement will alarm the people of the Church. When they read what Dr. Wood and Bishop Bartlett have said as to the tragic conditions such cuts will cause in every station in the foreign field and every locality in the domestic field, Churchpeople will be utterly appalled. Surely they will all rise up and do their utmost to maintain the present missionary activities of the Church—at least that. It will be no easy matter to raise \$300,000 in two months. And the Presiding Bishop has declared that this is only the beginning.

"An appeal simply for \$300,000 for 1939," he said at the opening of the Council meeting, "would be a fatal mistake. What we need to do is to raise up the giving capacity of the Church."

The first question Churchpeople everywhere will ask about this shortage of funds is: "What is the reason?" The treasurer explained this in detail in his report. The reason is three-fold: decreased returns from the dioceses; diminished income on invested trust funds, owing to lowered interest; smaller lapsed balances. This constitutes the cause of about half the shortage. The other half is due to the lack of the large legacy and special funds available for use in 1938.

The next question put will be: "How does the National Council propose to raise this great sum by May 1st?" It was by way of introduction to a carefully prepared plan that the Presiding Bishop said earnestly that the plan was only secondarily a campaign to raise \$300,000; it was primarily to "raise the giving power of the Church *permanently*." At first sight, the plan appears to be like a good many others. In one respect it is: namely, that everyone in the Church, from the Presiding

Bishop to the youngest member of the smallest parish, is included in its proposed intensive endeavor.

However it is not like other plans. It is not a "drive," it is not a "whirlwind campaign," it is not a temporary project. The plan is for permanent use. A motto has been suggested that will be appropriate and inspiring so long as we have a missionary enterprise: "Maintain missions." This means, maintain missions now, to the amount of \$300,000; and it means maintain missions always. Also, it means maintain missions in greater numbers and with greater strength, progressing steadily from the present-day minimum of missionaries, equipment, and buildings. As the Presiding Bishop said, the people of the Church can easily double their giving, and do it steadily.

It is not difficult to make an excellent plan of campaign. And it is easy to secure the ardent labor of those who see the absolute necessity for it. The tremendous problem is to open the eyes of those who do not see. This is the principal task of the persons who will start the campaign. They see, many others see; but all Churchpeople must see, and see quickly.

VARIOUS methods of showing the need are to be used. We venture to think that, if every member of the Church could hear Dr. Wood and Bishop Bartlett describe what a cut of \$300,000 will mean, no further plea would be required. Dr. Wood, for many years, has known well every missionary and every mission station in the foreign field. He has traveled over every inch of it. Similarly, Bishop Bartlett knows intimately every person and every piece of work in the domestic field. Dr. Wood and Bishop Bartlett know literally what will happen. They have told the National Council, and full tidings of their reports are going out to the Church.

Salaries, first of all. The missionaries in the foreign field, whose salaries already were very small, are still suffering a cut of 10% which has never been restored. Cuts in children's allowances make it impossible for them now to provide their children even with proper food. Cuts in summer rentals have compelled them to remain in their stations throughout the

entire year. Cuts in appropriations for equipment have seriously handicapped the work of hospitals and schools. Cuts in appropriations for repairs have resulted in such deterioration of buildings that, in many instances, they are actually unsafe and would, if in the United States, be condemned as unfit for human habitation or use. Cuts in travel allowances have prevented missionary bishops from doing their necessary work of visitation.

Dr. Wood pointed all this out to the Council. Then he affirmed that nothing else in the foreign field could possibly be cut further except the salaries of the missionaries. Unless that \$300,000 is raised, those salaries must be cut another 10%. This will reduce many to actual want. Add to this the possible loss of morale and the probable effect upon the native peoples, and the situation is tragic.

In the domestic field, also, all salaries will be cut again. Missionaries will be dropped and left with no immediate employment. Important work for Indians and Negroes will cease. Schools, hospitals, mountain work, work with the isolated—in short, every sort of work will be crippled. It was impressive indeed to hear what each missionary bishop had written to Bishop Bartlett. To every one the shortage represented a terrible calamity.

The needs, in general and in particular, will be presented to the Church. Large gifts are required, and will be sought. Small gifts are needed to complete the sum. Above all, an effort is to be made to render the appeal personal. The situation in each field will be outlined. Parishes will be given an opportunity to maintain missions in one or another place. Individuals will be shown specific work, with its specific need. Thus, one result of the campaign will be that Churchpeople will know more than ever Churchpeople did before about the missionary enterprise of the Church. And, knowing more, they will give more, do more, care more.

THERE have been many calls to the people of the Church to save missions. Emergency campaigns have been numerous. The people of the Church have responded loyally and generously to all these. Yet, as the Presiding Bishop said, the giving capacity of the Church has remained at about the same level for a considerable time. He asked the question: "Is this because of actual incapacity on the part of our people to give?"

We have faith to believe that it is not. Comparatively few of the people have realized with sufficient vividness just what is required of them as Christians and members of the Church. What is this? Not to save missions, not to help missions, not to make up a shortage now and again. They are called upon to maintain missions. May this present campaign be, as the Presiding Bishop said, a "means by which the way may be opened to higher things."

The New "Spirit of Missions"

WITH its March issue the 104-year-old *Spirit of Missions* appears in a new format, with a gay spring dress, and proves itself quite as up-to-date and sprightly as its younger contemporaries. The cover shows a blue sky with a wideawake boy (perhaps the new editor?) gazing into the future with a bright and hopeful expression. What he sees we are not told, but we are confident that it augurs well for the future of the Church, despite the threatening rocks that break through the green sea on the very next page.

What we like best about the new *Spirit of Missions* is the way in which it treats the Church's mission as one unified whole. Too often in the past the work of the Church has been

compartmented, to the extent that one phase of it, as for example the work under the aegis of the National Council, has apparently been represented as the whole missionary work of the Church. The new *Spirit of Missions* views the missionary cause in a truer perspective. In its columns the story of the great Cathedral of St. John the Divine in New York and the record of a civic center built by a parish in Texas are told side by side with tales of the Church in the Philippines, in India, and in Arizona—missionary enterprises all; ways in which our Church is fulfilling the Divine Commission entrusted to her! Who shall say which is more important to the Church of God, a mission trailer among the Indians of the Southwest or a vast cathedral bearing witness to the faith of the ages in the midst of a largely irreligious metropolis? Can one compare the strength of the lion with the fleetness of the deer, or the beauty of the sunset with the stillness of the night?

We congratulate the new editor of the *Spirit of Missions*, Joseph E. Boyle, on his first issue of the Church's official missionary magazine. By it he has shown himself to be the worthy successor of a long line of worthy predecessors. May he be successful in maintaining and even raising the high standard that he has set for himself.

Ambassadors of Unity

THE representative Christians, recently at the International Missionary Council at Madras and now in America on speaking tours, are designated "ambassadors of the World Christian community" on the various programs as they go about the country. They are natives of India, China, Japan, South Africa and Mexico. Bishop Hobson, introducing a group of these speakers on one occasion, said that they typified the meeting at Madras, where, as never before in the history of religion, many nations and many diverse opinions on countless subjects had met together and found unity. These ambassadors, wherever they have spoken, have given the same message, in different words, with varying national accents in their use of the English language. It is heartening to know that they will travel all over the United States and through Canada, bearing their witness in many cities and towns.

There have been impressive moments already. One of the most memorable was at the world Christian fellowship dinner in New York, when Dr. Hsu of China and Dr. Yuasa of Japan clasped hands before the great company of guests, representing many religious organizations. An equally memorable moment was that in which Rajah Manikam of India referred to the Church in India as a "young Church," greeting the "older Church" of America. In Boston, large audiences were thrilled by the testimony of these highly educated, very gifted native Christians. Americans are indeed fortunate to have the message of Madras brought to them by these representatives of "all people that on earth do dwell."

ACKNOWLEDGMENTS

CHINA EMERGENCY FUND

Miss Anna C. Edwards	\$10.00
Mrs. Robert C. Lewis	5.00
L. B.	5.00
Anne Ambridge	2.50

\$22.50

DORNAKAL QUININE FUND

Woman's Auxiliary of Grace Church, Galena, Ill.	\$4.00
Edith M. Barter	2.00
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\$8.00

STARVING CHILDREN OF SPAIN

Anne Ambridge	\$2.50
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The Greatest Job in the World

By the Rev. William G. Peck, S.T.D.

NOT many days ago, I was eating lunch in an English inn: a genuine inn, standing by the roadside in a small village in Northamptonshire. If the Editor will allow me, I will mention the fact that I was eating bread and cheese and pickled onions. In various parts of the United States of America I have had to face the accusation that an English lunch invariably consists of mutton and potatoes, and I am proud to prove that there is at least one noble alternative.

The landlord was a cheerful soul, and welcomed me cordially. Three or four countrymen, drinking beer from large pewter tankards, greeted me with friendly words, and before long we were discussing Herr Hitler, the price of bacon, the Northampton town football club, and other matters of interest. But, seated in a corner was a man who had merely nodded to me. He was a huge lump of a man, with a great red face, and he reminded me of Eldred the Saxon, in Chesterton's *Ballad of the White Horse*:

"A mighty man was Eldred,
A bulk for casks to fill,
His face a dreaming furnace,
His body a walking hill."

This man's name, I learned in due course, was not Eldred, but Albert. He was reading, and from time to time, his eyes still upon the printed page, he reached for his tankard. This studiousness attracted me. I wondered what purple passages of crime and passion, what advice about race-horses, or what news of potato prices, could be so enthralling. My guesses were all wrong. "Look at old Albert," said the landlord suddenly. "Reading the serial story, or the sermon, Albert?"

Albert slowly folded the paper and placed it upon the table. He drank deeply from his tankard and wiped his mouth upon the back of his enormous hand. He began to speak in a basso profundo, like the mighty voice of mother earth.

"I always reads the parish magazine," he said, "from cover to cover."

I nearly swallowed an onion, so great was my surprise. But Albert had not done.

"There's a nice bit from one of the rector's sermons," he asserted. "There's a serial story. There's a lot of good advice and information. And there's all the news of what's been going on. I see the rector was at the whist drive, and also at the prize-giving. Yes! I reckon that if you read the parish magazine and get your two pints a day, you won't go far wrong."

I wanted to guffaw loudly, but restrained myself, for I saw that the company took his opinion seriously.

At that moment a dark faced, wizened man, whom the others called George, ventured upon utterance.

"It must be a pleasant kind of life," he said, "being a clergyman!"

"Oh!" exclaimed Albert. "Why pleasant, if I may ask?"

"Well," George explained, "going about like that. Out to tea one day, prize-giving the next, whist-drive the day after."

One or two of the company looked at me, for I was wearing, as always, a clerical collar. But George and Albert were intent upon principles rather than persons.

"You're talking silly," said Albert. "When I was a kid, I thought it must be fine, driving a horse. But many a day I see you driving a cartload of muck, and I don't suppose you think it's a grand life. Well you can bet that whist drives and such is to the rector what carting muck is to you."

George seemed staggered by this argument. He made a feeble sort of come-back, saying that parsons didn't really work.

"Oh!" said Albert. "Don't work? Well perhaps some doesn't exactly kill theirselves on the job. But I reckon that if a parson does his job, it's the greatest job there is."

He finished his beer, hauled his great bulk out of his chair, and saying that his dinner would be ready at home, strode out of the inn.

On the remainder of my journey to London I found myself pondering Albert's verdict. If I were called upon to defend it by serious argument, what could I say? I think I should say two things. I should offer two reasons why the parson's job must be considered the greatest of all jobs. Let me explain that I am thinking of parsons primarily as priests of the Church. I am not questioning the value of other ministries, but I speak first of the distinctly priestly vocation. Moreover, I do not say that my two considerations, even taken together, are all-inclusive: they are not. But they seem to me most central and vital, because they most definitely interpret the place and function of the Christian man in the universe. For the priesthood is important, not because of something outside manhood, but because it is deeply relevant to manhood.

IN THE first place, the Christian priest at the altar is interpreting and setting forth the redemption and restoration of that natural priesthood which is the characteristic mark of man as man. He is setting forth the restoration of man to his true cosmic task. He is stating the realignment of all economic, politic and culture with the divine purpose. He is calling men together in Christ, and reestablishing the fundamental community which sin has shattered. And he places bread and wine in the midst of that community, offering the objective, material instrument of social life to God, and believing that there will be a tremendous divine response. There, at the altar, the whole life of the Church is brought to the supreme point of expression, and at that moment the Church is seen in the words of Karl Adam, as "Mankind redeemed."

In the second place, the Church's ministers interpret the prophetic and evangelistic function of the redeemed society in an unconverted world. The parson may not be an orator, but it is always his task to declare the fact of sin and to plead for repentance. He must unmask that enmity against God which is the human disaster. He must seek to make men conscious of their own sinfulness; and he must do more. He must show how the orders and systems of life which have arisen out of sinful purposes, are frustrating man as a being intended for divine communion. And this task he must faithfully perform, with humility and charity indeed, but with the courage which only the grace of God can give. This prophetic office is, however, imperfectly fulfilled, unless it constantly includes the proclamation of the Gospel which is God's remedy for sin and the way to that restoration of which we have spoken.

As I see it, the priestly and prophetic functions of the ministry lift it far above all other human tasks, not because they remove it from human interest, but because they are more vitally concerned with man in the whole reality of his manhood than any other tasks can ever be. The minister of the Church has other functions, but they are supportive of these his main business. He must be a teacher, a pastor, and, I should urge, a confessor. He should be a friend and com-

panion. He may be a scholar or a man of letters; and he may need to be a man of business. But primarily I think, he is priest and prophet, and in these offices he is concerned with what is basic in the nature of man.

I trust that Albert would agree with what I have written. But I am more concerned to hope that young men of religious conviction, wondering what they are going to do with their lives, will consider the greatest job in the world. True, they must have "vocation." But let them reflect that when God calls, He sometimes simply asks, "Who will go for us?" If they can honestly and humbly reply, "Here am I, send me," it may be enough.



Words and Music

UNDER the rubrics of the Prayer Book, no anthem may legally be sung which is not taken from the words of Holy Scripture or the Book of Common Prayer. It has generally been considered permissible to use anthems with words taken from the authorized Hymnal of the Church as well. Yet it does not always follow that a bit of choral music with words taken from Scripture is suitable for use in church. For the words may be merely the vehicle by which the chorus sings the music composed.

This has been said many times before and in various ways in this department, but the reiteration of it has been prompted by a series of seven so-called sacred choruses which have been sent to us for review. The only thing that approaches the character of sacredness is the selection of words from the prophecy of Isaiah. Musically these works are very interesting and should prove an opportunity for a choral society to do an interesting bit of singing. Not one of them, however, seems appropriate for Church use. They do not even seem suitable for use in a musical service by the choir.

Our criticism of these numbers is based solely on their adaptability for Church use. They are highly dramatic, full of contrasting soft and loud passages, and the music is highly descriptive of the text. In one of these numbers for example the word "howl" is carried over a four-measure descending passage from a double forte to a pianissimo and then an immediate swelling of tone to a forte on the syllable "a" of "vexation." In fact, wherever the word "howl" appears in the text, at least one if not all four of the parts literally howls.

Again one of the series is based solely upon the text of Isaiah 19:7. These are the words:

"The paper reeds by the brooks, by the mouth of the brooks, and everything sown by the brooks shall wither, be driven away, and be no more."

Taken as a separate verse and set to a separate piece of musical writing, the words convey nothing of religious value to the minds of the listeners. We are not told why the paper reeds and everything by the mouth of the brook shall wither and be driven away. Quite naturally in the sequence of numbers this particular chorus reflects the result of God's punishment. But standing by itself the verse becomes merely a vehicle on which to pin the music.

The scrutiny of texts is of equal importance with the study of the music when an anthem or piece of choral music for Church use is under consideration.

Perpetual Deacons

By the Rt. Rev. Frank E. Wilson, D.D.

Bishop of Eau Claire

ARE MORE people making their Communion now than used to do so? It would be interesting if we could collect statistics about the question, inadequate as statistics always are to indicate spiritual progress. At any rate a desire has been increasingly voiced in recent years for assistance to the parish clergy in administering Holy Communion to their congregations. In parishes where neither the demands nor the funds are sufficient for a full-time curate, there is need, particularly at the great festivals, for help in caring for the large number of communicants who approach our altars.

The simplest answer is that of the perpetual diaconate. An older man who has won the respect and confidence of the congregation is ordained deacon, thus becoming qualified to assist at the Holy Eucharist while still continuing his usual business or professional vocation for his livelihood. He does not expect to be advanced to the priesthood and engage in the full ministry of the Church. He is a perpetual deacon.

The title is a popular one which does not appear in the canons. Such a candidate would be ordained under the provisions of Canon V for a "limited ministry," especially applicable to men over 32 years of age. The educational requirements upon which a man is examined are reduced to a minimum and the path into Holy Orders is simplified in several other respects.

There have never been many perpetual deacons in the Church. At the present time the Church Pension Fund has records for nine of them. Seven of the nine were ordained after having reached the age of 60 years and therefore have never been under the provisions of the Pension Fund. The other two were ordained at an earlier age and have rendered part-time service in the ministry. If and when they have received any ecclesiastical salary, they have been assessed at the usual pension rate on whatever amounts the salary may have reached.

The perpetual diaconate has been a subject of discussion at several synods of the province of the Midwest. Three kinds of difficulties have appeared out of the discussions.

(1) Some of the bishops have found that perpetual deacons do not remain sufficiently perpetual. Most of them, after a few years in the first order of the sacred ministry, develop ambitions to be advanced to the priesthood.

(2) As soon as a man is ordained deacon, his status is automatically shifted from the laity to the clergy in the organic life of the Church. He sits and votes as a clergyman in the Church's councils though, in actual fact, he functions most of the time as a layman. If the number of such deacons were to increase very greatly, there might be considerable embarrassment in synods and conventions due to a fictitious unbalance between clergy and laymen.

(3) Perpetual deacons, being in Holy Orders, must be listed as clergy in diocesan records. The General Convention tax upon each diocese is a per capita tax levied according to the number of clergy canonically resident in any given diocese. The number of them is now so small that no financial burden arises but if the number were to be materially increased this tax item might become a complicated question, with smaller dioceses suffering a disproportionately heavy penalty.

Perhaps it is time that some ingenious person drafted an entirely new canon on perpetual deacons which could accomplish the desired objective and obviate the difficulties mentioned above.

Man and Nature*

By the Rev. Wilford O. Cross

Rector, Church of the Good Shepherd, Norwood, Ohio

THE DOCTRINES of the Creation and the Incarnation are the keys to the Christian philosophy of the relationship of man to nature. The doctrine of Creation reveals man as a created being who was made man out of the dust of the earth. The second doctrine, that of the Incarnation, teaches us that the animal nature of man is an instrument of the life of the spirit.

The immediate implications of both these doctrines are unalterably opposed to a great deal that passes for Christian thought, and are in obstinate conflict with much of our unconscious thinking about ourselves. For instance, puritanism is deeply embedded in our American culture and unconsciously colors our attitude toward the body and material things. And, in essence, puritanism, with its overstress upon the doctrine of the Fall, is a denial of the doctrine of Creation. It has a tendency to regard the body as in itself evil, and its interpretation of the text, "In sin hath my mother conceived me," is typical of its habitual attitude toward all bodily functions. "Sex is sin" is a phrase representing pretty closely the puritan attitude of mind, an attitude which overlooks the fact that God, out of His wisdom, created sex as a means of carrying forward His work of creation. "The demon rum" is another common phrase which reveals how far the habitual puritan mind can go in attributing evil to things in themselves. Because a natural object can be abused it becomes, in its own nature, corrupt and evil to the Manichean thought of the puritan. There is, in such thought, a setting off to one side of the things of the soul as things capable of good, and a lumping together of all material creation as in itself evil. This is making evil of that which God created good, and imputing evil to that flesh which the Son of God took for our salvation.

As a natural result of this habitual way of thinking men have found in naturalism a road of escape from the rigidities of Manicheanism. At first glance the naturalism of Dreiser seems far more Christian in tone than the high Calvinism of Cotton Mather. That which enthrones nature, and the natural process, and admits its importance, seems far more true and healthy than that which regards nature as a lurking devil. And in the meantime the genuine view of the Christian tradition has been lost sight of. Man's body was created by God and is used by God to continue His destined work of creation. Further, God used man's body in His labor of redemption, and through the life of His Son He glorified it and exalted it. Whatever may be said of the permanency of puritanism in the Christian tradition it cannot be denied that central Christianity has held the human body to be a creation of the Divine Spirit, and an instrument in the redemption of the world. Man was made by God of the dust of the earth, and his body is the temple of the Holy Ghost. In Adam God made a living soul of dust. In Jesus the Word was made flesh.

Asceticism has always been typical of Christianity. Much of the New Testament is fundamentally ascetic in tone. The very emergence of the Church in a degraded and licentious Greco-Roman world made Christianity a religion which at first seemed more prone to deny the body than to glorify it. The tone of much in the epistles, the eagerness of early martyrs to be rid of their clay, the early emergence of monasticism,

and the whole of Christian emphasis upon sobriety, quietness, and moderation in living do create, by contrast with the corrupt paganism of the times, a rather puritanical impression. It is only, however, by contrast to pagan society and its ways that the Church was puritanical. Stoicism also, as it takes form in Marcus Aurelius and Epictetus, appears well-nigh Calvinistic alongside the indulgence of the decadent Romans and orientalized Greekings of that day.

Nevertheless, Simon Stylites is not and never can be considered typical of Christian thought and practice. Asceticism may get out of bounds and become denial for its own sake, or revert to sheer athleticism, as in the Thebaid where monks held fasting marathons. But, on the whole, the principle of Incarnate Life has so molded Christian thought that the fundamental leaning of Christianity has not been extreme asceticism, nor puritanism, but "instrumentalism."

THE BODY is a vehicle of the spirit, an instrument of the spirit, a tool of the soul. Within such a conception asceticism itself is but the sharpening of a very special tool. Discipline, bodily subjugation, fasting, denial, so typical of Christian ways, do not differ in spirit from the same discipline and fasting of an athlete who is to take part in some strenuous contest. St. Paul used the language of the gymnasium and the running track to describe Christian discipline because those athletic terms explained accurately the inner motive of asceticism. As the athlete denies himself so that he may strive for victory, so the Christian fasts that he may keep his body under and make it a tool of the spirit.

Asceticism does not call the body evil, but subjugates it and keeps it under the rule of the will. The Christian in disciplining the body no more implies that the body is evil than a man implies a disgust of horseflesh because he slips a halter upon a horse. Monasticism is not a moral reflection upon Holy Matrimony, but a form of it, in a sense, for monk and nun are married to the Church. They refuse marriage—not because marriage is wrong—but because certain work can be done better by those who like St. Paul "do not lead around a wife." Asceticism and monasticism are but specializations of the bodily instrument.

In Christian thought, then, the body is not an end, but a means. Man does not live by it, nor for it, but within it and by means of it. Its functions must neither be harshly denied with the puritan nor degenerately exalted. Its destiny is to be glorified in spiritual victory. And that victory is brought about, ultimately, because at the Incarnation the Son of God became man in a human body.

Then beyond the body is the world of nature to which we are tied by the body. And here again the concept of "instrumentalism" is useful in explaining the Christian attitude toward nature. For nature in traditional Christian thought is a place where men are placed in order that they may grow in the life of God. The whole created order is an instrument of the spirit in the sense that it provides the stage and setting for the life of the soul. Our Lord commanded us to put our treasure in eternal things rather than in those things in the world of nature which are subject to the destruction of moth and rust. Life on earth is not to be unnatural in the sense that men are to flee the natural order and live a strange, weird

*This is the second article in a series of seven by Fr. Cross on the Christian doctrine of man. The third article, *The Social Nature of Man*, will appear in next week's issue of *THE LIVING CHURCH*.

PRAY WITH THE CHURCH

By Frs. Hebert and Allenby, SSM

Faith Under Conflict

SECOND SUNDAY IN LENT

MARCH 5TH

“MY DAUGHTER is grievously vexed with a devil.” So the Canaanite woman complains. We, too, who as a community and as individuals are grievously vexed by the devil, say in the *Collect* that we have no power of ourselves to help ourselves, and are in danger of evils happening to the body, and wrong thoughts assaulting the soul. In the *Epistle* we are warned that the spiritual conflict really is urgent and serious, two sorts of sin being mentioned in particular—the lusts of the flesh, and defrauding other people, through despising them.

The woman in the *Gospel* has to learn to persevere through a series of discouragements. First, the disciples (how wrongly!) want to send her away. Then the Lord tells her that His mission is to Israel—but she is an outsider, a Canaanite. Then He says that it is not meet to cast the children’s bread to the dogs. The woman replies (in words that come again in the *Prayer of Humble Access*), that the dogs gather up the crumbs under the table. So she, and we, are forced back to take refuge in the one and only plea: What Christ is. The seemingly unkind things that He has said have been for the necessary trying and testing of her faith.

It is a hard lesson to learn, that we have no claim on God whatsoever, except His mercy.

life of privation in the desert. Men are to live within nature, and in obedience to her limitations, but in so living are to be motivated by spiritual concepts. We are so to use things temporal that we lose not the sight of things eternal.

IN HIS conversation with Martha, when she rebuked Mary for not helping her with the tasks of the household, our Lord did not say that such mundane and natural needs as food were unnecessary, and that Mary had chosen the better part in neglecting domestic affairs for spiritual enlightenment. Rather, the implication is that Martha was overdoing the emphasis upon “creature comforts,” and that she was making too much fuss and bustle over seeing to physical needs. The meaning of the “one thing” needful is “One dish would have done.” Natural necessities should be cared for so simply that they do not crowd out the life of the spirit. In the very phrase, “Man shall not live by bread alone,” in an earlier conversation, our Lord accepts without questioning that man does live by bread, and the implication is that bread is essential. Only, of course, the life of man must not be by bread alone, for there is the word that proceedeth out of the mouth of God.

The body then has its needs, needs which may be summed up in the word “security”—the food, shelter, and clothing of basic physical existence. The scholastics, who were realists in such matters, expressed this by saying that man’s basic relation to nature was the need of “gain.” And gain, of course, is very different from profit. Gain is what man can acquire from nature by labor. Gain is the natural security, the food, shelter, and clothing which must be obtained to support bodily life.

And in scholastic morality, nature is the created goodness of God given to man that he may nourish his life. The natural

order is in itself a kind of sacrament of divine nourishment. The abundance of the earth is the created answer to the equally created appetite of man. God has given man the earth that he may live within it that life abundant which God has planned for man. Ordinary bread has within it something of the nature of a sacrament, since it is given by God for the nourishment of man.

And immediately from this principle of gain as a created and given thing, comes the whole problem of man’s right to gain a livelihood from the created abundance of nature. Society, since feudal times, has become so complicated, and man has put so much in the way of technology between himself and the land, that we have lost sight of anything like a theory of the right to make a living. We can talk now only of the right to be kept alive by the dole or other devices to supplement the inadequacies of capitalism. But the Christian moralist, beginning with the fundamental assumption that God has given man natural abundance that he may thereby live the life of the spirit, must face squarely the question whether any system can be called good, or even tolerable, that denies the right of gainful living to millions of people. Clearly, man as an heir of nature has an inalienable right to earn security by labor from nature. Any system whose property rights invade that prior domain must be considered unjust.

Indeed, the Christian conception of creation, once accepted, turns topsy-turvy most of our common assumptions about property rights. In the light of man’s inalienable right to the fruits of the earth any system of production that is primarily for the profit of the owners of its factories is obviously founded upon a moral basis that is incompatible with Christian thought. Any genuine Christian system must be based on the theory that labor is applied to nature; that is, effort and enterprise are spent upon raw material, in order that man may consume, not primarily in order that profit may be made. The riches of nature are God’s gifts and are meant for all His children.

THAT thousands starve in the midst of abundance is a faithless denial of the creative Fatherhood of God. The dogmatic denials made in atheists’ clubs sound like fervent affirmations in comparison to that most cynical and wholesale renunciation of faith in His creative bounty. Any system that makes a jungle of our world by denying security to those who are willing to labor or give service for it must be condemned as an invasion of the most elementary rights of man.

The Christian Eucharist, catching up as it does the meaning of Christianity in drama and symbol, sets forth the relationship of man to nature in the language of liturgical symbolism. For we carry to the altar the created bread of the world and there offer it that it may be made holy. Then we carry it back from the altar to man that by it he may be fed. The bread of the world, the riches of nature, the wealth of the earth, must be given to the glory of God by being used by man. Bread is holy. It is not designed to be clutched greedily by selfish individuals but is meant for mankind. It is to be laid upon the altar of a common social life in order that it may bless men with the sacrament of nourishment. Man, of course, does not live by bread alone, but he cannot live in the relation in which God has placed him to nature without it.

INVOCATION

DEAR Father, give me grace to see
Beauty in a bit of clay,
Wisdom in a tree.

MABEL DAVIS PETRIKEN.

NEWS OF THE CHURCH

College of Preachers Is Planned for West

Bishop Block's Scheme Approved
by Diocesans of the Province and
Chapter of Cathedral

SAN FRANCISCO—The establishment of a college of preachers for the West coast in the chapter house of the cathedral here is one of the plans of Bishop Block, Coadjutor of California, as announced at the 89th annual convention held in Grace cathedral here February 7th and 8th. The college would combine "a fulfillment of the missionary motive and an enhancement of clerical efficiency."

Already the plan has been given the approval of the clergy of the diocese, the trustees of the cathedral chapter, the council of the province, and the bishops of the province. A gift of \$2,000 from a personal friend of Bishop Block's has been received to forward the plan.

Bishop Parsons of California, in his address to the convention, dealt with Christian unity.

He said, in part:

"We are seeing very momentous events. Last year I spoke of the two great world conferences—Edinburgh and Oxford—and of the proposed World Council of Churches. This year I remind you that the World Council has been formed; our own Church has already taken the step of adherence to it, and our Anglican communion has had a large place in the organizing of its activities.

"But the thing to remember is that the council is no longer a Utopian suggestion or the dream of a few secretaries of worldwide organizations like the Christian associations. It is a big fact in the life of the Christian world. It will soon be not a fact but a factor."

STRESSES MISSIONARY WORK

Bishop Block's address stressed the need of missionary emphasis.

"Upon the validity," he said, "of the missionary enterprise I am prepared to stake my episcopate and my life. My experience on the National Council and with the Forward Movement Commission, involving travel into many dioceses, and a review of the life of many parishes, has made it undeniably evident that those parishes and dioceses are vividly alive, growing, and virile, that they are loyal to our Lord's affirmation: 'The field is the world.'"

The Bishop Coadjutor outlined new missionary policies and plans for diocesan missions:

"My aim will be to eliminate mission status as far as is possible by combining certain unit missions into parishes, and by placing other missions that have struggled courageously to maintain themselves, under the maternal oversight of some active, vigorous parish nearby."

(Continued on page 270)



THE REV. DR. GEORGE A. WIELAND

Dr. Wieland of Seattle, Wash., was elected executive secretary for Domestic Missions when the National Council met February 14th to 16th. It is hoped that he will be able to assume his new duties shortly after Easter.

Washington Cathedral Is Subject of Observances

WASHINGTON—Many cathedrals and parish churches throughout the country remembered the national cathedral association on February 19th at their altars in observance of the custom whereby the Sunday nearest George Washington's birthday is recognized as Washington Cathedral Sunday. Prayers for the building and maintenance of the cathedral were offered, sermons referred to the spiritual ideals of the early founders, and individual worshipers in some congregations had an opportunity to make voluntary offerings.

The cathedral itself celebrated this anniversary with the Very Rev. Dr. Noble C. Powell preaching at the people's Evensong at 4 P.M. and Canon Edward S. Dunlap delivering the sermon at 11 A.M.

Council of Churches Asks Remembrance of Niemoeller

NEW YORK (RNS)—An invitation to the Churches of America to give special recognition on Sunday, March 5th, to the "loyalty" of Pastor Martin Niemoeller was issued here by the Federal Council of the Churches of Christ in America.

The invitation also suggested that prayers of forgiveness be said for "our lack of Christian brotherhood toward Germany in the years after the war," and for "those who have incarcerated Pastor Niemoeller."

\$300,000 Shortage Taken Up by Council

Dr. Sheerin to Be in Charge of
Special Shortage Campaign to
Raise Funds by May 1st

BY ELIZABETH MCCrackEN

NEW YORK—The most urgent problem before the February 14th to 16th meeting of the National Council was a shortage of almost \$300,000 in visible income with which to maintain in 1939 the budget of \$2,323,204. The Council was reminded that at the December meeting a shortage of \$188,000 over last year remained to be met, because of the fact that the budget for 1938 had been balanced by the use of the Fiske legacy of \$100,000 and other special funds not expected in 1939.

More nearly complete figures now give the shortage as \$286,979. The distribution of this shortage is tabulated as follows:

(1) Although many dioceses have continued their expectations of 1938 and a few have increased the amounts, there is a disturbing reduction as a whole. The reasons are increasing diocesan needs or diminishing returns.

(2) The income on invested trust funds has fallen because of the present low return on investment securities.

(3) A substantial part of the shortage is due to the reduced lapsed balances, as compared with 1938. A considerable sum is accounted for here by the fact that positions in the Field Department, for which appropriations were made in the 1938 budget, were not filled. The reorganization of this department, with the full quota of appointments, removes a substantial amount from lapsed balances. The granting of discretionary power to bishops in the field also cuts down possible lapsed balances for 1939.

Last year's budget was \$2,322,500. Cuts based on an estimated shortage from this figure of \$300,000 had previously been distributed tentatively as follows: foreign missions, \$172,000; domestic missions, \$72,000; American Church Institute for Negroes, \$21,000; college work, \$2,000; and administration, \$33,000. The department heads concerned were asked to report on the effect of this cut.

CALL TO ACTION

The Presiding Bishop announced the shortage at the opening of the first session, calling upon the National Council to take immediate steps to lead the Church in making the deficiency good.

Bishop Tucker said:

"Our most important business is to decide on appropriations to be made this year. We were told in December that we must face a

(Continued on page 264)

Bishops Comment on Possibility of Cut

Tell What Smaller Appropriation Would Mean to Missionary Work Under Their Charge

NEW YORK—Comments from various bishops of the Church on the possible cut in appropriations for 1939 show that work among the Negroes and Indians would be greatly hampered if the possibility becomes an actuality. Some Indian schools would have to be closed entirely, it has been pointed out.

Statements made by the various bishops follow:

DIOCESES

Arkansas: Would have to drop one Negro priest and reduce by \$182 the one salary appropriation for White work (the Rev. G. Orth). Mr. Orth is ill in bed and has plenty of expenses after a life of magnificent service in the mountains. He needs an additional worker to help him, not a cut in salary. Certainly one Negro priest would have to go, possibly the one at St. Philip's, Little Rock. Would prefer to decapitate one and let the remaining clergy live. The stipends are already too meager.

Duluth: The cut of \$1,064 would have to be taken from the Indian work. The combined stipend of the two Indian missionaries at White Earth and Naytahwaush is \$960. These two men would have to go and their three years' training in Kah-O-Sed school and their future in the priesthood extinguished. In fact, we would have no further use for the Kah-O-Sed school which is continuing the education of these two young men who have recently passed their examinations with credit for admission as candidates for holy orders.

East Carolina: Should you have to cut us \$814, we would, I am afraid, be forced to reduce our giving to the National Council by that amount during 1939.

Fond du Lac: Cut would close Oneida day school.

Florida: Cut would have to be applied on all the Negro clergy in the diocese.

Lexington: Our first obligation is to our diocesan missionary work. Cut would affect the money which we are giving to the national Church. Should we be further reduced the time has come when we must cut down on outside and concentrate within. The work cannot be reduced in any shape or form whatsoever.

Mississippi: Our entire budget will, of course, be thrown out of balance and the cut will affect both our Negro work and pledge to National Council.

Montana: Reduction would mean relinquishing work. The appropriation is used entirely for missionary work. In 1920 we had 15 missionaries in the field; now because of cuts we have only nine. We absolutely need four more missionaries.

South Carolina: \$850 cut involves 14% reduction in the salaries of six Negro priests. Their salaries are already very low, there having been no restorations to them of cuts of past few years.

Springfield: The proposed cut will absolutely close all our Colored work.

South Florida: Cut could be taken only one way; namely, reducing grants to Negro clergy practically 25% which would mean for all terrific hardship, and for some reduction of stipend below level of decent living.

Upper South Carolina: Cut would seriously

hamper our work among the Colored people.

Western North Carolina: Cut would impair service of two schools; prevent replacing of chaplain at veterans' hospital; reduce salaries already too low, and injure morale.

MISSIONARY DISTRICTS

Arizona: Such a cut, or any cut, would have to fall primarily on salaries, cut already 10% or more, and would require closing up two fields.

Eastern Oregon: Cut means abandonment of important fields and release of missionaries. Larger part of cut must be taken from salaries and travel. Makes any advance impossible.

Idaho: Cut would mean closing two fields, eliminating \$1,970 from clergy salaries, \$580 from travel. We would probably have to close mission home at Fort Hall.

Nevada: The cut would have to come entirely from the salary item, as follows (1) Reduce the Bishop's salary another \$600 (to \$3,000). (2) Choose between the following courses: (a) Close all the Indian work and relinquish the college work, both of which are now beginning to show striking progress. (b) Stop all salary aid to all of our mission clergy, which would mean for them an average salary of \$400 per annum gleaned from their own fields. To cut a further \$3,000 from the budget would simply mean slaughter. To meet our obligations, depending as they do upon a broad working of the whole field, would be an impossible feat under the conditions involved in the proposed cut. If the present reduction becomes operative, or any at all in Nevada, it would mean closing up work or setting the Bishop free to go out and tell his story to the Church.

New Mexico: Only apparent way of meeting estimated reduction is a 10% cut throughout entire New Mexico list, adjusting quota expectations to \$3,400, thus permitting larger district support of its missionary work, and dropping priest from Mexican work.

North Dakota: Cut discretionary fund \$300; Bishop's salary \$400; Indian fund \$900; and clergy stipends \$1,792. No reopening of Cannon Ball mission home; closing of Dakota field with four churches. Missionary stipend already too small.

North Texas: Cut indicated would eliminate archdeacon; reduce our staff of clergy to seven and the Bishop, for 80,000 square miles, where communicant strength increased 9% in 1937.

San Joaquin: Cut travel entirely and diminish discretionary fund by \$400.

South Dakota: Reduction would mean cutting Bishop's salary another \$600 (to \$3,000); eliminating work at Lemmon and the entire Rosebud as well as the south end of the Black Hills field. These will be costly moves. Eliminate insurance and repairs. In the Indian field we must retire seven valuable men. Following are two or three things which would have to be done to absorb remaining amount: (1) Close St. Mary's school, (2) Eliminate practically all the catechists and helpers, (3) Discharge a part of the Indian clergy, or practically do away with the remaining clergy in the White field, with the exception of the two university towns. This would, of course, mean the closing of practically every mission church.

Utah: Remove two men, abandon Indian field.

Western Nebraska: Salaries and travel would have to be cut \$1,141; insurance and repairs \$495; discretionary \$910. This means losing three priests and other serious handicaps.

Wyoming: Wyoming delegation which met following Omaha conference planned to increase expectancy. Instead, must now plan raising fund to meet threatened cut. Positively unable to absorb \$7,488 in any group, so place against salary item and crush us.

Dean Blankingship Consecrated in Cuba

Ceremony Takes Place on Island of Cuba for First Time in History of Anglican Church

HAVANA, CUBA—The Very Rev. A. Hugo Blankingship, dean of Holy Trinity cathedral here, was consecrated Bishop of Cuba in the cathedral on February 24th. He is the first Anglican Bishop ever to have been consecrated in Cuba and the third Bishop of Cuba.

The consecrator was the Presiding Bishop, the co-consecrators being Bishop Colmore of Puerto Rico and Bishop Beal of the Panama Canal Zone. The present-ing Bishops were Bishop Goodwin, Co-adjutor of Virginia, and Bishop Carpenter of Alabama. The Presiding Bishop preached the sermon.

The Rt. Rev. Efrain Salinas y Velasco, Bishop of Mexico, served as litanist; and Bishop Juhan of Florida as epistoler. The gospeler was the Rt. Rev. William George Hardie, Bishop of Jamaica in the British West Indies.

The Ven. John H. Townsend and the Rev. Ramon C. Moreno were the attending presbyters, while Dr. Marsden Leeder served as deputy registrar. Chaplain to the Presiding Bishop was the Rev. Reginald Heber Gooden, and the master of ceremonies was the Rev. Richardo D. Barrios.

The Rev. Juan Baptista Mancebo presented the certificate of election; and the canonical testimonial of the House of Bishops was presented by Bishop Carson, missionary Bishop of Haiti and the Dominican Republic.

The Rev. Guillermo G. Zermeno read the certificates of baptism and confirmation; the Rev. Simon E. Carreras, the certificates of ordination; the Hon. J. Butler Wright, American ambassador to Cuba, the certificate of consents of the standing committees; the commission to consecrate was read by the Hon. Herbert Grant Watson, British minister to Cuba.

Plan Rural Church and Community Conference for Nashville, Tenn.

NASHVILLE, TENN.—A rural church and community conference, successor to the rural church school, will be held at Vanderbilt university school of religion April 17th to 21st. Sponsored and directed by a committee of leading Churchmen of several faiths, the school will provide a varied program of speakers.

There will be a priest of the Anglican Church, as well as ministers from the Methodists, Presbyterians USA, Southern Presbyterians, Disciples, Congregationalists, Christians, Baptists, and Cumberland Presbyterians.

The Cole lectures will be delivered during the sessions by Dr. Albert W. Beaven, president of Colgate-Rochester divinity school. Among other lecturers will be Dr. William Adams Brown, chairman of the Universal Christian Council.

Church Congress to Discuss Modern Man

Program for Meeting April 25th to 28th in Washington Lists Number of Noted Leaders

NEW YORK—The Gospel and the Predicament of Modern Man is the covering title for the first triennial Church Congress to be held at the Washington cathedral April 25th to 28th.

What does the Gospel offer in the chaos of 1939? What is man's predicament today? How can the gospel be practically applied in belief, in thought, in action through the Church? Such questions, pervading the thinking of every intelligent priest and layman, will be discussed.

The 1939 Church Congress offers answers in a program drawn up with the aid of consultants from the leading seminaries of the Churches.

The program follows:

Tuesday evening, April 25th—Opening service with address on The Unchanging Gospel; Bishop Freeman of Washington and Bishop Mikell of Atlanta.

Wednesday morning—The Gospel in the New Testament; speaker, the Rev. Dr. F. C. Grant, Union theological seminary, New York; and discussion leader, not yet appointed.

Wednesday evening—The Gospel and the Church; (a) The Gospel as a Message; speaker, the Rev. Dr. Leicester C. Lewis, Church of St. Martin in-the-Fields, Chestnut Hill, Philadelphia; (b) The Gospel as Community, speaker, the Rev. Dr. Charles W. Lowry, Jr., Virginia theological seminary; discussion leader for both topics, Dr. William Alfred Eddy, president, Hobart college.

Thursday morning—The Gospel and Modern Man; speaker, Dr. Theodore M. Greene, professor of philosophy, Princeton university; discussion leader, Hoxie N. Fairchild, associate professor of English, Columbia university.

Thursday dinner—Guest of honor, the Presiding Bishop.

Thursday evening—The Relevance of the Gospel Today; speaker, the Very Rev. William H. Nes, dean of Christ church cathedral, New Orleans, La.; discussion leader, the Very Rev. Dr. Henry B. Washburn, dean of Episcopal theological school, Cambridge, Mass.

Friday morning—The Gospel and Our Parishes; speaker, the Rev. S. Whitney Hale, Church of the Advent, Boston, Mass.; discussion leader, the Rev. Gardiner M. Day, St. Stephen's church, Wilkes-Barre, Pa.

ROUND TABLE DISCUSSION

Afternoon round table discussions will be held on the following topics:

Wednesday—Preaching the Gospel, the Rev. Dr. Henry Sloane Coffin, president of Union theological seminary, New York.

Thursday—Teaching the Gospel, the Rev. Dr. T. O. Wedel, director of studies, College of Preachers, Washington. The Gospel and Race Relations, the Rev. T. N. Caruthers, Christ church, Nashville, Tenn. The Gospel and the Ecumenical Church, Mrs. Henry Hill Pierce, delegate to Oxford and Utrecht. The Gospel in Worship, the Rev. Dr. Remsen B. Ogilby, president, Trinity college, Hartford, Conn. The Gospel and Social Problems, the Rev. A. J. Muste, director, Labor Temple, New York.



THE REV. DR. LEICESTER C. LEWIS
Dr. Lewis will address the first Triennial Church Congress which will meet in Washington April 25th to 28th.

(Bachrach Photo.)

Support Given to Neely Bill Resulted in Appointment of Senate Subcommittee—Claim

WASHINGTON—Appointment of a subcommittee of the Senate committee on interstate commerce, it was maintained by the motion picture research council on February 7th, is the result of the support given since January 15th to the Neely motion picture bill. This support has led, also, to a more determined opposition on the part of the "big eight" motion picture monopoly.

The research council is now asking that state organizations write to the chairman of the subcommittee, Senator Ellison D. Smith (S. C.), stating their opposition to compulsory block-booking and blind-selling of motion pictures, and asking for a prompt and favorable report on the Neely bill.

The research council requests, also, that significant replies from senators be forwarded to the council at 1201 Sixteenth street, N. W., Washington.

It is felt that the present situation is a direct challenge to those who resent monopolistic control of their children's picture entertainment and the undemocratic restriction placed on this aspect of community freedom.

Appointed Lexington Treasurer

LEXINGTON, KY.—J. C. McKnight, warden of Holy Trinity mission, Georgetown, was recently appointed treasurer of the Church's program for the diocese of Lexington. His appointment was approved by the executive council, meeting in Christ church on January 31st. Mr. McKnight who is county attorney of Scott county, succeeds the late A. C. Hunter of Versailles.

Committee to Study Security Act Change

Investigation of Full Purport of Proposed Amendment Is Asked by National Council

NEW YORK—The proposed amendment to the social security act, whereby the employes of non-profit religious agencies would be included in the provisions of the act, came in for detailed consideration at the meeting of the National Council, held here February 14th to 16th. The Presiding Bishop was asked to appoint a committee to study the full import of the proposed amendment.

The Rev. Almon R. Pepper, executive secretary of the Department of Christian Social Relations, pointed out that in 1937 it had been proposed to General Convention that social security for lay employes should be sought. Both Bishop Davis and Bradford B. Locke, executive vice-president of the Church Pension Fund, opposed the proposed amendment. [A full statement of Mr. Locke's position was given in the February 15th issue of THE LIVING CHURCH.]

Mr. Locke insisted that the amendment tended to encroach upon the principle of separation of Church and State and that its passage would hazard the actuarial soundness of the Church Pension Fund.

There was a short discussion, opened by the Rev. Everett H. Jones of West Texas, who said:

"In any opposition to the proposed amendment to the social security act, we must keep in mind the 15,000 lay employes in the Church who get no benefit from the Church Pension Fund, and now get none under the social security act. We seem not to be thinking of this group, who now have no security."

TELS OF INACTIVITY

Fr. Pepper said:

"The Church Life Insurance Corporation asked some time ago that an effort be made to find out the number of lay employes. We tried to do it. Not one diocese gave us any coöperation. We made a general statement at General Convention in 1937 in favor of social security for lay employes. That is our trouble: we make general statements, and when we come to particular cases, where we are asked to do something, we hedge."

Bishop Davis of Western New York here made a motion that the Department of Christian Social Relations be requested to prepare a resolution, opposing the proposed amendment to the social security act and calling upon the Church to take steps to provide security for lay employes of the Church.

Fr. Pepper asked whether the department was to have any latitude or whether it was simply to put Bishop Davis' statement in the form of a resolution. Before Bishop Davis could reply, the debate moved on.

William G. Peterkin of West Virginia remarked:

"What we want is to protect the Church Pension Fund."

Fr. Pepper inquired of Mr. Locke as to

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\$300,000 Shortage Taken Up by Council

Continued from page 261

deficit of \$188,000. Anticipations that we could raise \$38,000 of this by the February meeting of the Council and have only \$150,000 to raise have not been realized.

"The giving of the Church in 1939 will not equal that of 1938, but will be about \$70,000 below it. This decrease is not general over the country, but only in certain places; others have increased their expectations. The large urban areas are affected chiefly, and the decrease is largely in these. The total deficit is now a little under \$300,000.

"What shall we do? Shall we reduce our missionary work by that amount? If we do, where would the reductions be made? It has sometimes in the past been possible to make reductions without disaster to our work, by discontinuing work no longer needed.

"But in view of the reductions we have made since the beginning of the depression, Dr. Wood and Bishop Bartlett both say that we cannot dispense with *any* of our work now. All the old growth that could be pruned has been pruned. Anything cut *now* will injure the very life of the work.

SEEKS CAUSE

"Have we reached the limit of the giving power of the Church? Is this shortage occurring because people cannot give more, or because our method of appeal is ineffective? Or have dioceses and parishes failed in their methods of appeal? Or are people incapable of caring? Any appeal we make now should raise the giving power of the Church *permanently*. An appeal simply for \$300,000 for 1939 would be a fatal mistake. What we need to do is to raise up the giving capacity of the Church.

"It is our responsibility to test the giving ability of the Church. Three questions we must ask ourselves: (1) Is this shortage the fault of the National Council? (2) Is it the fault of the dioceses and parishes? (3) Is it actual incapacity of our people to give?

"I have been all over this country. Some dioceses are giving splendidly. Others are not anywhere near their giving capacity. If tithing were general among our people we could double our giving. For centuries, the Christian Church, and other religions also, considered tithing a moral obligation. It was thought only decent to give one-tenth of the income to the Church or to religion.

"Some of our Church difficulties are due to the world we live in. Some are due to our own sin. The great difference between Christianity and other religions is that God took the very difficulties caused by our sins and opened out a new way. That is what the Cross means. We face a mountain of difficulty due to the lack of zeal on the part of the National Council, the bishops, clergy, and lay people. This shortage is due to human neglect. But I believe it can be transformed into a means by which the way may be opened up to greater things.

"Let us accept it in faith, take it as God took human sin, and transform it. Our subject today at the National Council is this. Let us deal with it as Christians; let us deal with it, so far as we can, as God dealt with human sin."

DR. SHEERIN'S PLAN

The Rev. Dr. Charles W. Sheerin, second vice-president of the National Council, spoke after Bishop Tucker, outlining a plan of action.

Dr. Sheerin said:

"I haven't been around as much as Bishop Tucker, but I have been around a good deal.

I have found that many of the clergy, as well as the laity, are ignorant of the National Council. I met a priest in New York, rector of a large parish. He was surprised to see me in town, not having heard that I had been appointed to the National Council.

"Many Churchpeople, even if they know we are all here, don't know what we are trying to do. The National Council has seen the work of the Church in the mission fields and knows what cutting appropriations for it will mean. Many Churchpeople, clergy and laity, don't realize anything at all about it.

"The program we are presenting for your endorsement is intended not only to raise the \$300,000 we need but also to arouse Churchpeople to continued action. All of us here at the Church Missions House are heartily in favor of this program. We trust that all the National Council will warmly approve it."

Dr. Sheerin then outlined the plan, together with proposals for organization, publicity, expenses, and time limit. The plan includes four methods of helping to raise the \$300,000, namely: (1) through a special appeal to the Church at large through the Presiding Bishop; (2) through the Woman's Auxiliary, in connection with which it was suggested that Miss Grace Lindley, executive secretary, devote the next two months primarily to the campaign; (3) through special projects to individual parishes; (4) through a special gifts committee.

DR. SHEERIN IN CHARGE

It was proposed in the plan that the carrying out of the program be placed in charge of Dr. Sheerin; that the Department of Promotion take charge of the required publicity; that the expenses come out of the

This Emergency Is Not as Discouraging as Previous Ones, Says Bishop Hobson

NEW YORK—Addressing the National Council February 14th, Bishop Hobson of Southern Ohio said:

"The hope that I feel swelling up within me comes out of the new leadership which I find here at the Church Missions House and in our officers. Sometimes we get discouraged and say things, as though we were in an awful mess, facing terrific emergency, but as I look at it, I see a leadership such as we have never had before. I get this feeling even from members of other communions whose fingers are on the pulse of our Church in a more objective way than ours. At the Madras conference people would say, 'Your people must be happy in the leadership you now have, the Presiding Bishop, and Dr. Sheerin—in the way they approach their problems.' They have made an influence upon people outside our Church, but who are in touch with inter-Church policies.

"I talked with a bishop and two clergy the other day, and all of them spoke of the impression that Bishop Tucker had made in a recent visit to their city, especially his influence on the clergy.

"Without any rushing or any stumbling the Presiding Bishop has guided us into a new day. He has created a spirit. I feel more encouraged than I ever felt before, and I feel that the Church is encouraged.

"Instead of facing a tremendous emergency we have really been starting on the upgrade for a couple of years, and we can be encouraged, because our policy under Bishop Tucker's direction has made a real impression upon the whole Church."

Bishops of Philippines Protest Proposed Cuts

MILWAUKEE—"The Bishops of the Philippines," a cablegram received here February 16th from Manila stated, "urgently appeal to Churchmen to avert the disastrous consequences of the threatened reduction which is \$16,000 below the already insufficient 1938 appropriations. For the staff to be reduced and some work abandoned becomes absolutely imperative unless assistance is given."

funds collected; that the campaign begin within a week's time.

Dr. Sheerin announced that the special gifts committee had already been organized, its members being a group of younger men of the Church, under the chairmanship of Langbourne M. Williams, president of the Freeport Sulphur company, assisted by Edward Stettinius, president of the United States Steel corporation.

In asking the Council to endorse the outlined program, Dr. Sheerin said further:

"If every communicant in this Church would give 25 cts., this shortage would be wiped out. To secure this giving means going to the people and telling them what their gifts would mean. I am not afraid to go out. None of us here is afraid to go out and ask the parishes and the people to take extras, if they are already doing a good deal.

"Many people in the Church we are not reaching now at all. They are good people, but detached from the daily life of the Church. That special gifts committee is planning to reach the age group between 35 and 45, many of whom have lost interest. We need big gifts; we need small gifts; above all, we need to have a gift from everyone."

DR. WOOD'S APPEAL

Before endorsing the shortage campaign, the members of the National Council expressed a desire to hear from the executive secretaries of the foreign and the domestic fields as to how the shortage would affect the work.

Dr. John W. Wood spoke first, saying:

"To cut \$172,000 from the present budget of foreign missions is a menace of the most serious kind. First of all, there is the matter of dollars and cents. The budget for the foreign work is so cut *now* that the only thing left to cut is the appropriation for the missionaries' salaries. These are already cut 10%. To cover a new general cut of \$172,000, foreign salaries must be cut 10% more, making 20% in all.

"True, we have a small item for repairs in the budget; so small and so inadequate that our buildings in the foreign field are not safe. True, we have a small item for traveling expenses for bishops. But what good is it to have a bishop who cannot go about his field? Our institutions have suffered cut after cut, until there is nothing more that can be shaved off. The only thing we can do is to reduce our missionaries to actual want.

"That is the dollars and cents aspect of it. Now take it as it affects the missionaries. There is no finer group of people in the whole world than our missionaries in the foreign field. They are in danger of losing morale, because of a growing feeling that the Church at home does not care and is not behind them. They are in danger of losing

their health, permanently, because of privation.

"They cannot take proper care of their children. The allowance for a child was cut from \$200 to \$100, and then to \$90. This means that the missionaries cannot supply their children with proper food; and this means such increased anxiety that the missionaries themselves almost succumb. Dr. Franklin once said that we must choose between breaking hearts or balancing the budget. It is literally true.

"And then there is the effect upon the native peoples. Among them are highly intelligent men and women. They ask: 'Does this mean that the gospel of Christ is failing in the lands that are trying to send it to the rest of the world?' They can't understand it.

"Missionaries are past masters in keeping up appearances for the sake of the kingdom of God. Our missionaries are pouring out their lives. We need to match their sacrifices in the field with sacrifices at home. If the Church will give the laity a chance to sacrifice themselves, they will do it. This is no time to stand still; no time to go back. We have *got* to find a way."

DOMESTIC MISSIONS

Bishop Bartlett of Idaho, executive secretary of Domestic Missions, had secured from the missionary bishops of all the domestic fields detailed statements of what the effect on the respective districts would be should \$72,000 be cut. [Some of these statements appear on page 262.] Schools would be closed, Indian and Negro work abandoned, clerical and lay missionaries dropped, travel stopped, work curtailed or given up, and all salaries cut again. Bishop Bartlett read the comment of each bishop. The cumulative effect was appalling: so much so that Bishop Bartlett made no supplementary speech.

SHORTAGE CAMPAIGN DEBATED

Debate on the endorsement of the shortage campaign began immediately upon the conclusion of Dr. Wood's and Bishop Bartlett's appeals.

Miss Eva D. Corey of Massachusetts, the first speaker, said:

"Under the mandate of General Convention, we *must* balance the budget. There is no issue about that. What *is* the issue? How are we going to balance the 1939 budget, *with* this cut of \$300,000? What are we going to leave out?"

The Presiding Bishop said:

"The whole \$300,000 has been distributed in detail throughout the budget, showing the various cuts in each field and department. But the idea is to ask the National Council to give until May 1st to raise the \$300,000 and thus avoid making the indicated cuts."

Bishop Davis of Western New York spoke at this point, saying:

"Does *postponing* cuts follow the mandate of General Convention? I understood that we must balance the budget in February. We have accumulated a deficit just because we have gone along in this way, postponing balancing of the budget."

Bishop Hobson of Southern Ohio answered:

"I must say to Bishop Davis that our former emergency appeal, so far from increasing the deficit, reduced it by \$100,000. It seems sensible to postpone the actual cuts until we know if we shall get \$300,000."

Bishop Tucker then said:

"We must make an additional cut of 10% in the salaries of our foreign missionaries,

Council Sends Letter of Sympathy on Pope's Death

NEW YORK—The National Council, at its meeting here February 14th to 16th, expressed sympathy with members of the Roman Catholic Church on the death of Pope Pius XI. The Council sent the following letter to His Eminence, Eugenio Cardinal Pacelli, papal secretary of state, at the Vatican, Rome:

"The National Council of the Protestant Episcopal Church in the United States of America, meeting in New York City, United States of America, February 15, 1939, places on record, on behalf of the members of this Church, an expression of profound sympathy with the members of the Roman Catholic Church on the death of Pope Pius XI. In the passing of this Christian leader, the world has lost a stalwart champion of peace and international brotherhood, which becomes a loss not only to the Church of which he was the head, but to all mankind as well."

or else bring half of them home. We cannot bring them back this year; it would cost more than their salaries."

At this point the first bell for noon prayers rang. It was voted to continue the debate on the endorsement of the campaign in executive session. The session lasted for three and three-quarters hours. At its conclusion, at 5:15 P.M., it was announced that the National Council, after the expression of many opinions, pro and con, had voted to endorse the campaign, as outlined by Dr. Sheerin.

This action was taken with the proviso that the Church be fully informed as to the policies in operation in the conduct of the missionary enterprise of the Church, and that a special effort be made to evaluate the work to the end that, should cuts be after all necessary, they shall be made with full consideration of the relative values of various units in all fields.

ADOPT BUDGET WITH CUTS

A basic budget of \$2,323,204 was adopted for the year 1939, subject to reductions of \$287,000 in order to balance the budget. These reductions are to be effective on May 1st, retroactive to January 1, 1939, except to the extent to which additional income may be received before May 1st.

St. James', Long Branch, N. J., Consecrated by Bishop Gardner

LONG BRANCH, N. J.—St. James' church, where five United States presidents have worshiped, was consecrated by Bishop Gardner of New Jersey on Lincoln's birthday, February 12th. The service also marked the 25th anniversary of the institution of the rector, the Rev. Morton A. Barnes.

The present church building, a \$100,000 Gothic stone edifice, was begun in 1913, just 10 months before the present rector was called, and dedicated by Bishop Scarborough the same year. During the rectorate of Fr. Barnes, the indebtedness of the church, including the last mortgage of \$3,000 which was raised in nine months last year, has been completely paid off.

Honolulu Is Again a Foreign Mission

Bishop Littell's Request Granted by the National Council; Plans for Youth Reported at Meeting

NEW YORK—Honolulu was restored to its former status as a foreign field and Bishop Littell of Honolulu was given, with certain limitations, discretionary powers in allocating the appropriation for Honolulu. The action was taken on recommendation of the Finance Department at the February 14th to 16th meeting of the National Council here.

Bishop Littell appeared before the National Council to make the request for changes. Since 1935 Honolulu has been on the same basis as the domestic missionary fields.

STRATEGY AND POLICY

The Committee on Strategy and Policy reported to the Council through its chairman, Bishop Stevens of Los Angeles, at some length. It was voted to furnish the members of the National Council with copies of the report for study before the April meeting.

The following summary of the principles which the committee feels should be binding upon the National Council in its administration of the missionary enterprises of the Church was proposed:

(1) Conscientious conformity to the decisions of General Convention; (2) a sense of stewardship in all the allocation and disbursement of the funds entrusted to our charge; (3) constant consideration of the future of the fields in which the Church is working; (4) frequent evaluation of every project which we are wholly or in part supporting; (5) recognition and preservation of initiative and leadership of bishops and workers in the missionary fields.

YOUTH DIVISION

The Rev. Albert R. Stuart of South Carolina reported progress in the plans and work of the new Division on College Work and Youth. He recommended for the Youth Division that the Presiding Bishop be asked to appoint a national Commission on College Work to act in an advisory capacity to the secretary for College Work and to the whole division.

Another recommendation was that a young priest be appointed to succeed Miss Cynthia Clark, whose resignation, to take effect in the spring, was announced at the meeting. The report was received without action's being taken on either recommendation.

Miss Clark, just returned from an extended trip, spoke briefly before the Council, giving news as to the work with youth throughout the country and expressing great enthusiasm for the future of the Division on College Work and Youth.

DR. FRANKLIN'S RECEPTION

Dr. Lewis B. Franklin was able to be present at most of the sessions of the Na-

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Auxiliary Determined to Give Council Help

Confidence in Church's Desire Not to Cut Down Missionary Work Is Felt by Women's Group

NEW YORK—Confidence in the Church's desire that the missionary work shall not be further cut down and determination to do the utmost to assist the National Council marked the meeting here of the Woman's Auxiliary national executive board on February 10th to 13th. Added to this was the hope that new forces set in motion at the International Missionary Council in Madras last December may bring in a new era of world-wide Christian unity and power.

The Presiding Bishop; the Rev. Dr. Charles W. Sheerin, second vice-president of the National Council; and Joseph E. Boyle, in charge of field and publicity, informed the board of the financial outlook.

Bishop Bartlett, secretary for domestic missions, described some of the opportunities for new work confronting the Church in the United States; and Bishop Hobson, National Council member just returned from attendance at the Madras conference, described the extraordinary outcome of that meeting which opened with the possibility of antagonisms and controversies that seemed irreconcilable but grew into unity.

As the board is a planning group, much of its time at this session went into consideration of the next triennial meeting, to be held in Kansas City, Mo., in 1940. The good and bad features of past triennials were reviewed. The board will be sending out, through its provincial representatives, various suggestions for consideration well in advance, that may be helpful to the dioceses in choosing, financing, and informing their delegates for 1940. The board nominated a presiding officer for the triennial, Mrs. Edwin Allen Stebbins of Rochester, N. Y., who presided at the 1937 meeting.

OFFERING SHOWS GAIN

The United Thank Offering showed an encouraging gain over the offering of the same date in the past triennium. On February 6, 1936, it was \$214,631.71. On February 6, 1939, \$288,648.20. As the 50th anniversary of the United Thank Offering occurs next October, plans are under way to observe it widely throughout the Church. The board sent greetings to Mrs. Richard H. Soule of Brookline, Mass., who originated the offering and who celebrated her 90th birthday on February 17th.

In line with the growing coöperation between the Girls' Friendly society and the Woman's Auxiliary are the recommendations made by the joint committee appointed by the two boards in 1937 to study the programs of the two societies. Mrs. Clinton S. Quin, chairman of the joint committee, presented the report to the Auxiliary's board, the GFS board having also accepted it at a recent meeting.

Recommendations included definite plans for exchange of speakers at diocesan, provin-

Mrs. Soule, Originator of United Thank Offering 50 Years Ago, Is 90 Years Old

BROOKLINE, MASS.—Mrs. Richard H. Soule, originator 50 years ago of the United Thank Offering plan, was 90 years old February 17th, and among the many greetings that came to her was a card from the Presiding Bishop. Friends turned out to visit her by scores.

It was back in 1886, while she was attending General Convention, that Mrs. Soule got the idea that was to bring \$7,500,000 into the Church. She was asked to count the offering of the 500 women at the Woman's Auxiliary meeting.

Horrified to find that 500 women had donated less than \$100, she suggested that the women might give more if they knew for just what purpose the offering would be used. She wrote a letter to one of the Church magazines, making vivid the need of money for use in missionary work by women.

In 1889, the first United Thank Offering brought \$2,188.64. In 1937, the offering brought \$861,693.07. The offering has topped a million in the years before the depression cut into Church giving.

cial, and national meetings; a study of the program of each organization by the other, and a joint committee to compile a united program for the women and girls of the Church around a common objective; increased sharing of the United Thank Offering which belongs not to any one organization but to all women of the Church; and a special effort on the part of local branches of the Auxiliary to find out the missionary objectives of the GFS in their localities and to coöperate and assist in any way possible.

APPOINTMENT RECOMMENDED

The board recommended to the National Council one appointment of a United Thank Offering worker, Deaconess Clare Orwig, to fill a vacancy at Moapa, Nev., and recommended a few small appropriations from the equipment item of the United Thank Offering for four evangelistic and educational workers in Japan and one in western Nebraska.

Mrs. Robert G. Happ, a board member who is chairman of the committee asked for by General Convention in 1937 to study the question of marriage and divorce and report to General Convention's joint committee, stated to the board that a brief questionnaire would shortly be sent out to diocesan presidents of the Auxiliary, to be distributed by them to small groups for discussion.

Rev. Nelson Dame, Missionary, Retires—61 Years in Ministry

RICHMOND, VA.—After a service of over 61 years in the active ministry of the Church, the Rev. Nelson P. Dame, general missionary of the diocese of Virginia since the establishment of that office in 1912, has resigned and retired from active work.

Mr. Dame is the son of the late Rev. Dr. George W. Dame. The combined active ministry of the father and son have extended for nearly 99 years—from August 15, 1840, to the beginning of 1939.

Florida Council Hits Security Amendment

Calls Such a Proposal Contrary to History of American Government; Fears Power of Taxation

PENSACOLA, FLA.—A resolution protesting a proposed amendment to the social security act, now under consideration by Congress, wherein it is sought to bring religious bodies within the provisions of the act, was adopted by the 96th annual council of the diocese of Florida at its recent three-day session in Christ church, this city.

The resolution asserted that "religious organizations do not form the problem for which the social security act was intended as a solution, and it is contrary to the history of the American government for religious organizations to be taxed as the power to tax is the power to destroy, and Church and State in the interest of good government should always remain separate and independent the one from the other."

The council approved plans for Weed memorial chapel to be erected on the campus of the University of Florida at Gainesville by this diocese and the diocese of South Florida. Work on the \$25,000 student center is expected to begin this year.

Dr. Alexander Guerry, vice-chancellor of the University of the South, and chairman of the committee on laymen's activities in the province of Sewanee, was principal speaker at the diocesan banquet and at a laymen's luncheon at which the organization of the laymen's league in this diocese was discussed.

Bishop Roberts of South Dakota preached at the missionary mass meeting which opened the council.

Bishop Juhan of Florida announced the appointment of three archdeacons, the Rev. V. G. Lowery of Marianna, the Rev. Jeffrey Alfriend of Tallahassee, and the Rev. Fred G. Yerkes of Starke.

Diocesan officers generally were reelected, but Judge John H. Carter of Marianna was chosen to succeed Col. C. R. Layton of Gainesville as chancellor, and Richard Barker of Jacksonville was elected actuary to succeed Arthur W. Platt of that city.

Cincinnati Priest Heads Group Opposed to U. S. Aid to Japan

CINCINNATI—The Rev. K. Brent Woodruff, rector of Grace church, College Hill, has accepted chairmanship of the Cincinnati branch of the American committee for non-participation in Japanese aggression. The national organization is appealing for more publicity on America's part "in this international disgrace, and hopes thus to bring pressure to bear to induce legislation which will prevent further aid to Japan."

"As an unofficial ally of Japan," Mr. Woodruff said, "America is aiding in the subjugation of China by supplying material of which guns and munitions are made, airplanes, automobiles, and trucks, gasoline and oils, machine tools, copper, zinc, and other necessities of war. Actually, 54.4% of Japan's war supplies are furnished by the United States."

Dr. McKinstry Made Bishop of Delaware

Bishop Oldham of Albany Preaches Sermon at Consecration of Fifth Leader of Eastern Diocese

WILMINGTON, DEL.—The Rev. Dr. Arthur Raymond McKinstry was consecrated fifth Bishop of Delaware on February 17th at the Cathedral Church of St. John here, the consecrator being the Most Rev. Henry St. George Tucker, Presiding Bishop; and the co-consecrators, Bishop Sterrett of Bethlehem and Bishop Maxon of Tennessee.

Attending presbyters were the Rev. Drs. Roelif Brooks, rector of St. Thomas' church, New York, and Richard W. Trapnell, rector of All Saints' church, Bayside, N. Y. Bishop Goodwin, Coadjutor of Virginia, and Bishop Mitchell of Arkansas were the presenting bishops.

The epistoler was Bishop Ward of Erie, the gospeler Bishop Stevens of Los Angeles, and the reader of the litany, Bishop Brown of Harrisburg. The reader of the consents of the bishops was Bishop Lawrence of Western Massachusetts. The preacher was Bishop Oldham of Albany.

The certificate of election was read by the Rev. Joseph H. Earp; secretary of the diocese, and the other testimonials by Col. George A. Elliot, the Rev. Dr. Charles W. Clash, and the Rev. Charles F. Peniman.

The master of ceremonies was the Very Rev. Hiram R. Bennett. He was assisted by the Rev. Messrs. Charles A. Rantz, Joseph Hinks, of the diocese, and Canon James Sharp of the diocese of Tennessee.

The cathedral was completely filled. All the diocesan clergy were present, together with many priests from other dioceses, as well as representatives from Eastern Orthodox and Protestant Churches.

Besides these, the following bishops attended: Dandridge, Coadjutor of Tennessee; Fiske, retired; Stires of Long Island; Taitt of Pennsylvania; Gardner of New Jersey; Littell of Honolulu; and Davenport, retired. The Rev. William McClelland, Bishop-elect of Easton, was also present.

BISHOP'S SERMON

Bishop Oldham of Albany said in his sermon:

"World peace and Christian unity are the two most important causes of our time. God made a sphere, not a hemisphere. The world is one. God made a human race, of one blood on the face of the whole earth.

"These are solid facts, but man is unable or unwilling to recognize them and still persists in trying to live his departmental life. The basic cause of his failure is spiritual. He has surrounded himself with a vast and complicated industrial order, great in its achievements, marvelous in its potentialities, but with no room in it for God.

"Why is it, when never before in history have there been so many plans for peace, so many longing and praying and working for peace, that all their efforts seem idle? It is because God has been left out. The Christian Church must exercise among the nations its ministry of reconciliation."

Committee to Study Security Act Change

Continued from page 263

whether the proposed amendment really would seriously hazard the Church Pension Fund. Mr. Locke answered that he did not know, since no one knew just how the social security act would develop.

Whereupon Mr. Peterkin said:

"But Mr. Locke thinks in his heart that it would hazard the Church Pension Fund, doesn't he?"

Mr. Locke replied with some emphasis:

"Yes, I do."

Bishop Lawrence of Western Massachusetts, whose father, Bishop William Lawrence, had frequently been cited in Mr. Locke's address as the founder of the Church Pension Fund, spoke next, saying:

"I am tremendously concerned in this question, both for sentimental reasons and because I am a member of the Department of Christian Social Relations. What may we in the department do about this?"

After a few suggestions from other members of the Council, it was voted that Bishop Davis' resolution should be referred to the Department of Christian Social Relations, with the request that they bring back a resolution based on their consideration of Bishop Davis' resolution.

At a later session of the Council, the department submitted a statement of the issues involved, with a resolution that the National Council request the Presiding Bishop to appoint a committee of nine persons representing the Church Pension Fund, the clergy, and the laity of the Church, to study immediately the full import of the proposed amendment to the social security act, and to prepare a statement to be printed and sent to the clergy and the laity and to the religious and secular press. The resolution was passed.

Fear Religious Freedom Imperiled by New Social Security Proposal

WASHINGTON (RNS)—Fear that freedom of religion will be imperiled by a proposal made to Congress by the Social Security advisory council which envisages bringing employes of Churches and religious organizations under the federal social security act, was expressed here by the Rev. Thomas E. Boorde, president of the General Welfare Federation of America, and Representative Louis Ludlow of Indiana.

"The proposal," Mr. Ludlow said, "involves bringing Churches and religious organizations under the taxing power of the government, which would give the State a hold on the Church."

In Fort Worth, Tex., Dr. L. R. Scarborough, president of the Southern Baptist convention, said that the proposal was a "threat to the Bill of Rights and Baptist consciences."


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SUBSCRIBE AT ONCE so that you will not miss "Five Years in the Church Missions House" by Dr. T. O. Wedel. Scheduled for an early March issue, this article frankly describes the problems of a secretary at "281."

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Arizona Is Upset by Possibility of Cut

Result of Proposed Lessening of Appropriations Forms Dominant Note of Convocation

TUCSON, ARIZ.—The prospect of a \$6,388 cut in appropriations by the National Council to the missionary district of Arizona, and the results of the cut, if it is made, formed the dominant note of the annual convocation of the district, held February 11th to 14th at Tucson.

Bishop Mitchell of Arizona said in his address:

"As I was preparing this came a telegram from the executive secretary of Domestic Missions, asking what it would mean if our appropriation were cut \$6,388. That seems to be our share of a total shortage of \$300,000. I have asked the departments of missions and finance to help us to answer it; but I am sure it would affect practically every mission in the district and the work among the Navajo as well.

"One finds it hard not to say some very strong things in the face of that situation. But they can be said in love. Here, for example, the Bishop of New York, whenever he mentions the \$200,000 that great diocese is to contribute to the quota, always speaks in the most despairing tones, as though it were really out of the question. This, notwithstanding that during the triennium before the last General Convention, Trinity parish alone paid half of it; and this time is paying 35% of it. At the same time, the Bishop appears to have been able to raise \$450,000 for his cathedral, more than twice as much.

"I have read that 16 millions are going into that edifice. Evidently that is more important than doing more nearly what could be done, if the Bishop were to give the more wealthy people of his diocese as vigorous a lead in the matter of maintaining and extending the kingdom through the Church at large."

Apart from financial problems, the convocation was marked by a splendid spirit.

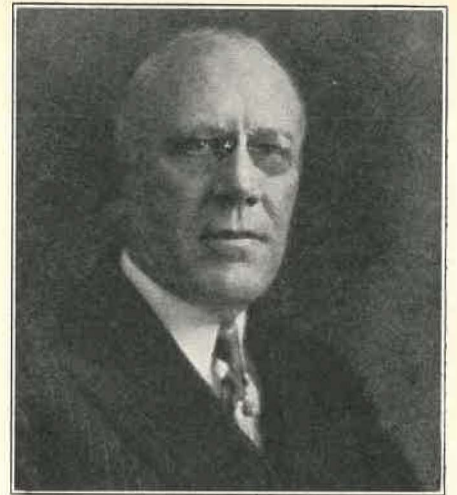
A resolution of sympathy on the death of Pius XI was sent to the Roman Catholic diocese which has Tucson as its see city.

Other features of the convocation were the planning of a great summer school in June, a recommendation for a concerted district-wide program for deepening spiritual life under the guidance of the Forward Movement committee, and recognition of the retirement of Archdeacon J. R. Jenkins after 30 years of service.

Elections resulted in the choosing of the following named to be delegates to the provincial synod: clerical—the Rev. George Ferguson, the Rev. Joseph Doron, and the Very Rev. Edwin S. Lane; lay—Ralph Motz, Harvey Scudder, and W. J. Jamieson.

To Broadcast Over WIXAL

BOSTON—The Sunday afternoon meditation over WIXAL, Boston's non-commercial shortwave station, on March 26th will be conducted by the Rev. William Gardner of Trinity church here. The program will begin at 5 P.M., Eastern standard time. It may be heard here and abroad on a frequency of 11.79 megacycles or 25.4 meters.



HUGH T. NELSON

Hugh T. Nelson, since 1933 executive secretary of the diocese of Washington, on January 27th presented his resignation to the executive council. He gave poor health as his reason. Mr. Nelson had charge of the details of the 1928 General Convention, which met in the District of Columbia. His management saved \$19,000 in the cost of the Convention, and this sum was turned over to the Washington department of missions.

Anglicans and Orientals Gather in San Francisco

SAN FRANCISCO—Over 100 Anglicans and Orientals gathered in Russian Holy Trinity cathedral here on February 8th to attend the meeting of the Anglican and Eastern seminar. At the Russian dinner which followed many had to be turned away because they had neglected to make reservations. The Rev. Charles P. Otis, SSJE, spoke at the dinner on Devotional Life in the Anglican Communion.

Objective of the seminar, organized last September 27th, is through study and fellowship to share in the efforts to draw the different Apostolic Episcopal communions into a more obvious unity. The hope is that the five million Orientals and two million Anglicans in the United States can thus revive the ancient international democratic fellowship of the Church.

The chairman of the seminar, Fr. Victor Nedzelinsky, conducted the vesper service.

Both Bishop Parsons of California and Metropolitan Theophilus of the Russian Church in Canada and the United States made short talks. A committee was appointed to frame plans for including the seminar as an American branch of the international and the 71-year-old Anglican and Eastern association.

San Francisco's Dean Gresham

Plans Retiring This September

SAN FRANCISCO—Very Rev. J. Wilmer Gresham, dean of Grace cathedral here since 1910 plans to retire in September, 1939, it was announced January 26th. Of the 40 years he has spent in the active ministry of the Church, nearly 30 have been as dean of the cathedral.

He came to the diocese of California in 1904 as rector of Trinity church, San Jose, and in 1910 was elected dean of Grace cathedral.

Aid for Jerusalem Is Requested by Bishop

Help Through Good Friday Offering Asked for Work in Holy Land and Near East

NEW YORK—In an appeal addressed to the clergy of the entire Anglican communion, the Bishop in Jerusalem, the Rt. Rev. George Francis Graham Brown, made the assertion that "the work of the Church has been steadily carried on." The Bishop's appeal to the American Church is for continued support through the Good Friday offering.

The Bishop in describing the general situation declared, however, that "We found the atmosphere charged with intense hatred and bitterness, the work of the Church proceeding against a dark background of racial hostility, violence, and widespread disorder."

The American Church coöperates with others which together make up the Anglican communion in a great missionary enterprise, centered in Jerusalem, but extending over tens of thousands of square miles and millions of people of many races in the Near East.

AMERICAN CANON

In 1924 the Church sent to Jerusalem the Rev. Charles Thorley Bridgeman, who since that time has been a representative on the Bishop's staff, and within the past year was accorded the honor of being made canon residentiary at the Cathedral of St. George. Canon Bridgeman works officially with the Orthodox and Armenian Churches and has unofficial but helpful contacts with Syrians, Copts, and others.

His primary function is to further the education and training of a native priesthood in the Eastern Churches. Reports made by the Bishop in Jerusalem concerning Canon Bridgeman's activities abound in cordial eulogy, indicating that work in the Holy Land is no longer an experiment.

The Good Friday offering is raised under the direct supervision of the Presiding Bishop. The enterprise has the endorsement of General Convention and enjoys the co-operation of the Woman's Auxiliary. Each year an effort is made to secure some recognition from each parish and mission in the entire Church at home and abroad.

The Presiding Bishop has expressed the hope that this year there will be continued progress toward a realization of this ambition. "The Church," he says, "asks not large offerings from some, but some offering from everyone."

Promotional material, including an appropriate poster and envelopes for the offering, have been distributed throughout the Church. Orders for such material are filled from the Church Missions House, 281 Fourth avenue, New York, and may be obtained by addressing the Rev. Dr. G. Warfield Hobbs, who by designation of the Presiding Bishop directs this work.

Offerings are sent to Dr. Lewis B. Franklin, treasurer, at Church Missions House.

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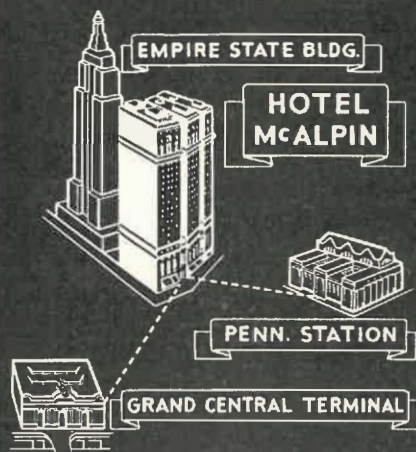
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College of Preachers Is Planned for West

Continued from page 261

Bishop Block's plans for the reorganization of the diocesan council were approved by the convention, and would include three clergy, three laymen, elected by the convention; four members appointed by the Bishop; and two women (the heads of the House of Churchwomen, and the Woman's Auxiliary). There would be no *ex-officio* members. Thus, there would be a smaller executive council, and a more efficient administrative group. The diocesan council would be the central administrative agency of the diocese.

Dean J. Wilmer Gresham's report on Grace cathedral stated that the bells which are temporarily located in the Tower of the Sun at the Golden Gate international exposition will be placed in the north tower of the cathedral. The tower will be completed as a gift from Dr. N. T. Coulson, donor of the great carillon of 44 bells.

MISS TOMPKINS SPEAKS

Miss Charlotte Tompkins, field secretary of the national Department of Christian Education, spoke of the plan for cooperating educational centers. St. Paul's church, Oakland, where the Rev. A. Ronald Merrix is rector, has been chosen as the parish for this experiment in the diocese.

Resolutions were passed favoring retention of California's three-day marriage law; protesting the proposed 4 A.M. tavern closing law; thanking the Rev. Dr. Francis S. Downs, moderator of the Presbytery of San Francisco, who spoke during the convention, and to "pledge ourselves as the clergy, parishes, and missions of this diocese to persevere through study, conference, fellowship, and prayer with our brethren of the Presbyterian Church in the quest for that ultimate and complete unity for which we all pray"; and expressing appreciation of the work of Miss Ellen B. Gammack, provincial secretary for college work, who leaves in March for a position with the national Woman's Auxiliary of the Church.

The House of Churchwomen and the diocesan Woman's Auxiliary, in their conventions, voted to have an experimental year in 1940, when the two-day meetings will be held together. The House of Churchwomen will be the convening body during the time of convention for all women's groups in the diocese.

The House of Young Churchmen of the diocese of California held its fourth annual convention the weekend of February 18th and 19th, at the Church of St. Matthew, San Mateo. Miss Cynthia Clark, national secretary for Young People, spoke on Programs for Youth Groups.

L. C. Lance was elected to the standing committee to replace Gen. R. H. Noble.

Delegates elected to the provincial synod are: clerical—the Rev. C. P. Otis, SSJE, the Rev. Drs. Mark Rifenbark and W. R. H. Hodgkin, and the Rev. Sumner Walters; lay—W. B. Bakewell, Com. John Graham, Frank E. Lee, and Frank M. Avery. Alternates are the Rev. Messrs. A. R. Merrix, Charles Greenleaf, Lindley H. Miller, and Oscar F. Green; and Messrs. H. Robert Braden and B. H. Henning and Majors W. E. Alger and John Hoskins.

1,000 Attend World Fellowship Dinner

All Members of National Council Present; Bishop Hobson Tells of Madras Meeting

BY ELIZABETH McCracken

NEW YORK—Over 1,000 men and women, representing many religious organizations, assembled in the ballroom of the Astor hotel here on the evening of February 14th for the world Christian fellowship dinner, in honor of the delegates who took part in the recent International Missionary Council at Madras and have now come to America to bring the message of that meeting to the people throughout the whole continent.

Among the guests were the members and officers of the National Council. They required six tables, each seating 10 persons, to accommodate them all. A guest who aroused keen interest, although she did not speak, was Mrs. Albert Schweitzer, wife of the celebrated theologian and medical missionary. The dinner was under the auspices of the greater New York federation of churches, the foreign missions conference of North America, and the Queens federation of churches.

The Rev. Dr. Robert W. Searle, general secretary of the greater New York federation, presided and introduced the speakers. The first to speak was Bishop Hobson of Southern Ohio, delegate from the American Church to Madras.

Bishop Hobson said in part:

"Coming back on the steamer last week, I enjoyed talking with an engineer who had seen a small model of the *Queen Elizabeth* launched as a tryout. He said that the big ship was exactly like the little model, except in size, and that the big ship was launched exactly as the little one was. I believe a similar process is used in trying out airplanes. So it was in Madras. There happened in miniature something that can happen, and will happen, in the large."

DR. CAMARGO SPEAKS

The next speaker was Dr. Vaez Camargo, secretary of the Christian council in Mexico. He said in part:

"I went to India from a small country, a member of a race often considered inferior. Sixty nations were in Madras, in fellowship. There were no political programs, no secret diplomatic action. It was a call we heard to all Christians to unite, and not to persecute any others, but to build a world in the image of Jesus Christ. We felt that we were all of one blood, in Madras. All that is said about differences in race and blood was seen to be humbug. But that oneness cannot be put into realization unless we pledge ourselves to Christian fellowship."

The third speaker was one of the most striking of all the group: Miss Mina Soga, an educational expert who is a native member of the Bantu tribe of South Africa.

Other speakers were Rajah Bhushanam, secretary of the National Christian council of India; Dr. B. C. Hsu, professor of philosophy in Shanghai university; and Miss Ila Sircar of the Student Christian movement in India.

Dedicate New Style Church in St. Louis

Latest Resources of Architectural Design Used When Parish Erects Modern Building

ST. LOUIS—The first St. Louis church to make use of all the resources of modern architectural design, without deviating from strict fidelity to liturgical use, was dedicated on January 15th. The new building, dedicated to St. Mark, is to serve a new parish in St. Louis Hills, a suburb.

Its construction was made possible by a bequest to the diocese from John Watkins of this city, who was a member of the Presbyterian church. The gift was given in memory of his mother, a Churchwoman. Rector of the church is the Rev. Charles C. Wilson.

Noteworthy in the design of the building is its strict simplicity. All details have been subordinated to the central purpose of the structure. The altar, a simple block of marble, dominates the interior. A crucifix, the corpus of cast pewter on a background of red morocco leather, hangs above the altar on the sanctuary wall.

A series of windows in the church depict on one side events in the life of St. Mark and on the other side modern counterparts of his life. The windows have caused much comment because of the free and vivid way in which the symbolism has been presented.

Virginia Changes Date of Council

RICHMOND, VA.—The annual council of the diocese of Virginia, it was recently announced, will meet at Christ church, Charlottesville, on May 10th and 11th, instead of May 24th. The date has been changed to permit the attendance of the Presiding Bishop.

75 of Georgia Laymen and Clergy Form Laymen's Club at Convention in Waycross

WAYCROSS, GA.—Seventy-five Georgia clergy and laymen, meeting here at a banquet following a regular session of the 117th annual convention of the diocese of Georgia, formally organized a diocesan branch of the laymen's league and made application for a diocesan charter.

The custom of modeling men's Church clubs after civic clubs was condemned by the principal speaker of the evening, Bishop Carpenter of Alabama, sometime rector of Grace church, Waycross, and St. John's, Savannah.

"I could pack any parish house in the country with men," said Bishop Carpenter, "if I got Mae West to be the speaker. But that would not be benefiting the Church."

San Joaquin Missionary District Makes Executive Council Changes

FRESNO, CALIF.—The executive council of the district of San Joaquin, it was decided at the 29th annual convocation of the district, will resolve itself into three departments—finance, activities, and promotion—instead of five, when it meets for its first gathering of the year. Under the revised constitution and canons, only one clerical and one lay member are elected annually to the council for a term of five years. The council elects the treasurer of the district.

At the convocation the Rev. Thomas C. Maxwell and Chester Cree were elected to the council; and the other members are the Rev. Messrs. W. A. Cash, J. M. Malloch, William E. Patrick, and A. L. Walters; and the Messrs. Sidney Couper, F. A. Eckstrom, O. H. Root, and W. F. Willmette.

Delegates elected to the synod of the province of the Pacific are: clerical—the Rev. W. A. Cash, the Very Rev. J. M. Malloch, and the Rev. E. A. Shapland; lay—F. A. Eckstrom, E. A. Metcalfe, and Royal K. Sanford. Alternates: the Rev. Messrs. W. E. Patrick, William Payne, and A. L. Walters; and Messrs. Carl R. Crippen, O. H. Root, and Joseph Thorburn.



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(St. Louis "Post-Dispatch" photo.)

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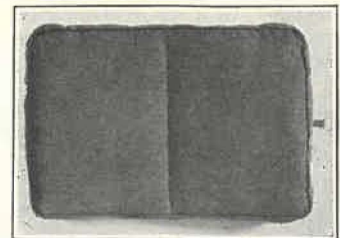
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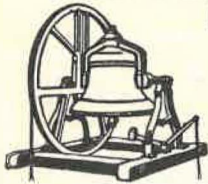
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Honolulu Is Again a "Foreign Mission"

Continued from page 265

tional Council. As he entered the Council room on the first morning, he was greeted with applause, led by the Presiding Bishop. As soon as the meeting had come to order, Bishop Tucker said:

"No better augury for the future could possibly be had than to see our treasurer, Dr. Franklin, back with us.

Dr. Franklin, who looked well and declared later that he felt well and was well, replied to the greeting of the Council, saying:

"I am glad to be back. But I am here mainly as an observer. It will be some months yet before I shall be allowed to do full work. Mr. Whitney has done fine work. As he has prepared all the material, I have asked him to present it to you."

BISHOP HOBSON ON MADRAS

The National Council finished its routine work by noon on the third day, February 16th. It was moved that Bishop Hobson's promised address on the Madras conference should be given in the chapel, immediately following noon prayers.

Bishop Hobson's address, as he said in his introductory remarks, was in effect what he had said in his speech at the world Christian fellowship dinner on February 14th.

Attendance at the February meeting of the National Council was 24 on the first day, 25 on the second, and 24 on the third.

FORWARD MOVEMENT

Bishop Hobson reported for the executive committee of the Forward Movement Commission, of which he is chairman, that the Commission had paid all its indebtedness to the National Council, and had a balance. He added:

"That money belongs to the Church. We should like it to be used for forward work. Already we have voted \$1,500 of it for visual education, under Dr. Hobbs' division. Money for this could not have been provided by the National Council."

The only appointment made by the National Council was that of Dr. Herrick J. Aldrich of the Bartron clinic, Watertown, S. D., to succeed the late Dr. Grafton Burke as head of the Hudson Stuck memorial hospital at Fort Yukon, Alaska. Dr. Aldrich is 31 years old, and a graduate of the University of Minnesota medical school. He has had experience in both hospital and clinical work.

80 Attend Acolyte Festival

MEMPHIS, TENN.—Eighty acolytes of churches in and nearby the city of Memphis met January 22d in Grace church here for a festival service. They gathered at the invitation of Mrs. Bowdre S. Nicolson, acolyte mother, and the Rev. William G. Gehri, rector of Grace church. The Very Rev. Harold Hoag, dean of St. Mary's cathedral, spoke on On Being an Acolyte. It was decided to make the festival service an annual affair.

Bishop Tucker Asks Missionary Support

Sacrificial Giving Needed in Ohio Parishes, He Tells Convention; Suggests Common-Sense Motive

CLEVELAND—A strong appeal for the support of the missionary program of the general Church and an increase in missionary zeal was made by Bishop Tucker of Ohio in an address to the 122d annual convention of the diocese. The convention met in Trinity cathedral here on February 14th, opening with the celebration of Holy Communion.

"From the standpoint of the diocese," he said, "my first judgment would be that there is need of quickening the missionary zeal and sacrificial giving of our parishes. A parish is not an end in itself but a center from which light must shine and influence must radiate. A parish has not performed its purpose when it is content merely to maintain itself and to turn its own parochial crank.

"From countryside and small towns young men and young women are constantly pressing into the industrial and metropolitan areas. If we allow the springs of the Church's life to dry up we shall inevitably have a weak urban Church as well. Therefore, I call upon the strong parishes in the diocese, both from the motive of Christian altruism and from the common-sense motive of their own development, to lend their aid in greater measure to diocesan missionary extension."

CHANGE PROPOSED

The matter of clergy placement came up for consideration after a report of the committee on canons. A change was proposed whereby the clergy of the aided parishes and missions of the diocese would be appointed by the diocesan for a four-year term, with the provision that this term could be extended upon request of the vestry or committee and upon approval of the Bishop. Final action was held over until the next convention, in order that further study of the change might be made.

The Rev. Paul R. Savanack, rector of St. Luke's church, Cleveland, and executive secretary of the department of Christian education, was elected secretary of the convention and diocesan council, to succeed the Ven. Dr. Gerard F. Patterson, who retired on January 1st.

The Rev. L. W. S. Stryker was elected to the standing committee to replace the Rev. E. B. Redhead.

Delegates elected to the provincial synod are: clerical—George R. Selway, J. E. Carhartt, Paul R. Savanack, G. Russel Hargate; lay—E. C. Noyes, L. B. Foote, Thomas P. Goodbody, and James A. Nelson. The Rev. Dr. J. E. Carhartt was elected registrar of the diocese. The convention created the office of historiographer and combined it with that of registrar.

Western New York Workbook

BUFFALO, N. Y.—A workbook of lessons for Lent, covering the stories sent out from the national Department of Christian Education, has been issued by the department of religious education of the diocese of Western New York. It is to be used in all parishes of the diocese.

NECROLOGY

✠ *May they rest in peace.* ✠

FREDERICK M. KIRKUS, PRIEST

SUMMIT, N. J.—The Rev. Dr. Frederick M. Kirkus, retired priest, died February 16th at his home here. He was 76 years old, and had long been ill. The funeral was held February 18th at Calvary church here, with the Rev. Walter O. Kinsolving, rector, and the Rev. Charles Clash of Wilmington officiating.

For 25 years Dr. Kirkus was rector of Trinity church, Wilmington, Del., and for two years he was in charge of the American church in Munich, Germany.

Frederick Kirkus was born in London, June 11, 1862, coming to this country at the age of 10. His father was rector, later, of St. Michael and All Angels'. After a number of years in business, Frederick Kirkus entered General theological seminary, graduating in 1891.

He served as assistant deacon, first at Grace church, New York, and later at Grace church, Brooklyn, during his last two years at the seminary. In 1892 he married Isabelle Clarke. He then went to Meadville, Pa., where he took over his first parish.

Dr. Kirkus also served Trinity church, Bergen Point, Bayonne. He went to Wilmington in 1905, and retired in 1930. It was after his retirement that he went to Germany. For 20 years he helped represent Delaware at General Convention.

Survivors are his widow and three daughters, Mmes. Frank Glick, Paul Wisner, and Charles E. Hallenborg.

MRS. MARTHA E. S. REYNOLDS

YONKERS, N. Y.—Mrs. Martha E. Sherwood Reynolds, founder of St. Mary's church in Sherwood Park here, died February 5th in this city, at the age of 90. She had been ill but a short while.

Mrs. Reynolds was born in the old Sherwood homestead, the daughter of Mr. and Mrs. Isaac Sherwood. Sherwood Park was named after her father. Mrs. Reynolds, a widow of Leonard Reynolds, was a retired teacher. For more than 20 years she was president of the woman's guild at St. Mary's. She was active in the Woman's Auxiliary.

Surviving her are a daughter, Mrs. Louis D. Baker, five grandsons, and one granddaughter. She was buried in St. John's cemetery, Yonkers.

25 Years in Gloversville, N. Y.

GLOVERSVILLE, N. Y.—The men of Trinity church on February 5th observed the 25th anniversary of the Rev. Charles H. L. Ford's ordination by gathering at a special breakfast. Arrangements were in charge of the vestry, W. H. St. Thomas, chairman. There was an address by T. Cuthell Calderwood, county judge.

Theological School Reunion Draws Together More Than 100 Alumni

CAMBRIDGE, MASS.—More than 100 alumni were present February 15th at the annual midwinter reunion of Episcopal theological school. The Rev. Dr. Russell W. Bowie of Grace church, New York, spoke of the need of religion in understanding the mystery of life.

Bishop Ludlow, Suffragan of Newark, celebrated Holy Communion, assisted by Bishop Herron, Suffragan of Massachusetts; Dr. Bowie, and the Rev. Jacob Clement Kolb; and Dean and Mrs. Washburn entertained the alumni at luncheon in the deanery.

Gives Furnishings to Namesake

BEATTYVILLE, KY.—St. Thomas' church here has received seven-branch candlesticks and altar hangings from St. Thomas' church, Baltimore. The rector of the Baltimore church, the Rev. Francis F. Lynch, was formerly a priest of the diocese of Lexington.

Rites for Bishop Francis Observed in Indianapolis

INDIANAPOLIS, IND.—Bishop Francis of Indianapolis, who died February 13th [L. C., February 22d], was buried February 15th from All Saints' cathedral here. There were Requiem Masses at All Saints' and Christ church. Interment was in Crown Hill cemetery. Indianapolis.

Two by two, diocesan clergy kept vigil before the altar at the cathedral in shifts of 30 minutes, from the celebration of the Mass to the burial service. Bishops Woodcock, retired, Clingman of Kentucky, White of Springfield, and Creighton, Coadjutor of Michigan, attended the service, as well as Bishop Kirchhoffer of Indianapolis, who had been consecrated Coadjutor just a week previously.

The pallbearers were the Rev. Messrs. George G. Burbank, George S. Southworth, and E. Ainger Powell; and Messrs. Overton Sacksteder, William W. Hammond, and Reginald S. Sullivan, mayor of Indianapolis.



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Bishop Littell Reports on Steady Growth in Islands

HONOLULU, T. H.—Steady growth during the past year and an increase in giving that surpassed any previous year was reported by Bishop Littell to the 37th annual convocation of the missionary district of Honolulu when it gathered at St. Andrew's cathedral here January 27th to 29th. The number of baptisms and confirmations exceeded those of former years, he declared, but there is still a great disparity between the number of children under the instruction of the Church and the proportionate number brought to baptism.

Clergy and lay delegates from the five islands of the Hawaiian group met for the convocation. The Bishop told them of his

plan to further the interests of the Iolani school campaign.

On the morning of convocation Sunday the clergy from the outside islands preached at the 11 Honolulu churches. In the evening a great service of praise, with an address by the Bishop, was held in the cathedral. All the city choirs participated.

The young people's fellowship held its annual meeting in connection with the convocation. The fellowship voted to contribute toward the expense of sending Miss Helen Seu, graduate of St. Margaret's house, to the island of Kauai in the interest of young people's work.

A laymen's league for the district was organized, under the leadership of E. L. Doty, local layman, at a meeting of the lay delegates to the convocation.

Dean Fosbroke Addresses 32d Church Club Dinner

EAST ORANGE, N. J.—The Rev. Dr. Hughell E. W. Fosbroke, dean of General theological seminary, was the guest speaker at the 32d annual dinner of the Church club of the diocese of Newark, held here February 16th. Dr. Fosbroke's theme was *The World's Need for a Constructive Faith*.

Miss Mary S. Brisley, executive secretary-elect of the Church Mission of Help in the Newark diocese, also made an address. Miss Brisley was formerly executive secretary of the national council of the Church Mission of Help. She has lectured in social work at the General seminary.



C L A S S I F I E D



ANNOUNCEMENTS

Died

BUTLER, DEACONESS AMELIA P., diocese of Southern Ohio, died on Wednesday, February 8, 1939, in Los Angeles, Calif.

CHASE, THE REV. DR. HENRY EDWARD, died at his home in Springbrook, Wis., on February 15th, aged 75 years. Funeral on February 18th at St. Luke's church, with burial in the church cemetery at Springbrook.

DALL, LOUISA, daughter of the late Thomas W. and Louisa D. Atkinson of Baltimore, entered into rest January 11, 1939.

LETHABY, FLORENCE (née Jackson), died at 3914 S. E. Ramono street, Portland, Ore., February 15th; wife of John W. Lethaby. Funeral service before cremation. Commitment of ashes will be in the family plot at Clifton, Bristol, England. *Post tot naufragia salus.*

MCCLEINTOCK, MISS ELIZABETH JANE, of Philadelphia and Wyalusing, Pa., died at Packer hospital, Sayre, Pa., after an automobile accident, on January 27th. She was buried at Frankfort, Pa., January 30, 1939.

THOMPSON, JANE BROWN, wife of William Thompson, son of the Rev. B. F. Thompson, rector of Christ church, Dover, Del., died January 19, 1939, in Philadelphia, Pa.

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RETREAT

COMMUNITY OF St. John Baptist: A one-day retreat for women will be held at the Convent of St. John Baptist, Ralston, New Jersey, on Saturday, March 25th. Conductor, Bishop Washburn. Apply to the REV. MOTHER SUPERIOR, Convent of St. John Baptist, Ralston, Morris county, New Jersey.

CLERICAL CHANGES

APPOINTMENTS ACCEPTED

BOTKIN, Rev. WARREN L., formerly rector of the Church of the Nativity, Greenwood, Miss.; is rector of Trinity Parish, Reno, Nevada. Address, 325 Flint St.

BROWNLEE, Rev. JOSEPH M., formerly in charge of Christ Church, Forest City, Pa. (Be.); is at present taking the services at St. Mark's Church, Pleasantville, N. J.

CHAPMAN, Rev. BENJAMIN E., formerly in charge of Christ Church, Harvard, Ill. (C.); is in charge of the Church of the Incarnation, Chicago, Ill. (C.). Address, 10229 Parnell Ave.

HERB, Rev. ROBERT E., formerly rector of Christ Church, Susquehanna, Pa. (Be.); is rector of St. Mark's Church, Dunmore, Pa. (Be.). Address, 217 S. Blakeley St.

JONES, Rev. GEORGE H., formerly in charge of Advent Church, Lakewood, Ohio; has accepted the rectorship of Trinity Parish, Coshocton, Ohio.

JONES, Rev. VERNON L. S., formerly vicar of the Bemidji field, Bemidji, Minn. (D.); is rector of Grace Church, Cedar Rapids, Iowa. Address, 515 A Ave., N. E.

KINGMAN, Rev. OLIVER H., of Leonard Hall, Bethlehem, Pa.; is temporarily in charge of Christ Church, Forest City, Pa. (Be.).

MORRISON, Rev. LOUIS C., formerly in charge of St. Peter's, Clarksboro, St. James', Paulsboro, and of St. Stephen's, Mullica Hill, N. J.; to be in charge of the Church of the Good Shepherd, Berlin, N. J., effective March 1st.

NEW ADDRESSES

DADE, Rev. MALCOLM G., formerly 6556 Scotten Ave.; 6108 28th St., Detroit, Mich.

GILL, Rev. ANDREW S., residence address, formerly 1724 Middlehurst Rd.; 3844 Bethany Rd., University Heights, Cleveland, Ohio.

TROOP, Rev. GEORGE W. H., formerly 108 Main St., Saranac Lake, N. Y.; Y. M. C. A., 215 W. 23d St., New York City.

ORDINATIONS

PRIESTS

FLORIDA—The Rev. GLION THOMAS BENSON was advanced to the priesthood by Bishop Juhan of Florida in Trinity Church, Apalachicola, January 25th. The ordinand was presented by the Rev. Valentine G. Lowery, and is rector of Trinity Church, with missions in Carrabelle and Port St. Joe, Fla. The Bishop preached the sermon.

SOUTHERN BRAZIL—The Rev. VIRGINIO PEREIRA NEVES was ordained to the priesthood by Bishop Thomas of Southern Brazil in Trinity Church, Porto Alegre, Brazil, January 8th. The ordinand was presented by the Rev. Jessé K. Appel, and is rector of Christ Church, Jaguarão, R. G. do Sul Brazil. The Rev. João B. B. da Cunha preached the sermon.

CALENDAR OF COMING EVENTS

MARCH

- 12. Convocation of the Panama Canal Zone, Ancon.
- 15-19. Convocation of Utah.

APRIL

- 11. Convention of Ohio, Cleveland.
- 12. Convention of Massachusetts, Boston; of Sacramento, Eureka, Calif.
- 18-19. Convention of Southern Ohio, Dayton.
- 19. Convention of Arkansas, Little Rock; of Indianapolis, Indianapolis, Ind.
- 19-20. Convocation of Western Nebraska, North Platte.
- 23. Convention of Oregon, Eugene.
- 23-25. Convocation of Spokane, Spokane, Wash.
- 25. Convention of South Florida, Sanford.
- 25-26. Convention of Kentucky, Louisville.
- 25-27. Convocation of Eastern Oregon, The Dalles.
- 28-29. Convocation of Salina, Salina, Kans.

Named by Methodists to Protest Against Militarization of Youth

CHICAGO (RNS)—James L. Farmer, Jr., a student of Howard university, was named by the executive committee of the National Council of Methodist Youth, meeting here, to appear before the Senate committee on military affairs to protest against the militarization of the nation's youth.

Mr. Farmer was instructed to enter a protest against the proposed militarization of the Civilian Conservation Corps and

the National Youth Administration, the plans for training pilots in the schools, and American approval of British and French imperialism.

CHURCH CALENDAR MARCH

- 1. (Wednesday)
- 1, 3, 4. Ember Days.
- 5. Second Sunday in Lent
- 12. Third Sunday in Lent.
- 19. Fourth Sunday in Lent.
- 25. Annunciation B. V. M. (Saturday.)
- 26. Fifth (Passion) Sunday in Lent.
- 31. (Friday.)

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Daily Mass, 7 A.M. Second Mass, Thursday, 9: 30. Intercessions, Friday, 8 P.M. Confession, Saturday, 7: 30-8: 30 P.M.

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11: 00 A.M., Morning Service and sermon.

4: 00 P.M., Evensong; Special Music.

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Wednesdays and Holy Days: Holy Communion, 10 A.M. Daily (except Saturday) Noonday Service, 12: 15-12: 40 P.M.

NEW YORK—Continued

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Sunday Services

8: 00 A.M., Holy Communion;

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Confessions: Thursday, 4: 30 to 5: 30; Fridays,

7 to 8; Saturdays, 3 to 5 and 8 to 9.

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Sunday Services, 8 and 11 A.M. and 4 P.M.

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12: 10 P.M., Noonday Service; 5: 15 P.M., Evensong and Address

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Daily Masses, 7 and 7: 45 A.M. Also Thursdays and Saints' Days, 9: 30 A.M.

Confessions: Saturdays, 4 to 5 and 8 to 9 P.M.

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