

April 5, 1939



The Living Church



"CHRIST, OUR PASSOVER, IS SACRIFICED FOR US"

An Easter scene at Trinity memorial church, Ambler, Pa.

(Harold M. Lambert photo.)

PRAY WITH THE CHURCH

By Frs. Hebert and Allenby, SSM

God's Act of Victory

EASTER DAY (First Communion)

APRIL 9TH

"HE IS risen; He is not here; behold the place where they laid Him." The Resurrection is God's act, not man's. The women came in order to pay their last acts of respect to a dead body, and they asked one another how they were to get the stone rolled away from the door of the sepulchre. What they find overwhelms them altogether: "they fled from the sepulchre, for they trembled and were amazed." It is God's act of victory; it is God who, having "given His only-begotten Son to the death of the Cross, by His glorious Resurrection has delivered us from the power of the enemy."

Therefore with fear and with holy triumph let us keep the Feast of the Christian Passover: not the old Jewish feast with its sacrifice of a lamb and its unleavened bread, but the sacrifice of the Lamb which God Himself has provided, and the true unleavened bread, pure wheat, unadulterated, free from the leaven of malice and wickedness. For Christ is the Living Bread which came down from heaven, and rising white and spotless from the grave, He raises us up to life with Him, who partake of His unleavened bread of sincerity and truth.

Risen With Christ

EASTER DAY

APRIL 9TH

"IF YE then be risen with Christ, seek those things which are above." Easter means and our Baptism means our sharing in Christ's death and in His Resurrection; "for ye are dead, and your life is hid with Christ in God." This new life which we now have is called by St. Paul a "hidden" life, like seed hidden in a field; but Christ the firstfruits of the harvest is risen, and the rest of the harvest shall in time be manifested, and "appear with Him in glory." Meanwhile the seed is alive; and therefore we pray that the good desires which God has put into our hearts may be brought to good effect, *because* God through Christ has overcome death and opened to us the gate of everlasting life.

The *Gospel* tells us the story of fact on which all these hopes rest, how first Mary Magdalene, then the two disciples came to the sepulchre on the morning of the first day of the week; how the disciples first saw without understanding, and then understood what they saw—the napkin that had been rolled round His head, and a little distance away the linen clothes that had covered His body from the chest downward, lying undisturbed, not folded up, nor thrown away in a corner, but lying as if the Body had passed out from between them. The disciple who tells the story relates how "he saw, and believed."

God's Way of Salvation

EASTER MONDAY

APRIL 10TH

"OF A truth I perceive that God is no respecter of persons; but in every nation . . ." St. Peter has been sent for by Cornelius, the first Roman soldier to become a Christian. He tells him the Gospel message: about Jesus the Messiah, His Ministry, His Crucifixion, His Resurrection, and the witness of the Old Testament prophets to Him, "that through His Name *whosoever* believeth in Him shall receive remission of sins." The Gospel of the Resurrection is for all nations.

The *Gospel* tells the story of the walk to Emmaus, on the evening of the first Easter Day. What the two disciples have to learn is this: "O fools and slow of heart to believe all that the prophets have spoken" about the sufferings of the Messiah. It was *necessary* that the Messiah should "suffer these things, and enter into His glory." The way of the Cross was God's way from the beginning; therefore it was prophesied, that His Christ should suffer. The disciples had been in despair over what seemed to them the irreparable disaster of the Crucifixion. They now

begin to see that God had made no mistake. The way of the Cross, it is now made clear to them at long last, is God's way of salvation.

And He was known of them in breaking of bread.

Jesus Stood in the Midst

EASTER TUESDAY

APRIL 11TH

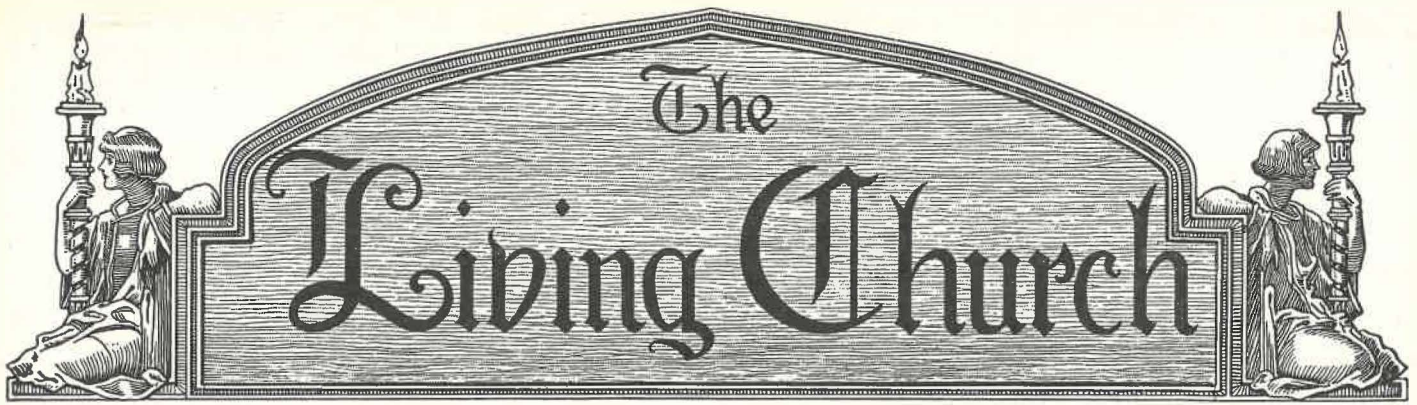
TODAY, in the *Lesson*, we hear St. Paul proclaim the Gospel of the Resurrection in much the same terms as St. Peter yesterday: Jesus the Messiah, foretold by the prophets, Incarnate among men, Crucified, risen. The special emphasis today seems to be twofold:

First: "To you is the word of this salvation sent." "Repentance and remission of sins must be preached in His Name among all nations, beginning at Jerusalem." "Be it known unto you therefore that through this Man is preached unto you the forgiveness of sins." "Beware therefore."

Second: The Lord is risen with His Body. "They laid Him in a sepulchre. But God raised Him from the dead." God "did not suffer His Holy One to see corruption." In the appearance on Easter evening, told in the *Gospel*, it was made very clear to the apostles that the appearance of the Risen Lord was no appearance of a ghost. The Lord has not left His body behind in the grave like a discarded suit of clothes; He has taken His whole human nature with Him into His resurrection-life. It is a Body changed and glorified, but it is the same Body.

"Behold My hands and My feet, that it is I myself."





VOL. C

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EDITORIALS AND COMMENTS

The Fifth Gospel

“AND Jesus said unto them, See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down. . . . And ye shall hear of wars and rumors of wars. . . . For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places.”—*From the First Gospel* (St. Matthew 24: 2, 6, 7).

Czechoslovakia prostrate under the Nazi heel; Spain bruised and bleeding; China torn by Japanese shells made from American scrap iron. . . . Wars and rumors of wars in Europe, in Asia, in Africa. . . . Germany rising against her neighbors to the East, Poland against Germany, Italy against France; men and women and children without food; bodies wracked with pain; earthquakes in South America.

“And the chief priests and the scribes sought how they might take him by craft, and put him to death. But they said, Not on the feast day, lest there be an uproar of the people. . . . And they all condemned him to be guilty of death.”—*From the Second Gospel* (St. Mark 14: 1-2, 64).

Niemöller in prison, Innitzer attacked in Vienna; Jews persecuted in “Greater” Germany, expelled from Italy; schism fostered in Fascist-conquered Ethiopia; godlessness in the saddle in Soviet Russia; indifference strangling religion in America. Not on the feast day—the churches are well filled on Easter in Nazi Germany, in Fascist Italy—yes, even in Communist Russia and pagan America. . . . But whether by persecution or by neglect, they all condemn Him to be guilty of death.

“And he was withdrawn from them about a stone’s cast, and kneeled down, and prayed, saying, Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done. . . . And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground. . . . And when they were come to the place which is called Calvary, there they crucified him.”—*From the Third Gospel* (St. Luke 22: 41-42, 44; 23: 33).

A child playing on the bank of a river, swollen by the swirling freshets of spring, is swept under the ice to a hideous death. . . . A mother emerging from the agonies of childbirth learns that her firstborn is hopelessly malformed. . . . A happy young couple, scarcely an hour from the nuptial altar, torn asunder in an airplane crash, the one dashed to death, the other condemned to a life of pain, loneliness, and remorse. . . . Sin, sorrow, suffering, the universal heritage of the human race—and at the end of life, the blackness of death.

“These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee: As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent. . . . And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was. . . . And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one. . . . And we beheld his glory, the glory as of the only begotten of the Father.”—*From the Fourth Gospel* (St. John 17: 1-3, 5; 1: 14).

THE four gospels in the Holy Scriptures tell us in terse, pregnant, vibrant language the story of the passion and death of our Lord Jesus Christ. The liturgical gospels appointed for the several days of Holy Week draw upon all of the evangelists to present the tremendous story of that most significant week in the whole history of humanity.

But side by side with the four canonical gospels there is a fifth gospel, woven into the very fabric of the story of the Atonement and reaching across the centuries like the groping tendrils of a vine to entangle your life and mine in the same story. It is the gospel of life; the Passion according to the daily newspaper; the Gethsemane and Calvary that are a part of our own experience.

The fact of suffering and pain is an ever-present one—a

problem that has troubled alike the philosopher in his study, the patient on his sickbed, and the mourner in his grief, for century after century. Why does a good God permit these things? Why this waste of human emotion, this evil with which man made in God's image is afflicted?

Philosophy cannot answer the problem, nor can science. The materialistic idols before which the modern world bends conceal their emptiness within by a mocking grin, wherewith they lure us onward to our own destruction.

BUT the Church has the answer—the only answer that can satisfy our reason and our heart; the only answer that gives this confused and contradictory world of ours meaning and purpose and a goal. It is the age-long answer of Good Friday and Easter.

St. Matthew, St. Mark, and St. Luke record the story in the simplicity of its stark detail. St. John gives us the interpretation, the key to the meaning of it all. And the answer, like every essential part of the Christian religion, is given not in terms of a doctrine but of a life; the answer that is to be found in the glory of the Passion flowering in the eternal fact of the Resurrection.

"We beheld his glory," cried St. John in the very beginning of his gospel, and we may well believe that he was echoing the words that he records of his Master in His hour of trial: "Father, the hour is come, glorify thy Son that thy Son also may glorify thee."

Because of its completion in the Resurrection, the Crucifixion of our Lord was not the sordid execution of a convicted criminal that the chief priests and scribes intended it to be. With divine artistry our Lord transformed His ignominious death into a glorious thing, using the Passion as an open door by which He entered into the fulness of His glory and through which by His great mercy we can follow Him into eternal life.

The heart of the Resurrection is the Passion. The pity of our various sufferings and passions is that we fail to find the open door to the glory beyond. It is the secret of Christianity that it is a divine alchemy which transmutes base metals into gold. It turns defeat into victory. It wrests triumph out of disaster. Christianity goes beyond the bitter end into that which lies beyond. The principle is clear enough from the Gospel; only its application is difficult. The one fact that we may fasten to is the fact of our Lord's conquest; He went in once for all, and where He has gone we are to follow.

Christianity transforms suffering. There is no grief so deep or inexplicable, no oppression so terrible, no sorrow so overwhelming, no fatality of circumstance so perplexing, that we may not go through it to the glory which lies beyond, if we hold close to the nail-marked hand. The wounds in those blessed hands and feet and in the side are luminous with guiding light, if we walk where the feet have trod and reach forth in faith to touch the side, hand in hand following where He has gone before. The radiance of His glory is no self-glorification; it is the beacon of our triumphant progress, and the seal of the Father's good pleasure.

The Resurrection is the only key to the mystery of pain, suffering, and death. The Risen Lord says to each of us that there is no situation, no trial, no black and dim horror of grief, that may not serve as a doorway to a greater glory within. The terrible things of life have a meaning for Christians; they are only ante-rooms. To those who use them aright they are the necessary means of achieving a new and more wonderful knowledge than would otherwise be accessible to us. Christ was the great Pioneer, who went on ahead and blazed the trail for us, and at each step of the road His precious feet

have left their mark. At the seeming goal there stands the Cross, luminous, bright with glory, the sign of the ages, gathering in its arms all directions and all times, pointing the way to the glory beyond.

So because we have learned to look beyond the Cross and the grave to the final triumph of our Lord in the Resurrection and Ascension, the Cross has become for Christians not a symbol of sadness but the token of triumph. Good Friday by itself would be unbearable; completed and interpreted by Easter it becomes an experience that we can share and from which we can draw strength to face the Gethsemanes and the Calvaries in our own lives and in the world around us.

In the spreading forth of those sacred arms upon the cross, our Lord embraced the future as well as the present and the past. In those nail-studded hands there is a blessing for conquered Czechoslovakia and long-suffering China, for bleeding Spain and fallen Ethiopia, for Pastor Niemoeller in his prison and Cardinal Innitzer in his palace, for the persecuted Jews, even those who reject Him because they know Him not—yes; and mercy for the persecutors, the conquerors, and those who today as 2,000 years ago crucify Him, whether by open attack or by neglect and indifference. Once more we hear His cry rising to the throne of heaven: "Father, forgive them for they know not what they do."

And to the sick and suffering, to the mother grieving over the loss of her child, the husband mourning the death of his wife, our Lord brings the comfort of His presence and the assurance that even this great sorrow can be transmuted into the eternal glory which was His before the world began.

Thus Holy Week and Easter have a message for each one of us—a message that is new and personal as well as one that is timeless and universal. Christ is crucified—yes, but He is risen again; and in His Resurrection we find new life, new hope, and the promise that we too, we who have beheld His glory, may benefit by His promise of eternal life. "The glory which thou gavest me," says our Lord to His Father on the eve of the Passion, "I have given them; that they may be one even as we are one: I in them, and thou in me, that they may be made perfect in one." May God grant that this prayer be fulfilled in each one of us this Eastertide.

A Frustrated Kidnapping

CHURCHMEN everywhere were shocked at the report of an attempt to kidnap the three-year-old granddaughter of Bishop Manning. We rejoice that the attempt was unsuccessful and sympathize with the little girl's parents, Mr. and Mrs. G. B. Coale, in the mental strain that the knowledge of the attempt must have caused them. And we earnestly hope that the guilty person will be apprehended. This will help both to eliminate further danger from that source and also to maintain the greatly improved record which has been maintained in regard to our one-time national scandal of kidnapping since the enactment of stringent federal legislation following the tragic Lindbergh case.

AS GOD SO LOVED

BUT not as the world giveth
Gave He,
Nor yet as the world liveth
Live we.

For even as God so loved
Gave He,
And only as Love so gave
Live we.

LILLA VASS SHEPHERD.

The Victorious Work of Christ

By the Rev. W. Norman Pittenger

Fellow and Tutor, General Theological Seminary

ANY EVALUATION of Jesus Christ and His enduring significance (that is to say, any Christology) must begin with a consideration of the work of Christ, that which He has done in and for men and still continues to do in and for them. Other matters, while of extraordinary importance, are secondary to this point—even if they concern our Lord's sense of vocation, His "self-consciousness" (so far as we can reconstruct it), His ethical and spiritual teaching, and what are loosely and inaccurately called His "claims." Failure to recognize this order of procedure has led many astray; and the result has often been a statement which will not bear the weight of criticism.

To the writer of the present paper, Jesus Christ is the sufficient and supreme self-disclosure of God to men, as a Man, the Word made flesh. Only so can His person adequately be interpreted, His significance for men intelligibly stated. But a belief in the Incarnation presupposes a belief in the Atonement; and it is the latter doctrine with which we are more particularly concerned here.

What has our Lord done for men? Briefly, it could be put in the words: "He has brought God to them and into them in a way and with an intensity hitherto unknown, and so has opened up for them their true destiny to live as sons of God, freed from sin and receptive of the gracious love of their heavenly Father." But how best may we envisage this tremendous fact, upon faith in which and acceptance of which the entire structure of the Christian religion depends?

Dr. C. H. Dodd has been telling us recently that the only way in which we can understand the New Testament is by seeing it in the light of the apostolic preaching. And the apostolic preaching, as Dr. Dodds has indicated it for us, may briefly be summarized in some sentences from a paper by R. D. Richardson (published in the *Modern Churchman* for October, 1936): "God, who through the Hebrew prophets had made known His intention to redeem the world, at last entered history decisively in Jesus Christ; a new age was inaugurated which should only be fulfilled when the time series was catastrophically ended; while in the meantime man's spiritual experience was centered in Jesus, so that as men came to Him or not they experienced spiritual life or spiritual death—a condition on which at the Last Day sentence should be passed." By the act of God in Christ, redemption has been made available to men, and judgment upon them is determined by their attitude toward that redemptive act and its meaning in their lives.

This excellent summary fails, however, to stress adequately the note of victory which sounds through the entire New Testament. God has acted for men; and His act has been by way of winning a victory, in which they may share—and the sharing of that victory is their redemption. By sharing it, they participate in the present "earnest" of the life of the kingdom of God; and they look forward to the full manifestation of the kingdom which is to come. They know the "first fruits"; eventually, by faithful membership, they will know the full fruition. In this sense, the life and supremely the death of Christ, never to be separated from His renewed life and presence (no matter how we conceive the mode of the Resurrection), are pre-eminently the glorious triumph of God over all that would impede the coming among men of His kingdom, with power and glory.

By that fact, sin has been done away, death removed, and man restored to his rightful place in the scheme of things. Forgiveness of wrong, grace to do the right, sonship to God: all these are made possible by the events which culminated on Good Friday (note the adjective) and Easter Day. But, beyond that, Good Friday and Easter Day cannot be separated from Pentecost; for the sharing in the divine life released in the world is fully possible only in the fellowship of believers, who are informed by the Spirit sent from God to continue the presence and work of the Incarnate Lord.

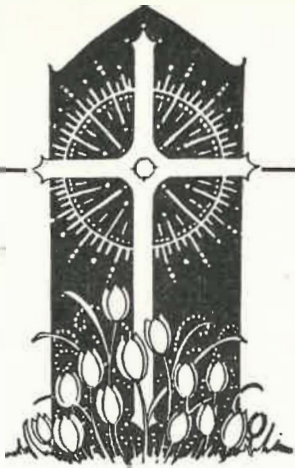
THOSE who are acquainted with the theology of the past few years will see at once that we are following (although with a difference) the suggestions of Aulén in his book, *Christus Victor*. The difference is that the stress laid by Aulén must be modified by the profound values of exemplarism as taught in such a volume as R. S. Frank's *The Atonement*; and likewise by the emphasis on the life of the Christian community which is found in E. A. Dawson's little study of the same title. Let us seek to develop this line of thought.

Throughout the life of Christ, as it is portrayed for us in the synoptic gospels, we have a constant warfare waged against all that would stand between God and man. The demons which were cast out may be taken as a symbol of this fact, for it will be recalled that demons came into Jewish thought (from Iranian sources, perhaps) largely to explain the obvious fact of evil in a world created by a good God. The demons, with their lord, Satan or Beelzebub, stood between (quite literally, for they dwelt "in the air") God and His world, and were responsible for the wrongs in the affairs of men here below. Now Jesus "by the finger of God cast out demons"; He waged a battle against that which stood between God and man. What actually is it that stands between God and man? Is it not hatred, self-seeking, bitterness, meanness, unkindness, covetousness, all manner of unloveliness, which creeps into our lives, warps them, twists them, turns them from God, because we love to have it so? And did not the love of God, present and active in the life of Christ, a dynamic and moving power, cast out these demons and restore men to wholeness of life and love?

Seen in this light, the whole life of our Lord is a warfare against "demons"; and His crucifixion and death brought that warfare to a climactic stage. For about those scenes were gathered all the hatred and bitterness, the meanness and self-seeking, of privileged classes, religious prejudice, self-righteous narrowness. And over them all, love in Christ was triumphant. The victory was the only victory that love can win, and the only victory that endures: love conquered evil by outloving it, even to the end. "Having loved His own which were in the world, He loved them unto the end." The victory was achieved on the Cross, for all that fought against Christ was there, but was quite unable to defeat Him; His love won through, because it was stronger than they—because He outloved evil, He outlived it, and Easter Day is the great verification of that fact. The love of God in Christ Jesus cannot be defeated, because it is God Himself, and is eternal victory.

Much of this has been said by the older exemplarism. But where that theory of the Atonement has failed is in its stress

(Continued on page 382)



A Resurrection of Hope

AN EASTER MESSAGE

by

THE RIGHT REVEREND HENRY ST. GEORGE TUCKER, D.D.

Presiding Bishop

THE Resurrection of Christ brought to His disciples a resurrection of hope, courage and power. It is just this that is sorely needed at the present time. If the Son of Man should come into our world, He would find large numbers of people who are devotedly attached to His principles but who despair of the possibility of their application to the practical life of mankind. The best they hope for is to preserve their own integrity. Any thought of an aggressive offensive on the part of the forces of the Kingdom of God seems to them out of the question — something more than devotion to Christian ideals is needed by a Church which sets forth to save the world.

The disciples had learned to love Christ and His way of life, but when disaster threatened they forsook Him and fled. It was only when they came face to face with the Risen Christ that they acquired that "something more" that qualified them to proclaim the good news to the world with convincing power. They went forth as witnesses of the Resurrection. The power of the Risen Christ manifested itself in their lives.

We, too, in our generation, if we are to repeat the triumphs of the early Church, must be witnesses of the Resurrection. Our message to the world must be an Easter message. This does not mean the mere assertion of a marvelous event two thousand years ago — it means rather that we, too, have had the ex-

perience of real contact with the living Christ.

This is the true and abiding meaning of Easter. It is God revealing His Son in us as He did in St. Paul. We are not complete Christians until we have experienced within ourselves that resurrection of hope, courage and power which comes from contact with the living Christ. It is not an experience that we can create for ourselves. Christ did not say that men ought to be strong and not to faint. He said we ought to pray, to put ourselves in a receptive attitude, to open the ears of our faith that we may hear the knocking of Christ at the doors of our heart.

Easter tells us that Christ is present in our world. It invites us to seek His presence in our hearts. The promise is, "Seek, and ye shall find." For those who have responded to the Easter invitation and found Christ, this world is no longer a vale of despair. St. Paul's words are true for them: "If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new."

What the world needs today is a body of Christian men and women who have had this Easter experience and who can give an answer to the question: "What shall I do to be saved?" Shall we not then at this Easter season pray that Christ will come to us saying: "All power is given to me in heaven and in earth. Go ye into all the world and preach the Gospel, the good news of the saving power of God through Christ, to every creature."

"Thine Is the Power"

By Edith M. Almedingen

AS A CHILD, I used to dream dreams around the doxology to the Lord's Prayer: "For Thine is the Kingdom, the Power, and the Glory." I thought of those words as of an army marching bravely, with their richly embroidered banners unfurled against an intensely blue sky. Three huge banners they were, the banner of the Kingdom worked out in royal purple and crimson, the banner of the Power all golden and green, and, finally, the banner of the Glory woven in sheer, dazzling gold, with no other color to detract from its splendor, gold so dazzling that the mind could scarcely imagine it. The very noontide sun paled into something like nothingness beside the banner of the Glory as my child's imagination pictured it.

Those three banners floated in the blue sky, sharply etched against an occasional milky cloud, were caught up into the heights where no mind could follow them, and from there ruled the whole world in their glorious sovereignty. "Thine is the Kingdom, the Power, and the Glory," rolling into the thunder of the tremendous finale—"for ever and ever"—not for the space of a day or a month, a year, not even for the vast and awful range of a thousand years, but for ever and ever" losing themselves in the vast sea of God's own eternity when time, space, and matter shall be no longer.

"Thine is the Power . . ." I singled out that particular banner, for a reason I could not understand, clothing it in gold and green. His was the Power then, His is the Power now, He alone can do all things, and with Him nothing is impossible. How very seldom does this idea occur to the mind of a modern man, absorbed in his finite worries and concerns, afraid of another man's anger, afraid of the wind bending the trees in a storm, afraid of lightning and thunder, of road accidents, of countless other things which loom so big and threatening on the horizon of modern life.

Our Lord Himself taught us to take this idea daily and deeply into our minds and souls. Again and again, in the parables of the lilies and the sparrows, in His declaration, "I am the good shepherd," in His signs and miracles, He emphasized the protecting power of God. Indeed, one of the most important aspects of His Resurrection, which we shall celebrate next Sunday, is its evidence that God really does rule the world and will not suffer His Holy One to see corruption. Armed with the courage and authority which that first Easter Day promised, His little band of apostles went out in what one of them called "the Power of His Resurrection" to conquer the world.

We have lost that consciousness of being always protected by His Power. A little while ago the whole of Europe kept calm in the face of a ghastly possibility; yet fear, even though not shown on the surface of everyday life, did stalk along the streets of many towns. They prayed to be delivered from it—they had it—though they refused to allow it to come to the front. But they were afraid. They had not lived long enough with the idea of His all-powerfulness to get acquainted with it. Very few have, as a matter of fact.

We need to be reminded of that great fact now as never before. His is the Power for ever and ever, and that Power alone can defend us from all hurt, can save us from evil, can direct our wills into the source of all good. Again and again let it be graven into our souls that, with His Power all around us, we *are* safe. Nothing could ever hurt us with that armor

shielding us on every side. The green and golden banner, floating in the blue sky, the fruit of a child's eager imagination, is no mere fragment of indolent fancy. In all blessed truth, God's Power is all around us, encircling us, guiding us, cradling us in its glory and its strength.

And the fear shown by the world just recently proves only too well how far we have strayed from developing that consciousness into our hearts and minds.

"Thine is the Power. . . ." The mere words are charged with such majesty, such tremendous meaning, and yet more often than not we hurry through them, our minds strangely and piteously divorced from their holy meaning.

"Thine is the Power"—we know these words to be eternally true, and because of their truth, we are safe—so long as sin does not stand between Him and our souls. Even should the stars shrivel and grow dark, should the sun's brilliance turn to pale yellow dust and the light of the moon become a sorry grey blur, should whole empires topple down in mud and in blood, should man's hatred and greed engulf the world in its darkly crimson stream, still *His* is the Power, and nothing can really hurt us so long as we know ourselves garrisoned behind its glorious strength.

THERE is no weapon in the world, sin excepted, which can hurt us unto death eternal. There is no wound, inflicted by the world's hostility and anger, which can bruise us unto everlasting. There is no enmity devised by man which could separate us from His all-powerful, all-sustaining friendship.

His Power alone stands above all else. It towers above the most deafening din of the world's guns and tanks, above the dark crafty ruses of diplomacy; above the hatred of man, shaping deadlier weapons out of his own extended scientific knowledge; above the greed, the wrath, and the utter stupidity of man, ever trying to balk God's purposes, untiring in his attempts to oust Him from the world His own Hands have made.

The Power of God also stands—and that much more immediately—above all your own individual fears, anxieties, and apparently futile strivings. Your heart may be afraid, your mind full of wonder if further effort be worth anything at all. You fear illness, unemployment, grief, and death. And yet, above all those, protecting you in ways you may not always discern, floats the royal banner of pure gold and green. A child's imagination had gauged at least one of the colors in the correct way, since green is the color of hope.

Life is one tangle of ghastly, bleak uncertainties for most of us. Sometimes life can be so difficult that people's lips are locked about its shadows. Yet again and again the Power of God stands at the back of every human fear, every shred of anxiety, saving it from the ultimate disastrous brink, shielding it from all evil, strengthening it, comforting it at those moments when hope seems to have snapped the very last slender thread.

Many, many years ago, when I used to feel scared of the dark shadows in the corners of the night nursery, my wise old nurse used to say with a faint touch of reproof in her voice:

"Now why must you be so foolish? Have you forgotten that the Cross of Christ stands between you and all evil?"

And the Cross, made intelligible to us by the Empty Tomb, is the outward symbol of His Power.

The Redemption of Man*

By the Rev. Wilford O. Cross

Rector, Church of the Good Shepherd, Norwood, Ohio

MAN being a creature of three distinct relationships, natural, social, and spiritual, the redemptive process must work within these three spheres of his makeup. Much of the failure of spiritual effectiveness in Christian history is due to disregarding man's three-fold nature. For instance, redemption by conversion is a spiritual process so little related either to the natural or social sides of man that, save in lofty spiritual natures like St. Paul and John Wesley, conversion fails to make permanent changes in life or character.

Nor is the sacramental approach necessarily always immediately involved in redemption. Offering a starving man the Blessed Sacrament may very well be an affront to his animal nature, which God created to need natural food. Spiritual redemption, if going to the roots of man's nature, cannot overlook his physical well-being, nor can the physically hungry be expected to be concerned with the satisfaction of their spiritual needs. Voluntary hunger is in Christian experience an aid to devotion, but famine, produced by economic injustice, breeds bitterness rather than piety, for injustice adds a numbing agony of the spirit to the physical pangs of hunger. There may be a point in a man's life when the Blessed Sacrament and a dinner plate actually have an equal value. To deny that possibility in the interests of the domain of the spirit is really to deny that the God who in divine charity gives Himself in the Blessed Sacrament created the world of matter and flesh.

And to regard, as Protestantism always has, and as much in Catholic devotion has a tendency to do, the redemptive process as individualistic is to confound the nature of man. For a process that goes to the roots of human nature cannot overlook the social side of man. Redemption is, as a matter of fact, preëminently social. It is brought to us as the free gift of God in the Incarnation of His Son, and is purchased by the price of the Cross, but it is given to us by the society of the Church. As we are born on the physical side from the society of our parents in marriage, so we are born on the spiritual side from a social order. Our Baptism, which is the beginning of our life in the spirit, is a social birth in which we are regenerate, or born into the family of God. And as we are nourished, physically, during infancy at the family table, so our growth in the life of the spirit is at the Table of God, where the family of the Redeemed meet that they may be fed together.

The redemptive process is essentially a social development. The disuse of the confessional in Protestant Churches is a

*This is the concluding article in a series of seven by Fr. Cross on the Christian doctrine of man.

STRANGE VICTORY

MY GOD they hanged upon a tree,
And thought themselves forever free
Of Him, and His sad legacy
Of pain.

Yet there He reigned so graciously,
His enemies, despairingly,
Beheld their prey strange victory
Attain!

REV. JOSEPH F. HOGGEN.

dire result of trying to make what is fundamentally social an individual discipline. The Protestant in his zeal to have nothing between himself and his God erected the confessional of the private conscience, and thereby there was lost to Protestantism the realization that confession of sin is made not only to God, but to one another, to the Church, through her representative, because even the intimacies of the life of redemption are a social concern. The attempt of the Buchmanites to restore the full, New Testament form of confession to the Social Group, is a recognition that the life of the spirit is a shared life and cannot continue or grow in individualistic isolation.

The Holy Eucharist, the central social rite of Christendom, in which the whole life and thought of the Church is caught up into drama, does, however, adequately recognize the three-fold nature of man. For here at the liturgical heart of Christianity, where the Church perpetually meditates upon and enunciates the meaning of her life, man is met and dealt with upon all three planes in which he moves.

For the Eucharist recognizes his natural and physical side in that it gives him bread to eat, and uses the sacramental channel of the natural action of eating and drinking. The basis of the sacramental process is physical, for the liturgy is a dealing with bread and wine which have been brought to the altar as symbols of the whole earthly life of nature and of man.

THE Eucharist also enunciates clearly the doctrine that man is a social creature, for the Table of the Lord is a family table, at which we eat together as the children of God. The discouragement of solitary Masses, the emphasis upon the participation of the congregation in the service, the invitation to come and eat and drink together in love and charity, the communal use of the common cup, are all liturgical expositions of the social doctrine that man is a creature of community and tribal attachments. The divine family of the Church, with its life centered in the altar, and with the law of love at the heart of its spiritual code, is a prototype and nucleus on earth of the eternal city and of the kingdom. The Church, gathered at the Eucharist, is the germ of the redeemed social order.

Holy Communion also lays emphasis upon the spiritual sphere of man's nature, and upon man's vocation to worship God and to become a creature of grace. For in the Eucharist man is not only fed by earthly bread, but by that Bread which comes down from heaven to be the life of the world. Here, in compassion for us men and for our frailty, the charity of God is poured out in abundance, and those who come seeking and asking receive the plenary grace of divine strength. That new life which came to mankind in the Incarnation, and which was made available in the Atonement, is here given in the Eucharist for the nourishment of our spiritual natures. Abounding sacramental grace is freely and richly bestowed that by continually eating and drinking of the life of the Godhead men may grow into the stature and fulness of Christ Jesus.

It is, therefore, obvious that in Catholicity, where the Eucharist is of primary importance, a full and rounded grasp of the redemptive vocation of man is alone found. For in the Catholic Church, Roman, Eastern, and Anglican, the full redemptive office of the Church is set forth in terms of the whole nature of man. Here conversion is but one gate and not the completion of the redemptive process. For salvation is a

matter of growth as well as of change, of struggle and effort as well as of deep conviction.

And salvation is a social process, for the redemption of man not only flows from the social order of the Church, but is dependent and conditional upon the redemption of secular society. Indeed, the two processes are integrated together. Social redemption flows from the life of redeemed men, and the life of redeemed society makes possible salvation in men. Man, as he is now forced to live in our unregenerate slum areas cannot be redeemed, but redeemed men, working on the social front of a united effort for the amelioration of society, can do away with the depressed waste places of our industrial civilization.

In the meantime, the Church must not flee from slum to suburb as snobbish Protestant Episcopalianism has a way of doing, but must remain at her station to give what spiritual ministrations she can and to render all the physical aid at her disposal in the way of relief, recreation, and the healing of the body.

NOR can man in the residential suburbs find his genuine spiritual vocation under modern conditions. One of the reasons that Protestant Episcopalianism is a religion of respectability and not the religion of our Lord Christ is that men today in the suburban areas are suffering from spiritual paralysis. Moral inertia is the natural result of being involved on the social plane in earning a living by questionable methods. The code of religion is one thing, and the code of business and industrial practice is another, and the two will not square with each other. The redemptive process is frustrated by psychological blocks because it cannot flow freely out to alter and change every department of the daily lives of men. The result is a religion of empty words and meaningless sentiments cut off from life. Much of the talk about the Golden Rule at Rotary meetings is an expression of a wistful and tragic yearning after a remote righteousness.

Any scheme of redemption, then, that is blind to the fact that its own process may be paralyzed by stringent want in the natural sphere or by a condition of slavery to social sin in the communal sphere, cannot expect to leaven the world. The light of such a religion may shine, but if it shines in the profound darkness of a world based on naturalistic ethics it cannot be expected to illuminate more than a narrow prescribed circumference. It is like the dominical candle upon the altar in the feast of lights. The light must be carried from that single candle until here and there other candles are lighted, and presently the light of redemptive grace has illuminated all the world.

Redemption, then, is not confined to sacramental ministrations within the body of the Church, but is to be carried into the sphere of social service, and into the realm of social reform. Yet (and the warning is deeply needed in an "actionist" country like ours) the amelioration of physical want and the pressure upon the social order to alter itself, must not be dissociated from the altar. All Christian effort of reform must grow out of the spiritual life and find its hidden strength and inner motive in the nucleus of the divine community of the Church. To change the physical basis of human life, or the social foundation of human life, and not to redeem man himself would be like putting an ape in a palace and expecting him to become a prince. Man must be born again and remade by the hand of God. Neither an abundance of goods and security, nor a perfectly ethical social order, can alter his nature. Only our blessed Lord, who changed Simon the fickle into Peter the rock, and Mary the harlot into a saint, can so work with men that they are transfigured, renewed, and healed.



CHILDREN OF THE RESURRECTION

YOU call us old? We are forever young.
A Christian's whole life is an infancy.
The timeless ages open up ahead;
We're in the childhood of Eternity.

M. E. H.

Neither in social service to a stricken humanity, nor in a united front to bring civilized order into the secular world, is redemption to be found. The salvation of mankind depends upon a use of these instruments which has for its dynamic heart the sacramental life of the Christian altar, and the healing grace of our Lord Christ.

THE great need of our generation is the return of Christendom with its philosophy of human redemption, and its vision of the eternal city and the reign of Christ the King. And there can be no such return of Christendom without its central nucleus, the Catholic Church. The ecumenical movement among Protestant societies is a promising venture that obviously has God's blessing. But pan-Protestantism is, after all, not the Catholic Church. By adding all the Protestant sects together and combining their many differences one could not achieve either the Catholic faith, or Catholic continuity, or the Catholic Church. Sacred as the Bible is, valuable and important as it is in Christian economy, the center of Christian devotion is, after all, not the Bible, but a table upon which the eternal sacrifice of Christ's redemption is offered by His Body; the Church. And the Protestant religion, with all its changes and waverings and confusions and hesitations, is not that unchanging universal faith, tested by the centuries, which has come to us in unbroken continuity from our Lord Himself. The faith of the Incarnation, and of the Atonement, and faith in the Church, not as a preaching agent, but as the sanctifying mystical Body of our Lord Himself, alone is adequate for a firm foundation for the redemptive work of painfully rebuilding Christendom in society. Harsh things have been said of the middle ages, but it cannot be said of them that while the Church was at unity with herself in Western civilization a bold attempt was not made to carry the principles of Christianity into the economic sphere and into the daily life of men.

The times are not unpromising. Slowly but surely, as its intellectual background crumbles, Protestantism is blindly groping for Catholic truth and Catholic ways. The Church of Rome herself, through her liturgical movement, moves toward a surer grasp and clearer expression of her own Catholic life. Anglicanism begins dimly to understand her Catholic heritage.

There is danger, however, that all this may result only in a hole and corner ritualism, in liturgy, in architecture, in a return to the ancient ministry, without a return in full measure to the doctrinal heart of Catholicity coupled with a firm determination to make all that is said and done at the altar regnant in society and in life. Catholic practice and ritual can be an ivory tower of escape from the world, rather than a preparation

and sanctification for life in the world. Worship is neither genuine nor truly adoring until that which is said to God at the altar in love is carried forth to be given in love to mankind. "Many shall say unto me in that day, 'Lord, Lord. . .'" "As ye do it unto the least of these my brethren ye do it unto me." To say "Lord, Lord," to our God, and not to care whether our brethren have their daily bread is the quintessence of ritualism.

The divine plan, revealed and initiated by our Lord for man's regeneration is not broken. To be born into the new Israel of the household of God and to grow in the mold of Christ therein, is the path of holiness worn smooth by the achieving saints. And in this way of holiness spiritual maturity should emerge and Christian men are to be soldiers of God on the battlefield of social redemption. As partakers of the divine mysteries, as initiates of the new race, their redeemed lives are so to leaven the lump of society, and the cross is so to be borne by them that society itself, through sacrificial effort, becomes a reflection of the nuclear germ of the redeemed community, and God is able to bring in His kingdom.

THIS ancient and mystical faith in the quickening power of changed and regenerate lives is often mocked today and called "gradualism" by those who look to more sudden and violent methods of doing away with the evil of the earth. Gradual it may be—indeed so gradual that our faithlessness in the last two thousand years has done little to bring down our Lord from His Cross—but gradual though it be, it is also radical. For it is radical in that true sense of the word, which means "going to the roots."

Indeed, it is so much a doctrine of going to the roots that the Christian revolution of grace is the only realistic answer to the need to change man by transforming his character. Every scheme of human betterment and amelioration must sooner or later face squarely the harsh fact of the lethal characteristic of human sin. And sin cannot be bullied by coal-and-iron police methods after the technique of dictators. Nor can it be educated or legislated away by the softer methods of liberals. Sin is demoniac and spiritual and can be eradicated only by a spiritual attack. Greed and hate, the twin causes of most of our monstrous failures in manhood, can only be driven from our hearts by a miracle. That miracle we have in part experienced, for it is the grace of our Lord Jesus Christ and the love of God and the fellowship of the Holy Ghost.

AUTHOR'S NOTE: I am greatly indebted for material and inspiration to the College of Preachers, and to the group who met there in November, 1937, to discuss the doctrine of man. I am particularly obligated to Fr. Joseph Fletcher and to Dr. William Keller.—W.O.C.

The Victorious Work of Christ

(Continued from page 377)

upon the life and death of Christ as a great spectacle, portraying the love of God, or reflecting it as in a mirror. What needs to be emphasized is the activity of love, its involvement in the scene, and the stupendous fact that the victory which was won through that life, death, and rising again was won by God Himself. Here we must welcome Aulèn's view; but once again, Aulèn is unsatisfactory, since he fails to make the victory one which is achieved by a Man, as a Man, and for men. It is because God as a Man, in Man, for men, has not only been "exhibited" but has actively participated in the battle that we can speak of a victory at all.

But even this is not enough. For the whole life of Christ was devoted to bringing men to His Father, restoring them

to God; and as Dawson puts it, He gave His life (even to death) "that it might be the life of the kingdom of God." That is to say, His death was an offering that men might share in the life which was theirs, and for which He had come among them. So the Christian fellowship, brought into being through His impact on the world, in which that life (which is life instinct with love) is shed abroad in men's hearts and fills them with new power, is inextricably bound up with the Atonement. The victory of Christ is made available for His followers in so far as they come into contact with its power and meaning; and they only do that, in significant degree, when they are members of the fellowship, empowered by its life through sacramental means, caught by the "expulsive power of a new affection."

Such an outlook gives new meaning to the life of the Church and to the sacraments, for it makes them the media by which the love of Christ, His life which is victory over all that stands between God and men, is imparted. The victory was won for men; now it is to be won in them, as the love of Christ which is the life of Christ (and that is the life and the love of God) fills their being, drives out as by some inoculation with a new serum or transmission of new blood the self-seeking, unloveliness, bitterness, hatred, and evil which are there, and brings men back to God in Christ.

So it is possible for men and women, through fellowship in the Christian community, to have a foretaste of the kingdom of heaven. They are indeed sharers in the "first fruits." But there is the eschatological reference; for God's kingdom, in all its fulness and glory, cannot be known in this world as it is at present constituted. There is an everlasting "more" until we come to the eternal "now," if the two adjectives be taken in their proper sense. So in Eucharistic worship, the victory of Christ is experienced, His power made available, His love shed abroad; it is to be reproduced in human life and spread to others through the contagious example of Christlike life and service—but it is never exhausted. Life with God is tasted—and all life is to be conformed to that likeness. But this world is not the end; and the fulness of life in God can come only when men and women have advanced in His love and service so that they may behold Him in His eternal splendor.

But what of those who have never heard of Christ and His victorious redemption? Concerning them we can make no judgments. God is the only Judge, and we must leave all such cases in His hands. But of this we can be certain: if God is the God of love and mercy, manifest in Christ, He will give every soul its full opportunity to know and love Him, even as He has given it to us who have met Christ; and His judgments are merciful beyond our farthest imaginings. The incentive to preach Christ is not the saving of men from hell-fire; but the sharing of a gift we ourselves have received, a gift so unspeakably good that we wish all men to share it, too.

In one of the Latin revisions of the great hymn *Vexilla regis*, the view of the Atonement which we have been suggesting is strikingly stated:

"The royal banners forward go,
The Cross shines forth in mystic glow,
Where He, the Life, did death endure,
And by that death our life procure."

If we link those lines with the words of St. Paul, "When we were sinners, Christ died for us," and those of St. John, "We love, because He first loved us," we have a doctrine of the Atonement which is adequate to Christian experience, and provides a basis for the view that in Jesus Christ, God indeed has visited and redeemed His people through One who is in very truth Word made flesh.

NEWS OF THE CHURCH

Catholic Action Is Launched in Britain

Anglican Priests Inaugurate Plan for "Apostolate of Laity Under Control of Clergy"

LONDON—A plan for Catholic action within the Anglican communion was recently launched by a group of parish priests working in widely separated parts of Great Britain. The plan is based largely on that which is being followed in the Roman communion. It was very close to the heart of the late Pope.

The fundamental idea is an "apostolate of the laity under the control of the clergy, directed toward the triumph of the kingdom of Christ in individuals, in the family, and in society as a whole."

The laity are informed that since the object of Catholic action is the establishment of the reign of Christ the King over the whole of humanity and in all human activity, it must inevitably include the establishment of a Catholic social order in the midst of the materialist social order which is becoming increasingly hostile to the Church.

This object can only be achieved by people who are as enthusiastic and convinced of the truth of their way of life (which the Church presents) as their materialistic opponents are of their way, and the call is thus primarily addressed to faithful Catholics.

TAKES LEAF FROM COMMUNISM

The plan takes a leaf out of the Communist book by the formation of "cells." Every layman and lay woman in the scheme of Catholic action will be a cell, with the function of developing other cells. An explanatory leaflet says:

"The Anglican communion presents a sorry picture, on the one hand, of people running around in circles waving their hands and saying, 'What shall we do?' and, on the other, of people who have sunk to such a level of self-complacency that they are perfectly content to please everybody. This ends in pleasing no one except the devil."

It is hoped that the Church of the Annunciation, Marble Arch, will be the center of the movement.

Requiem for Dr. Gavin

NEW YORK—A requiem was said for the late Rev. Dr. Frank Stanton Burns Gavin in the chapel of the General theological seminary on March 20th, the first year-mind of his death. Students and faculty and friends and neighbors from outside the seminary were present. The Very Rev. Dr. Hughell E. W. Fosbroke, dean of the seminary, was at the service, this being the first time he had been out since his recent illness.

Danger From Security Act Change Is Put Off a Year

WASHINGTON (RNS)—Religious bodies and their representatives can rest until the next session of Congress without fear that the social security act will be amended to affect them or their own social security systems.

The House ways and means committee has decided that "in any bill reported in respect to these exemptions (under the existing law workers in religious organizations are exempted from paying the tax) there will be no change in the existing law. The committee has voted to defer any action at this session of Congress."

The committee's statement continued:

"This action has been taken and this announcement made at this time so that persons interested in appearing before the committee will be saved the time, expense, and trouble of so doing."

It was reliably reported that any change next session will exempt workers in religious groups.

Dramatic Reports Given by Church Home Society

BOSTON—"Standing By," episodes depicting dramatically the Church home society in action, were the feature of the society's annual meeting, held March 28th at the home of Miss Rose Dexter here. The society is a diocesan organization working to aid Episcopal children.

The novel form of presenting reports of the work being done by the society covered the work of seven diocesan departments—missions, social service, education, finance, publicity, field, youth. The episodes were worked into playlets, monologs, dialogs, and illustrated talks, none taking more than 12 minutes for presentation of the diocese in action.

Recently the society decorated its children's room in memory of its late president, Harold Amory. With the advice of a psychologist, the society now is able to give help to despairing mothers, bewildered young persons, and irritable children. Gifts of money have come from many friends.

Bishop Tucker Speaking on NBC Cancer Broadcast

NEW YORK—The Most Rev. Henry St. George Tucker, Presiding Bishop, is speaking over the NBC red network on April 3d on a program in observance of national cancer control month.

Bishop Tucker and Dr. Thomas Par-ran, surgeon general of the United States, are to discuss Protect Your Best Years. The program has been scheduled for 7:45 P.M., EST. Dr. C. C. Little conducts the program.

Bishop Ablewhite Offers Resignation

Gives Inability of Diocese to Pay His Salary as Reason; Delegates Power to Standing Committee

MARQUETTE, MICH.—The Rt. Rev. Dr. Hayward S. Ablewhite resigned as Bishop of Northern Michigan as of March 21st, delegating to the standing committee ecclesiastical authority to direct diocesan business until the choice of his successor. Bishop Ablewhite's resignation has been sent to the Presiding Bishop and is subject to acceptance by the House of Bishops at its meeting next autumn.

The Bishop gave as the reason for his resignation, the inability of the diocese to continue to pay his salary.

The standing committee, of which the Rev. Carl G. Ziegler of Ishpeming is president, and the Rev. James G. Ward of Escanaba secretary, accepted the delegation of authority, pending action upon the Bishop's resignation.

The standing committee is also investigating an alleged shortage of \$69,000 in the episcopal endowment fund administered by the late secretary-treasurer of the diocese, A. E. Miller, who died January 23d. It is understood that there are also shortages in other diocesan and cathedral funds. The committee is therefore having all diocesan finances checked by a certified public accountant and will make a full report at the annual diocesan convention to be held here May 18th and 19th.

Two of the trustees of the diocesan trust association, who are also members of the standing committee, have resigned from the latter body in order to give a free hand to the committee in its investigation.

Bishop Ablewhite was consecrated at St. Paul's cathedral here March 25, 1930, succeeding Bishop Harris, whose resignation was accepted by the House of Bishops in October, 1929.

BORN IN CLEVELAND

He was born in Cleveland, September 11, 1887, the son of James B. and Annie (Seller) Ablewhite. He received his early education at the University school, Cleveland, and later went to Kenyon college and Bexley. Graduating from the latter in 1915, he was ordained to the diaconate by Bishop Leonard, and was advanced to the priesthood by Bishop Vincent in 1916. He served as rector of the Church of the Good Shepherd, Columbus, Ohio, from 1917 to 1919; St. James' church, Piqua, Ohio, 1919 to 1926; Church of St. Philip the Apostle, St. Louis, 1926 to 1928; and as dean of St. Paul's cathedral, Marquette, 1928 to 1930. In 1930 he received the degree of Doctor of Divinity from Kenyon.

Hosts of Admirers Honor Bishop Brent

Recognition Given to Man Who Did
More Than Any Other to Further
Cause of Christian Unity

NEW YORK—Throughout the world hosts of friends and admirers of Bishop Charles Henry Brent, one-time Bishop of the Philippines and later of Western New York, gathered at special services during the last days of March to honor the Bishop who had probably done more than any other man to further the cause of Christian unity.

Reports from many dioceses in this country tell, according to the Bishop Brent international memorial committee, of general recognition of the Bishop's services to mankind and his spiritual influence in the world.

A special message, sent by the Archbishop of Canterbury to the memorial committee on behalf of the Church of England, was read to all the memorial meetings in this country and Canada.

In Washington cathedral, Canon Anson Phelps Stokes conducted the service and delivered the memorial address. The lessons were read by Charles F. R. Ogilby, whose brother, the Rev. Dr. Remsen B. Ogilby, has just completed the Bishop's biography. Both Canon Stokes and Mr. Ogilby were life-long friends of Bishop Brent. In attendance at the meeting were Alanson B. Houghton, former ambassador to the Court of St. James and to Germany and president of the Bishop Brent international memorial committee, and many other friends of the Bishop in public and private life.

In Bishop Brent's last diocese, Western New York, there were several memorial services on Sunday, March 26th. In Buffalo the services were held in Trinity church on Sunday evening. Bishop Ward of Erie made an address on Bishop Brent, the Spiritual Adventurer; and Bishop Davis' address was on Bishop Brent, the Man. The ministers of many other churches of Buffalo participated in the services.

ROCHESTER HAS MANY SERVICES

Memorial services honored Bishop Brent in several parts of the diocese of Rochester. This diocese, in Bishop Brent's lifetime, was a part of the diocese of Western New York. Bishop Reinheimer planned the services for March 26th. Bishop Ferris, who in 1920 was chosen to be Bishop Brent's Suffragan and in 1924 was elected Bishop Coadjutor and served with Bishop Brent in that capacity until his death, made the memorial address in the Church of the Ascension, Rochester. The Rev. Dr. W. C. Compton, rector of that church, assisted in the services.

The major service of memorial to Bishop Brent in Bishop Stewart's diocese of Chicago was held at the pro-cathedral in Evanston on March 26th, and the Rev. Dr. Don Frank Fenn marked the day of Bishop Brent's death in an address in Chicago on March 27th. Dr. Fenn gave a summary

Easter Broadcast to Come From St. John's Cathedral

NEW YORK—For the second successive year the outstanding greeting to Easter over the Columbia broadcasting company network will center in the choir of the Cathedral of St. John the Divine here. The service will include a brief announcement of the advent of the day by Bishop Manning, and will be followed by a program of distinguished Easter music, ancient and modern.

The broadcast will take place from 10 to 10:30 A.M. EST, and is one of the programs of the Episcopal Church of the Air series. Arrangements for the broadcast are under the direction of the Rev. William D. F. Hughes, precentor of the cathedral.

of the contribution of Bishop Brent as a convinced Christian, his own conviction of the necessity of Christ being the motive power which made him such a great missionary and also such a consecrated worker for the reunion of Christendom. The Rev. Joseph Minnis delivered a memorial address for Bishop Brent at the pro-cathedral in Evanston, Sunday afternoon, the 26th.

Bishop Mann of the diocese of Pittsburgh held an impressive service for Bishop Brent on Monday morning at 10 o'clock, in which the rectors of the principal parishes in Pittsburgh participated. Bishop Brent and Bishop Mann were deacons together in Buffalo.

Bishop Oldham of the diocese of Albany held a memorial service for Bishop Brent on March 26th. It took the form of a choral Eucharist and a sermon on Bishop Brent's service to mankind.

Bishop Budlong of Connecticut, Bishop Coley of Central New York, Bishop Ingley of Colorado, Bishop Brewster of Maine, Bishop Stires of Long Island, Bishop Hobson of Southern Ohio, Bishop Manning of New York, Bishop Whittemore of Western Michigan, Bishop Taitt of Pennsylvania, Bishop Sterrett of Bethlehem, Bishop McElwain of Minnesota, and Bishop Moulton of Utah were among the many bishops of the Church who in special memorial services honored Bishop Brent.

Dedicates Wicks Organ in Bend, Ore.

BEND, ORE.—A memorial organ, given to the parish in memory of his father and mother by Frank R. Prince, was dedicated March 19th in Trinity church here by the rector, the Rev. J. Thomas Lewis. Mr. Prince also gave the parish a set of amplified tower chimes in memory of his wife's mother. These, too, were dedicated on March 19th. The organ was installed by the Wicks Pipe Organ company.

Mark 50th Year in Beatrice, Nebr.

BEATRICE, NEBR.—Christ church here celebrated the 50th anniversary of the laying of its cornerstone on March 18th. The Rev. H. E. Asboe is rector. The first Episcopal service was held in Beatrice in 1869, with Bishop Clarkson officiating.

Schedule Conference for Social Workers

Church's Meetings, June 16th and
17th, Are to Precede Gathering
of National Group

BUFFALO, N. Y.—With The Family and the Church as its central subject, the 19th Episcopal Social Work Conference, meeting in Buffalo June 16th and 17th, will have a wider appeal than any in the past, it is felt by those in charge of the program. It will by no means be a conference for social workers only but will be of interest to clergy and to other Church workers in the field of education.

The scope of the program is indicated by topics to be considered:

Family life and its material foundations; its legal and social status; its spiritual patterns. Youth problems; youth consultation service; youth's interest in social education and social action. Preparation for family life; mental hygiene of infancy and childhood; adolescence and education for family life; the Church and marriage. Family participation in community activities, Education for world citizenship. Old age and its place in family life.

A list of exceptional leaders is in preparation, according to the Rev. Almon R. Pepper, National Council secretary for the Department of Christian Social Relations, from whom further information may be obtained at 281 Fourth avenue, New York. There will be a Church service the night of June 16th and a celebration of the Holy Communion the morning of the 17th.

The Episcopal conference precedes and dovetails into the National Conference of Social Work. The Episcopal conference headquarters will be in the Hotel Touraine. A booth for exhibits and consultation will be open during the National Conference. On June 20th there will be a Corporate Communion and breakfast; June 21st, lunch with the Federal Council social work conference; and June 22d, a dinner meeting for the Episcopal conference.

Officers of the Episcopal conference will be: Bishop Davis of Western New York; vice-presidents, Bishop Gilbert, Suffragan of New York, Miriam Van Waters of Framingham, Mass., and Lieut. Lawrence Oxley of Washington.

Offering of \$118.90 Presented by Auxiliary Delegates in Cuba

HAVANA—Twenty-four official delegates and seven national officers were present at the fourth annual convention of the Woman's Auxiliary when it opened February 25th at Holy Trinity cathedral here. A United Thank Offering of \$118.90 was presented.

The presenting of the offering brought the total amount raised so far for this triennium to \$400.05. During the coming year, it was decided, some memorial to the late Bishop Hulse would be secured in every parish.

Schedule Leaders of Church for Congress

Bishops Mikell and Freeman and Other Noted Churchmen to Talk at Washington Meeting

WASHINGTON—An opportunity to see and argue with the leaders of the Church is offered by the first triennial Church Congress, which meets at Washington cathedral here April 25th to 28th. Drawing on the Church for capable leaders in the different fields, the congress has scheduled Bishop Freeman of Washington—honorary host and chairman of the congress—and Bishop Mikell of Atlanta for addresses on The Unchanging Gospel. For the general discussion of The Gospel and the Predicament of Modern Man, the congress has scheduled six leaders. Four of these have assistants in the form of discussion leaders, and two share a discussion leader.

The six leaders are the Rev. Dr. Frederick C. Grant, former dean of Bexley Hall and Seabury-Western seminary; the Rev. Dr. Leicester C. Lewis, chairman of the executive committee of the American Church Union; the Rev. Dr. Charles W. Lowry, Jr., professor of systematic divinity at Virginia theological seminary; Dr. Theodore M. Greene, professor of philosophy at Princeton university; the Very Rev. William Hamilton Nes, dean of Christ church cathedral, New Orleans, La.; and the Rev. S. Whitney Hale, rector of the Church of the Advent, Boston.

TWO PRESBYTERIANS ON PROGRAM

The program of the congress includes in addition a number of other speakers and discussion leaders. Among them are two Presbyterians: the Rev. Dr. Henry Sloane Coffin, president of Union theological seminary; and the Rev. A. J. Muste, former Communist and head of Brookwood labor college, who is now director of the Labor temple on New York's East side. Mrs. Henry Hill Pierce is the only woman speaker scheduled. She is also the only member of the National Council on the program.

The congress will open with a notable service in Washington cathedral. The following two and one-half days will be devoted to addresses and discussion. There will be a dinner at which the Presiding Bishop is to be guest of honor. Clergy, Episcopal or not, laymen, and lay women, all are invited to attend the congress and to take part in the discussions.

Plan W. A. Week in Berkeley

BERKELEY, CALIF.—A Woman's Auxiliary week is being planned for May 22d to 27th by St. Margaret's house here. During the week the house will be open to members of the Auxiliary who would like to spend a week in Berkeley. A program of study periods for each morning has been arranged, but there will be plenty of time for visits to the Golden Gate exposition.

Student Program Worked Out by NCCJ Department

NEW YORK (RNS)—A detailed program for the promotion of understanding and coöperation among Protestant, Catholic, and Jewish students in the more than 1,000 colleges and universities throughout the country has been developed by the recently organized college work department of the National Conference of Christians and Jews, which is under the direction of Herbert L. Seamans, newly appointed secretary.

Published in pamphlet form the program will be distributed to student leaders, college executives, and faculty members wherever the need for further study and action is made evident.

Rather than attempt to establish a national collegiate organization, the conference "prefers to facilitate an exchange of experience and materials, and to coöperate with existing denominational and other religious agencies," it is declared.

Revitalized Religion Is Needed—Bishop Moulton

SALT LAKE CITY, UTAH—The importance of revitalizing religion was emphasized by Bishop Moulton of the missionary district of Utah at the annual convocation which met in St. Mark's cathedral here March 17th to 19th. Such a revitalization, the Bishop said, is the only solution to the ills of the present day.

People, he added, will give to the things they love. Religion has been made so easy that it no longer interferes with man's everyday life. Revitalized religion, he pointed out, would stimulate giving.

The annual meeting of the Woman's Auxiliary of the district was held on March 17th, also.

The council of advice of the district was re-elected.

Delegates elected to the provincial synod are: clerical—the Ven. William F. Bulkley, the Very Rev. Franklin L. Gibson, and the Rev. Alwyn E. Butcher; lay—C. P. Overfield, J. E. Jones, and Frank Gregory. Alternates: the Rev. Messrs. William J. Howes, Sterling J. Talbot, and Billert A. Williams; and three lay alternates to be appointed by the Bishop.

Honor Late Auxiliary President With Detroit Memorial Service

DETROIT—A memorial service for the late Mrs. Frederic B. Stevens, president of the Woman's Auxiliary in Michigan from 1908 to 1923, was held in the chapel of St. John's church here on the morning of March 18th. The service was requested by the Auxiliary and the diocesan Girls' Friendly society, in both of which organizations Mrs. Stevens was interested.

Many of Mrs. Stevens' private benefactions were anonymous, but some of her interests included building up endowment funds for the education of Church workers, the Woman's Auxiliary Golden Book of Remembrance, scholarships to conferences, etc. It was through her interest that the chapel of St. John's church was redecorated. Mrs. Stevens died early in March.

Visiting Bishops at New York Cathedral

Five Have Occupied Pulpit Since First Service Held in the Great Nave on March 12th

By ELIZABETH McCracken

NEW YORK—Five visiting bishops have occupied the pulpit of the Cathedral of St. John the Divine since the first services were held in the great nave on March 12th, when Bishop Manning preached in the morning and Bishop Gilbert, Suffragan of New York, in the afternoon.

Bishop Stires of Long Island was the preacher on March 19th; on March 26th the preachers were Bishop Matthews, retired Bishop of New Jersey, in the morning, and the Presiding Bishop in the afternoon; on April 2d, the preachers were Bishop Washburn of Newark, and Bishop Campbell, retired Bishop of Liberia. Large congregations were present at all services.

As on the day of the first services, people have been coming early to see the arrangements in the nave and remaining after services to ask questions of the official guides who accompany visitors around and call attention to objects of special interest.

In so far as possible, articles from the treasure stores of the cathedral have been incorporated in the design. The temporary sanctuary and choir are thus of great beauty and splendor.

The design and work were entrusted to Wilfred E. Anthony. The high altar, set against the partition now shutting off the nave from the crossing, is a simple structure of wood, with a marble altar stone set into the *mensa*. This altar being of the same length as the permanent high altar of marble, the customary linens and frontals of the cathedral may be used.

CROSS ON MENSA

The front is embellished with eight pierced, carved wood squares brushed with gold, forming orphreys, the intervening spaces being painted green. There are no gradines, the cross and candlesticks standing directly on the *mensa*, according to ancient usage. Above the altar rises the baldachino, 46 feet in height. It is surmounted by a painted and gilded statue of St. John the Divine, one of many models of the statues on the reredos of the permanent high altar, recently found in the crypt under the choir. The canopy is supported by 12 square wooden posts, painted black and gold. The pyramid above is open, with gold crowns between the supports. The valances of red and blue, including the fringes, are all painted on thin strips of wood. The upper frontal also is of wood, painted in green on a gold field with emblems of St. John the Divine.

Among the treasures in use are the magnificent Barberini tapestries, a set of seven of the most famous tapestries of the world. The finest of these, the Crucifixion, is placed in the canopy between the two inner uprights that flank the high altar.

Auxiliary Responds to Call to Advance

Opportunity to Help Make Cut in Budget Unnecessary Is Taken Up Eagerly by Women

NEW YORK—Offering the women of the Church, as a "privilege," a share in the work of raising the Missionary Shortage Fund Miss Grace Lindley, executive secretary of the Woman's Auxiliary, is receiving a response which indicates a Church-wide interest and activity on the part of Auxiliary members and Churchwomen generally.

"It is not wrong, I think, to emphasize the privilege offered the Woman's Auxiliary to use not only its machinery, but its power and love in an effort to prove to Bishop Tucker that he may count on our answer to his Call to Action," Miss Lindley said.

As to the machinery—it started at once. Two hours after a plan of operation was decided on, Miss Lindley's first letter to diocesan officers was in the mail. It was a request for the names and addresses of parish presidents, and almost immediately the replies started coming.

To date more than 5,000 letters have gone to the parish leaders, and the needed information has come from all but eight dioceses. The women have been asked to do specific things, and they are doing them.

"The Auxiliary has a chance to prove its insistence that it works best as part of the parish," Miss Lindley said. "It has a chance too, to use its knowledge of the mission field to make the project chosen by the parish interesting and vivid."

Mrs. Robert G. Happ, secretary of the Woman's Auxiliary of the province of the Midwest and member of the national executive board, is leading the work in her province and her own diocese of Northern Indiana, working closely with Bishop Gray, who is pushing the effort valiantly.

PERSONAL GIFT

From a tiny parish where local conditions make money-raising impossible at this time, the Auxiliary president sent \$10 as a personal gift from herself and her husband.

"What is our share?" was the response of the women of Southern Virginia, and when informed that \$1,000 seemed the right amount, they said, "Surely we will do that much!"

Women of Pennsylvania, through the diocesan president, Mrs. Edward Ingersoll, are planning systematically for full cooperation. They have called a meeting of parish presidents on March 29th, to "instruct, and outline a basic approach" with a broad program tending to raise the level of giving not only for the duration of this special campaign but permanently.

Mrs. Alexander R. McKechnie, president of the Auxiliary of Long Island, whose husband was for six years on the faculty of St. Paul's university, Tokyo, contemplates the raising of \$2,000 by Long Island women.

Feels Clergymen May Not Realize Laymen's Loyalty

NEW YORK—"Perhaps we clergymen don't realize the deep-seated loyalty of the laity to the Church," one rector remarked lately, in telling of a very pleasant surprise he had received from his vestry.

His parish is well trained. Foregoing sales, bazaars, and bingo, it has a good Every Member Canvass yearly, pays its quota to the diocese and Church, and pays its local bills. Believing the parish was doing all it could this year, the rector prepared a letter to the Presiding Bishop in which he expressed genuine sympathy over the necessity of the missionary shortage fund and explained why his parish could not participate.

He submitted the letter to his vestry. The letter went no further. After the meeting, the rector wrote Bishop Tucker: "The consensus of opinion was that despite the possibility of upset to our local plans, the call of the Church must not be ignored." The vestry had promised to inform every member of the parish about the shortage fund.

Name Toronto Professor Dean of Oxford, England

TORONTO, CANADA—Trinity college, Toronto, the alma mater of many priests in the United States as well as Canada, is to lose one of her most able members of faculty. The Rev. John Lowe, professor of New Testament language and literature since 1929, and dean of divinity since 1934, has been appointed dean of Christ church, Oxford, England.

The position entails a double responsibility, as head both of the college and the cathedral chapter. It will bring Professor Lowe in association with such distinguished men as Dr. Goudge and Dr. N. P. Williams.

Professor Lowe was unable to say when the appointment would take effect, but it is presumed that he will leave for England during the coming summer. His successor at Trinity has not been named.

Bishop Budlong Sacrifices Plans, Aids Shortage Fund

HARTFORD, CONN.—Because of the Presiding Bishop's Call to Action, Bishop Budlong of Connecticut, who last fall began working on a plan which he thought might raise a large sum of money to add to the diocese's contribution to general missions, has made such changes in his plan as are necessary to put it into action at once.

The original plan was to send out a printed notice asking each communicant in the diocese to save 25 cts. between Easter and Whitsunday. In changing the plan, Bishop Budlong has already sent out the notices. He is asking that every communicant save 25 cts. and turn it over to the Church by April 22d, so that it may be put into the missionary shortage fund.

Cuts "Destructive to Work and Morale"

Missionary Bishops in Far East Say Proposed Reductions Will Badly Impair Their Work

NEW YORK—"Proposed cuts destructive to work and morale," is the response of Bishop Biasted of Tohoku, Japan, to the National Council's inquiry how cuts could be absorbed if the missionary shortage fund should not be raised.

In order that the bishops in the Far East might have early word of the possibility of serious reductions in appropriations to their several dioceses, as a result of the threatened shortage in the 1939 income of the Council, they were informed by cable of the probable amount of the reduction that would have to be made.

In the case of the Philippine Islands, the three Japan, and the three China dioceses, the figures are:

| Field | 1938 | Reduction | Estimated 1939 |
|-------------|-----------|-----------|----------------|
| Philippines | \$115,938 | \$18,496 | \$ 97,442 |
| Kyoto | 80,846 | 12,935 | 67,911 |
| Tohoku | 34,036 | 5,446 | 28,590 |
| No. Kwanto | 105,712 | 16,913 | 88,701 |
| Anking | 47,794 | 7,647 | 40,147 |
| Hankow | 108,204 | 17,292 | 88,912 |
| Shanghai | 151,038 | 24,110 | 126,928 |

Bishop Mosher of the Philippines comments: "Devastating radiogram. Work already badly crippled. Further cuts require retirement of missionaries, closing stations, institutions, further reductions of salaries."

Bishop Reifsnider of North Kwanto and his council of advice respond: "Stunned by prospective cuts. Work irrevocably harmed."

Bishop Nichols of Kyoto says: "Prospective cuts crushing; invite disparagement."

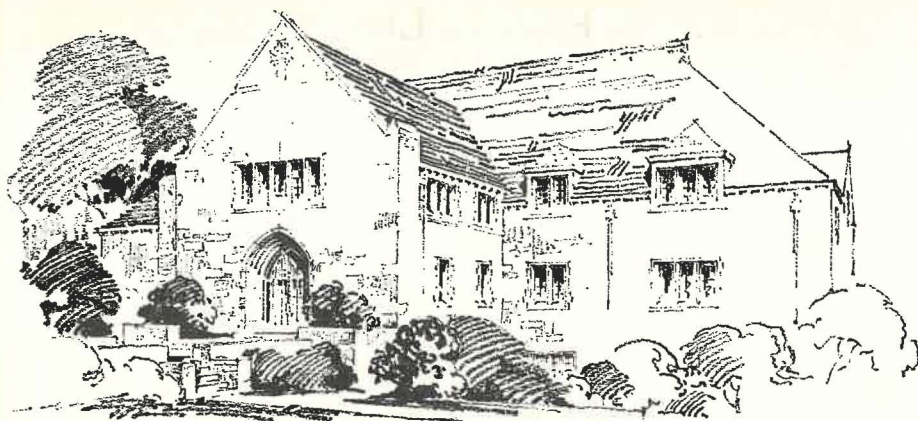
Native peoples are led to believe that the Church in America does not mean business; American workers in foreign fields must feel that the Church at home is not back of them: these are two inevitable by-products of further missionary cuts.

But there are indications that the Church at home will not permit these cuts to be made. To that end, many bishops and many rectors of parishes are already hard at work. The missionary shortage fund can be raised, it is declared, if the laity will join with the clergy in a real effort to prevent an overwhelming blow to missionary work in home and foreign fields.

St. Luke's in New York Observes Mothering Sunday in English Way

NEW YORK—Mothering Sunday was celebrated at St. Luke's chapel here in the traditional English way, March 19th. Families came together to the corporate Communion and to the breakfast afterward. On all the altars were memorial flowers, the old custom of selecting violets, daffodils, and roses being followed.

A feature of the breakfast was a simnel cake, made by an ancient recipe and ornamented with candy violets and leaves.



PROPOSED BETHLEHEM PRO-CATHEDRAL PARISH HOUSE

**Pro-Cathedral Campaigns to
Raise \$50,000 Fund; Plans
Building New Parish House**

BETHLEHEM, PA.—A campaign to raise \$50,000 has been conducted by the Pro-cathedral Church of the Nativity here in an attempt to make possible the building of a new \$100,000 parish house. One hundred and twenty-eight men and women dedicated themselves to visit the parish between March 17th and 27th to offer each parishioner the opportunity of sharing in the rebuilding of the parish house.

When the old parish house was burned, \$54,000 was received from the insurance settlement. The church debt of \$16,000 was then retired in order to save interest. To be free from debt the church must net \$60,000 from its campaign.

The \$50,000 objective is about three times the total amount pledged to the operating budget. Each family was asked to pledge at least three times as much to the rebuilding project as it gives annually to the Church.

**Illness Forces Dr. Fleming to
Give Up Lenten Noonday Service**

CINCINNATI—Stricken with influenza, the Rev. Dr. Frederic S. Fleming, rector of Trinity church, New York, was forced to forego his schedule the second day of his week of Lenten noonday sermons in Christ church here. He returned to New York March 21st. Fr. Spence Burton, Suffragan Bishop-elect of Haiti and late superior of the Society of St. John the Evangelist, substituted for Dr. Fleming in the Cincinnati noonday schedule.

Bishop Ivan Lee Holt of the Methodist Episcopal Church, South, and Bishop Hobson of Southern Ohio are the preachers for the final two weeks of noonday sermons at Christ church.

Twelve Massachusetts Camps

BOSTON—Summer camps for boys and girls, twelve in number, are listed in the new folder assembled and distributed by the Massachusetts diocesan department on youth. Types of accommodation and prices are fitted to all purses, and make available to boys and girls in all walks of life the rounded experience of camp life.

**Havana Honors New Dean
and Bishop Blankingship**

HAVANA—A reception honoring Bishop Blankingship and Dean Gooden of Havana was given here March 13th by the ministerial association of Havana. The Very Rev. Reginald Heber Gooden had been installed the day before as dean of Holy Trinity cathedral, Havana, by the newly consecrated Bishop.

Bishop Blankingship made his first visitations at Bolondrón on March 19th and Santiago de Cuba on March 26th. He plans to spend the month of April in Havana and May in the province of Camagüey, studying the field and making visitations.

In company with the Presiding Bishop, Mrs. Tucker, and Miss Tucker, Bishop Blankingship has already made a trip to Camagüey, Morón, and Ciego de Avila. Archdeacon Townsend has been placed temporarily in charge of the work in Camagüey; later a permanent appointment will be made.

The visit of the Presiding Bishop to Cuba has proved a great stimulant to work in the island. The Church in Cuba feels that the interest the Presiding Bishop showed by his visit to the interior is invaluable.

**Paid Social Service Worker Is
Added to Staff in Grand Rapids**

GRAND RAPIDS, MICH.—Parish social service work up here in Grand Rapids, Mich., the Rev. Dr. H. Ralph Higgins reported recently, has grown so much of late that part-time volunteer workers can no longer handle it. A parish social service board has been organized, and Mrs. Horace J. Beel has been added to the staff as paid director of social service.

The reorganization of the work, the rector feels, will enable the parish to continue the vitally important sphere of Christian activity in an even more satisfactory manner.

Parish House Completed

GRASS VALLEY, CALIF.—A new parish house has just been completed by Emmanuel parish here. The Rev. Charles Washburn is rector.

**Special Convention
Called for Chicago**

**Suffragan Bishop of Diocese Will Be
Elected May 31st to Assist the
Rt. Rev. George C. Stewart**

CHICAGO—A special diocesan convention for the election of a Suffragan Bishop of the diocese of Chicago has been called by Bishop Stewart. It will be held May 31st at St. Luke's pro-cathedral, Evanston.

The action followed receipt of the necessary consents from a majority of the bishops and standing committees of the Church, as required by canon law, and carries out the instructions of the last annual diocesan convention which consented to Bishop Stewart's request for an assistant to help him with his pastoral duties.

Bishop Stewart also announced that he had asked Bishop Johnson, retired, formerly of Colorado, to help him with the heavy schedule of confirmation services during April. There are 14 of these services scheduled during the month, as well as several other special services and the meeting of the National Council in New York, which Bishop Stewart hopes to attend.

**Sailors' Haven Women's Aid
Enlists Services of 2,000
Women Yearly in Its Work**

BOSTON—"The only organization of its kind in the world," is a current description of the Sailors' haven women's aid, an adjunct of the welfare work at the Sailors' Haven, Charlestown, Mass. It enlists the volunteer services of 2,000 women annually and owes its inception and direction to Mrs. Wallace M. Leonard, executive secretary.

This field of social work, service to seamen, has undergone more changes during recent years than any other. The status of the merchant marine has been altered under government and union regulations, and the type of seaman has changed too.

Mrs. Leonard, fully abreast of the times, realizes that institutional work for seamen must change also. The need for relief is somewhat lessened; the necessity of a cheerful, homelike atmosphere with recreation, comfort, and a decided educational aspect in programs designed to appeal to a higher type of thinking man, however, has greatly increased.

**Book of Remembrance Dedicated
As Permanent Record for Parish**

NEWTON HIGHLANDS, MASS.—St. Paul's church here dedicated a Book of Remembrance recently, adding that church to the long list of those which keep a permanent record of all memorial gifts, both tangible and financial, to the parish.

An article which appeared last year in THE LIVING CHURCH inspired Howard S. Hiltz, treasurer of St. Paul's, to develop the idea for local use. Before his death, he saw the idea acted upon.

Bishop Perry Speaks to Seminarians at Berkeley

NEW HAVEN, CONN.—Bishop Perry of Rhode Island, in speaking recently to the students at Berkeley divinity school here, warned them strongly against the American tendency to condemn and act upon the mere symbols of Fascism, Communism, and other isms. Germany and Italy, he said, have been faced realistically with such issues as imperiled frontiers, starvation, and widespread unemployment.

The solution in these countries, the Bishop admitted, has been brutal, but he believes further that the processes going on at present in these countries are too complex for any of the democracies to appreciate or control. Bishop Perry recently returned from his annual visitations to the Episcopal churches abroad.

Regarding the status of the Church in Germany, Bishop Perry declared that he could be neither optimistic nor wholly pessimistic. He does feel confident, nevertheless, that a new and vital religious experience is being born out of the prevailing suffering and travail, and that good, not evil, will ensue tomorrow from the chaos of today.

Another speaker on the same day was Jerome Davis, noted economist, who said that the Church must "come to grips" with the social system. It must extend its old emphasis on spirituality for mere individuals to a greater spiritual life for the masses of society, he added.

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New Features Listed by Wellesley Group

Program of Conference on Church Work Contains Provisions for a Special Interests Hour

WELLESLEY, MASS.—The conference for Church work which will be held at Wellesley college, June 26th to July 7th, has just issued its program. Not only the usual number of courses by experts will be given but also there will be additional features for the afternoons, designated as Special Interests Hour.

Bishop Keeler, Coadjutor of Minnesota and director of the conference, will give a course on Personal Religion. The chaplain will be the Rev. William Scott Chalmers, OHC, who made such a deep impression at last year's conference. The Rev. Stephen F. Bayne, rector of St. John's church, Northampton, will give a course for young people only on Personal Religion.

The Rev. Dr. Burton Scott Easton will give a course on The Epistle to the Romans. The Rev. Cuthbert A. Simpson will give a course on The Religion of the Old Testament. Two courses on Church History will be given by the Rev. Dr. Leicester C. Lewis, rector of the Church of St. Martin-in-the-Fields, Philadelphia; one on Creative Currents in Modern Church History, and the other on The Problem of Reunion.

The Rev. Otis R. Rice will give two courses on Modern Psychology, one for the laity and the other for the clergy only. The Rev. Dr. Norman B. Nash and the Rev. William B. Spofford will give courses in the school for Christian social ethics. Miss Letitia Stockett will give a course on The Arts of Man in the Service of God.

Special attention is being paid to the young people. In addition to Fr. Bayne's course, Miss Emily Hope McCoy, director of religious education in St. Michael's church, Milton, is giving a course on Training Youth Leadership.

COURSES IN RELIGIOUS EDUCATION

In the field of religious education, two major courses are offered. The Rev. Vernon C. McMasters, secretary for church school administration of the Department of Religious Education of the National Council, will give a course on How to Use Units, the newest project of his department. Miss Evelyn Spikard, supervisor of weekday education in the public schools of Elgin, Ill., will give a course on Weekday Religious Education.

In the school of religious drama, the Rev. Dr. Phillips Endecott Osgood will give a major course on Religious Drama. With the aid of Harrison Crofford, Dr. Osgood also will present Euripides' *The Trojan Women*, in Gilbert Murray's translation, members of the drama school taking the parts. Instruction will be given by Mr. Crofford, in Voice and Reading, particularly for the clergy and lay readers.

The Rev. Hwei Chi Hsu of Nanking, China, has accepted an invitation to be

Diocese Is Given Prayer Pads by Unnamed Layman

BOSTON—"A Prayer for Constant Daily Use—One for You, the Rest to Give Away," is the heading on the buff cover of some unusual little prayer pads, a large quantity of which have been placed at the disposal of the diocese of Massachusetts by an unnamed layman who is sure of the efficacy of prayer. They are being widely distributed. Inside each pad are five copies of a Prayer for Universal Brotherhood and Peace:

"O God, the creator and preserver of mankind, we humbly beseech Thee for all sorts and conditions of men everywhere. Make Thy ways known to all that together we may become Thy universal Church, guided and governed by Thy good spirit: and grant that everyone, friend and foe, Jew and Gentile, Christian and pagan, alike may show forth such brotherly love that universal peace will prevail on earth, world without end. Amen."

present and to give a major course on Christian Missions. Other missionaries will speak at the special evening missionary symposium.

The school for Church music offers four courses, additional lectures and other features being planned for the afternoons. Frederick Johnson, dean of this school, will give a course on Service Repertoire. Everett Titcomb offers two courses, one on Choral Worship, and the other on Vocal Training for Choirmasters. Miss Grace Leeds Darnell, organist and choir director of St. Mary's-in-the-Garden, New York, will give a course on Training of Junior Choirs. Mr. Johnson will train the conference chorus, which meets every day for an hour.

Exaggerated Nationalism Is Error, Toledo's Archbishop Writes in Pastoral Letter

LONDON (RNS)—The pantheistic State and exaggerated nationalism are among the grave errors against which Cardinal Goma, Archbishop of Toledo and Primate of Spain, warns the Spanish people in a lengthy Lenten pastoral letter.

Under seven separate heads, Cardinal Goma analyzed the relationship of the faith to patriotism, the State, the family, the social order, and the political order.

Catholicism and the social and political orders are dealt with at great length, and His Eminence warns those who may be attempting to bring about a cleavage between religion and the new Spain.

Distinguishing between the allegiance to be paid to God and that owed to one's country, Cardinal Goma drew attention to the excesses of which States may be guilty.

States which attempt to crush and enslave human personality are dangerous, declared His Eminence, who emphasized the "duty to conscience which can derive from religious inspiration only."

He said the State has the duty of practicing religion and of not separating itself from religion and that policy must be ruled by the morality taught by Catholicism.

**Importance of Church Work
in Holy Land Never Greater
Than During Present Time**

BY CHARLES T. BRIDGEMAN

American Canon, Anglican Cathedral in Jerusalem

NEW YORK—Never was the work of the Church in the Holy Land more important than it is today when, after three years' strife, reconstruction must begin again. The Holy Land is not only a place memorable because of what happened 2,000 years ago, or even as a place of pilgrimage for devout souls the world over. It is in the very center of a great modern movement: the return of Jews to their ancient homelands, as well as the revival of Islamic culture and Arab nationalism.

In such a place it is the duty of the Christian Church not merely to succor the small minority of some 110,000 indigenous Christians, but to bring her influence to bear on the non-Christian peoples and seek to show them the meaning, for them, of the blessed gospel.

Christians have a place in the Holy Land which is not inferior to that of either Arab Moslems or Jews. The contribution of the Christian Church to the welfare of the country in the past has been striking. Today it is significant that 35% of the Arab children, including all the Christian children and a large part of the Moslems, receive their education from Christian schools. Many Jews do so as well. Practically all the education of girls is in Christian hands, as is the secondary education.

The crusaders took the old hospital of the merchants of Amalfi, founded about 800, and made of it the glorious Order of Knights Hospitallers of St. John. Franciscan brothers and Greek monks continued the work during the dark years of Mamluke and Turkish rule. But the honor of establishing the first modern hospital in Jerusalem falls to the Anglicans, who began work almost with the beginning of the 19th century. At present, thanks to Christian zeal, Christian hospitals care for 40% of all native Arabs hospitalized each year, and also serve many Jews, especially in the Anglican hospital for the Jews.

When the Good Friday offerings are again announced in our churches for the aid of our Church's work in the Lord's chosen land, we hope that all our people will remember how solemn a duty they have to fulfil in making our Lord's message to mankind better known to the people of Palestine today, and through them to the world at large. If we can do something to bring a Christian solution to Palestine's problems, we shall be better able to solve the world's.

Thanksgiving for Women's Efforts

WATERFORD, PA.—St. Peter's church, the oldest church building in the diocese of Erie, is to be the scene of a special service on the patronal festival, June 29th. The service is to be a thanksgiving to God for the devoted efforts of St. Peter's guild, a group of women who for several years have been raising money so that recently the church could be repaired.

**10,000 Men Assemble
for Christian Rally**

**"For Men Only" Mass Meeting in
Minneapolis Is Told That Time
for Action Is Here**

MINNEAPOLIS, MINN.—Ten thousand men, representing all faiths, crowded the municipal auditorium here on March 19th to attend a For Men Only meeting called "a demonstration of Christian man-power." Bishop Keeler, Co-adjutor of Minnesota, said the prayers; and Merrill Hutchinson, Minneapolis Churchman, spoke for the laity. Archbishop John G. Murray also delivered an address.

The Apollo club, under the direction of William MacPhail, junior warden of Gethsemane church here, led the singing. Another speaker was the Rev. Dr. William H. Boddy, pastor of Westminster Presbyterian church. The Rev. Richard Raines, minister of the Hennepin Avenue Methodist church, presided.

The great mass meeting was the outgrowth of a smaller and similar meeting held early last winter. Arranged by the Rev. Frederick D. Tyner, rector of St. Luke's church, it was attended by 500 men representing Episcopal churches in south Minneapolis. So successful was the meeting that Mr. Tyner conceived the idea of a larger gathering for all Christian men.

Mr. Tyner spoke briefly of his objectives at the March 19th meeting. Wide publicity had been given the meeting in advance, including newspaper stories, cards in street cars, and bulletin board space. Most of the publicity was headed: For Men Only.

The theme of the addresses was summed up by Dr. Boddy, who said that the time has come for men to take a more active and definite part in the life and work of the Church. An attempt is being made to develop a definite program for the future.

**Over 200 Attend Baltimore's First
City-Wide Service for Acolytes**

BALTIMORE—The first general city-wide service of inspiration for acolytes ever to be held in Baltimore took place March 5th in Grace and St. Peter's church, with an attendance of 200 acolytes from 24 parishes and 20 priests from 20 parishes. The Rev. Reginald Mallett was officiant at the Solemn Evensong service.

The observance, which is expected to become an annual affair, was under the auspices of the Baltimore Catholic Laymen's league.

Enlarging Detroit Mission

DETROIT—Work has been started on an enlargement to the church and parish house building of St. Timothy's mission, Detroit. The mission was established nine years ago in a rented store building. The congregation has grown to more than 525 persons including a church school of 211 in these nine years.

**Collect \$1,875 for Restoration
of Placerville, Calif., Church**

PLACERVILLE, CALIF.—A total of \$1,875.42 has been collected in cash, labor, and materials during the past few months for the restoration of the Church of Our Saviour here, it has been reported by the treasurer.

When the Rev. Rex A. Barron took charge about six months ago there were only ten persons subscribing regularly to the church; now there are 75. Mr. Barron was ordained deacon on March 16th in Sacramento.

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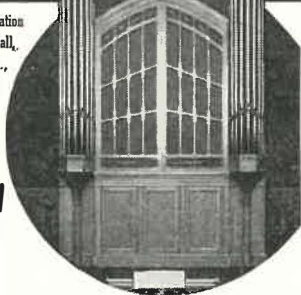
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Dr. Raven Delivers Addresses in N. Y.

Speaks at Both General and Union
Theological Seminaries and at St.
George's Church

NEW YORK—The Rev. Dr. Charles E. Raven, canon of Ely cathedral and master of Christ college, Cambridge, England, made four addresses during his visit to New York. Following a tea on March 24th at the home of the Rev. Dr. Burton Scott Easton and Mrs. Easton, where he was guest of honor, Canon Raven addressed the students and faculty of the General theological seminary, taking for his subject *The Ministry and the World*. He said in part:

"The dilemma presented to men preparing for the ministry today is the emphasis on method on the one hand and the emphasis on the message on the other. We are told by one school that a knowledge of psychology and of sociology and of practical affairs of all sorts is necessary; and we are told by the other school that a thorough knowledge of theology and of Christian ethics is essential. But the young priest discovers that what he lacks is an answer to the question as to how he is to integrate his theology with his practical knowledge.

"What shall he say to men and women faced by the three great problems of life: property, sex, and war? He will be asked what the Church has to say; and here will he meet his supreme difficulty. The Church has no answer, as a Church. Within certain limits—rather wide limits at that—each member of the Church has the liberty of personal interpretation. The divergences of interpretation are familiar indeed, in all the three categories cited. What then shall the minister of the Word of God do and teach?"

"One thing is certain. He can and must preach the love of God and the love of his fellow-men. Here is the one test of his theology. Ask yourselves, my brothers, in any perplexity: 'How does my love of God affect my action in this matter?'"

HERE IN INTERESTS OF PEACE

Canon Raven is in this country in the interests of the Fellowship of Reconciliation, an English peace organization with a large American membership. He also spoke at a dinner sponsored by the New York branch of the fellowship. Over 500 persons were present. Canon Raven urged that the fellowship here bend its efforts toward the formation of a policy of Christian reconstruction in the United States, especially discouraging the increase of armaments.

On another occasion, Canon Raven was the guest of Union theological seminary. His final engagement in the city was at St. George's church on March 26th. A large congregation assembled to hear him preach.

Bishop Remington Going East

PENDLETON, ORE.—Bishop Remington of Eastern Oregon is leaving for the East, at the call of the Presiding Bishop, to help in the raising of the missionary deficit now faced by the Church.



NEW OHIO CANON MISSIONER

The Rev. B. B. Comer Lile recently announced his acceptance of the post of canon missioner of the diocese of Ohio. He succeeds the Ven. Gerard Patterson, retired archdeacon.

Post-Madras Team Urges Missionary Coöperation

DENVER, COLO.—An urgent plea for missionary coöperation was made at a series of conferences conducted here during the weekend preceding March 13th, and also on the 13th, by a post-Madras team. The conference was conducted under the auspices of the Colorado Council of Churches. Attendance was large.

Members of the post-Madras team were Raja Manikam, Madras Indian, secretary of the Federation of Lutheran Churches in India; Minnie Soga, Bantu tribeswoman, a Scotch Presbyterian from South Africa; Dr. Haeshira Yuasa, president of Doshisha university, Japan; Ruth Seabury, director of missionary education for the Congregational Church; and Earle Collins, president of Tarkio college.

Dean Ault of Honolulu Cathedral Plans Retirement on August 31st

HONOLULU, T. H.—The Very Rev. William Ault, it was recently announced, will retire on August 31st both as dean of St. Andrew's cathedral here and as rector of St. Andrew's parish. He has already submitted his resignation to Bishop Littell of the missionary district of Honolulu.

He has told the vestry, however, that even though he would like to leave on the date specified, he will continue until the first of the year, in the event that the vestry is unable to secure a suitable successor by the end of August. The dean intends to remain in Honolulu.

**Dean Lane Will Speak From
Rim of Grand Canyon Over
NBC Hookup on Easter Morn**

PHOENIX, ARIZ.—The Very Rev. Edwin S. Lane, dean of Trinity cathedral here, will deliver the address in the annual Easter sunrise service which this year will be broadcast at 6:30 A.M., MST (8:30 A.M. EST), over a nation-wide NBC hookup from the Shrine of the Ages on the south rim of the Grand canyon.

The service, which originated some years ago with the Rev. B. R. Cocks, has grown steadily in popular favor. It will be read this year by the Rev. T. Cecil Harris of Williams, and music will be provided by the a cappella choir of the Arizona state teachers' college at Flagstaff.

Brahms' Requiem, played by an NBC orchestra conducted by T. Tertius Noble of St. Thomas' church, New York, will be heard over the Blue network on Good Friday from 2 to 3 P.M.

Dr. Harry Emerson Fosdick will speak over the NBC Blue network on Easter. His address for his national vespers program will be That Unescapable Future Tense.

**Expectations Overpaid by
Panama, Bishop Beal Says**

ANCON, C. Z.—Every congregation except one in the missionary district of the Panama Canal Zone has either paid or overpaid its 1938 expectations, Bishop Beal told the 19th annual convocation when it met here recently, and the district as a whole has overpaid its apportionment. There was 100% attendance at the convocation.

The convocation decided to celebrate the 25th anniversary of the opening of the Panama canal on August 15th, and to ask Bishop Morris, first Bishop of the district, and his wife to attend the 20th anniversary of the inauguration of the district in October. It was voted to accept \$1,500 as the new expectations figure.

It was announced that ground had been broken in New Cristobal for the erection of a parish hall for the Mission of Our Saviour, that the Pence plan had been successfully inaugurated, and that a mission had been set up in the virgin field at Nuevo Limon, Panama.

Delegates elected to the provincial synod are: clerical—the Rev. R. W. Jackson and the Ven. E. J. Cooper; lay—H. H. Evans. Another lay delegate and the alternates will be appointed by the Bishop.

Chicago Correspondence School

CHICAGO—A correspondence church school which is reaching 350 families in widely scattered areas of the diocese of Chicago is being sponsored under the direction of the department of religious education here.

The school sends out leaflets each month to some 263 children in the 122 families which are enrolled, and to adults of these and other families it sends Forward Movement booklets and calendars.

**Increased Interest
in Religion Shown**

Public Opinion Institute's Poll Indicates Upswing Is Found in Cities, Decrease in Country

NEW YORK (RNS)—A cross-section survey of Church members and non-Church members in every part of the United States has revealed a greatly increased interest in religion in the cities and a slightly decreasing interest in rural centers, according to a poll conducted by the American Institute of Public Opinion.

The survey, first of its kind ever to be attempted, was based on a scientifically selected cross section of the American public ranging from Negroes in the South to retired farmers in California.

Persons interviewed were asked whether they thought interest in the Churches had been rising or falling, what the Churches could do to increase interest, and whether or not people listen to radio sermons.

In answer to the question, "Do you go to Church more often or less often than your parents did?" exactly 50% declared that they attended less often, 18% more often, and 32% about the same.

The survey revealed that 31% of all those interviewed listened to all or some part of a Church broadcast on the preceding Sunday and that two-thirds of these persons had not gone to ordinary church services.

Comments of typical voters attributed the increased interest in religion to the depression, the growing apprehension of another world war, and to disturbing news from abroad.

Mrs. Sibley in California

SAN MATEO, CALIF.—Mrs. Harper Sibley, prominent Churchwoman, addressed the California diocesan Woman's Auxiliary here on the afternoon of March 13th. In the evening of the same day she spoke at the Peninsular training institute at San Jose.

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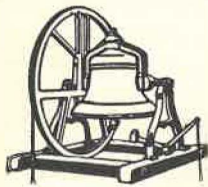
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Yellowstone Park to Have Two Anglican Services for Each Sunday in Summer

LARAMIE, WYO.—“There will be a celebration of Holy Communion according to the Book of Common Prayer at St. Cornelius' national park chapel at Mammoth Hot Springs each Sunday from June 25th to September 3d,” Bishop Ziegler of Wyoming said in a recent interview. “I have just attended a meeting called by the acting superintendent of the Yellowstone national park for the purpose of arranging a schedule of religious services. There will also be Morning Prayer at Old Faithful amphitheater every Sunday.

“Since the ministry of the Rev. John Francis Pritchard,” the Bishop continued, “services have been carried on under the headings of ‘Catholic’ and ‘Protestant’ services. These services are now to be augmented by two Episcopal services and one Mormon service each Sunday.

“The Venerable Robert P. Frazier, archdeacon of Wyoming, is to be responsible for the services. Priests intending to spend a summer holiday in the park and wishing the use of an altar should feel free to communicate with Archdeacon Frazier, addressing him before June 25th at 110 South Ninth street, Laramie, and after that at Yellowstone park. During the park season the archdeacon and his family will be in residence in their trailer at Mammoth Hot Springs.

“The Rev. Lewis D. Smith, rector of St. Andrew's church, Livingston, Mont., has been ministering to the staff at the park for 12 years, and the Bishop of Montana has exercised spiritual oversight in the park area. Now, however, Bishop Fox has requested that the responsibility be returned to the Bishop of Wyoming. Mr. Smith will continue to serve the park, under the new arrangement, during the winter season.”

Anglican and Presbyterian Plan Pulpit Exchange in Erie Diocese

NEW CASTLE, PA.—The Rev. Philip C. Pearson of Trinity church will exchange pulpits with the Rev. Dr. J. J. McIlvaine, pastor of the First Presbyterian church here on April 23d, and each clergyman will interpret the movement toward reunion of Anglicans and Presbyterians. The exchange has been planned with the permission of Bishop Ward.

The exchange of pulpits came as a result of an outline given on February 19th by Mr. Pearson on the proposed reunion. Many Presbyterians attended the service in Trinity church, increasing the congregation fivefold. This led to requests for a second sermon giving more details, and finally the exchange.

Detroit De Molay at Service

DETROIT—The combined chapters of the Order of De Molay in the city of Detroit attended the Vesper service at 5 p.m. at the Church of the Messiah here on March 19th. The Rev. W. R. Wood, rector of the host parish, preached. Music was furnished by a new choral organization of the parish. Composed of 35 young people, it was organized this year under the direction of Edgar Danby, organist and choirmaster.

May Need \$100,000 for Repairs in China

Bishop Roberts Estimates Cost of Reconstruction and Repairs to Buildings Destroyed in War

NEW YORK—From \$60,000 to \$100,000 will, according to Bishop Roberts of Shanghai, be needed to cover the cost of repairing and reconstructing buildings in China, as a result of the Japanese invasion.

Reviewing the results of the war, he estimates that between one-half and one-third of the Chinese Christians of the Sheng Kung Hui, who fled before the invading armies in 1937 and 1938 are still away from their home towns and parishes. Some are in Shanghai, he says, waiting for peace, and others are scattered over a large part of central and western China.

“The number of our Church members who have lost life is limited,” Bishop Roberts says, “and thanks to the China Emergency Fund we have been able to supply physical needs.”

Dr. John W. Wood, executive secretary for Foreign Missions, states that in spite of war conditions the Church's work has been maintained in most of the stations in the diocese of Shanghai. Where work has been given up, it is because of military occupation and the great damage or complete destruction of buildings.

Relief work among the distressed has opened the opportunity to make the Gospel known to hundreds of new people. In many places this has been followed by careful Christian instruction through institutes, some of them lasting several weeks. The work has resulted in large numbers of new inquirers and many baptisms.

Confirmations have been only slightly less in number than the average during pre-war years.

OFFERINGS DECREASED

Church offerings have decreased greatly and self-support has suffered a serious setback. In spite of this, in Shanghai and other dioceses, the gifts for the support of the missionary district of Shensi have been well maintained, and that work goes on vigorously.

Almost every missionary who writes home tells the same story: that there are on all sides abundant opportunities for evangelistic work; and that the Chinese clergy, catechists, and women evangelists, as well as the American staff, have been faithful in making the most of such opportunities.

Make Two-Reel Movie in Erie

BRADFORD, PA.—A two-reel movie showing the activities in the parishes and missions of the diocese of Erie has been prepared through the efforts of the Rev. Henry S. Sizer, Jr., rector of the Church of the Ascension here. The movie is part of the Church publicity planning in the diocese.

NECROLOGY

✠ *May they rest
in peace.* ✠

WILLIAM LUCAS, PRIEST

HONOLULU, T. H.—The Rev. William Lucas, 97, who had spent the last 19 years in Honolulu, and who was Hawaii's lone survivor of the Civil war, died March 13th at the home of his daughter here. He had been ill for six months.

Mr. Lucas wrote his own obituary shortly after his 96th birthday. He said:

"Born in the little town of Church Hill, Md., October 7, 1841.

"Parents died in my infancy.

"Taken in charge by two uncles, brothers of my mother.

"The first 10 years a joyful childhood, afterward an unwanted orphan.

"In April, 1861, when President Lincoln called for 75,000 men for 90 days—left Baltimore, walked to Washington, enlisted in local company, did guard duty in city. . . . Re-enlisted for three years. . . . Discharged in August, 1864.

"In June, 1870, was ordained to the ministry. . . .

"November 2, 1870, was married to Miss Mary Louise Stillwell. . . .

"In 1873 entered missionary work at Reno, Nev. . . .

"Was sent to London, Ohio. There eight months. At Monroeville, Ohio, 18 months. Recalled to Reno and remained 10 years.

"In 1892 called to St. James' church, Fresno, Calif., for eight years.

"Retired . . . continued supplying in California. Came to Honolulu in 1920. Now retired from all official acts. My last sermon preached at St. Clement's. . . ."

Funeral services were held for Mr. Lucas on March 14th, the Very Rev. William Ault officiating in the absence of Bishop Littell, who was on the mainland. Burial was in Nuuanu cemetery.

EDMUND TROTMAN, PRIEST

ASBURY PARK, N.J.—The Rev. Edmund Trotman, rector since 1930 of St. Augustine's church, one of the two Colored parishes in the diocese of New Jersey, died on March 5th. His death came in Fitkin memorial hospital from a heart ailment that seized him two weeks before.

Funeral services were held at St. Augustine's on March 7th, with Bishop Gardner officiating. The body was then taken to Baltimore, Fr. Trotman's former home, for interment.

Fr. Trotman was a former teacher in Colored colleges, having been professor of history, civics, and economics at State college, Dover, Del.; and at one time principal of the academy of Morgan college, Baltimore.

He received his first degree from Morgan college shortly after he came to this country from the West Indies. Later he received his degree of Master of Arts from MacMaster university, Toronto, Canada, and the degree of Doctor of Divinity from General theological seminary, New York.

JOHN W. B. BRAND

SPRINGFIELD, MASS.—John W. B. Brand, for many years missions treasurer of the diocese of Western Massachusetts and a member of the executive committee of the trustees of the diocese, died suddenly on February 14th. He had for years put his time and experience at the disposal of the Church.

MRS. MARY C. LIGHTNER

NEW CASTLE, DEL.—Mrs. Mary Caroline Lightner, widow of the late Rev. Peter Baldy Lightner, sometime rector of the Church of the Ascension, Claymont, and Immanuel church, New Castle, both in the diocese of Delaware, died at her home in New Castle on March 16th. Mrs. Lightner was one of the pioneer members

of the Woman's Auxiliary in the Church, and had long been an officer of the Woman's Auxiliary in the diocese of Delaware.

Born in Williamsport, Pa., she was a descendent of William Hepburn, the founder of the city of Williamsport. After her marriage to Mr. Lightner, she became a leader in the women's work of the Church.

She is survived by one daughter, Elizabeth Lightner, who has been secretary to the Bishop of Delaware for several years; by two sisters, Miss M. Anna Doebler, and Mrs. Herbert Keen; and by John H. and Valentine C. Doebler.

The burial office was conducted on March 20th at Immanuel church, New Castle, by the rector of the parish, the Rev. Joseph H. Earp, assisted by Bishop

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McKinstry of Delaware, the Rev. Charles A. Rantz, rector of the Church of the Ascension, and the Very Rev. Hiram R. Bennett, dean of the Cathedral Church of St. John. Burial was in Immanuel churchyard.

MISS FRANCES S. SEABURY

PEORIA, ILL.—Miss Frances Saltonstall Seabury, for many years a devout communicant of St. Paul's church, Peoria, died in St. Francis' hospital, Peoria, on February 15th.

Miss Seabury, whose great-grandfather was Bishop Samuel Seabury of Connecticut, was born in Kickapoo township, Ill., near old Jubilee college. Nearly all her adult life was spent in Peoria. A person of great spirituality, she centered her interests in St. Paul's church.

Miss Seabury was buried from St. Paul's on the afternoon of February 16th, Dean Edson P. Sheppard officiating. Among the surviving relatives of Miss Seabury are Ward Seabury and Mrs. Albert Cotsworth, Jr., both of Oak Park, Ill.

Church Trebles Strength

CREEDE, COLO.—St. Augustine's church in this village of 400 persons trebled its communicant strength on March 12th when Bishop Ingley confirmed 23 persons.

Non-Sectarian Committee for German Refugee Children Is Set Up by Quaker Group

NEW YORK—Formation of a nationwide organization to be known as the Non-Sectarian Committee for German Refugee Children is announced by Clarence E. Pickett, executive secretary of the American Friends service committee. Heading the committee are representative clergymen and laymen who will serve as co-chairmen.

The Episcopal representative is the Rev. Canon Anson Phelps Stokes of Washington cathedral; and the list includes Cardinal Mundelein, represented by the Most Rev. Bernard James Sheil, Auxiliary Bishop of Chicago; Governor Herbert Lehman of New York; William Allen White; Dean Helen Taft Manning of Bryn Mawr college; and Frank Porter Graham, president of the University of North Carolina.

This new committee, it is explained by the Rev. Almon R. Pepper, executive secretary of the Church's Department of Christian Social Relations, is another contact for the activities of the National Council Committee on Aid for German Refugees, of which Bishop Jones, retired, is chairman, and which is ready to receive inquiries and is preparing literature.

Bishop Jones' committee will keep in touch with the National Coördinating com-

mittee, the American Committee on Christian German Refugees, and the American Friends service committee, as well as the newly organized group. Canon Stokes, being also a member of the Council's committee, will be in active association with both bodies.

The Non-Sectarian Committee for German Refugee Children is backing the Wagner-Rogers bill, which will admit to the United States up to 10,000 German children under the age of 14 in 1939 and the same number in 1940.

Peninsula Summer School Is His Number One Project, Bishop Says

WILMINGTON, DEL.—Number one project of Bishop McKinstry of Delaware, he announced to the 300 young people who on March 5th greeted him and his wife in the parish house of the Cathedral Church of St. John here, will be the Peninsula summer school at Ocean City, Md. The reception, arranged by the diocesan young people's fellowship, attracted representatives from each branch of the organization in the diocese.

Earlier in the day Bishop McKinstry, who began his episcopate with a round of receptions, confirmed 78 persons at the cathedral.

CLASSIFIED

ANNOUNCEMENTS

Caution

TOYE, HENRY—Any bishop or rector who may be approached by Henry Toye, a tall Englishman with considerable knowledge of music and acquaintance with ecclesiastical matters, is advised by the BISHOP OF MAINE to communicate with him at 143 State street, Portland, Me., before committing any Church work to the man.

ALTAR BREAD AND INCENSE

ALTAR BREAD AND INCENSE made at St. MARGARET'S CONVENT, 17 Louisburg Square, Boston, Mass. Price and samples on application.

ST. MARY'S CONVENT, Peekskill, New York. Altar Bread. Samples and prices on request.

ALTAR BREADS—Orders promptly filled. SAINT MARY'S CONVENT, Kenosha, Wisconsin.

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ST. ANDREW'S CONVALESCENT HOSPITAL, 237 East 17th Street, New York City. SISTERS OF ST. JOHN BAPTIST. For women recovering from an acute illness or for rest. Private rooms \$10 to \$15.

Hostel

ST. MARY'S HOSTEL, 407 West 34th street, New York City. Attractive furnished rooms for women with or without bath. Reasonable rates. 15 minutes to Fair grounds. Address SISTERS OF ST. MARY, St. Mary's Hostel.

Houses of Retreat and Rest

SISTERS OF THE HOLY NATIVITY, Bay Shore, Long Island, N. Y. House open throughout the year.

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FOLDING CHAIRS. Brand-new steel folding chairs. Full upholstered back and seat. Rubber feet. Send for sample. \$16.00 a dozen. REDINGTON Co., Dept. 77, Scranton, Pa.

ANTIQUE SANCTUARY LAMPS, ROBERT ROBBINS, 859 Lexington avenue, New York City.

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WHITE VOILE veiling for Confirmation veils, etc., 36 inches wide, 45 cts. a yard. Samples upon request. Vestments, Surplices, Albs, Damasks, Brocades, Braids, Cords, Altar Hangings, Linens. Cleaning and Repairing. Old Embroideries reapplied. GEORGIA L. BENDER, Bellevue-Stratford hotel, Philadelphia.

IRISH LINEN PRICES REDUCED by Anglo-American trade agreement effective January 1st. Get new list for Altar and Vestments. MARY FAWCETT Co., Box 146, Plainfield, N. J.

80 GREY FLUTED poplin gowns, slightly used, \$2.50 each. Also new black poplin pleated gowns, \$3.75 each. LINDNER, 425-LJ Seventh avenue, New York.

POSITIONS WANTED

REFINED ELDERLY Churchwoman desires position as home maker in unmarried clergyman's home. MRS. JULIA M. GRAY, 424 East Main street, Palmyra, N. Y.

SEXTON, married, age 45, several years' experience management of Church property and personnel, desires change. Box K-323, THE LIVING CHURCH, Milwaukee, Wis.

QUIET DAY

A QUIET DAY for women under the auspices of the Society of the Companions of the Holy Cross will be held at St. James' church, 22d and Walnut streets, Philadelphia, on Saturday, April 22d, beginning with Holy Communion at 8:15 A.M. and ending with Evening Prayer at 3 P.M. The Rev. Walter C. Klein of the Philadelphia divinity school will be the conductor. Reservations for breakfast and lunch should be made not later than Thursday, April 20th, with MRS. ARTHUR U. CROSBY, 7301 Huron Lane, Mt. Airy, Philadelphia, Pa. Telephone Chestnut Hill 3260.

CLERICAL CHANGES

APPOINTMENTS ACCEPTED

BOWERS, REV. JOHN E., formerly in charge of the Good Samaritan Church, Gunnison, Colo.; to be rector of Trinity Church, Lawrence, Kansas, effective April 20th.

BUTLER, REV. JAMES S., formerly in charge of the Church of the Ascension, Twin Falls, Idaho; to be rector of churches at Hollandale, Glen Allen, and Rolling Fork, Miss., effective May 1st. Address, The Rectory, Hollandale, Miss.

CHRISTIE, REV. ELMER B., formerly rector of St. John's Church, Olympia, Wash.; to be rector of the Church of the Epiphany, Seattle, Wash. (O.); effective May 1st. Address, 1805 38th Ave.

NELSON, REV. CHARLES W., formerly in charge of St. Thomas' Church, Red Bank, N. J.; is in charge of St. Monica's Church, 93 Spring St., Trenton, N. J.

NYE, REV. ROWLAND F., formerly vicar of St. Paul's Church, North Arlington, N. J. (N'k); to be vicar of St. Thomas' Church, Lyndhurst, N. J. (N'k), effective April 15th.

WEBER, REV. WILLIAM M., formerly in charge of churches at Valley City, Enderlin, and Lisbon, N. Dak.; is rector of Grace Church, Linden, N. J. Address, 435 Washington Ave.

YOUNG, REV. WILLIAM T., formerly rector of Grace Church, Hammond, La.; has accepted a call to St. John's Church, Fayetteville, N. C. (E.C.), effective April 16th.

NEW ADDRESSES

BENSON, REV. RICHARD E., formerly 550 W. 155th St., New York City; 600 Euclid Ave., N., St. Louis, Mo.

ENGLAND, REV. HOWARD G., formerly Penney Farms, Fla.; 3016 Rosewood Dr., Columbia, S. C., effective April 25th.

RESIGNATION

FOOTE, REV. ROBERT B. B., as rector of Christ Church, East Norwalk, Conn., becoming rector emeritus. Address, 50 Imperial Ave., Westport, Conn.

ORDINATION

PRIEST

ARIZONA—The Rev. **GEORGE L. POTTER** was advanced to the priesthood by Bishop Mitchell of Arizona in St. Paul's Church, Tombstone, Ariz., March 19th. The ordination was presented by the Rev. George W. Ferguson, and is in charge of St. Paul's Church. Bishop Mitchell preached the sermon.

DEGREES CONFERRED

BOSTON UNIVERSITY—The Rev. Dr. **ARTHUR LEE KINSOLVING**, rector of Trinity church, Boston, was awarded the degree of Doctor of Divinity by Boston university, Boston, at the ninth annual founders day convocation, held March 13th in Trinity church, Boston.

UNIVERSITY OF CALIFORNIA—The Rt. Rev. Dr. **EDWARD L. PARSONS**, Bishop of California, was awarded the honorary degree of Doctor of Laws on March 23d by the University of California, Berkeley.

CHURCH CALENDAR

APRIL

6. Maundy Thursday.
7. Good Friday.
8. Easter Even.
9. Easter Day.
10. Easter Monday.
11. Easter Tuesday.
16. First Sunday after Easter.
23. Second Sunday after Easter.
25. St. Mark. (Tuesday.)
30. Third Sunday after Easter.

CALENDAR OF COMING EVENTS

APRIL

12. Convention of Louisiana, Alexandria, to elect Bishop: 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.

Los Angeles Cathedral Is Given

Award for St. Columba's Chapel

LOS ANGELES—St. Paul's cathedral here has been presented with an award of merit by the American institute of architects, the reason being the recently erected St. Columba's chapel. The Very Rev. F. Eric Bloy, dean of the cathedral, and his wife were guests at the annual banquet of the institute's southern California chapter when the award was made.

This is the second time St. Paul's cathedral has received the American institute award.

CHURCH SERVICES

DISTRICT OF COLUMBIA

St. Agnes' Church

46 Que street, N. W.

Washington, D. C.

REV. A. J. DuBOIS, S.T.B., Rector

Sunday Masses, 7, 9:30, and 11 A.M.; Benediction, 8 P.M. Wednesdays, Stations of the Cross and Benediction, 8 P.M.
Daily Mass, 7 A.M. Second Mass, Thursday, 9:30. Intercessions, Friday, 8 P.M. Confession, Saturday, 7:30-8:30 P.M.

NEW YORK

St. Paul's Cathedral

Buffalo, N. Y.

VERY REV. AUSTIN PARDUE, Dean

Sundays: 8, 9:30, 11 A.M., and 5 P.M.
Weekdays: 8 A.M., 12:05 P.M.
Tuesdays: 10:30 A.M., Holy Communion; 11 A.M., Quiet Hour.

The Cathedral of St. John the Divine

Amsterdam avenue and 112th street

New York City

Sundays: 8 and 9, Holy Communion; 10, Morning Prayer; 11, Holy Communion and sermon; 4, Evening Prayer and sermon.

Weekdays: 7:30, Holy Communion (7:30 and 10 on Saints' Days); 9, Morning Prayer; 5, Evening Prayer.

Organ recital, Saturday at 4:30

St. Bartholomew's Church, New York

Park avenue and 51st street

REV. G. P. T. SARGENT, D.D., Rector

8:00 A.M., Holy Communion.
9:30 and 11:00 A.M., Church School.
11:00 A.M., Morning Service and sermon.
4:00 P.M., Evensong; Special Music.
Holy Communion, Thursdays and Saints' Days, 10:30 A.M.

Church of the Incarnation, New York

Madison avenue and 35th street

REV. JOHN GASS, D.D., Rector

Sundays: 8, 10, 11 A.M., and 4 P.M.
Wednesdays and Holy Days: Holy Communion, 10 A.M. Daily (except Saturday) Noonday Service, 12:15-12:40 P.M.

NEW YORK—Continued

St. James' Church, New York

Madison avenue at 71st street

THE REV. H. W. B. DONEGAN, Rector

Sunday Services

8:00 A.M., Holy Communion;
9:30 A.M., Children's Service and Church School;
11:00 A.M., Morning Prayer and Sermon;
8:00 P.M., Choral Evensong and Sermon.

Holy Communion

8:00 A.M. Wednesdays;
12:00 M. Thursdays and Holy Days.

Church of St. Mary the Virgin, New York

46th street, between Sixth and Seventh avenues
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REV. GRANVILLE M. WILLIAMS, S.S.J.E., Rector

Sunday Masses, 7, 8, 9, 10, 11 A.M. (High Mass).
Evensong, with Address and Benediction, 8 P.M.

Weekday Masses, 7, 8, and 9:30 A.M.
Confessions: Thursday, 4:30 to 5:30; Fridays, 7 to 8; Saturdays, 3 to 5 and 8 to 9.

St. Thomas' Church, New York

Fifth avenue and West 53d street

REV. ROELIF H. BROOKS, S.T.D., Rector

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

Daily Services (except Saturday):

8:30 A.M., Holy Communion;
12:10 P.M., Noonday Service; 5:15 P.M., Evensong and Address;
Thursdays, 11 A.M., Holy Communion.

Trinity Church

Broadway and Wall Street

In the City of New York

REV. FREDERIC S. FLEMING, D.D., Rector

Sundays: 8, 9, 11 A.M., and 3:30 P.M.

Weekdays: 8, 12 (except Saturdays, 3 P.M.).

PENNSYLVANIA

St. Mark's Church, Philadelphia

Locust street between 16th and 17th streets

REV. FRANK L. VERNON, D.D., Rector

Sunday: Low Mass, 8 and 9 A.M.; High Mass and Sermon, 11 A.M.; Evensong and Devotions, 4 P.M.

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.

WISCONSIN

All Saints' Cathedral, Milwaukee

E. Juneau avenue and N. Marshall street

VERY REV. HENRY W. ROTH, Dean

Sunday Masses: 7:30, 9:30 (Low Mass); 11 (Sung Mass and sermon).

Weekday Mass: 7 A.M.

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

Evensong, 5:30 daily.

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In the preface, Bishop Wilson states, "The fruits of Christian living are beautiful to behold, but if the stability of the Faith were not maintained, the fruits would soon wither away." It is well, therefore, that Churchmen in all walks of life follow through with Bishop Wilson in this study of the Faith and practice of the Episcopal Church.

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"The author is dean of St. Philip's cathedral, Atlanta. He has had extensive experience in psychiatry and conducts a column of everyday philosophy for the *Atlanta Journal* and a regular column, 'About the Bairns,' for the *Churchman* of New York."—*Garret Tower* Price, \$1.50.

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PRAYER FOR ALL CHRISTIANS

By the Rev. BEDE FROST

Good books on the subject of prayer are always popular. Many Churchmen have read *The Art of Mental Prayer* and *Priesthood and Prayer* by Fr. Frost and therefore know the value of the author's writings. *Prayer for all Christians* is a book primarily for the laity, and in it the author directs the first five chapters to readers who desire to pray well "and yet are often unfamiliar with what ought to be known if they are to do so," while the last chapter entitled *Progress in Prayer* is presented for those who have already made some progress in prayer.

The author says in the preface, "What is worth doing is worth doing well, and just as the Church would have us believe rightly, so she would have us pray rightly, that the true purpose of our prayer may be accomplished." Price, 80 cts.

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