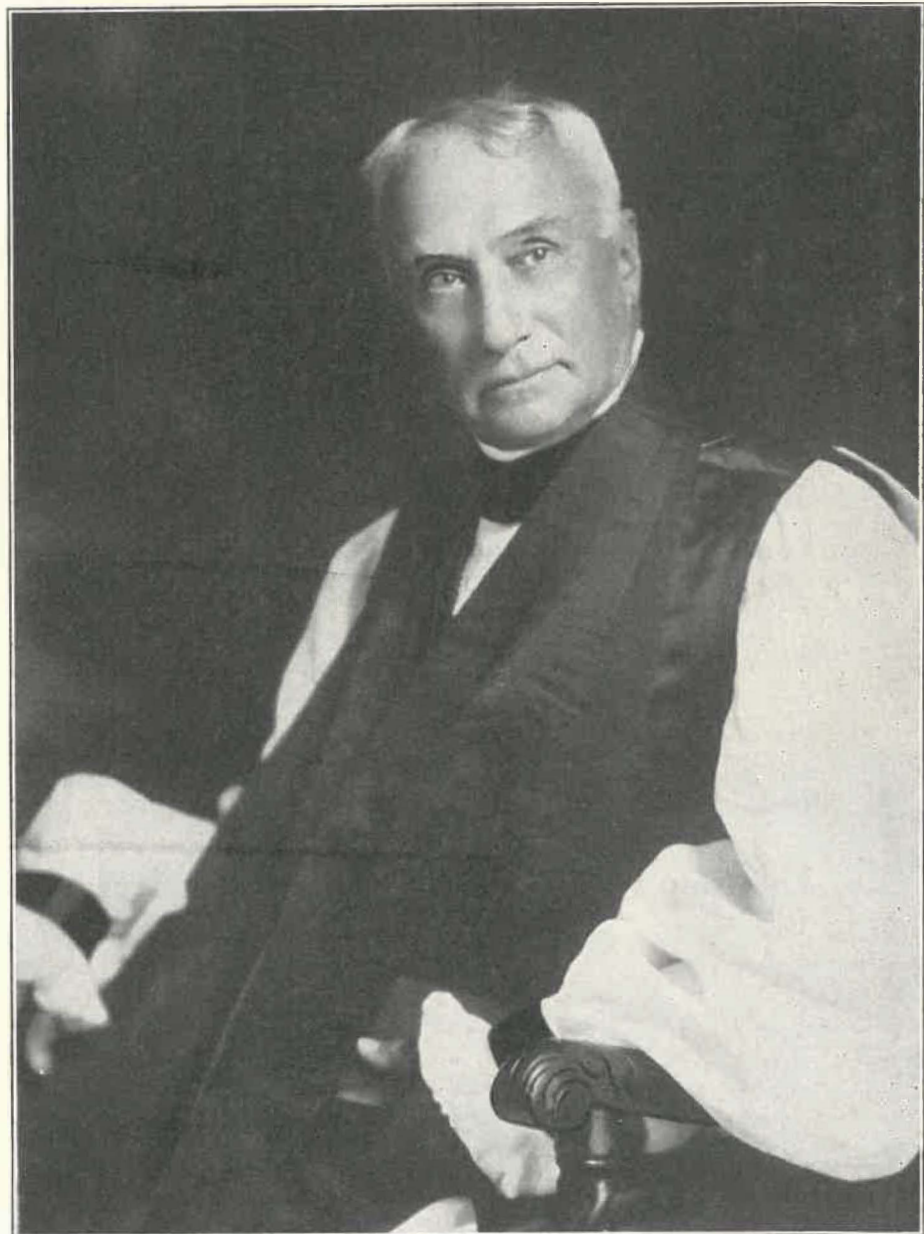
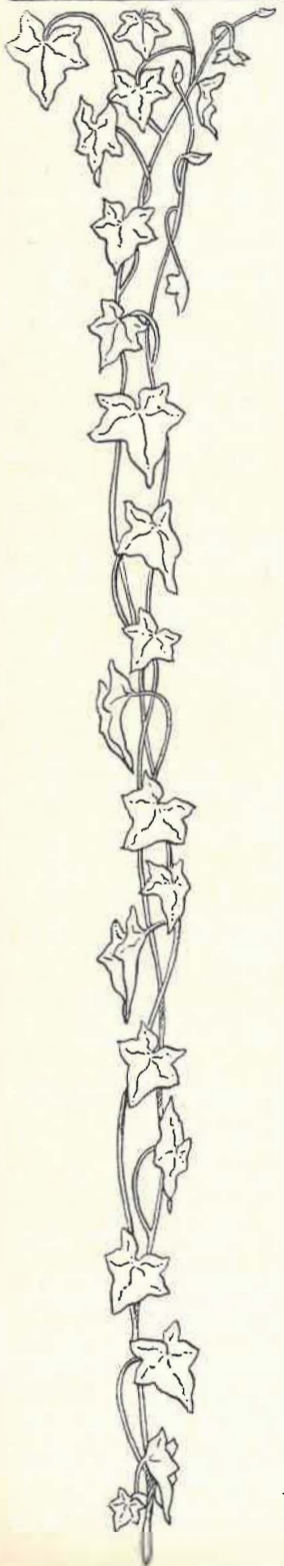


February 12, 1941



# The Living Church



THE RT. REV. BENJAMIN BREWSTER, S.T.D.  
Bishop Brewster died February 2d (See page 8)

Vol. CIII, No. 6

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The  
Living Church

744 North Fourth Street

Milwaukee, Wisconsin

# LETTERS

## The Church in Panama

TO THE EDITOR: New people, both military and civilian, are arriving on the Isthmus of Panama by every ship. We would like to help welcome these multitudes, and we would especially appreciate it if the clergy in the States would send us names and Canal Zone addresses. We have two White congregations, one on the Atlantic side in charge of the Rev. Robert W. Jackson, P. O. Box 2106, Cristobal, C. Z., and the other on the Pacific side, the Cathedral of St. Luke, the Very Rev. C. Alfred Voegeli, Dean, P. O. Box 367, Ancon, C. Z. Or letters sent to me will be promptly passed over to the proper clergyman. (Rt. Rev.) HARRY BEAL, Bishop of the Panama Canal Zone. Ancon, C. Z.

## Lord Halifax

TO THE EDITOR: The New York Times Magazine of January 26th, 1941 in an article on Lord Halifax says: "He is an Anglo-Catholic or High Churchman, a sect not noted for gayety." (Loud laughter from Fr. Dolling over there!) Then, too, that unpleasant word, "sect." Not very diplomatic, to say the least, on the part of N.Y.T. However, the Times of January 20th did quote Alfred Noyes as saying he "could point to only one practising Christian statesman in Europe, that person being Lord Halifax." (Rev.) AUGUSTUS WALTON SHICK. Haddonfield, N. J.

## Negotiations With Presbyterians

TO THE EDITOR: In the issue of THE LIVING CHURCH for January 15th, the Rev. Edwin D. Weed complains that during the course of our negotiations with the Presbyterians the subject of Calvinism has been "strangely kept out of sight," and remarks that he does not remember seeing it referred to. As others of your readers may be of the same impression, may I refer them to the syllabus entitled *Approaches to Unity*, which was issued jointly by the authorized committees of the Presbyterian and Protestant Episcopal Churches? On page 18 the subject is discussed with as much fullness as the character of the syllabus warranted, and on pages 39 to 40, books for further study are suggested.

In the syllabus it is stated that there has been much misrepresentation of the Calvinistic theology, in connection with both the salvation of sinners and the general aspects of the universal divine government. This is undoubtedly true. Calvin built, of course, upon the doctrine of double predestination asserted by St. Augustine; but Calvinism marks an advance upon Augustinianism by its stress upon qualities in the divine nature that require conformity of the divine will. Presbyterians have made this plain by amending their Confession of Faith in 1902 to 1903 by the addition of Chapter XXXV, Of the Love of God and Missions. At the same time, the Presbyterian Church in the U.S.A. authoritatively declared that the doctrine of God's eternal decree is held in harmony with the doctrine that God desires not the death of any sinner, but has provided in Christ a salvation sufficient for all, adapted to all, and freely offered in the Gospel to all; that men are fully responsible for their treatment of God's gracious offer; and that no man is condemned except on the ground of his sin.

Calvinism is a confessional system which recognizes the sovereignty of God as its

controlling idea from first to last. It holds that the divine will is determined by the divine nature, which is that of holy love. Calvin's doctrine of an individual election obliged men to contemplate themselves as forever standing face to face with the sovereign majesty of God; and one of our own theologians, Dr. A. V. G. Allen, has pointed out that the effect of this conviction was necessarily to destroy every tyranny, whether in Church or State. Both in England and in America it was associated with the first steps towards constitutional government. To suggest, as does Fr. Weed, that Presbyterians should "definitely throw Calvinism overboard" is to ask them to repudiate their birthright of liberty, and to endanger our own. For Anglicans no less than for Presbyterians the doctrine of the divine sovereignty is pivotal. We, too, are and will remain a theocentric Church.

(Rev.) HOWARD CHANDLER ROBBINS. Santa Barbara, Calif.

## Christian Refugees

TO THE EDITOR: There has been much confusion and misinformation about refugees in this country. In a recent editorial in the New York Times, it was said: "Our private gifts for refugee relief have been wretchedly small. We have haggled over admissions because of our fear that a few thousand newcomers might put us to inconvenience."

In these times when national defense and aid to Britain occupy the center of the stage, it is too easy to forget the Christian refugees who are now here in the United States, and whose needs are constant and genuine. The records of the major refugee organizations in this country testify to the character and quality of the refugees coming into the United States.

Fully 60% of the refugees now coming to the United States are Christian, as nearly as can be determined from a study of the records of the United States Bureau of Immigration. Evidence is available as to their valuable contributions to American life in their moral staunchness, intellectual probity, and cultural background.

The American Committee for Christian Refugees is the oldest and the largest Chris-

tian case-working agency in the United States, serving the Churches in a program for Christian refugees. The committee has been in the field since 1934. These years of experience have well equipped it to cope with the needs and problems of refugees admitted to this country, as well as to assist refugees going to other destinations in the Western hemisphere.

As a private agency, we are dependent for existence on the support and goodwill of American citizens, and in the forefront of these should be the Christian Churches and their members, for in serving the Christian refugees, we are ministering unto those of our own household of faith.

Proportionately, Christian America has not made so good a showing as Christian Switzerland, which (according to Dr. Adolf Keller, famous Swiss theologian, who has been visiting in America) recently raised \$65,000 through the independently organized Swiss Committee for Christian Refugees. If Americans gave in proportion, there would be a fund of eight or nine million dollars to devote to the work of Americanizing, retraining, and resettling the victims of totalitarianism. In aiding the democratic countries of the world, let us not forget the democratic people of the world, many of whom today are refugees.

K. BRENT WOODRUFF, Executive Director, American Committee for Christian Refugees, Inc., 287 Fourth Avenue, New York.

## Editor's Comment:

Contributions may be sent to the address given, or to THE LIVING CHURCH RELIEF FUND, 744 N. Fourth St., Milwaukee, Wis., marked "For Christian Refugees."

## Benediction

TO THE EDITOR: In a recent editorial, information was requested as to the time when the office of Benediction of the Blessed Sacrament began to be observed in the American Church.

It was first introduced by the Rev. Arthur Ritchie in the Church of the Ascension, Chicago, prior to 1884, but only on Maundy Thursday evenings during several years. Fr. Ritchie told me this himself soon after he

## CHURCH CALENDAR

### February

- 16. Sexagesima.
- 23. Quinquagesima.
- 24. St. Matthias. (Monday.)
- 26. Ash Wednesday.
- 28. (Friday.)

## COMING EVENTS

### February

- 9-16. Church Press Week.
- 12. Convocation of Southern Brazil, Sao Paulo.
- 22. Convocation of Panama Canal Zone, Ancon.
- 24. Consecration of the Rev. Wallace E. Conkling as Bishop of Chicago, St. James' Church, Chicago.

## AMERICAN CHURCH UNION

### CYCLE OF PRAYER

### February

- 16. Grace, Newark, N. J.
- 17. St. Peter's, New York.
- 18. St. Clement's, Philadelphia.
- 19. St. George's, Philadelphia.
- 20. St. Mark's, Philadelphia.
- 21. St. James', Cleveland.
- 22. St. Paul's, Brooklyn.

## ACKNOWLEDGEMENTS

### Aid for British Missions

Anonymous	\$10.00
Noel F. Elliott	10.00
F. B. Sappington	10.00
Ruth Congdon	2.00
	<hr/> \$32.00

### British War Relief

St. Clement's Church, Philadelphia	\$27.00
H. F. L.	5.00
	<hr/> \$32.00

### China Emergency Fund

E. L. (for the Rev. Robert E. Wood's work in China)	\$ 3.00
J. E. K.	2.00
	<hr/> \$ 5.00

### Infantile Paralysis Fund

Anonymous	\$10.00
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### Russian Seminary in Paris

S. R. P.	\$ 5.00
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### Save the Children Federation

Mrs. Wm. J. Bartlum	\$ 5.00
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came to St. Ignatius', New York, in 1884. During Fr. Larrabee's incumbency at the Ascension it was observed from time to time. I was present there at Benediction on Saint Andrew's Day, 1891, from which date the regular observance took the form of an addition to Vespers on the first Sunday of each month. Soon after, about 1892, it became a part of the regular Sunday evening service and has so continued ever since.

I was present often in Saint Ignatius' from 1886 on when Benediction was given there. Thus it appears that while the office was first introduced in the Ascension, Chicago, prior to 1884, and became a monthly or weekly observance there in 1891, Saint Ignatius', New York, gave Benediction as a regular monthly service at least from 1886 on, interrupted at one period only for about three years.

THEODORE E. SMITH.

Brooklyn.

**Church Schools**

TO THE EDITOR: I have just read with much amusement and great indignation, Dr. Bell's article on church schools and his reference to Protestant Sunday schools: "What is learned in them is another question, the answer to which is, one fears, mostly nothing much." I feel impelled to say not a little but a great deal in their defense. Most Protestant Sunday schools are called Bible schools, and I can tell Dr. Bell that that is exactly what is taught and learned in them. Bible!

There are classes in Protestant Sunday schools for all from 18 months to 100. A child enters the primary department from the beginners' department where he has already learned about God and Jesus and probably knows the Lord's Prayer, at the age of five. When he graduates at the age of eight, he has committed to memory: The Lord's Prayer, the Twenty-third Psalm, the names of the 39 Books in the Old Testament and the 27 Books in the New Testament, 66 Books in the whole Bible, and many Bible verses and Psalms. . . .

Before a child graduates from the junior department, at approximately 12 years of age, he knows by heart: the Ten Commandments verbatim (being able to tell where they are found in the Bible: Exodus 20 and Deuteronomy 5); the Beatitudes (and where found: St. Matthew 5); and the divisions of the Bible, i.e., that in the Old Testament there are: five Books of Law; . . . 13 Books of history; . . . three Books of poetry, Psalms, proverbs, Songs of Solomon; . . . two Books of literature, Ecclesiastes, Lamentations; . . . four major prophets; . . . 12 minor prophets; . . .

. . . He knows also that the New Testament consists of four Gospels: St. Matthew, St. Mark, St. Luke, St. John; 13 Pauline letters; one Epistle of James and Jude; two Epistles of Peter; three Epistles of John; and one Book of Revelation.

Add to the foregoing list more Psalms and whole chapters, such as I Corinthians 13, I John 1, I John 14: 1-4, etc. He now knows how to use the Bible, and is very familiar with both the Old and New Testament.

I have set the foregoing down from memory, and if there is any slight error I think I might be excused; after all, it was 20 years ago that I was 12, but the fact that I have retained so much after 20 years proves my point.

A child then passes on to the intermediate department, and from there to the adult classes.

Dr. Bell says our church school teachers are as good as theirs, and there I think Dr. Bell errs pitifully. The condition which Dr. Bell sets forth in his article is not peculiar to that locality he mentions alone, but is true of a good many of our church schools. If our church schools are poor, it follows that our teachers will be likewise, assuming of course, that they are products of our own church schools.

Protestants go to Sunday school all their lives, and by the time they have passed through the intermediate department and have reached an age that they can be called upon to teach, they know the Bible pretty well in detail. Remember they have now had, assuming that they have reached the age of 18, at least 13 years of study. How much Bible one can learn and become familiar with in that time! Too much to keep me there, for it sent me straight into the arms of the Episcopal Church, into the embrace of the Catholic religion. I know why we honor Our Lady, why there are penitential seasons in the Church year, the authority for Ash Wednesday, fasting, confession, absolution, and "all Thy Church doth teach," but I learned it from the Bible and in a Protestant Sunday School. I could take Dr. Bell to the very Sunday school of which I speak for it is in the city in which he resides. It is only one of hundreds like it.

The average Protestant Sunday school is a fine place; would God our own came up to even half their standard. Our Church should be grateful to them, for I am only one in perhaps hundreds that just such Sunday schools have sent into our Church.

In closing may I say that those in a Protestant Sunday school would raise their hands in horror at the mere thought of playing church and roaring like a lion in God's House. In fact I have often been told from the pulpit (in the Protestant church) that because we go to Sunday school we are not to be excused from going to church. And it is a fact that more people do attend Bible school than attend church. (Mrs.) FRANCES C. HALL. Cranston, R. I.

**The Litany**

TO THE EDITOR: May I make a plea for the return to a regular use of the Litany in our Churches on Sundays? I know it is the Mass that matters, but I take it that that doesn't mean that the Litany does not matter. At a time of a tottering civilization and a return to barbarism such as is existing in Europe and the Far East now, is not such a petition as this especially needed? "From lightning and tempest; from earthquake, fire, and flood; from plague, pestilence, and famine; from battle and murder, and from sudden death, Good Lord, deliver us."

I venture to say that a survey of parishes, where the Litany is never said on Sundays,

when congregations are larger than on any other day of the week, would shock the whole Church. Our complacency, in thinking it could not happen here, is simply following the misguided people of those countries that have fallen into the hands of the fiendish Hitler. And what about this petition? "That it may please thee to give to all nations unity, peace, and concord." As we read or hear over the radio the fearful courage of death and destruction to whole communities, does not this petition make a heartfelt appeal? "That it may please thee to defend, and provide for, the fatherless children, and widows, and all who are desolate and oppressed." I say, Give us back the Litany.

(Rev.) HARRY HOWE BOGERT.

Huntington, N. Y.

**The Malvern Conference**

TO THE EDITOR: You published in THE LAYMAN'S MAGAZINE of February the most important news that has come across the water in many a day—"the 10 principles for a just postwar settlement"; but, of far greater importance, the account of the Malvern Conference! There, for the first time, the Church seems to be aware of the real sore in community life.

Whatever is of value in the other nine resolutions would be accomplished by following the one reading: "Resources of the earth should be used as God's gifts for the whole human race and used with due consideration for the needs of present and future generations."

The demand for the abolition of private ownership of land is not confined, in the British Isles, to the small group assembled in Malvern. A large minority in Parliament is ready to work for remedial legislation as soon as they are permitted. Over 230 local authorities (town and county councils) have petitioned Parliament for permission to collect their local taxes from land values and to abolish all other taxes; but Parliament, controlled by the landed interests, has so far blocked this reform. Now, it looks as though these owners of the earth (some individuals "owning" more than hundreds of thousands of acres each) cannot much longer prevent its use to all. "The profit of the earth is for all" (Ecclesiastes 5:9).

If England survives the war, she may show the whole world how to establish justice among men. Out of her present travail, she may emerge as the one place where peace and plenty shall reign!

ALEXANDER GREENE.

Chicago.

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# The Living Church

## NATIONAL

### FORWARD MOVEMENT

#### Conventions, Conferences Hear Details of Ten-Year Plan

Further evidence of the Church-wide support for the Presiding Bishop's 10-year Forward in Service program is the interest shown at diocesan conventions in the new Forward Movement.

At the annual council of West Texas, the Forward Movement was the theme of the diocesan banquet, at which Bishop Capers of West Texas was toastmaster.

Bishop Whittemore of Western Michigan also presented the plan at the annual convention of his diocese and was directed to send a wire to Bishop Tucker informing him of the unanimous acceptance of the new program and pledging the support of the diocese. At about the same time, Bishop Maxon of Tennessee was urging his diocese to "be among the first who shall stand behind our Presiding Bishop, as he leads us forward in service." The address of Bishop White of Springfield to the synod of his diocese also stressed the new program and explained the plan that would be used in the diocese to promote the success of the movement.

#### CONVENTION KEYNOTE

In Louisiana, the Rev. Dr. Arthur B. Kinsolving II of Pittsburgh spoke at the banquet on the eve of the opening service of the convention, presenting the Presiding Bishop's 10-year plan and sounding the keynote of the meetings that followed. Dr. Kinsolving also spoke at the convention of the diocese of Alabama, explaining the Forward Movement.

Among other speakers discussing the Forward Movement at diocesan gatherings was the Rev. Louis M. Hirshson, at the convention of Pittsburgh; and the Rev. Louis C. Melcher, before the Woman's Auxiliary of Upper South Carolina.

Discussion has by no means been confined to diocesan conventions. The Forward Movement has been the chief subject under consideration at many clergy conferences, archdeaconry meetings, and parish gatherings.

At a series of archdeaconry meetings recently held throughout the diocese Bishop Budlong of Connecticut and Bishop Gray, Suffragan of Connecticut, outlined in de-

tail the Presiding Bishop's plan. Keen interest was everywhere evidenced and each of the archdeacons has given the plan its wholehearted endorsement.

#### "UNRELATED IMPULSES"

Describing most diocesan and parochial activities as "a lot of unrelated impulses," the Rev. Nathaniel B. Groton of White-marsh, Pa., told the clergy of Easton that



DR. SHEERIN: Spoke on Forward plan.

Forward in Service is "an effort to begin to relate Christian social activities in the lives of people, in service through the Church."

Fr. Groton, one of the priests who attended the Presiding Bishop's recent conference at the College of Preachers, led the Bishop's forum for the clergy of the diocese of Easton.

"Active social work in all communities is done by Episcopalians," he said, "but often there is no relation between this fine work and their Church life." He pointed to the Rev. Dr. Donald B. Aldrich's policy at the Church of the Ascension, New York, as an example of what might be done.

Discussion of the Forward Movement

program in the diocese of Western New York was this year part of the annual celebration and conference held at Buffalo on January 23d in commemoration of Bishop Davis' consecration.

The Rev. Dr. Charles W. Sheerin, vice-president of the National Council in charge of promotion, visited the convention of the diocese of Olympia and the House of Churchwomen and conducted a very helpful conference for the clergy in connection with Bishop Huston's insistent call for strong support for the Presiding Bishop's call to Forward in Service.

#### THE WAYSIDE CATHEDRAL

As part of the "Go Forward in Service" program, missions have been held in New-castle and Connersville, Ind., the past two weeks. Participants were Bishop Kirchoffer of Indianapolis, and six other members of a mission team headed by the Rev. J. G. Moore of Evansville. The wayside Cathedral of the diocese of Southern Ohio has been lending valuable assistance.

Church Army men have assisted in a religious survey of Fayette County, and the Trailer Church has paid visits to schools and outlying communities. Information gleaned in the survey is being shared with other religious bodies in Connersville as part of the Church's effort to foster a spirit of interdenominational goodwill.

At the call of Bishop Gardner of New Jersey, almost the entire membership of the clergy and 17 of the lay readers met with the Bishop at Trinity Cathedral in Trenton on January 23d to consider the Forward Movement program.

Bishop Gardner outlined the plan, stressing that its seeming weakness and vagueness was due to the fact that the campaign is designed to promote the obvious; that is, it was asking the clergy and people during the season of Lent to begin to do what has been *assumed* all along they were doing—living a life that was really spiritual and Christian. He also pointed out that the Christian Church should have as its responsibility a message of life and hope, as well as comfort to the bewildered people of the world.

The Rev. Dr. Arthur Lee Kinsolving of Princeton presented the practical side of the plan, cogently demonstrating how it could be carried out in any parish or mission. A fine spirit marked the gathering,

and many helpful questions and suggestions were made by the clergy themselves.

Later in the day the gathering resolved itself into convocational groups in which were discussed the plan as it related to the particular needs of each convocation. These findings will be referred to the committee of seven, to be distributed throughout the diocese.

Forward in Service was considered and discussed by the clergy of the diocese of Lexington in the Church of the Good Shepherd, Lexington, Ky., on January 29th. Bishop Abbott of Lexington led three meditations on the work of the priests as "messengers, watchmen, and stewards of the Lord." The afternoon and evening were devoted to a study of details of the Presiding Bishop's program. The Very Rev. E. L. Haines, dean of Christ Church Cathedral in Louisville, led the discussions.

## AID TO BRITAIN

### Churchman Arranges Over 100 Bundles for Britain Services

More than 1,000 persons took part in a service of intercession for Britain January 26th at Trinity Cathedral, Trenton, N. J., including representatives of every service club and patriotic society in the city.

The Very Rev. Frederic M. Adams, dean of the cathedral arranged the service for the war-aid organization, Bundles for Britain. Sponsors included Bishop Gardner of New Jersey, retired Bishop Matthews, Governor Charles Edison and Mrs. Edison, and the Hon. Godfrey Haggard, British consul general in New York.

The service was one of a series being held about the country in large churches and in small ones under the leadership of William Montgomery Bennett, a layman of St. Paul's, Woodbury, Conn. Mr. Bennett is devoting his entire time to the movement as director of religious activities for Bundles for Britain.

At the 1940 General Convention the House of Bishops gave its support to the organization in a resolution introduced by Bishop Stires of Long Island after Mr. Bennett had recounted for the Bishops the spiritual and financial results of a service for Britain held in his home parish and had given an outline of the humanitarian work of Bundles for Britain.

The House "warmly commended" the work and expressed the hope that services of like nature would be held throughout the Church.

Bundles for Britain differs from other relief organizations that concern themselves with raising and sending money abroad, according to Mr. Bennett, in that it is organized to mobilize the woman power of America to knit and collect garments, and to provide medical and surgical supplies, mobile canteens, ambulances, and similar materials now direly needed in the United Kingdom.

Over 300 branches are now in operation, and the organization is anxious to supply full information for forming new branches to persons addressing national headquarters at 745 Fifth Avenue, New York City.

At the Trenton, N. J. service, the preacher was the Rev. Dr. William T. Hanzache, well-known Presbyterian minister. Clergymen of the Methodist and Baptist Churches also participated in the service.

The national anthems of the United States and Great Britain were sung while the massing of the colors took place in front of the chancel steps.

Proceeds of the service are to be used in rebuilding the Royal Northern Hospital in London.

Similar services have been held, or will soon be held at the cathedrals in Long Island, Albany, Harrisburg, and Rhode Island. The Rhode Island service will be the 60th in the series. A large number scheduled for later dates will bring the total to well over 100.

## BRITISH MISSIONS

### A Children's Offering

The little children of St. Luke's Chapel, Trinity parish, New York, aged from three to seven years, have given \$15 as their contribution to British Missions.

The children were inspired to do this as a result of hearing the story of the Wise Men and their gifts to the Infant Christ. As always, when a story is told the children at St. Luke's, the question was asked at the end: "What can *you* do?" In this instance, the appeal for British missions was also told, and the children decided to save and make an offering for those missions which were teaching other boys and girls about the Christ Child.

There are about 70 of the children, and they were able to make up \$15 out of their own money, some of it earned.

## CHRISTIAN REFUGEES

### "Registration of 5,000,000 Aliens Could Have Been Avoided"

"If America had done for aliens 25 years ago the work which is now being done by the American Committee for Christian Refugees, Inc., for newcomers from Europe, the United States would not have had to register nearly 5,000,000 alien residents recently," declared K. Brent Woodruff, executive director of the committee and a prominent Churchman, in his report to the board of directors recently.

"It is in the American interest that such work as that of our committee shall be done to Americanize, retrain, and resettle the refugees as we nowadays call immigrants," said Mr. Woodruff. "Through our service, we win them to the American way of life. Through our employment guidance, we protect the American community from economic dislocations by opening up fields of work that are not overcrowded, and by retraining and placing refugees where they may contribute to American economic life."

An increase of 81% over 1939 was reported in the number of Christian refugees aided in 1940. The committee's work in the past year totaled 4,413 cases, involving approximately 8,000 persons from 32 countries. They were aided with problems con-

cerning immigration, vocational guidance, retraining, job placement, naturalization, English study, and resettlement in American communities outside the metropolitan area.

Resettlement committees in 31 communities have been organized to aid in the local placement of refugee families and individuals. These communities are in New York, Massachusetts, Michigan, Illinois, Ohio, Connecticut, Texas, California, New Jersey, Wisconsin, and Washington. Insufficient funds to pay for field workers is hindering the development of this program, through which refugees are offered hospitality, social contacts, and means of earning a livelihood through local Christian and interfaith groups and organizations.

A budget of \$200,000 will be needed by the American Committee for Christian Refugees, Inc., to carry on adequately its work for 1941 in the United States alone; and an additional \$100,000 is required to meet the urgent requests for help from abroad, among which is an appeal from Lisbon for aid to the Christian refugees stranded there in destitution.

In 1940 the committee received contributions totaling \$226,214.68, and spent a total of \$246,750.30. However, a cash balance of \$12,852.41, in the treasury at the close of 1939, helped absorb some of this over-expenditure.

According to Mr. Woodruff, the prospects are that the committee's load will remain heavy during 1941 and possibly increase. Christians now constitute the majority of the refugees, he said.

## OBJECTORS TO WAR

### The Judge Pronouncing Sentence Felt "Like Pontius Pilate"

A "convinced Friend" himself, Federal Judge George A. Welsh said that he felt "like Pontius Pilate" in pronouncing sentence upon an ordained minister of the Disciples of Christ. The clergyman, Arle Brooks, was sentenced in Philadelphia to serve a year and a day in a federal penitentiary for refusing to register for the draft.

Mr. Brooks' Quaker counsel, who had been instructed not to ask for leniency, stated, "Future generations will gauge the degree of civilization attained by us according to the tolerance that we show to those who disagree with us. Men are won to higher ideals only by seeing idealists willing to suffer for their ideal."

Four days earlier, Judge Welsh had imposed a similar sentence upon a former student of Temple University School of Theology. Judge Welsh is a trustee and vice-president of Temple.

### Federal Council Authorizes Joint Sponsorship of Work Camps

Joint sponsorship by the Federal Council of the Churches of Christ in America and the American Friends' Service Committee of "one or more" work camps for religious conscientious objectors has been authorized by the Council's executive committee.

The Federal Council has also authorized

its Committee on the Conscientious Objector to be represented in a consultative capacity on the National Service Board for Religious Objectors, a Washington agency set up by the "peace Churches"—the Quakers, Mennonites, and Brethren.

The American Friends' Service Committee has estimated the cost of civilian public service projects for conscientious objectors to be at least \$35 per month per man. This includes opening camps, providing food, medical care, periodic inspection, non-governmental equipment, supervision, administration, and an educational program.

Meanwhile in Washington, Selective Service headquarters announced that "several hundred" conscientious objectors would soon be transported to work camps where they will spend a year in reforestation and soil conservation work. According to present plans the camps will be financed by religious organizations while the government will supervise and direct them.

### Survey Finds Religious Pacifism Stronger Than in Last War

Organized religious opposition to war is much stronger in America today than in 1917 and has spread across all the major faiths through the establishment of peace movements among Protestant, Catholic, and Jewish groups, according to a recent study by the Institute for Propaganda Analysis.

The study, entitled *Religious Propaganda Against the War*, points out "a sharp change from the attitude of 1917." In addition to the traditional pacifist religious bodies, which have always propagandized against war in any form, virtually every Church now makes some provision for those of its members who conscientiously object to military service.

According to the Institute's estimate, the total number of Christian pacifists in America "may be about 450,000, less than 1% of this country's total Church membership, but a dynamic minority, moved to high zeal by a faith which flourishes under adversity."

## ARMED FORCES

### The Commission's Program Will Depend on the Church's Response

The newly reorganized (Episcopal) Army and Navy Commission has announced through its executive secretary, the Rev. Dr. Henry B. Washburn, that it will shortly be in a position to supply chaplains with Service Books containing the Holy Communion Service and a selection of prayers; cards on which will be printed the Holy Communion Service; the Wayside Hymnal, and a pamphlet uniform with the Wayside Hymnal, containing the Offices of Instruction.

According to Dr. Washburn, the commission hopes to be able to provide portable altars, service books and discretionary funds when the Army and Navy Departments are unable to do so; payment of pension premiums of chaplains whose parishes or dioceses are unable to pay them; payment of salaries of additional clergy needed

by parishes situated near camps to meet the demand for increased religious and recreational work (when neither parish nor diocese can pay the bill); assistance for Church societies which may be of service to the forces.

Dr. Washburn has stated that the program is naturally tentative, and its execution will depend upon the financial response of the people of the Church. The Army and Navy Commission will have its office headquarters at 1 Joy Street, Boston.

## UNEMPLOYMENT

### "Voice of Religion" Brings Bill Before House

Pointing out that "the voice of religion" has been raised against unemployment and that representatives of the Protestant, Catholic, and Jewish faiths have "united in a demand that action be taken to eliminate it as a social evil from our land," Congressman Voorhis of California has introduced a bill in the House of Representatives urging the establishment of a commission to develop a program for the "permanent elimination of mass unemployment in the United States."

Membership in the commission, which would be known as a National Commission on Unemployment and Present and Post War Economic Adjustment, would be drawn from the government, farmers' organizations, labor unions, business associations, consumers' coöperatives, and Church organizations.

Under the terms of the bill the commission is directed to give special attention to a study of post-war peacetime economy in order that the reduction of defense expenditures "will not result in depression and severely aggravated unemployment."

The commission would be empowered to issue subpoenas, to require the attendance of witnesses, and to demand the production of records. The bill asks for an appropriation of \$500,000 to carry out its provisions.

A second bill was later introduced in the House by Congressman Voorhis to conform with a Senate resolution introduced by Senator Wagner of New York which asks the establishment of a "Post-Emergency Economic Advisory Commission." These bills make no mention of Church participation. All three bills have been referred to Congressional labor committees.

## FINANCE

### Birthday Offering to be Given for Mexican Work

The Church's work among Mexicans at the Cathedral Settlement at Phoenix, Ariz., will be the beneficiary of the Birthday Thank Offering during the triennium 1941 to 1943, according to announcement by the Department of Christian Education of the National Council.

In the last triennium the offering, totaling \$23,200, was designated for underprivileged children in Tokyo, and children

suffering as the result of the war in China.

The Mexican work at Phoenix suffered the loss by fire of its small building, in 1939, and since then has been housed in rented rooms in a nearby building. The thank offering will pay for the new building which is so badly needed.

The settlement is busy every day in the year. Every morning there is a kindergarten for 25 little children. There are mothers' meetings; handicraft classes of 60 or more boys and girls; and classes in dancing, music, bead work. The handicraft classes have set up a toy-mending project and a toy-lending library. In five months they have loaned more than 1,100 toys.

The work, which has caused an amazing decrease in juvenile delinquency in the community, is in charge of Mrs. Ethel T. Swisher and the Rev. Jose H. Pagan.

## CHRISTIAN UNITY

### Russians Join in Acolytes' Service

Acolytes and priests from many parishes in Southeastern Pennsylvania and lower New Jersey gathered on the evening of January 26th, at the old pro-Cathedral of St. Mary at Broad and South Streets, Philadelphia, at the invitation of the Guild of St. Vincent. Among the persons participating in the service was the Rev. Evedin Polevoy of the Russian Orthodox Church in Philadelphia, who sang the Eastern liturgy of Great Vespers in Russian. Fr. Polevoy's choir stood in the chancel aisle and assisted.

The sermon was preached by the Rev. Leicester Lewis of the Church of St. Martin in the Fields, Chestnut Hill, who said, "much more than an acolytes' service tonight, this is a service of unity . . . lifting us out of a rut of Americanism. . . . We feel especially akin to the members of the Russian Church because we are both children of that great Church of God where there is neither East nor West."

The congregation was dismissed with the Blessing pronounced by the Rev. William C. Emhardt, vicar of the pro-Cathedral. A large group of the laity comfortably filled the parts of the church not occupied by the acolytes' guilds. A heavy snow storm which began to fall only two hours before the service made traveling difficult; some persons who came were on the road for two hours before reaching the church.

## CHURCH PRESS WEEK

### An Opportunity for Laymen to Publicize Church Periodicals

Church Press Week, February 9th to 16th, is affording an unusual opportunity for laymen to familiarize themselves with the periodicals that publicize the work of the Church.

In two ways priests are now enabled to make copies of *THE LIVING CHURCH* and *THE LAYMAN'S MAGAZINE* available to their parishioners with no cost to the parish and little or no cost to the persons receiving the magazines. The two plans are known

as the Sample Copy Plan and the Bundle Plan.

Under the Sample Copy Plan, non-current issues of both magazines, in any reasonable quantity, are sent free and post-paid to any priest who will have them distributed after his Press Week sermon. Under the Bundle Plan, current magazines are sent on consignment to the parish, and unsold copies may be returned for credit.

But probably the best method of participating in Church Press Week is through the appointment by the rector or priest in charge of a parish representative who will be interested enough to approach the less active members of the Church, as well as the active Churchmen, and convince them that Church publications are worth their support. Not only will the parish representatives earn a very fair commission for the work they do, but their parish will also profit through their efforts: every subscription which comes to the magazine offices from a parish representative between February 9th and Easter will be recorded; after Easter a certificate of credit applicable on the purchase of any items in the Morehouse-Gorham catalog or to a standing Morehouse-Gorham account will be sent to each parish recorded, as a "parish commission."

## EPISCOPATE

### Bishop Benjamin Brewster Dies After Heart Attack

The Rt. Rev. Benjamin Brewster, who retired at the end of 1940 as Bishop of Maine, died February 2d. He was in Maine General Hospital, Portland, where he had been taken after a heart attack on the preceding Wednesday.

Funeral services for the 80-year-old Bishop have been scheduled for February 5th, the day on which a special diocesan convention was to meet to elect his successor. The convention was expected to adjourn for the funeral and meet again on the following morning for the election.

#### GRADUATED FROM GTS

Bishop Brewster, a lineal descendant of Elder William Brewster of the *Mayflower* which brought the first settlers of Plymouth, Mass., was born Nov. 25, 1860 in New Haven, Conn., son of the Rev. Joseph and Sarah Jane (Bunce) Brewster. His father was for 25 years rector of Christ Church, New Haven, and his mother was also of an old New England family. He was graduated from Yale in 1882. While a student, he was a member of the editorial board of the *Yale Literary Magazine*, and a frequent contributor, and won the De Forest prize for his essay on John Stuart Mill. He taught for six months, then chose the ministry and was graduated from the General Theological Seminary in 1886.

He was appointed a curate of Calvary Parish in New York City with charge of Calvary Chapel on the East side. From 1887 to 1891 he was concerned with problems of the poor among the tenement families. He was rector of the Church of the Holy Communion, South Orange, N. J., from 1891 to 1895. Going West for his

health, he became rector of Grace Church, Colorado Springs, Colo., in the midst of a gold rush marking the opening of Cripple Creek. From 1906 to 1909, he was Dean of St. Mark's Cathedral, Salt Lake City, Utah. Both in Colorado and Utah he held high positions in the Church. His work necessitated long journeys, and besides walking extensively, he used a bicycle and traveled by stage-coach.

#### MISSIONARY BISHOP

During a meeting of the House of Bishops at Salt Lake City in 1909, he was elected Missionary Bishop of the diocese of Western Colorado, and was consecrated June 17 of that year by Bishops Tuttle, Nichols, Brewster, Spalding and Griswold.

Elected Bishop of the diocese of Maine, in February, 1916, he took up the duties of office the following June. Under his guidance and administration, the Church in Maine has had a steady growth in membership, and has reached out into more communities. Still vigorous and active at his retirement on December 31st of last year, he concluded 54 years of Church service in the ministry and 24 years as Bishop of Maine.

He had been a profound reader and stated his preferences for Plato, Browning, Shakespeare, and Dickens, while of the modern writers, he admired the productions of Dorothy L. Sayers. He was interested in social problems and major current happenings.

Doctor's degrees were conferred on him by the General Theological Seminary, Bowdoin College, the University of Maine, and King's College, Halifax, N. S. He attended many meetings of the Church and of institutions and organizations throughout the country. He also was a member of several Lambeth Conferences and traveled on the Continent.

#### SURVIVORS

He married Stella Yates of New York City, June 10, 1891, by whom he had four children, who survive him. Mrs. Brewster died in an automobile accident, February 2, 1929. On August 25, 1937, he married Mrs. Mary Phillips Hay of Portland, a widow, and daughter of the late Gen. Charles L. Phillips. He leaves his wife and four children: Katrina, wife of the Rev. E. W. Anderson, Rector of the Church of the Good Shepherd in Watertown, Mass.; Benjamin Yates Brewster, of Nashua, N. H.; Rev. William Brewster, Rector of All Saints' Church, Belmont, Mass.; and Stella, wife of Arthur P. Spear of Yonkers, N. Y.; three step-children, Philip Hay, Mary Hay, and Katharine, wife of James Stanford Kelly 3d of New York City; and 13 grandchildren.

Bishop Brewster is also survived by two older brothers: Bishop Chauncey Bunce Brewster, 92-year-old retired Bishop of Connecticut, and the Rev. William Joseph Brewster, 82, who retired in 1936 as rector of St. Michael's, Litchfield, Conn.

### Bishop Thurston

Memorial services for the Rt. Rev. Theodore Payne Thurston, D.D., retired Bishop of Oklahoma, were held in St.

Paul's Church, San Diego, Calif., on January 30th and were conducted by Canon C. Rankin Barnes, rector. The funeral was held on February 1st at St. Paul's Cathedral in Oklahoma City; officiating were the Very Rev. James Mills, dean of the cathedral, assisted by the Rev. Hugh J. Llwyd. Entombment was at Oklahoma City. Bishop Thurston, who died at his home in San Diego on January 29th, had been confined to his bed since New Year's Day.

Born in 1867, Bishop Thurston was a graduate of Shattuck School, Trinity College, and the Episcopal Theological School. Before he was elected the first Bishop of the missionary district of Eastern Oklahoma, he served successively as rector of St. Paul's Church, Owatonna, Minn.; of St. Paul's Church, Winona, Minn.; and of St. Paul's Church, Minneapolis.

Bishop Thurston was consecrated in January, 1911. The same year Trinity College gave him the honorary degree of Doctor of Divinity.

In 1919 the missionary districts of Oklahoma and Eastern Oklahoma were combined, and Bishop Thurston was given the title of Bishop of Oklahoma with jurisdiction over the entire state. He filled this arduous post during a difficult and pioneer period. After 16 years of service in that field he felt obliged to retire because of ill health, his resignation being accepted by the House of Bishops June 1, 1927. Upon his retirement, Bishop Thurston made his home in San Diego County, living in Chula Vista till 1932 when he moved into San Diego.

In 1904 the young clergyman was married to Miss Jane Mitchell, of Franklin, Pa., who died the following year. In 1920 he was married to Mrs. Daisy Carroll Speer, who survives him. He also is survived by a brother, James Thurston.

## LUTHERANS

### Missouri Synod to Coöperate With Other Lutheran Bodies

The Lutheran Synod of Missouri, which has long remained aloof from inter-Church activity, has agreed to coöperate with other branches of the Church in furthering assistance to "orphaned" missions and in extending aid to men in the armed forces.

The Missouri Synod's decision was taken at a meeting which was the first of its kind in the history of the Lutheran Church in America. Attended by representatives of eight Lutheran bodies, the meeting was held two days before the convening of the National Lutheran Council at Columbus, Ohio.

#### NATIONAL LUTHERAN COUNCIL

At its meeting, the National Lutheran Council made provision for devotional broadcasts to Nazi-occupied countries and opened the way for a new evangelistic campaign. Other action included extending an invitation to the Finnish Suomi Synod to join the council, appointment of a committee to consider the possibility of establishing a Lutheran radio station in the East, and increasing the council's budget 15% to approximately \$35,000.



## NORWAY

### Bishops Protest Against Acts of Storm Troopers, Rulers

A letter of protest against acts of Nazi Storm Troopers and the German rulers of occupied Norway has been signed by all seven bishops of Norway. The letter, which listed difficulties confronting clergymen in Norway, was addressed to the Education and Church States Councilor. Later it was distributed in Sweden by the Norwegian legation, and in this way became known to the American press.

Documentary evidence accompanied the charges that acts of violence were encouraged, and that clergymen were being coerced to betray the confidences of their communicants. Among the incidents cited were a storm trooper attack on a school in Oslo, when uniformed Nazis beat up many teachers and pupils; a brutal attack on the president of the student union in Trondheim; and the flogging of a Norwegian soldier by Storm Troopers.

What the bishops found more disquieting than the attacks, they said, was the fact that on December 12th orders were given to the police not to interfere but actively to support the Storm Troopers. The letter quoted the newspaper of Maj. Vidkun Quisling, political ruler of Norway, as saying, "When anybody strikes us once, we strike back 10 times." The letter stated also that the whole Norwegian supreme court had resigned.

Abolishment of the independence of the courts has created a deep feeling of insecurity within the Church, the bishops stated. German authorities had promised to respect the Norwegian and the Church laws.

"It is the Church's role to show what is legitimate, and on this basis to teach every Christian to be loyal to the State," the letter read. "The State's Councilor surely would agree with us that the supreme authority of the Church has the right and the duty to denounce and ask for orientation in such important questions as the above mentioned.

"The State's Councilor will understand that the seriousness of our situation is not diminished by the fact that violence creates violence and a mentality of hatred in the people, especially among the youth," the letter said.

The bishops asked whether a State that interferes with clerical life accepts and feels itself responsible for right, justice, and the moral duties contained in the Bible and the confession. "The Church's whole existence depends on this," said the bishops. [8th] is the most inspiring and forcible on such

## THE PHILIPPINES

### Bishop Binsted Presides at District Convocation

Bishop Binsted, the new head of the Church in the Philippines, assisted by Bishop Wilner, Suffragan of the Philip-

ppines, presided at the convocation of the district held January 21st to 23d in Manila. Bishop Binsted announced that it was the first time he had ever presided at a convocation where the English language was used.

One important matter to come before the meeting was the petition of St. Stephen's Chinese congregation for acceptance as a parish, the second parish in the missionary district. The petition was granted. The convocation also took up for consideration various matters in connection with the schools in the district, apportionment, native support, and changes in the canons, due to changing conditions in the Islands.

#### SYMPATHY TO BISHOP MOSHER

Word received as the convocation opened of the continued illness of retired Bishop Mosher of the district saddened the gathering, and special prayers were offered for an improvement in his health. A cabled greeting was also sent to Bishop and Mrs. Mosher.

Canon V. H. Gowen was appointed to arrange for the taking of motion pictures to be shown at the 1943 General Convention and elsewhere; a camera for this purpose was obtained and funds collected for the purchase of films.

For the first time the canon missionary of the Cathedral of St. Mary and St. John, whose work is among the isolated Americans and Britishers in the Islands, was able to have a representative of his scattered flock attend the convocation as a delegate.

Since Bishop and Mrs. Binsted had just arrived in the Philippines many social events were also scheduled. High Commissioner Francis B. Sayre and Mrs. Sayre opened their new home on the Bay to the delegates and again were the hosts at a dinner for Bishop and Mrs. Binsted.

#### Editor's Comment:

The admission of St. Stephen's Church, Manila, as a parish is a milestone in the history of the Church in the Far East. St. Stephen's was, in a sense, a double mission—a foreign-language missionary work in an English speaking missionary district. The Rev. Henry Mattocks and the Rev. H. J. Wei have done a splendid work in making this Amoy congregation self-supporting. We congratulate Frs. Mattocks and Wei and the missionary district of the Philippines on this notable advance.

## THE FAR EAST

### "Few Missions Actually Closed"

While a large number of women and children have been evacuated from Christian mission stations in the Far East, the number of missions which have actually been closed is negligible, according to a survey of denominational and interdenominational mission headquarters.

Queries directed to the International Missionary Council, the Roman Catholic Society for the Propagation of the Faith,

and the offices of the Presbyterian, Methodist, Northern Baptist, and Lutheran Churches resulted in identical answers; Church officials believe that for the most part mission stations are remaining open in spite of war, famine, and disease and operating under additional hardships.

In Korea, according to the Methodist Board of Foreign Missions, certain mission stations have been temporarily closed, but only because of local conditions. The only instance so far recorded of the closing of a mission station due to the exigencies of war, occurred in the Shansi province of China, where four missions and two hospitals of the Church of the Brethren were closed. Thirteen Chinese Christian leaders of the mission stations were reported executed by Japanese troops.

## CHINA

### A Report From Bishop Craighill on Mission Work in Anking

A future policy governing missionary work in his jurisdiction has been announced by Bishop Craighill of Anking. "If it should become more evident that a general evacuation is necessary," Bishop Craighill has said, "some or all of us will try to get over into the Free China portion of the diocese, where many needs are urgently beckoning us already. . . . In that area we have at present, 70 miles south of Wuhu, a church serving about 250 Christian refugees; an extension of St. James' Middle School of about 420 students; and primary schools with 450 students; . . . also, two outstations nearby with active Christian congregations, and at Miaochien, Fanchang, and Nanling, scattered groups of Christian families."

The standing committee of the missionary district has recommended that new work be opened at Tunki, the center of a well-populated area with little Christian work and special need for medical work.

The Bishop has sent two active young Chinese clergymen, the Rev. Ralph Chang and the Rev. Ning Tz Hwa, to secure rented quarters and begin evangelistic work.

Bishop Craighill reports that in the free part of Kiangsi there is now work at Kingtehchen, with a school and an active congregation "which worships after bombing hours." At Kian, there is a church, a school, and two refugee schools in nearby villages with 500 pupils in all; land was recently acquired as a gift from the Methodist Womens' Board, and there is a temporary school building erected with money raised locally. At Lichwan, there is religious, educational, and industrial work for refugees. At Yutu, the Rev. Daniel Liu is temporarily assisting with religious and educational work in the Baldwin School of the Methodist Mission.

Bishop Craighill hopes that it may be possible to start work in Kanhsien, a most important center from the standpoint of education, business, and transportation. "The large number of young people of hopeful outlook in that area present a real challenge to the Church," he stated.

# The Malvern Declaration

¶ *Lack of preparation, British Church leaders believe, left the Church without an effective voice in the peace negotiations at the end of the 1914-1918 war. To "prevent a calamity of that kind again," some of the most important members of the Church of England, including 23 bishops, met at Malvern College, Malvern, Worcestershire, in the historic conference reported in THE LAYMAN'S MAGAZINE for February. Two significant resolutions resulted, which were summarized in that report. Through the assistance of Time magazine we are happy to be able to provide our readers the full text of the Archbishop of York's resolution (adopted unanimously), and Sir Richard Acland's amendment (adopted by a very large majority).*

## The Archbishop's Resolution

We, being members of the Church of England assembled in Conference at Malvern from January 7th to 10th, 1941, after seeking the guidance of the Holy Spirit, and having given the best consideration that we could to the present crisis of civilization, are generally agreed upon the following propositions:

(1) The war is not to be regarded as an isolated evil detached from the general condition of Western civilization during the last period. Rather it is to be seen as one symptom of a widespread disease and maladjustment resulting from loss of conviction concerning the reality and character of God, and the true nature and destiny of Man.

## THE CHURCH'S DUTY

(2) Because the Church is not an association of men gathered together by the act of their own wills, but is a creation of God in Jesus Christ, through which as His Body Christ carries on His work for men, it has the duty and the right to speak not only to its members but to the world concerning the true principles of human life.

(3) The first, and if fully understood the whole, duty of the Church is to be in very deed the Church—the community of the Spirit drawing men and nations into itself, that they may become sharers in its God-given life and so fulfil their several destinies according to God's purpose.

(4) The Church as we know it does not manifest this life of true community. We therefore urge that enterprises be initiated whereby that life can be made manifest. For example:

(a) Where possible, the whole congregation habitually worshipping together should regularly meet to plan and carry out some common enterprise, however simple, for the general good; if there are social evils in the locality such as bad housing or malnutrition, let them consider how the evil can be remedied, either by securing the enforcement of existing laws or in other ways.

(b) In other places let "cells" be formed upon the basis of common prayer, study and service;

(c) Besides such cells there should be

groups of people not ready as yet to join in Christian devotion, but who come together to study and discuss what is the Christian way of life for them and for society. Many have been led by this to ask for instruction in doctrine and prayer.

In all such schemes, the Christian people of a district should combine to show true neighborliness, as this is illuminated by the parable of the Good Samaritan.

## CHRISTIAN PUBLIC SERVICE

(5) It is of great importance that Christian people should take the fullest possible share in public life, both in Parliament, in municipal councils, in Trade Unions, and all other bodies affecting the public welfare, and constantly seek ways of expressing Christian principles through those channels.

(6) In addition to what the Church can do locally through its several congregations, there is urgent need that it bring order into the chaos of its own financial system, and so reconstruct this as to make it an expression of unity of purpose and especially of brotherhood in the ministry. Until it does this, its testimony to the world will be blunted. We fully endorse the following declaration of the Madras Conference:

"It is not enough to say that if we change the individual we will of necessity change the social order. That is a half-truth. For the social order is not entirely made up of individuals now living. It is made up of inherited attitudes which have come down from generation to generation through customs, laws, institutions, and these exist in large measure independently of individuals now living. Change those individuals and you do not necessarily change the social order unless you organize those changed individuals into collective action in a wide-scale frontal attack upon those corporate evils."

It should not be necessary to say that such a view as this does not in any way minimize the crucial significance of personal religion. This must always be the spring of Christian life.

(7) For it has a testimony to the world. The Christian doctrine of man as created and redeemed by God for eternal fellowship with Himself supplies on the one side the only sure foundation of freedom and of justice, and also on the other hand requires that men shall have an opportunity to become the best of which they are capable and shall find in the prosecution of their daily tasks fulfilment and not frustration of their human nature. Conversely the Christian doctrine of man as a child of God carries with it the sacredness of human personality, and a civilization or social order must be judged by the extent to which it recognizes this in practice.

## FALSE ECONOMIC ORDER

(8) Because we have neglected the true end of man, we have lost the controlling principle which allots to human activities their proper sphere and due relations to one another. Consequently in the last period

the economic activity of man, which is entirely concerned with means, has become predominant, as though to produce material wealth were man's true end. We have here an example of the pervasive influence of human sin which the Church must always keep before the minds and consciences of men. This is as relevant to schemes of reform to be operated by sinful men as to our judgment of the situation in which we find ourselves.

(9) The proper purpose of work is the satisfaction of human needs; hence Christian doctrine has insisted that production exists for consumption—though it must always be remembered that the producer is also human and must find in production itself a sphere of truly human activity.

(10) The industrial world as we know it offends against these principles. To a large extent production is carried on not to supply the consumer with goods but to bring profits to the producer; and the producer in turn is often subordinated to the purely financial ends of those who own the capital plant or supply the credit to erect or work it.

(11) This method of ordering industry, which tends to treat human work and human satisfaction alike as means to a false end—namely monetary gain—becomes a source of unemployment at home and dangerous competition for markets abroad. We have seen the unemployment of Germany cured by an armament program, whether adopted primarily for this purpose or not, and have cured our own, though (even so) not completely, by the same means. The system under which we have lived has been a predisposing cause of war even though those who direct and profit by it have desired peace.

(12) This system also tends to recklessness and sacrilege in the treatment of natural resources. It has led to the impoverishment of the agricultural community, and is largely responsible for the problem of the "mass man," who is conscious of no status spiritual or social, who is a mere item in the machinery of production, and who easily develops the herd psychology which is automatically responsive to skillful propaganda.

## SOCIAL RECONSTRUCTION

(13) Accordingly we believe that the most vital demands to be made by the Church with a view to social reconstruction are two: The restoration of man's economic activity to its proper place as the servant of his whole personal life, and the expression of his status in the natural world as a child of God for whom Christ died.

To this end we urge:

(a) That the monetary system be so administered that what the community can produce is made available to the members of the community, the satisfaction of human needs being accepted as the only true end of production.

(b) Inasmuch as human status ought not to depend upon the changing demands of the economic process, no one should be

deprived of the support necessary for "the good life" by the fact that there is at some time no demand for his labor.

(c) This status of man as man, independently of the economic process, must find expression in the managerial framework of industry; the rights of labor must be recognized as in principle equal to those of capital in the control of industry, whatever the means by which this transformation is effected.

(d) In international trade a genuine interchange of materially needed commodities must take the place of a struggle for a so-called favorable balance.

(e) The Church should strive to keep alive in all men and in all functional groups a sense of vocation by constantly calling upon them to consider what is the purpose of their various activities, and to keep this true to the purpose of God for His people.

(f) In all that is planned, regard must be paid to the family as by God's appointment the basic social unit on whose stability and welfare all other social welfare in large measure depends.

(g) In like manner we must recover reverence for the earth and its resources, treating it no longer as a reservoir of potential wealth to be exploited, but as a storehouse of divine bounty on which we utterly depend. This will carry with it both a deliberate revival of agriculture by securing to the agricultural laborer good wages and to the farmer a secure and just price. We regard this as indispensable to the true balance of the national life.

(h) The question having been propounded upon moral grounds whether a just order of society can be established so long as ownership alone is a source of income or so long as the resources necessary to our common life are privately owned, we urge that Christian people should face this question with open minds and alert consciences.

(i) Whatever may be the necessities of the period immediately following the war, our aim must be the unification of Europe as a coöperative commonwealth, first in common effort for the satisfaction of general need and secondly in such political institutions as express the common purpose and facilitate its development.

(j) We endorse the ten points put forward as Foundations of Peace by the two Anglican Archbishops, the Cardinal Archbishop of Westminster, and the Moderator of the Evangelical Free Church Council; we urge all Christian people to study those points and to support only such policies in the spheres concerned as tend to give effect to them. [See center box.]

(k) We urge that use be made of the opportunity provided by the presence of so many citizens of other countries in our own to make personal friendships with them and to learn more fully to understand the outlook of those nations.

(l) We regard as of primary importance the securing to all children and adolescents the educational opportunities best suited to develop their faculties and to enable them to take their full share as Christian citizens in the life of the community—economic, cultural, and spiritual.

(m) Particularly we urge that the neglect of the adolescent population should cease. The primary need here is not necessarily to be met by schooling as now understood, though the raising of the school age to 15 as promised by the President of the Board of Education is greatly to be desired; but the primary need is that young people should be members of a community wider than the family of such a character that they appreciate their mem-

## Ten Proposals for Lasting Peace

*Issued in Britain by the highest authorities of the Anglican, Roman Catholic and Free Churches there.*

1. The right to life and independence of all nations, large, small, strong or weak, must be safeguarded.
2. Disarmament must be mutually accepted, organic and progressive, both in letter and spirit.
3. International institutions must be created or recast to insure the loyal and faithful execution of international agreements.
4. Real needs and just demands of nations and peoples should be benevolently examined.
5. A peace settlement must be dictated by a sense of acute responsibility which weighs human statutes according to the holy, unshakable rules of divine law.
6. Extreme inequality of wealth should be abolished.
7. Every child, regardless of race or class, should have equal opportunities for education suitable to its peculiar capacities.
8. The family as a social unit must be safeguarded.
9. The sense of a divine vocation must be restored to man's daily work.
10. Resources of the earth should be used as God's gifts to the whole human race and used with due consideration for the needs of present and future generations.

bership of it, and are conscious of responsibility for its honor and welfare.

Inasmuch as all these matters are such as should be the concern of the whole Christian community, we urge that all Christians unite in the furtherance of these aims.

### THE EUCHARIST

At the heart of all the life and witness of the Church is its worship. This must be so directed and conducted that its relevance to life and to men's actual needs is evident. For this purpose our traditional forms of Matins and Evensong, presupposing as they do acceptance of the tradition of the Church and unflinching regularity of use, are largely unsuitable. They must in most places be supplemented by services of another type, whether Liturgical or not,

designed to bring before uninstructed people the truth concerning God as Creator, Redeemer, and Sanctifier, His claim upon our lives, our need of His grace, and our hope in His love and power.

The Eucharist must be appreciated as the offering of ourselves and all we are—the bread and wine which are the product of man's labor expended upon the gifts of God—in order that Christ may present us with Himself in His perfect self-offering, and that we may receive again from Him the very gifts which we have offered now charged with the divine power, to be shared by us in perfect fellowship: so in our worship we express the ideal of our common life and receive strength to make it more real.

### Acland's Amendment

GOD Himself is the Sovereign of all human life; all men are His children, and ought to be brothers of one another, through Christ the Redeemer, they can become what they ought to be.

There can be no advance towards a more Christian way of life except through a wider and fuller acceptance of this faith, and through the adoption, by individuals, of the way of living which it implies.

There is no structural organization of society which can guarantee the coming of the Kingdom of God on earth, since all systems can be perverted by the selfishness of man. Therefore the Church as such can never commit itself to any proposed change in the structure of society as being in itself a sure means of salvation.

But the Church can point to those features of our existing order which, while they do not prevent individual men and women from becoming Christians, do act as stumbling blocks making it harder for the generality of men to live Christian lives.

### PRIVATE OWNERSHIP

In the present situation, we believe the Church should declare that the maintenance of that part of the structure of our society by which the ownership of the great resources of our community can be vested in the hands of private individuals, is such a stumbling block. As long as these resources can be so owned, men will strive for their ownership. Those who are most successful in this struggle, will have sought this ownership for themselves as individuals, and will be regarded as the leaders of our economic life. They will thereby set the tone of our whole society. As a consequence, it will remain impossible to abandon a way of life founded on the supremacy of the economic motive, or to advance nearer to a form of society founded upon a belief in the authority of God's plan for mankind.

The time has come therefore for Christians to proclaim the need for seeking some form of society in which this stumbling block will be removed. Those of us who support this resolution pledge ourselves to do so.

Christians, clergy and laity alike, cannot take part in this work unless they are prepared to advocate and bring about a complete reorganization of the internal financial life of the Church.

## “Come Unto Me”.

**W**E ARE entering upon the season of preparation for Lent. The fact that the Church has appointed this preparation is significant. It is suggestive of a work to be done of more than ordinary magnitude, of an approaching season of more than ordinary importance. Such is the work and season of Lent. It is the call to new heights of self-sacrifice, of new surrender to spiritual things. It is the call to the wilderness to battle with temptation, to renounce the world, to follow Christ, to take up the Cross. It is the time for testing the reality of faith, for strengthening the hold on the eternal verities. It is the time for manifesting to the world the power of the Gospel in subduing the powers of darkness; for searching of hearts, for self-examination, fasting, and prayer, with renewed fervor and frequency.

For many centuries the Church has uttered this call, and the Spirit and the Bride have said, Come! Who can estimate the blessings which have followed this appointment of the Church? Though other means may be employed for the deepening of the spiritual life, this one is of universal application and of Catholic use. It is the one great annual mission of the Church throughout the world. It is not for one parish, for one city, for one people, or for one age. It is for all, and for every place where the Gospel is preached. It is for men, for women, and for children; for the rich and for the poor; for the saint and for the sinner.

This year the Lenten call comes to us with a new insistence. The world itself is passing through a time of intensive trial and testing. The spectres of war, famine, and fear are doing their deadly work. Millions of human beings live in daily peril of sudden death from the skies. No man knows what the morrow may hold for himself, his loved ones, his nation, or the world. The last vestiges of human security are silently slipping away from us, and there seems no hope of recovery.

But there is one certainty that is not slipping away from us, that indeed is becoming more and more clear to many in their hour of trial—the certainty of God and the security of the Catholic faith. And this is a certainty that is such a sure source of power that it can overcome and set at naught the insecurities and uncertainties of mortal life. The anonymous writer of the Lent issue of *Forward—day by day* puts it clearly and forcefully:

“Men are drawing heavily on God’s power today. If we could gauge the draft upon God’s power with a meter as we do electricity, we would see that the hand on the dial had risen from ‘low’ to ‘high.’ Have you had letters from Christians in China, or Britain, or any other devastated land? I have. And they all make me envious. These letter writers don’t complain. They are heroic in their simple confidence. Come what may, they will ‘take it.’ They have the power. And why? Because they hate? No, they have put away hate. Because they are roused up with excitement? No. Excitement cannot outlast the dreariness where civilians endure war.

“They are drawing upon the reserves of God. Christ is strengthening them. Like St. Paul, they pass their secret over to us: ‘Never be frightened. Don’t depend on your own weakness. All our wills are feeble until we go to God in our need and get His power.’

“Thank God that in a dark and evil day, He is pouring His power in great surges of relief into the lives of His suffering ones, and making saints and heroes out of them. With such He is going to make a new world. ‘I can do all things!’”

Twenty-four years ago American Churchmen entered into a painfully similar Lent. War held Europe in its grip. The high seas were not pathways of peaceful commerce but a deadly trap, with tragedy lurking in every wave. The sinking of the *Lusitania* had jolted peace-loving citizens out of their indifference and the nation was aroused. Diplomatic relations with Germany had been severed. Yet Americans had very little conception of the grimness of the days that lay ahead of them.

Before that Lent was over, America had entered the greatest war in history. On Good Friday, the very anniversary of the day that soldiers cast lots for the seamless robe of the Crucified, the die was cast.

**P**ERHAPS war will come to America again before this Lent is over. We have no illusions about it this time. If we must go to war, it will not be in any spirit of irresponsible knight-errantry; it will be because we see no other way to preserve the values in life that have been won by generations of our forefathers, and that free Americans have always held to be dearer than life itself. It will be because we realize that, if our brethren overseas who are gallantly holding the last citadel of freedom in Europe go down to defeat, it will be our defeat also.

But we must not enter this Lent in a spirit of hatred. Rather we must enter it determined to purge hatred from our hearts, to strengthen our souls and sharpen our vision by the stern self-discipline that is the essential basis for an ordered Christian life. Whatever happens in the days ahead of us, we know that we shall be called upon to face hard choices, to endure sorrow and suffering, to make sacrifices. The way before us, as individuals and as a nation, looks very much like that humiliating path that led to the hill outside the city walls, where convicted criminals were put to an ignominious death.

Yet, why should we fear? Jesus followed that path, enduring the shame, feeling the hatred of those who would crucify Him, yet not hating them in return. He made the bitter Way of the Cross a holy pilgrimage; and He in turn told His disciples that they, too, must follow that Way. And he showed them something else. The Cross is not the end of the path. Beyond it lies eternal life; and that, too, will be the reward of those who follow the Way.

So let us welcome Lent, and take the fullest advantage of it this year. Let us use it as the great teaching mission that the Church intends it to be. Let us determine that we shall seize upon it as a heaven-sent opportunity to take into our souls the new strength that we shall need for the trying days that lie ahead. By prayer, by fasting, by self-discipline let us ask God to temper our characters like the finest steel, so that they may be equal to whatever testing the future may hold.

Above all, let us learn to make greater use of the sacramental strength that Our Lord so freely offers us through His Church. If we have forgotten, or never known, the sense of almost physical release from the burden of sin that comes



**BROTHERHOOD POSTER:** Contributed by Neysa McMein for the eighth annual Brotherhood week sponsored by the National Conference of Christians and Jews, this poster depicts the spirit of liberty pleading for Americans of all faiths to work together for the future of their children. Brotherhood week will be celebrated February 22d to 28th, the week of Washington's birthday, in over 2,000 communities.

from the right use of the sacrament of penance, here is a golden opportunity to rediscover it. And in the Blessed Sacrament of the Altar there is to be found an inexhaustible store of power that can be ours in ever-increasing measure as we make our Communion more frequently, with better preparation, and with greater faith.

"Come unto Me, all ye that travail and are heavy laden," says our Lord, "and I will refresh you." These days of preparation for Lent, and the Lenten season itself, are the special time that the Church has set aside for her children to accept that invitation and receive spiritual refreshment.

### Euthanasia

TO THE increasing burden of "foreign propaganda" with which the mails are loaded we must add the literature of the Voluntary Euthanasia Legalization Society, an English organization which is apparently making a bid for the support of American clergymen. We do not know how many of them have received the "Statement on the Ethical Aspect by Prominent Religious Leaders." This document reads:

"A proposal has been put forward to legalize voluntary euthanasia, *i.e.*, painless death for persons desiring it, who are

suffering from incurable, fatal and painful disease. A Parliamentary bill has been drafted to give effect to this, and the proposal is receiving encouragement and support from many thinking people.

"Such a proposal raises important issues on ethical, legal and medical grounds.

"As regards the ethical issue, we, the undersigned, after giving the matter careful consideration, wish to state that, in our opinion, voluntary euthanasia, under the circumstances mentioned above, should not be regarded as contrary to the teachings of Christ or to the principles of Christianity."

The statement is signed by a small list of well-known Nonconformists and Broad Church Anglican ministers and is accompanied by a "list of distinguished supporters," in which the scientific section is headed by Bertrand Russell and the religious one by Dr. Barnes, Bishop of Birmingham.

One of the American priests who have received this literature, the Rev. Dr. Archibald Campbell Knowles, rector of St. Alban's Church, Olney, Philadelphia, has replied forcefully as follows:

"I regard your proposals as absolutely against the Christian religion, the proper ethical standards, and civilized law. I also deem it a presumptuous interference with the possible will of God and an action cowardly in the extreme.

"In a long ministry I have seen people suffering the most intense pain bravely and patiently, offering their pains to God in union with Our Lord and accepting their suffering as a means of reparation or vicarious sacrifice.

"The names on your list mean nothing except to show the extensive work of the devil."

The proper name for euthanasia is suicide. The Church has always rightly condemned both those who commit this grave sin and those who connive and assist at it.

### Through the Editor's Window

**SHORTEST SERVICE** on record is the one used on a British minesweeper, as related in *Bulletins from Britain*, published by the British Library of Information in New York. Before setting out on one of its dangerous assignments, the skipper of the trawler gathers his men about him and the "service" is held as follows:

*Captain:* Are we all here?

*Men:* All of us are here, under God's care.

*Captain:* What then are we afraid of?

*Men:* We are afraid of nothing.

FROM a very old issue of *THE LIVING CHURCH* we glean this expressive simile: "... like a little steamboat with a small boiler—when she whistled, she had to stop."

SOME PREACHERS appear to be disciples of Balzac, the great French author. It is related that, being asked to explain a passage in one of his books, he frankly owned that it had no meaning at all. "You see," he said, "for the average reader all that is clear seems easy, and if I do not sometimes give him a complicated and meaningless sentence, he would think he knew as much as myself. But when he comes upon something that he cannot comprehend he re-reads it, puzzles over it, takes his head between his hands, glares at it, and finding it impossible to make head or tail of it, says: 'Great man, Balzac! He knows more than I do.'"

THE GARDEN SECTION of the *New York Herald Tribune* has a headline containing a suggestion for those bishops who like to use mitres on their stationery, seals, and everywhere except their heads: "BISHOP'S CAP SUITABLE FOR MANY GARDEN USES."

# The Beliefs and Practices of Presbyterians

By the Rev. Henry Sloane Coffin, D.D.

¶ *What do Presbyterians actually believe and do? What are the standards by which they are bound, and how closely do they adhere to them? What are the chief similarities and differences between the faith and practice of Presbyterians and those of Episcopalians? These are the questions posed by the Editor in an attempt to clarify the subject, and in this article Dr. Coffin, president of Union Theological Seminary and member of the Presbyterian Department of Church Coöperation and Union, gives his answers to them.*

THE basic conviction of Presbyterians is that "the Lord Jesus Christ is the only head of the Church." This New Testament doctrine, recovered at the Reformation, was set forth against papal claims and the attempts of princes to exercise authority in the Church. The history of the Kirk of Scotland during the last four centuries is a struggle to assert and maintain her spiritual independence that she may be faithful and responsive to Christ alone.

Along with this conviction of the sole Kingship of Christ in the Church goes the conviction of Christian liberty under God: "God alone is Lord of the conscience, and hath left it free from the doctrines and commandments of men, which are in anything contrary to His Word or beside it, in matters of faith or worship."

At the hands of Christ, who gives His Church, together with the ministry and sacraments, "the oracles of God," Presbyterians acknowledge the Word of God, contained in the Old and New Testaments, as the standard of "what man is to believe concerning God, and what duty God requires of man." The Scriptures are interpreted in the light of Christ, "the Word made flesh," under the guidance of His Spirit "bearing witness by and with the Word in our hearts."

## CONFESSION OF FAITH

Subordinate to the Word of God, the Church requires ministers and other office-bearers, in their ordination vows, to accept the Confession of Faith "as containing the system of doctrine taught in the Holy Scriptures." The Westminster Confession contains the doctrines of the Trinity and of the Person of Christ of the Catholic Creeds, together with chapters on the Biblical doctrines of salvation and of the Church and sacraments as they were recovered at the Reformation. The theology of the Apostles' and Nicene Creeds (with the "filioque" addition of the Western Church) and the doctrine of the union of the divine and human natures in Christ, "without conversion, composition, or confusion" defined by the Council of Chalcedon, are all there. The work of Christ is dealt with under His offices as Prophet, Priest, and King. Through Him, and by the work of the Holy Spirit, God calls,

justifies, adopts, and sanctifies those who accept the Gospel in faith and repentance.

Man's part in receiving God's covenant is stamped on most Presbyterian minds through the two answers in the Shorter Catechism: "Faith in Christ is a saving grace, whereby we receive and rest upon Him alone for salvation, as He is offered to us in the Gospel." "Repentance unto life is a saving grace, whereby a sinner, out of a true sense of his sin, and apprehension of the mercy of God in Christ, doth, with grief and hatred of his sin, turn from it unto God, with full purpose of and endeavor after new obedience."

The Confession was a revision and enlargement of the Thirty-Nine Articles of the Church of England. Like them, it is Calvinistic in stressing the sovereignty of God, and teaching that man's redemption begins, continues, and ends, not in himself, but in the grace of God, who chooses, calls, pardons, and hallows His people. Articles 10 and 17 of the 39 are as thoroughly Calvinistic as is chapter three of the Confession. Our Church in 1902 and 1903, to remove misunderstandings, followed a precedent set by the Free Church of Scotland, and adopted a Declaratory Statement, which makes plain that "the doctrine of God's eternal decree is held in harmony with the doctrine of His love for all mankind, His gift of His Son to be the propitiation for the sins of the whole world, and His readiness to bestow His saving grace on all who seek it."

## PRESBYTERIAN PRACTICES

With regard to the practices of Presbyterians, the Catechism presents the Word and Sacraments as "the outward and ordinary means whereby Christ communicates the benefits of Redemption." In all the work of the Church, the Bible is made the main source of Christian education and of personal and public worship. We believe that through it God by His Spirit supplies the Church and her members with the light and life which we need. We seek to have children commit to memory its choicest passages. We encourage households to hold daily, or at least weekly, family worship in which a chapter is read. In many congregations, when a young person is admitted to his first Communion, he is given a text. At the Table many ministers center the thought of communicants on the presence of Christ by repeating a number of Scripture sentences which set forth who He is and what He does for those who feed on Him.

## SACRAMENTS DEFINED

The two Sacraments are defined as "holy signs and seals of the covenant of grace, immediately instituted by God, to represent Christ and His benefits. . . ." "There is in every Sacrament a spiritual relation or sacramental union between the sign and the thing signified. . . ." "The grace which is exhibited in or by the Sacrament, rightly

used, is conferred by the work of the Spirit, and the word of institution, which contains, with a precept authorizing the use thereof, a promise of benefit to worthy receivers."

The Shorter Catechism summarizes the doctrine of the Confession concerning the two Sacraments:

"Baptism is a Sacrament, wherein the washing with water, in the name of the Father, and of the Son, and of the Holy Ghost, doth signify and seal our engraving into Christ, and partaking of the benefits of the covenant of grace, and our engagement to be the Lord's.

"The Lord's Supper is a Sacrament, wherein by giving and receiving bread and wine, according to Christ's appointment, His death is showed forth, and the worthy receivers are, not after a corporal and carnal manner, but by faith, made partakers of His body and blood, with all His benefits, to their spiritual nourishment and growth in grace."

## SPIRITUAL PRESENCE

The standards of the Church are at pains to teach the spiritual presence of Christ in the Holy Communion: "Worthy receivers, outwardly partaking of the visible elements in this Sacrament, do then also inwardly and by faith, really and indeed, spiritually receive and feed upon Christ crucified; the body and blood of Christ being then as really, but spiritually, present to the faith of believers, as the elements themselves are to their outward senses."

It has been charged that Presbyterians regard the Lord's Supper "subjectively," that it is the communicant's thought and faith which are all-important, not Christ's presence and Self-communication. This is a misrepresentation of the Church's teaching.

In the Larger Catechism one question asks: "May one who doubteth of his being in Christ, or of his due preparation, come to the Lord's Supper?" And the answer given is:

"One who doubteth of his being in Christ, or of his due preparation to the Sacrament of the Lord's Supper, may have a true interest in Christ, though he be not yet assured thereof; and in God's account hath it, if he be duly affected with the want of it, and unfeignedly desires to be found in Christ, and to depart from iniquity: in which case (because promises are made, and this Sacrament is appointed for the relief even of weak and doubting Christians), he is to bewail his unbelief, and labor to have his doubts resolved; and so doing, he may and ought to come to the Lord's Supper, that he may be further strengthened."

Could the conferring of Christ's grace through this Sacrament be more explicitly and movingly taught?

## EXTEMPORANEOUS PRAYER

Our public worship is prescribed in a Directory, and more recently in a Book of Common Worship, which contains forms

for morning and evening services, for the administration of the Sacraments, for the confirmation of baptismal vows, for marriage, for the burial of the dead, for ordinations, etc. It is often thought that in public worship Presbyterian ministers pray extemporaneously. Some, alas, do. But in so doing they violate the injunctions of the Church. The Directory enjoins:

"It is the indispensable duty of every minister, previously to his entering on his office, to prepare and qualify himself for this part of his duty, as well as for preaching. He ought, by a thorough acquaintance with the Holy Scriptures, by reading the best writers on the subject, by meditation, and by a life of communion with God in secret, to acquire both the spirit and the gift of prayer. Not only so, but when he is to enter on particular acts of worship, he should endeavor to compose his spirit, and to digest his thoughts for prayer, that it may be performed with dignity and propriety, as well as to the profit of those who join in it; and that he may not disgrace that important service by mean, irregular, or extravagant effusion."

In order to avoid such "disgraces," an increasing number of our ministers carefully write out their prayers, and have them in their minds. There is also a widespread use of prayers from both the Book of Common Prayer, and the Book of Common Worship, as well as from other sources. The ideal of the Church is that public prayers shall be painstakingly prepared in order that worship shall have the freshness of variety and an immediate relevance to the thought and mood and need of those who join in it.

#### THE TABLE

In the administration of the Holy Communion, the Presbyterian Church adheres to primitive Catholic practice in that the officiating minister stands behind the Table, and the elders who assist him are about it. This form was adopted at the Reformation as in line with the New Testament. It is the usage followed by the Bishop of Rome, and today in the Roman communion there is a movement to restore this, the Basilican position. In the earliest Christian edifices which survive, the Table is in the center of the apse, and authorities agree that the bishop stood behind it facing the congregation.

Presbyterians take seriously the New Testament teaching of the priesthood of all believers. Every member of the Church is taught that he should discharge his obligations as a representative of Christ. Each congregation elects elders and deacons, who, at their ordination, assume vows similar to those taken by ministers. These elders share with the pastor the spiritual leadership and oversight of the congregation, and have part in the ministration of the Communion. The deacons are charged with the care of the poor and may also be entrusted with the financial affairs of the parish.

The doctrine of the ministry is that, like the Bible and the Sacraments, Christ gives the Church her ministers. This He does by calling them, and by equipping them with appropriate gifts of the Holy Spirit. A Presbytery examines a young man who

offers himself for the ministry to see whether he has a vocation. Then it takes him "under care," and after his theological education is completed, it examines him as to his knowledge, and receives testimonials from those who have watched him in practical service. If it be satisfied as to his "gifts and graces," it licenses him, and when he has received a call to a post, he may apply for ordination. This is an act of the Presbytery, which with prayer and the lay-

ing on of hands of at least three presbyter-bishops, invokes the Spirit of God upon the ordinand and in the name of Jesus Christ, the Head of the Church, declares him a minister of the Word and Sacraments. The emphasis here, as throughout the teaching of the Presbyterian Church, is on Christ's gift of the ministry to His Church age after age, and His Spirit's furnishing them with the grace they need for the discharge of their ministry.

## BOOKS

ELIZABETH McCRACKEN, EDITOR

### Dr. Hocking's Long-Awaited Book

LIVING RELIGIONS AND A WORLD FAITH.

By William Ernest Hocking. Macmillan. Pp. 219. \$2.50.

This is one of those books which must be described in von Hügel's phrase, "richly rewarding." The distinguished Harvard philosopher brings to his subject his great wealth of learning, the experience garnered in his round-the-world trip for the Laymen's Commission on Missions and a personal faith which is deep and beautiful. One need not agree with all of his contentions to recognize that a great mind is writing on great subjects in a great way.

The purpose of the book is to discuss "the rightful future relationships of the great religions, what attitudes they should hold to one another, and with what justification we might look forward to the prevalence of one of them as a world faith" (p. 8). Professor Hocking begins with a minimal definition of religion, "a passion for righteousness, and for the spread of righteousness, conceived as a cosmic demand" (p. 26). From this he develops a new "natural religion," which is the common basis of all the faiths, as being implicit within them. This may be described (p. 229) as "a belief in obligation, in a source of things which is good, in some kind of permanence for what is real in selfhood, and in the human aspect of deity." Between these two points, however, there is a long and valuable treatment of oriental religions and their peculiarities, the nature of religion as universal and particular, and the ways in which religions may influence one another.

Dr. Hocking thinks that Christianity, in a new development which will follow upon "reconception" or deep thought, prayer and life, can become universal just because its particular stress and its particular historical fact *contain* that universal towards which all religions yearn, and into which they sometimes already enter. He does not see these "particulars" in quite the way some of us might like. For instance, his discussion of the meaning of the Incarnation (pp. 231-238, and p. 282) seems to need further explication and clarification: a symbol of a universal truth of God and His relation to man (p. 238), yes—but there is more than that.

And again, when discussing (p. 255ff.) the contributions that other religions can make to the new Christianity, one feels that he fails to see that most (indeed, all)

of those which he cites are present or implicit in the Christian faith historically conceived: God's "instant majesty" is found in the Old Testament, as well as in Islam; the poetic and symbolic note is in Origen, as well as in the Hindu writings; meditation is a Catholic as well as a Buddhist practice; "the impersonal element in God" is safeguarded by Augustine and Aquinas, as well as by the Indian sages; close relationship to the dead is traditionally Catholic, as well as Chinese.

But with all of these differences, and with one's other questions about points in the book, it remains a fine and thought-provoking volume which it would be impertinent for this reviewer even to attempt to praise.

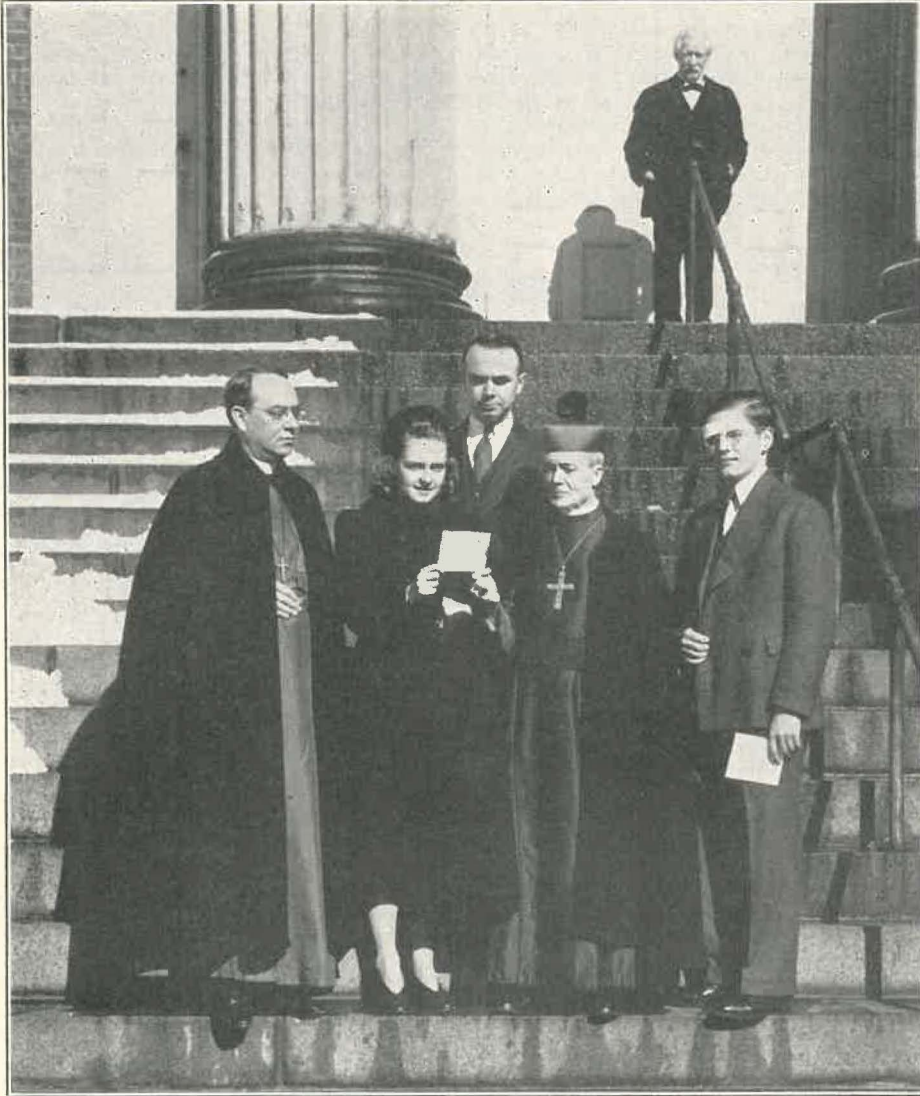
### A Work on Cotton Mather

COTTON MATHER: A BIBLIOGRAPHY OF HIS WORKS. By Thomas James Holmes. Harvard University Press. 3 vols. \$15.00.

If anything could possibly be said about Cotton Mather's works—of which no less than 468 are cataloged here!—Mr. Holmes has certainly said it in these three stately volumes. All the title pages of the significant writings are given in facsimile, and important passages in the contents are reprinted in full, while even the most ephemeral little pamphlets are summarized. No one working on the history of New England can ignore this book.

When Mr. Holmes gives his verdict on Mather's character, he speaks as one having ultimate authority: Mather was an orthodox Boston Puritan, no doubt, but for his time and age, he was a "liberal." He not only was not a witch-hunter, but he mistrusted the Salem madness and argued against it. He did his very utmost for education. He fought superstition wherever he met it; in particular he fought religious scruples about inoculation against smallpox.

The letter ascribed to him advocating kidnapping Penn and his followers to sell them into slavery is a forgery and a shameless one. He did not like Baptists, but there was more than one reason for not liking the Baptists he knew. He did his best for the conversion of the Indians. And—well, one of his works was entitled "The Accomplished Singer. Instructions How the Piety of Singing with a true Devotion, may be obtained and expressed; the Glorious God after an uncommon manner Glorified in it, and His People Edified." B.S.E.



FIRST YOUNG PEOPLE TO REGISTER IN DIOCESE OF NEW YORK: Miss Hazel Corbin and John Messinger pictured on the steps of the old synod house of the cathedral with Bishop Manning; Dean DeWolfe, left; and Mr. Naramore, diocesan youth worker. The verger of the cathedral looks on.

adoption by them of the Rule of Life, said: "Daily prayer, church attendance, giving, and an effort to bring others into the Church will create a spiritual consciousness so vitally needed in our young people today. Cooperation with this program will do much toward strengthening parishes and missions and will unite the youth of this diocese in a definite plan to make the Church a greater power."

## City Mission Society Elects New Treasurer

Thomas McClure Peters was elected treasurer of the New York Episcopal city mission society at the annual meeting of its board of managers; and elected to membership on the board were Henry G. Hotchkiss, Randall J. Le Boeuf jr., W. Lawrence McLane and Robert Schuyler Ogen.

The society, which is beginning its 110th year of service in the community, is enlarging its board of managers and forming advisory committees for each of its 13 departments of work which include convalescent care, fresh air camps, social service for Episcopalian families in need, temporary shelter for homeless women and children, work training for young people, and a school for "pre-delinquent" Negro boys.

Mr. Peters, who succeeds Eugene W. Stetson as treasurer, has been a member of the board since 1934. The Peters family has been connected with the society since its founding in 1831.

## TENNESSEE

### Improvements Were Made Without Impinging on Regular Offerings

"What good will come from repelling an aggressor, if the conditions which brought that aggressor into power continue? What sort of peace can come after shedding rivers of blood, if there remain only hatred and ill-will, between races, nations, and men?" These were questions asked by Bishop Maxon of Tennessee at the diocesan convention held in St. Mary's Cathedral, Memphis, on January 22d.

"These days call for penitence," he said. "Only as we recognize ourselves as responsible for what we face and what the world faces, can we with a good conscience set ourselves to witnessing to the only hope there is. . . . The invincible Christ can lead us, if we will but follow, into that peace which is the fruit of righteousness."

In the portion of his address dealing with the past year's work, the Bishop called attention to the large amount of building done and, almost without exception, paid for in cash. Some \$70,000 has been expended in building two new churches, making extensive improvements in three others, and completing one new parish house; extensive additions are about to be begun in another. All this has been done without impinging upon the giving for ordinary purposes; the diocese has met all its obligations, missionary and other, in full.

## NEW YORK

### Registration of All Young People in the Diocese

Registration of all the young people in the diocese of New York from confirmation age up to 25 years began in the last week of January at the Cathedral of St. John the Divine, when the first boy and the first girl registered in the presence of Bishop Manning and the Very Rev. James Pernette DeWolfe, dean of the cathedral. Miss Hazel Corbin, the first girl to sign, is a member of St. Paul's Church in the Bronx; John Messinger, the first boy, is a member of the Church of St. Edward the Martyr, New York.

Registration includes the adoption of the following Rule of Life, drawn up by the board of religious education of the diocese for the youth of the diocese: To pray daily; to be at public worship each Sunday; to make stated weekly contributions to the

support of the Church; to try earnestly to bring at least one person to the Church during the year.

This registration, the first of its kind undertaken in the diocese, will take place regularly every year hereafter, as an important part of the new youth program in the diocese.

The New York youth program includes many conferences for young people and their leaders throughout the year, as well as summer conferences; special services for youth; the coördination of the work of existing youth organizations; the promotion of diocesan youth activities, such as athletic tournaments, etc.; and the establishment of a central job registry for young people who are members of the Church. This extensive work is being led by William W. Naramore, recently engaged as full-time worker for youth in the diocese of New York.

Bishop Manning, in recommending the registration of the young people and the



Ninety-eight per cent of the parochial obligations to the diocesan program, in assessment and apportionment, were met. The diocesan objective of \$4,000 for aid to British missions was oversubscribed by more than \$1,000.

**MISSIONS ADMITTED**

Four newly organized missions were admitted to union with the convention: All Saints', Morristown; St. Andrew's, Maryville; Epiphany, Lebanon; and St. James', Cumberland Furnace. The merger effected last fall between the parishes of Grace and St. Luke's, Memphis, was ratified by the convention, and the united parish admitted to union as Grace-St. Luke's.

The committee on social security for lay Church workers was continued with instruction to complete its study and present definite plans for action to the bishop and council at its spring meeting.

Officers generally were reelected. New members of the bishop and council are the Rev. Messrs. R. R. Beasley, B. W. Hummel, and T. N. Barth; W. S. Keese, Dr. Alexander Guerry, McClelland Joy, and Dr. G. E. Loder.

Delegates to the provincial synod: Clerical, J. R. Sharp, H. B. Hoag, P. A. Pugh, E. N. Hopper, Thorne Sparkman, M. B. Cochran; lay, C. M. Seymour, Z. C. Patten, D. M. Wright, B. F. Finney, S. B. Strang, G. E. Loder.

**ALABAMA**

**Opportunities for Priestly Service in the Army**

The Rev. Frank L. Titus, chaplain at Camp McClellan, Anniston, Ala., addressed the convention of the diocese of Alabama, telling of the opportunities for exercising the priestly ministry as an army chaplain. The convention met at St. John's Church, Montgomery, January 22d and 23d.

Toastmaster at the annual dinner was the Rev. P. N. McDonald, who introduced the Rev. and Mrs. Kenneth Morris, missionaries who recently returned from Japan. The Rev. F. H. Arterton, director of youth work of the National Council, told of the action taken by the young people of the Church at Kansas City, calling for co-ordination of young people's work on a national scale. Other speakers included the Rev. Dr. Vernon McMaster of the Department of Religious Education of the National Council and the Rev. Dr. Arthur B. Kinsolving II.

Action taken at business sessions included a request that each parish take a special offering for British missions some time within two months.

The following officers were elected: Executive secretary, the Rev. J. M. Stoney; treasurer, R. H. Cochran; registrar, W. M. Spencer jr.; chancellor, M. M. Baldwin; historiographer, Rev. Dr. G. C. Tucker; executive council, Rev. R. S. Watson, Rev. J. C. Turner, Rev. E. R. Neff, Rev. J. L. Jenkins, Rev. Capers Satterlee, Rev. H. F. Schroeter; Herbert Tutwiler, Crawford Johnson jr., Algernon Blair, H. J. Whitfield, J. B. Converse, Paul Tate.

Standing committee: Rev. P. N. McDonald, Rev. J. C. Turner, Rev. H. F. Schroeter, Algernon Blair, R. J. Williams, William Gignilat. Delegates to provincial synod: Clerical, E. M. Parkman, J. C. Turner, Randolph Claiborne, R. L. Sturgis, William Thompson, Talbert Morgan; lay, Crawford Johnson jr., F. E. Spain, O. M. Kilby, Douglas Arant, William Spencer jr., L. M. Porter.

**CHICAGO**

**Pledge Reduced, Two Posts Eliminated by Convention**

A \$6,000 reduction in this year's pledge to the National Council was voted by the diocese of Chicago at the 104th annual convention held at the Church of the Epiphany on February 4th. The cut was made necessary by a \$6,000 decrease in pledges from parishes and missions as reported in the 1941 budget.

The pledge to the Council this year was \$40,000, as against \$46,000 last year. On a comparable basis, the 1940 actual total income from pledges was \$106,707.78, while the expectancy for this year, according to the diocesan council report, is \$101,000.

A reduction in the diocesan staff was also approved by acceptance of the 1941 budget, no appropriations being made for salaries for a supervisor of Christian Education or for an archdeacon. Miss Vera C. Gardner has served in the former capacity for several years, while the Ven. Norman B. Quigg has for the past three years been rural archdeacon.

In his charge to the convention, Suffragan Bishop Randall asked the men and boys of the diocese to take the responsibility of raising \$10,000 for the aid of British Missions. This is Chicago's share of the \$300,000 pledged by the last General Convention. He also reported that there had been a total of 1,767 confirmations and 50 new members received from other communions during the past year.

[Action taken at the second day of the convention will be reported in next week's issue of THE LIVING CHURCH.]

**TEXAS**

**A Sermon Preached Nearly One Hundred Years Ago**

Trinity Church, Galveston, the third largest church in the diocese of Texas, (in communicant membership), is this year celebrating the 100th anniversary of its organization by the Rev. Benjamin Eaton. Part of the celebration was the service on January 12th at which the Rev. Edmund H. Gibson, the present rector, read one of the sermons preached by Mr. Eaton.

February 6th, March 2d, Easter, and May 4th are among the other days when special commemorative services will be held. Bishop Quin of Texas will conduct a preaching mission in November.

**WESTERN MICHIGAN**

**At Each Plate Was a Red Apple, a Gift From the House of David**

This year's convention was the most successful in point of attendance of the history of the diocese of Western Michigan, for virtually every parish and mission was represented. The convention was held in St. Joseph, Mich., where St. Paul's Church had recently been moved from an unattractive commercial location to a splendid



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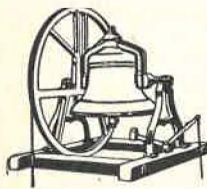


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The banquet was held in the Hotel Vincent in Benton Harbor. At each plate was a large red apple, a gift from the House of David whose headquarters are in Benton Harbor. The Rev. Dr. Daniel A. McGregor, executive secretary of the Department of Christian Education of the National Council, was the speaker at the banquet. Bishop Whittemore of Western Michigan was presented with a gavel made from one of the original beams of the Selkirk Mission House, the first mission in Western Michigan. The mission was founded more than 100 years ago, and part of it is still standing near Bradley in the heart of a rapidly disappearing Indian settlement.

At business sessions the offering to the general mission fund was increased, and Bishop Whittemore presented a plan for increased work among isolated families and persons in rural areas; the plan was heartily approved.

The convention ratified the Bishop's appointment of Burritt Hamilton to serve as chancellor, and of the Rev. W. A. Simms, the Rev. A. G. Fowkes, and the Rev. H. R. Higgins as examining chaplains. Elected to the executive council: the Rev. C. A. Hopper, J. B. Jackson, the Rev. D. V. Carey, and G. E. Walker. Standing committee: Clerical, W. A. Simms, H. R. Higgins, A. G. Fowkes, and J. B. Love; lay, H. J. Beel, C. H. Walker, and N. A. Lilly. Officers: Fr. Fowkes, vice-chairman; D. V. Carey, secretary; and N. A. Lilly, treasurer. Delegates to the provincial synod: Clerical, H. P. Krusen, G. B. Galaty, J. F. Anderson, J. A. McNulty; lay, N. A. Lilly, C. H. Walker, B. B. Fallon, J. G. MacKenzie; clerical alternates, D. W. Gurly, W. C. Warner, J. B. Love, H. B. Adams; lay alternates, Burritt Hamilton, J. S. Marshall, Howard Bigelow, and George Sculthorp.

**OKLAHOMA**

**Louis Whipple Pratt Dies**

Louis Whipple Pratt, deputy to seven General Conventions, in six of which he served as a lay delegate and deputy from the missionary district and diocese of Oklahoma, died in a Tulsa hospital on the morning of January 20th. A Requiem Eucharist and the Burial Office were said for him in Trinity Church, Tulsa, on January 22d, with Bishop Casady of Oklahoma and the Rev. E. H. Eckel jr. officiating. His body was taken to Tacoma, Wash., for interment beside that of his wife, Geraldine Schuyler Pratt.

Judge Pratt's death brings to a close a long and distinguished career in State and Church. Only five days before his death he was a delegate from Trinity parish at the convention of the diocese of Oklahoma, at which announcement was made of a gift from him to the diocese of a building site in the suburban area south of Tulsa for the erection of a new church. In recognition of this benefaction, the Bishop twice called him to the chair to preside over the convention while he himself was absent from the floor.

Never a man of large personal fortune, he was a tithe-giver by conviction and gave very substantial sums of money to various Church projects, including Grace Cathedral, San Francisco, and the endowment of the diocese of Oklahoma.

He is survived by a son, the Rev. Schuy-

ler Pratt of Redwood City, Calif., a daughter, Mrs. Geraldine May of Tulsa, two grandchildren, and a great grandchild. He was also related to the late Bishops Whipple of Minnesota and Littlejohn of Long Island.

**Laymen, Younger Clergy Speak at "Kickoff Dinner"**

A budget of \$30,870 for the program of the Church in Oklahoma was adopted almost without question by delegates to the fourth annual convention held January 15th and 16th at St. Paul's Cathedral, Oklahoma City. This amount represents an increase of more than \$3,000 over the 1940 schedule.

A new feature of the convention this year was a "kickoff dinner" the night before the sessions began, with a series of brief addresses by laymen and the younger clergy. A Layman's View of the General Convention was given by C. W. Tomlinson. The Church and the Army, The Church and its Youth, and The Women and the Presiding Bishop's Plan were other topics.

In his address to the convention, including the House of Churchwomen, Bishop Casady of Oklahoma called upon all communicants to respond to the Presiding Bishop's plan of advance. The convention preacher was the Rev. E. H. Eckel jr.

The convention officially accepted two gifts made recently to the diocese. The late Louis W. Pratt had given a lot in a desirable section of Tulsa, looking toward the possible development of a chapel or mission in this town of 150,000, which is now served by only one parish. The second was a \$7,000 memorial from the Ethel Mary Cheney Thorne Committee through the Women's Auxiliary of the diocese of New York for the erection of a chapel at Edmond, Okla., site of a large state normal school.

Members of the new standing committee are the Rev. G. V. Smith, the Rev. P. R. Palmer, Col. T. D. Harris, and George Biggs.

Delegates to the provincial synod to be held in Tulsa, Okla., in May are as follows: Clerical, P. R. Palmer, E. H. Eckel, H. J. Llwyd, Paul R. Abbott; clerical alternates, E. A. Morton, Walton Davis, A. H. Beardsley, Charles Hill; lay delegates, J. D. Hill, the Hon. L. W. Pratt, and Roscoe Harper, and G. E. Aurell; lay alternates, Dr. Paul Mote, Dr. J. E. Kalb, Col. C. O. Hoskyns, and Warren Van Hoozer.

**PITTSBURGH**

**"We Must Choose the Lesser of Two Evils"**

"These are indeed days that try men's souls, days that test our faith in God, and our loyalty to our country, days of tremendous responsibility for our rulers, days that call for our earnest and constant prayers for the President and the Congress of the United States that God will direct and prosper all their consultations to the advancement of His Glory, the good of His Church, the safety, honor, and welfare of our people," said Bishop Mann of Pittsburgh at the convention service of the diocese on January 28th.

"We still hope that we may remain in peace," he said. "As Christian men we ab-

hor war. . . . But we know also that there come solemn times in human history when the decision must be made to put a stop to the onward march of brute force and greed and cruelty, if freedom and justice and humanity are to survive. In a world that is still largely pagan the choice cannot always be made between a rigid black and a rigid white, when we must choose what we believe to be the lesser of two evils."

Elections resulted as follows: the standing committee, clerical, W. F. Shero, N. R. H. Moore, William Porkess, L. M. Hirshson; lay, H. L. Mason jr., J. C. Sheriff, C. S. Shoemaker, J. A. Lathwood. Diocesan council, clerical, N. R. H. Moor, H. S. Clark, A. B. Kinsolving; lay, C. S. Shoemaker, W. G. Hunt, B. V. Imbrie, C. G. Dunnells.

WEST TEXAS

Three Churchwomen Elected to Executive Board

Acting upon a request from the Woman's Auxiliary, the council of the diocese of West Texas, meeting in St. Mark's, San Antonio, January 21st to 23d, granted the women of the diocese representation on the committees of the diocesan executive board by electing the following women to the board: Mrs. Joseph R. Murphy, Mrs. R. S. Winslow, and Mrs. Penrose W. Hirst.

Bishop Capers of West Texas reported that all parishes and missions of the diocese had met their obligations to the



BISHOP QUIN: Addressed West Texans on Church Youth Movement.

diocese and the National Council. Bishop Quin of Texas was also present at the council to deliver an address on the Youth Movement in the Church.

The council, the largest convened in the history of the diocese, revised the canons at its business session and elected the following officers:

Secretary, the Rev. L. B. Richards; standing committee, the Rev. S. O. Capers, the Rev. E. H. Jones, the Rev. W. C. Munds, H. C. Stribling, F. M. Gillespie, A. C. Dulaney; treasurer, Mr. Richards; chancellor, Mr. Dulaney.

OLYMPIA

An Enthusiastic Response to a Call for Army Prayer Books

With several army chaplains in uniform taking their seats in the convention of the diocese of Olympia, the assembly enthusiastically responded to a call for prayer books for the use of the enlisted men and contributed a special offering of \$77 to provide them.

Bishop Huston of Olympia cheered the hearts of those present by reporting a new Church of the Ascension as an outgrowth of St. Paul's, Seattle; the reconstruction of St. Paul's, Mount Vernon; a new Sunday school of 200 members at Laurelhurst; and large increases in the payments to the diocesan assessment and apportionment and to the National Council, with the full quota to the church's program pledged for 1941, in addition to \$800 already pledged in aid of British missions.

The convention was held at Christ Church, Tacoma (the host being the new rector, the Rev. Robert F. Pfeiffer), on January 26th and 27th.

The Rev. E. B. Christie was reelected secretary, and G. C. Morrill, treasurer, with the Hon. I. L. Hyland, chancellor.

The standing committee was reelected, but with the Rev. W. G. Horn in place of the Rev. C. L. Samuelson, and J. E. Macpherson instead of Will Harman.

New members of the diocesan council are Rev. R. F. Pfeiffer, Rev. C. H. Boddington, J. E. Macpherson, and C. D. Bowman, to take the places of Rev. L. J. Bailey, Rev. E. B. Christie, J. E. Macpherson, and Woolsey Aspinwall.

Delegates to the provincial synod: Rev. Messrs. E. B. Christie, L. J. Bailey, C. T. Mentzer, and C. S. Mook; Messrs. F. A. Latham, Edward Colcock, H. B. Wilbur, and A. M. Tracy. Alternates: Rev. Messrs. R. J. Aruey, D. W. C. Graham, A. W. Sidders, and S. P. Robertson; Messrs. R. B. Case, C. S. Innes, Victor Whitlock, and A. C. Whiteley.

GEORGIA

Diocesan Convention Postponed

The convention of the diocese of Georgia has been postponed from February 18th to April 23d. Bishop Gravatt, who was scheduled to address the convention would not be able to attend on February 18th; the new parish house at Christ Church, Savannah, where the convention was to meet is not completed; and Bishop Barnwell of Georgia is just recuperating from a severe illness of several weeks. Postponing the convention was, therefore, the only practical solution to the problem.

MILWAUKEE

A Church-Industry Conference

A Church-Industry conference was held in Milwaukee at the Knickerbocker Hotel on Thursday, January 23d, the local expression of a nation-wide effort to secure a better understanding of the aims of private enterprise in its relationship with organized labor.

Among the many clergy present were four Episcopal clergymen: the Rev. Messrs. G. C. Lund, K. A. Stimpson, C. A. Weatherby and G. F. White.

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## PARISH LIFE

### LOYALTY

#### "A Most Spectacular Thing"

"One of the most spectacular things in the world today is the loyalty inspired by man-made causes. Communism—Naziism—Fascism—each one inspires a loyalty that is ready to sacrifice everything for the destruction of the ideals you hold to be precious. Every one of those precious ideals had its origin in the Christian religion and has been preserved for you by the Christian Church. . . . Are you loyal to your Church?"

With this announcement in its parish paper, St. James' Church, Philadelphia, began a five-week loyalty campaign; its object, a 100% grade for every parishioner on the "loyalty test." The questions in the test were as follows: "Am I really following Christ wherever He may lead me, in all things putting Him *first*?" "Do I worship God every Sunday in His church?" "Do I work as much as I really can, pray as much as I really ought, give as much as I can really afford for the spread of Christ's Kingdom?"

As a further aid, each week a card is sent to every parishioner as a reminder of the loyalty campaign.

### CHURCH MEMBERSHIP

#### Laymen Must Feel Responsible for the Growth of the Parish

The need for laymen to feel a definite responsibility toward keeping the membership of the parish from declining is being stressed by the rector of St. Paul's parish in Chicago, the Rev. F. C. B. Belliss. "This need," he has said, "is paramount in a city parish such as ours which draws its congregation from such a very wide area."

In December the parish established an honor roll to include the names of all persons instrumental in interesting one or more persons in St. Paul's Church. Parishioners were advised to "be on the lookout for people who have no Church affiliations in Chicago, and who are at loose ends."

Before a month had passed the names of four parishioners were placed on the honor roll which is posted on the church bulletin board. Through the efforts of these four persons, three persons have been baptized, two have been transferred to St. Paul's, three have taken sittings, and one has joined the Rector's Service Guild and confirmation class.

### GODPARENTS

#### Meet for Study and Prayer

Each year a special service is held at Christ Church Cathedral, Louisville, Ky., for godparents. The meaning of Christian responsibilities is discussed, and prayers offered for the children of the Church. Godparents of children of confirmation age are also urged to discuss the matter with their godchildren.

SEMINARIES

**Bishop Parsons Retires as President of Seminary**

After about 20 years of devoted service as president of the board of trustees of the Church Divinity School of the Pacific, retired Bishop Parsons of California has retired also from the seminary presidency. The January *Bulletin* of the seminary published an article by Bishop Parsons on the history of the school. The *Bulletin* commented editorially: "What the school would have done without his leadership during the trying years of the past decade it is difficult to visualize. His has been the indomitable spirit around which have gathered all those who have realized that the Church in the West without a seminary would be sadly impoverished. He it was who had the faith and the courage to rally the forces here at home, and his was the voice that was raised for the school in the larger councils of the Church. . . . His hand at the helm will be greatly missed."

**GTS Mid-Winter Reunion**

Notwithstanding the ice storm that swept over New York, a large number of the alumni of the General Theological Seminary assembled in Chelsea Square on January 15th for the mid-winter reunion. Two lectures in Seabury Auditorium attracted many of the alumni. The Rev. Dr. Donald Fraser Forrester of the Department of the New Testament lectured on Salvation in the Epistle to the Hebrews, and the Rev. Thomas James Bigham jr., tutor, lectured on The Seminary Curriculum and Practical Training. Tea followed.

At the alumni dinner in Hoffman Hall in the evening, the speakers were the Very

Rev. Dr. Hughell E. W. Fosbroke, dean of the seminary, and the Hon. Godfrey Haggard, British Consul-General in New York. The alumni elected two trustees to serve until January, 1944: Bishop Wilson of Eau Claire (class of 1910) and the Rev. Gregory Mabry (class of 1915).

Attention was drawn to the fact that in many dioceses there are diocesan alumni associations. These do great service to the seminary. In some dioceses Seminary Sunday is already widely observed. Reliance is being placed on the help of these local organizations in giving strong leadership in connection with the observance of Theological Education Sunday, approved by General Convention, and to be kept by the whole Church.

**Dean Nutter Preaches at Cathedral in Fond du Lac**

With the double purpose of familiarizing themselves with the seminaries of the Church and observing the festival of St. Paul's Day, the congregation of St. Paul's Cathedral in Fond du Lac heard a sermon on Church Duty by the Very Rev. Dr. E. J. M. Nutter, dean of Nashotah House. The choir of the seminary also took part in the service.

COLLEGE WORK

**"A Vocation is Our Part in Carrying Out God's Plan"**

Coming from 14 colleges and universities of the Fourth province, 40 women students attended a conference on Christian Vocations for Women, January 24th to 26th, at the University of Alabama in Tuscaloosa, under the auspices of the Provincial Commission. These girls were selected because of their positions of leadership and their interest in pursuing the Christian viewpoint in their vocations.

At a dinner on Friday evening in Tutwiler Hall, speeches of welcome were given by Bishop Carpenter of Alabama, Dean Harris of the University, and the Rev. Richard S. Watson of Christ Church, Tuscaloosa.

During the conference, various Christian vocations were presented, each being followed by a seminar. Subjects included Marriage, presented by Mrs. R. S. Watson; Social Service, Mrs. Russell Guerard; The Field of Medicine, Miss Elizabeth Reed; The Church, Miss Ellen Gammack; Teaching, Dr. Anne Gary Pannell of the University of Alabama; The Church Abroad, Rev. Kenneth Morris and Mrs. Morris of Kwaito, Japan; The Church at Home, Miss Louise Gehan; Religious Education, Miss Dorothy May Fischer; parish secretary, Miss Helen Averitt; College Work, Rev. Alden D. Kelley, secretary for College Work.

The closing sermon was preached by Fr. Kelley in Christ Church. Fr. Kelley pointed out that one might consider his occupation a means by which he makes a contribution. "A vocation," he said, "is our part in carrying out God's plan."

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Daily: Mass, 7 A.M.

Intercessions: Friday, 8 P.M.

Confessions: Saturday, 7:30 to 8:30 P.M.

NEW YORK

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THE VERY REV. AUSTIN PARDUE, D.D., Dean  
THE REV. FRANCIS W. BLACKWELDER, B.D.

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12:05 P.M. Noonday Service.

Sundays: 8:00, 9:30, 11:00 A.M.

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

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REV. GEO. PAULL T. SARGENT, D.D. Rector

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8:00 A.M., Holy Communion.

9:30 and 11 A.M., Church School.

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

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

Holy Communion at 10:30 A.M. on Thursdays and Saints' Days. The church is open daily for prayer.

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Sundays: 8, 10, and 11 A.M., 4 P.M.

Wednesdays and Holy Days: Holy Communion, 10 A.M.

Fridays: Holy Communion, 12:15 P.M.

St. James' Church, New York

Madison avenue at 71st street

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

8 A.M., Holy Communion.

9:15 A.M., Church School.

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

8 P.M., Choral Evensong and Sermon.

Holy Communion, Wednesday 8 A.M. and Thursday, 12 noon.

St. Luke's Chapel

Trinity Parish

Hudson street below Christopher

Holy Communion

Sundays: 8, 9:30, 11 A.M.

Weekdays: 7, 8 A.M.

St. Thomas' Church, New York

Fifth avenue and 53d street

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

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

Daily Services: 8:30 A.M., Holy Communion;

12:10 P.M. Noonday Service (except Saturday).

Thursdays: 11 A.M., Holy Communion.

Little Church Around the Corner

TRANSFIGURATION 1 East 29th St., New York

REV. RANDOLPH RAY, D.D., Rector

Communion, 8 and 9 A.M. (daily, 8 A.M.)

Choral Eucharist, Sermon, 11 A.M.

Vespers and Devotion, 4 P.M.

Arthur Hillier Beaty, Priest

Retired Canon Arthur Hillier Beaty of the Cathedral of St. John in Providence, R. I., died in Providence on January 29th at the age of 69 years. Canon Beaty's resignation as canon and minister in charge of the congregation had been announced in October. He had suffered a severe nervous breakdown a year ago and had been prevented from resuming his work.

He had served the parish since his appointment there in November, 1932. His parishioners and associates knew him as a true pastor in the sense that he remained in touch with them through constant visits, giving counsel and aid, particularly to those in humbler circumstances.

Canon Beaty's earlier career as a minister was identified with the ranching country of Wyoming, where long horseback rides kept him in touch with his scattered parishioners. He served in small towns in that state for more than 10 years. He also served churches in New York, Illinois, and Minnesota.

Canon Beaty was graduated from Yale University in 1896 and from the General Theological Seminary in 1900. He was married in 1917 to Miss Joyce Ballard of Douglas, Wyo., who survives him, with his son, B. McClellan Beaty, a junior at Trinity College.

The funeral service was held on February 1st at the cathedral with Bishop Perry of Rhode Island officiating.

Guy Wilbur Miner, Priest

Guy Wilbur Miner, retired priest in the diocese of Massachusetts and former canon of Grace Cathedral in Topeka, Kans., died on January 21st at Franklin, Mass., at the age of 73 years. A Requiem was celebrated in St. John's Church, Franklin, where he was rector for 24 years, and the Burial Office was said at St. Paul's Cathedral in Boston.

Mr. Miner served for a number of years as an instructor at Shattuck School; and later as rector of St. John's Church. His last charge was St. Mary's Church in Newton, Mass., from 1922 to 1934. He was married in 1896 to Miss Helen May Smiley.

Mrs. Lizzie Crow

Mrs. Lizzie Crow, a devoted member of Grace Cathedral parish in Topeka, Kans., died in Kansas City, Kans., on January 28th, at the home of her daughter, Mrs. Carl W. Nau, the wife of the rector of St. Paul's Church.

Another of Mrs. Crow's daughters is also married to a priest, the Rev. George W. Barnes. Mrs. Crow is also survived by a third daughter, Mrs. Morris D. Milam; three sons, John, Samuel, and W. V. Crow; nine grandchildren; and one great grandson. The burial service was held in Grace Cathedral on January 31st.

Mrs. Rudolf Bolling Teusler

Mrs. Rudolf Bolling Teusler, widow of the founder of St. Luke's Medical Center, Tokyo, died in Richmond, Va., on January 12th. Funeral services were held at Nord-

ley, Windsor Farms, Richmond, on January 13th, with the Rev. Dr. Churchill Gibson officiating.

Mrs. Teusler is survived by a son, Dr. Rudolf B. Teusler jr., and three daughters, Mrs. Arthur Ringwalt, Mary Stuart Teusler, and Mildred S. Teusler, all of them in Richmond at the time of her death. Dr. Teusler died in August, 1934. Mrs. Teusler had been ill for more than a month.

Janet Waring

Miss Janet Waring, long active in the Woman's Auxiliary in the diocese of New York, died after a long illness at her residence in Yonkers on January 18th. Miss Waring, a member of the Colony Club of New York and the Society of Mayflower Descendants, was an authority on the old craft of stenciling, and in 1937 published a book, *Early American Stencils on Walls and Furniture*.

Her greatest interest, however, was the work of the Woman's Auxiliary. She served for many years as treasurer of the branch of her home parish, St. John's, Yonkers, as manager of the Hudson River branches of the archdeaconry of Westchester, and as chairman of the archdeaconry of Westchester and vice-president of the New York diocesan branch. Under her leadership the work of the Auxiliary grew until in 1934 practically every parish and mission in Westchester had an active branch. During her term of office, many large funds were raised for the missionary work of the Church.

Miss Waring was deeply interested in Indian work and not only visited the Mission of the Good Shepherd, Fort Defiance, Ariz., several times but also spoke successfully before the Indian Commission in Washington, on behalf of the Navajo.

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

SOUTH FLORIDA

St. Luke's Cathedral, Orlando

VERY REV. MELVILLE E. JOHNSON, Dean

Sundays: 7:30 A.M., Holy Communion; 9:30 A.M., Sunday School; 11:00 A.M., Morning Prayer (Holy Communion 1st and 3d Sun.).

# CHANGES

## Appointments Accepted

ABBOTT, Rev. PAUL ROBERT, formerly vicar of St. James', Oklahoma City, and locum tenens of St. John's, Norman, Okla.; is rector of St. Matthew's Church, Enid, Okla. Address, 705 N. Madison St.

COX, Rev. RALPH HARRIS, formerly at Trinity Church, Madera, Calif.; has been transferred to St. John's Church, Porterville and to St. James', Lindsay, Calif. (Sanj.). Address, 714 North E St., Porterville, Calif.

EASTBURN, Rev. FORDYCE E., formerly curate of Christ Church, Houston, Texas; is in charge of Trinity Cathedral, Little Rock, Ark. Address, 1604 Center St.

FARNSWORTH, Rev. HUGH McL., formerly rector of St. John's Church, Cornwall, N. Y.; is rector of All Saints' Church, New York City. Address, 292 Henry St.

FORBES, Rev. KENNETH RIPLEY, formerly rector of St. Andrew's Church, Stamford, Conn.; is on the staff of the Philadelphia City Mission. Address, 41 Rex Ave., Chestnut Hill, Philadelphia, Pa.

GURNEY, Rev. GEORGE L., formerly at Trinity, Canastota, and St. Paul's, Chittenango, N. Y. (C. N. Y.); is rector of Emmanuel Church, Elmira, and in charge of St. Matthew's Church, Horseheads, N. Y. (C. N. Y.). Address, 4 Aspen Ridge, Elmira, N. Y.

HARRISON, Rev. A. PALMORE, formerly rector of Good Shepherd Church, Parkersburg, W. Va.; is rector of Trinity Parish, Wethersfield, Conn. Address, 61 Hartford Ave.

JONES, Rev. H. KEARNEY, formerly rector of Christ Church and St. Paul's, Calvert Co., with address at Prince Frederick, Md.; is rector of St. Mary's Church, Gowanda, N. Y. (W. N. Y.). Address, 75 Center St.

KING, Rev. C. AARON, canon of St. James' Cathedral, Fresno, Calif.; will have charge of Trinity Church, Madera, Calif., and will move there in the near future.

LAGER, Rev. OLIN B. G., formerly in charge of St. Martin's Church, Marcus Hook, Pa.; is superintendent of the Cathedral Home for Children, Laramie, Wyo.

PIKE, Rev. FREDERICK DELISLE, of Charles Town, W. Va.; is vicar of St. Philip's, Muskogee,

and of St. Thomas' Church, Tulsa, Okla. Address, 401 N. 9th St., Muskogee, Okla.

PUGH, Rev. ERNEST B., formerly curate at Trinity Church, Boonville, N. Y., and associated missions (C. N. Y.); is curate at Grace Church, Utica, N. Y. (C. N. Y.).

REILLY, Rev. DR. JOHN E., until recently rector of Grace Church, Hastings on Hudson, N. Y.; has been elected rector emeritus of that parish. Address, Atlantic Highlands, N. J.

SHELTON, Rev. CLAUDIUS P., of the district of Alaska; is rector of Cunningham Chapel Parish, diocese of Virginia, with address at Millwood, Va.

STANLEY, Rev. W. PAYNE, formerly in charge of All Saints' Church, Toledo, Ohio; is in charge of St. Augustine's Church, Youngstown, Ohio. Address, 703 Parmelee Ave.

TOWNE, Rev. HAROLD E., formerly assistant at St. Stephen's Cathedral, Harrisburg, Pa. (Har.); is assistant to the vicar of Holy Trinity Church, St. James' Parish, New York City. Address, 341 E. 87th St.

WARD, Rev. ARTHUR B., formerly at Trinity Church, Whitefish, Mont.; is at St. James' Church, Lewistown, Mont.

## New Addresses

HOWDEN, Rev. FREDERICK B. JR., formerly 503 N. Penn St., Roswell, N. Mex.; 3231 Aurora St., El Paso, Texas.

LEMOINE, Rev. ROY E., formerly chaplain at Navy Yard, New York; is chaplain of U. S. S. *Henderson*, c/o Postmaster, New York City.

MOSS, Rev. FRANK JR., formerly at Christ Church, Sendai, Japan; St. Mary's Church, Ardmore, Pa.

PUTMAN, Rev. LANSING G., formerly 825 Bleecher St., Utica, N. Y.; 1 Green St., Thomaston, Maine.

SAUMENIG, Rev. H. FIELDS, formerly Rome, Ga.; 2509 Burney Dr., Columbia, S. C.

SAUNDERSON, Rev. JOHN DEB., formerly 44 Fourth Ave., Atlantic Highlands, N. J.; 769 River Road, Fair Haven, N. J.

TERRY, Rev. JAMES H., Chaplain and 1st Lt., should be addressed at 205th Coast Artillery, Camp Murray, Wash.

## Resignations

LANG, Rev. IRA DAY, as rector of St. George's Church, New Orleans, La.; retired. Address, The Hopkins, Apt. 402, 3100 St. Paul Street, Baltimore, Maryland.

PAYNE, Rev. WILLIAM, as vicar of St. John's Church, Porterville, and of St. James', Lindsay, Calif.; to retire. He retains the office of treasurer of the district and will do some Sunday supply duty in the missions of the district. Address, 1209 N St., Fresno, Calif.

SPENCER, Rev. HUGH J., has resigned St. Margaret's Parish, Chicago, Ill., because of ill health. Address, 3950 Poinciana Ave., Coconut Grove, Miami, Fla.

## Deposition

MORFIT, CHARLES CAMPBELL JR., Presbyter, by the Bishop of Maryland, January 23, 1941. Deposited.

## Ordinations

### DEACONS

NEVADA—RAYMOND GAYLE was ordained to the diaconate by Bishop Jenkins of Nevada in St. Mary's Church, Winnecucca, January 8th. He was presented by the Rev. F. Wharton Weida, and is vicar of St. Mary's Church. The Rev. J. Forster Hogben preached the sermon.

SOUTH CAROLINA—FLOYD ROMAIN HARDING was ordained deacon by Bishop Thomas of South Carolina in the Church of the Holy Communion, Charleston, January 28th, and will be in charge of St. John's Church, Charleston, S. C., R. F. D. No. 1. The Rev. Wm. W. Lumpkin presented the candidate and also preached the sermon.

SOUTHERN VIRGINIA—FERGUS MAURICE FULFORD was ordained deacon by Bishop Brown of Southern Virginia in St. Paul's Memorial Chapel, St. Paul's School, Lawrenceville, Va., January 17th. He was presented by the Rev. Dr. J. Alvin Russell, and is in charge of rural missions in Lunenburg Co., with address at P. O. Box 153, Victoria, Va. The Rev. Odell G. Harris preached the sermon.

# CLASSIFIED

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# CLASSIFIED

## ANNOUNCEMENTS

### Died

WARING, Miss JANET, distinguished Church-woman of the diocese of New York, died January 18th, after a long illness, at her residence in Yonkers. She was a valued member of many important diocesan committees of the Woman's Auxiliary and also of the committee on the program of the Church in the diocese of New York.

### Memorials

HUNTING—In loving memory of GEORGE COOLIDGE HUNTING, Bishop of Nevada, who entered into paradise February 6, 1924. "For all the saints who from their labors rest, Who Thee by faith before the world confessed, Thy Name, O Jesus, be forever blessed. Alleluia!"

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The main discussions, however, deal with worship; church services; the Sacraments; order, office, and church government; religious ceremonial; the Christian year; private prayer; Holy Scripture; a rule of life. Price, \$2.40.

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A small book of 89 pages on the First Epistle of St. Peter. The author says in the Preface, "The Apostle does not use the word 'courage'; but when we consider the situation of the churches he addresses, the nature of his charge to them, his philosophy of life, and his pattern of things past, present, and to come in which faith and hope and love are exercised; . . . then surely we may well regard Christian courage as the central theme of the Epistle. The Church has never been without need of this teaching; but today when Western Christendom confronts the most formidable menace it has had to meet since the hosts of Attila were shattered on the battlefield of Châlons, the need is one that comes home to all, and the message is correspondingly welcome." Price, 80c.

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