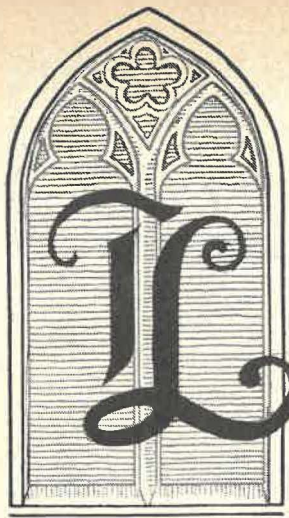
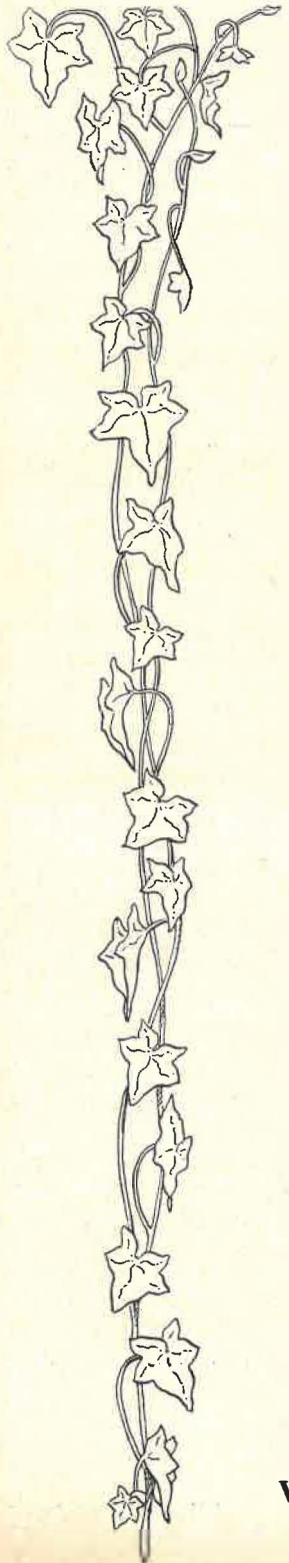


March 12, 1941



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# LETTERS

## Magazines for the Army

TO THE EDITOR: We are endeavoring to do everything within our power for the welfare of every man in this regiment. Realizing that reading of the right sort is conducive to high morals as well as morale, I am wondering if you are in position to contribute one or more copies of your current magazine to our library. If this meets with your approval, I can assure you that there will be deep appreciation felt by the officer personnel, as well as some 900 men of the 106th Medical Regiment.

(Lt.) A. T. NOLAND,  
Regimental Chaplain,  
106th Medical Regiment.

Camp Blanding, Fla.

### Editor's Comment:

We have received several such requests for subscriptions to be sent to Army and Navy posts and camps. Will readers and chaplains help us to meet these requests? (1) Readers who wish to help may send \$4.00 for a subscription to be sent to a military center. (2) Chaplains who can use a subscription effectively may request one; and such requests will be filled in order to the extent of the special subscriptions sent in by interested readers.

## Presbyterian Beliefs

TO THE EDITOR: I have just read the article by Dr. Coffin [L. C. February 12th]: The Beliefs and Practices of Presbyterians. I note that you asked Dr. Coffin, "What do Presbyterians actually believe and do? What are the standards by which they are bound, and how closely do they adhere to them?"

Are you expecting another article from him, one in which he tells how closely we adhere to the standards of the Church? I notice that Dr. Coffin does not say a word about that—not one word. Would you say that was significant?

On the whole what he has written is "not so bad," though I would not agree with him in all that he has said. But—what are the standards by which we are bound, and (this is very important) how closely do we adhere to them? What is the Presbyterian Church's practice with regard to the reception of ministers who have been "ordained" as Quaker ministers? What is the practice of the Church in the presbytery of New York (!) with regard to men who desire to be ordained

to the ministry but who do not accept the theology of the Apostles' and Nicene Creeds? (See Dr. Coffin's article.)

I hope you will have Dr. Coffin elucidate. Perhaps I ought to send you one or two "foot notes" to add to his article!

(Rev.) J. R. McMAHON,  
Minister, the First Presbyterian Church,  
Monmouth, Ill.

## The Lectionary

TO THE EDITOR: Before the new Experimental Lectionary is foisted upon a long-suffering Church, it might be well for the compilers to ask themselves if a modicum of common sense could not profitably be introduced into their selective process. Only a kangaroo born out of due time could manage to read some of the Lessons appointed for February (e.g. Habakkuk 1:2-4, 12, 13; 2:1-4, Zephaniah 1:2, 3, 7, 14-18). The difficulty of picking one's way through these Lessons and at the same time paying attention to the subject matter or reading it with any intelligent understanding, is, apparently, regarded as a point of minor importance. Mention might also be made of the first Evening Lesson for January 2d (Isaiah 63:15-64:1) which ends jauntily in the middle of the sentence.

If the Lectionary is to be finally adopted by General Convention and incorporated into the Prayer Book, I beg to suggest, as a further measure, that at the Ordination of a Priest the Bishop shall present to the ordinand (who may be planning to read his Offices daily), along with the required copy of the Holy Scriptures, a pair of sharp scissors and a large pot of paste.

(Rev.) HENRY SCOTT MILLER,  
Skaneateles, N. Y.

### Editor's Comment:

Verses and groups of verses have been left out in the proposed lectionary for a variety of reasons—some because they digress widely from the main thought, some because they are needlessly repetitive, some because the compilers thought congregations would be unedifyingly shocked by the language, and some because they are simply unintelligible. Any minister who finds such skipping difficult or inadvisable may, as the Order for Reading the Lessons states, lengthen or shorten the Lesson at his discretion.

## Another Pacifist Speaks

TO THE EDITOR: The term "pacifist" has undergone every conceivable interpretation and misinterpretation and has suffered every form of indignity and abuse. With Bishop Hobson's frank article in an earlier issue [L. C. February 19th] it might be supposed to have received at least a decent burial. Here is a sincere thinker who "came out of the last war a pacifist," who hates war, but who finds himself compelled to advocate it now as the best chance left "to make future peace efforts successful." Hats off to Bishop Hobson for not mincing matters, for giving us no pious cant about holy wars, fighting on God's side, or the like! But he invites a challenge when he goes on to say, "I am still a pacifist."

What in heaven's name is a pacifist? And particularly a Christian pacifist? Does a love of peace, a burning desire for peace make a pacifist? If so, this unhappy world is largely populated with pacifists. In that case what name shall be left for those who not only want peace, but who believe in peaceful

methods as the *only* means of bringing order out of chaos (an attitude which does not stop with "Resist not evil," but pins its faith on the dynamic second half of that injunction: "overcome evil with good")?

There are, generally speaking, three ways of looking at the practical issue of war. One point of view regards war as natural or healthy or biologically necessary, or as an inevitable accompaniment of human development. This view, if not heartening, at least has simplicity to recommend it. It borrows no pacifist vocabulary.

A second point of view—that held in one form or another by the majority—comes to this: that war or force is an evil, to be avoided if possible, but an evil which may in certain crises be the necessary means with which to resist or crush a greater evil. The analogy of the surgeon's knife is a favorite here. In this category are to be found many gradations of opinion, ranging all the way from that which counsels a quick recourse to arms, to that which would limit the use of force to the contingency of actual invasion of one's own soil. It includes, likewise, a wide diversity of opinion as to what constitutes the "greater evil." Fundamentally, however, there is agreement that at *some* point war may be resorted to, however regrettably.

That brings us to a third category in which must be placed, among others, those who regard peace not as an end, but as a means; not merely as a state to be arrived at but as capable of a creative dynamic more powerful than war. It is opposed to war in *any* circumstance, but not in the sense of a moral sit-down strike against war. It is not mainly a negative thing. This view rests on an active faith in love as the law of life, whether for men or nations. It commits one to the belief that goodness, love, the methods of peace are forces which alone can overcome evil. It takes seriously the whole command of Christ: "Resist not evil, but overcome evil with good."

Convinced of the last view, I should like to ask: can one really keep one foot in each of these last two categories? Shall every crisis constitute an exception to the application of Christ's way of life? If that way does not apply to crises, then to what does it apply? If ever a situation could rightly be called a crisis it was that which confronted our Lord when He went back to Jerusalem. If ever circumstances combined all the elements which would commonly justify violent resistance, Calvary did. By all human estimates a life devoted to doing good, to service, to human brotherhood, became the victim of brute force, of hatred, of derision. To all

## The Living Church

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# THE WAY

Meditations for Lent on the Adventure of St. Paul

By James Murchison Duncan

## III. VISION

*"I knew a man in Christ, about fourteen years ago (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth) such an one caught up to the third heaven . . . how that he was caught up into Paradise" (II Corinthians 12:2).*

ST. PAUL had been laboring for Christ, his King, for some years before he was granted this experience of being "caught up into the third heaven." His life, since his first vision on the Damascus road, had been one of difficult and challenging obedience. The hard facts of persecution, imprisonment, flogging, cold and nakedness, hunger and thirst, the dread lest his work would have no permanence, had combined in their discipline to his soul. It is not beyond reason to suppose that years of these bitter experiences had made him more than a little discouraged. Therefore our Lord lifted him, in spiritual vision, up into Paradise.

In the first vision our Lord came to meet him on a dusty road on this earth. For this second reassuring vision St. Paul escapes from this earth into Paradise. In it he sees life and the world as God sees them, from the viewpoint of Eternity. In it, he learns anew that it is not man's world for which he is expending himself, but God's world. He sees Christ, not merely as King of mundane forces bent on righteousness, but as Center of cosmic things, worshiped by "angels and archangels, and all the whole company of heaven." In the light of this clearer and heavenly apprehension of the majesty of Christ, there was given to the discouraged Apostle renewed assurance of the validity of his own great commission: "I will send thee forth far hence, unto the Gentiles." Thus renewed by strength divine, he returns to earth to take up again his labors, knowing that work done for the Christ will not be "in vain in the Lord." The first vision given to St. Paul, on the way to Damascus, began his converted life; the second vision, strengthens him and gives him both patience and also wisdom to see that all of a man's brief

life on earth is as nothing compared to eternity.

Like St. Paul, I find that courage needs renewing. Life lived with thoughts of fleeting time in mind leads always to discouragement. My fears are not precisely those of St. Paul, but my fears are none the less real. I too, become self-centered, I worry about my future. I fret that when I am older, people will not love me, or indeed have use for me; even that the Lord will not love me, or have use for me. I dread loneliness, gossip, unfair criticism. I wonder if my life and my labors for the gospel have been worth while. I fear that I am going to lose my job. I fear that the future will have very little of happiness in it: I am anxious lest I become ill, or dependent upon the charity of others. I fear death. I find fault with the Church, with the Bishops and other clergy; I despair for Her future. Then too, I am upset about the state of the world, dreading lest justice and right and all decency may be discredited and civilization wiped out by destructive warfare.

All these fears and torments are the result of looking at life on earth apart from Heaven. I forget that this is not man's world, but God's world. I see it from the temporal viewpoint, and not that of eternity. I need to be shown again and again that it is God's world and that God reigns, that His purposes for it and all His creation will be carried out. I need to be reminded over and over again that though we are poor human beings, we are also the sons of God and heirs of Christ, inheritors of the Kingdom. Humanity has a permanent value. Nothing can wrench us loose from the love of Christ, our crucified and risen Lord. "Who shall separate us from the love of Christ? Shall tribulation or distress, or persecution or famine, or nakedness, or peril, or sword? . . . Nay, in all these things we are more than conquerors through Him that loved us."

To attain this other-worldly point of view I, like St. Paul, need to be caught up into the third heaven. But how? Our Lord can and does lift me into Heaven. In every Eucharist, we can, in the spirit, see Him high and lifted up, surrounded

by "angels and archangels, and all the whole company of heaven." We join in their anthem, singing, "Holy, Holy, Holy Lord, God of Hosts." We too can see the Lord who is the Center, the Beginning, and the End of all things.

But vision in itself is not enough. Vision is vouchsafed to make us brave again for service. Back to my daily life I go, after my moments in Paradise to bear my homely virtues, in the power and joy that come from mystical experience. To all the world I must make known that I have been with Jesus. Let it be plain to my fellow men that from man's common dreads I have been rescued; that I have met a Source of power and love who conquers fear. What though the world be hard, I know in whom I have put my trust.

"When through fiery trials thy pathway shall lie,  
My grace, all-sufficient, shall be thy supply;  
The flame shall not hurt thee; I only design  
Thy dross to consume, and thy gold to refine."

God does not expect me to solve all problems, but at the altar He lifts me up into Heaven, if only for a moment. Thus I find courage the better day by day "to believe in Him, to love Him, to worship Him, to give Him thanks, to put my trust in Him, to call upon Him, to honor His Holy Name, and to serve Him truly; to love my neighbor as myself, to hurt no body by word or deed, to bear no malice in my heart, to keep my body strong and pure, to be true and just in all my dealings, to keep my tongue from evil speaking, lying, and slandering; not to covet other men's goods, but to learn and labor truly to earn mine own living, and to do my duty in that state of life unto which it shall please God to call me."

PRAYER: "O God, the protector of all that trust in Thee, without whom nothing is strong, nothing is holy; increase and multiply upon us Thy mercy; that, Thou being our ruler and guide, we may so pass through things temporal, that we finally lose not the things eternal. Grant this, O heavenly Father, for Jesus Christ's sake, our Lord. Amen."

intents and purposes the way of peace and love was a miserable failure. With Machiavelli we could say: "He who neglects what is done for what ought to be done, the sooner effects his ruin than his preservation; for a man who wishes to act entirely up to his professions of virtue soon meets with what destroys him among so much that is evil." Here is realism if you will.

Is it Christianity? Did the world need Christ's sacrifice to teach it the garden-variety of human kindness, or the heroism and self-sacrifice of the soldier on the field of battle? Or is Christianity after all a kind of magic

designed to secure for its adherents a box-seat in the hereafter? We know better. What is Christianity all about, if it is not the faith that love conquers? Or Calvary, if not God's own protest against the way of force and human standards of success? Was Christ's world a better one than ours? Was the military mind less dominant then than now? Was His nation a stranger to the menace—yes, the actuality—of foreign domination? Our Lord *might* have died on a battlefield; He chose to die on a Cross.

That is Christian pacifism as some of us see it. It is as foolish, as unrealistic, as irra-

tional as Christianity, no more and no less. There are other kinds of pacifism as we all know. If words mean anything, the common denominator of all forms of pacifism is opposition to war as a means of dealing with international disputes.

If a crisis forces us in all honesty to abandon pacifist convictions, as in Bishop Hobson's case, let us give up the name of pacifist too. If on the other hand we hold to that belief, may we have the courage of our convictions, or, failing this, call our failure by its right name!

LEONA C. GABEL.  
Northampton, Mass.

# The Living Church

## NATIONAL

### FORWARD MOVEMENT

#### Commission Prepares Objectives for 10-Year Program

A strong conviction that God offers the only true answer to the present world crisis was voiced by the new Forward Movement Commission appointed by the Presiding Bishop to advise him on carrying out his 10-year program, at its first meeting in Washington February 18th and 19th. The Commission laid preliminary plans for making worship the central theme of the second year of the program, starting next fall.

Worship will be considered in its two-fold aspect: communion with God, and the means by which the power of God is given for service. A formal statement will be issued later by the Presiding Bishop incorporating the Commission's ideas.

Meanwhile, these were some of the primary objectives suggested by the Commission: make every member a regular worshiper; see that every worshipping member brings someone to baptism, confirmation, and regular worship; provide more training in worship; deepen and enrich the worship of the Church; emphasize the centrality of the Holy Communion by giving more frequent opportunity for such, both on Sundays and weekdays; encourage greater lay participation in the work of the Church.

#### PARISH COUNCILS

The Commission recommended that immediately after the roll call in May, each parish set up a Forward in Service council to appraise the work of the parish and to plan and guide the execution of a unified parish program. This parish program should embrace the main objectives of the Presiding Bishop's 10-year plan, including evangelism, worship, education, community service, missions, and Christian unity.

To make God's power effective in the world through work and service is the next phase of the Forward Movement, the Presiding Bishop declared in his opening statement to the Commission. He reviewed the background of the movement and told of the many consultations he held with bishops and other Church leaders before presenting his plan for a 10-year program to General Convention. He also outlined the plans de-



Wide World.

FIRST BLESSING: After his consecration as Bishop of Chicago, February 24th, Bishop Conkling gave his episcopal blessing to many members of his new diocese.

veloped since General Convention to put the program into action, including the Epiphany clergy conferences, special efforts during the Lenten period, and the roll call scheduled for May 4th and 11th. He emphasized the need for carrying on the literature program of the Forward Movement, including *Forward—day by day* and other publications. Such publications as *Forward—day by day* will be continued, Bishop Tucker said, under direction of a literature committee.

#### "INTENSIVE WORK"

The Presiding Bishop sees the need for *intensive* rather than *extensive* work as the keynote of his 10-year program. This is necessary, he said, so that the Gospel might penetrate deeper into the lives of individuals and groups. He called for the

eradication of "moral blind-spots" in individual lives.

Declaring there is no real international morality in the world today, Bishop Tucker stated the Church must build up a Christian public opinion within and among nations if the present war is to end in a just peace and if future wars are to be avoided.

"God takes a great tragedy such as the present war," said the Presiding Bishop, "and transmutes it into an opportunity to advance the Christian cause. Our task is to qualify the Church to make the world a better world when that opportunity comes."

#### ANSWER TO CRISIS

Implications of the present war crisis were felt throughout the discussions of the Commission, and the need for making the

new Forward in Service program an answer to this crisis was dominant.

The Presiding Bishop indicated he would want the Commission to meet twice yearly. He pointed out that, under the resolutions adopted by General Convention, the body is no longer constituted as a Joint Commission of Convention but is appointed by the Presiding Bishop and is advisory to him. Sessions were held at the College of Preachers.\*

## SEMINARY SUNDAY

### A Day for Special Emphasis on Theological Education

The Presiding Bishop has designated April 27th as a day for special emphasis upon theological education, its importance, and the responsibility of the laity for supporting it.

General Convention meeting in Kansas City last fall adopted a joint resolution which asked the Presiding Bishop to designate such a Sunday.

Bishop Tucker expressed the hope that in every parish the day would be recognized by sermons, exhibits, the distribution of literature now in preparation by deans of various seminaries, and by any other available means.

## SOCIAL ACTION

### Protesting Clergy Visit Capitol, Confer with Governor

What was planned as a pre-Lenten retreat for the clergy of Arizona became very much of an active campaign. A few days before the retreat was scheduled to start on February 20th at Phoenix, Ariz., the state legislature hurriedly passed a measure, not only allowing pari-mutuel betting at horse races, but extending the time for race meets. The bill was promptly vetoed by the Governor.

As a consequence of these actions, the entire group adjourned in the afternoon for a conference with the Governor at the Capitol, where Bishop Mitchell of Arizona expressed the appreciation of the clergy of the state for his action, and the group discussed other important matters with him.

It was discovered that there was a possibility that the legislature might also enact

\*Present at the sessions were: The Presiding Bishop, Bishops Dandridge, Coadjutor of Tennessee, Peabody, Coadjutor of Central New York, Ingley of Colorado, Carpenter of Alabama, and Gravatt of Upper South Carolina; the Rev. Drs. Arthur L. Kinsolving, C. Leslie Glenn, David R. Covell, Gilbert P. Symons, Harold L. Bowen; the Very Rev. Dr. Paul Roberts and the Very Rev. Elwood L. Haines; the Rev. Messrs. Ronald Merrix, Moultrie Guerry, Harold J. Weaver; Messrs. Lispenard B. Phister, Coleman Jennings, Clifford P. Morehouse; Miss Eva D. Corey, Mrs. Edwin A. Stebbins; and from the National Council, the Rev. Dr. James Thayer Addison, the Rev. Dr. Charles W. Sheerin, Dr. Lewis B. Franklin, Joseph E. Boyle.

Members absent were: Bishops Hobson of Southern Ohio and Ivins of Milwaukee; the Very Rev. Dr. James P. DeWolfe, the Rev. Dr. Anson Phelps Stokes, Thomas Fleming jr., Z. C. Patten, Miss Margaret I. Marston, Dr. Elizabeth Matthews.

a measure lowering the residence required for divorce to 90 days which had already passed the state senate.

So, the next morning, the whole group of clergy, including the Bishop, visited the Capitol again for a meeting with the judiciary committee of the house, protesting the measure. The clergy then saw their particular representatives. After that they went back to the retreat, which was led by Bishop Mitchell. All but one of the clergy were present. Another gathering is planned for May. The legislature will not be in session then, so the sessions may be uninterrupted. However, all present felt that the visits to the capitol were more than worth while, and an expression of practical Christianity in action.

#### Editor's Comment:

The clergy of Arizona certainly believe in direct action, and they seem to have taken it most effectively in this case. We trust that their next retreat will be more peaceful.

### CLID Makes Plans to Implement the Malvern Declaration

By no group of American Churchmen has the Malvern Declaration [L. M., February; L. C., February 12th] been greeted with more joy and enthusiasm than that of the small but energetic Church League for Industrial Democracy.

Because of its openly Left-wing leanings and a supposed sympathy with Moscow, the CLID has often been under fire from conservative elements in the Church's membership. Thus the resolution adopted by some of the foremost leaders of the Church of England with its amendment condemning private ownership of community resources was interpreted as a gigantic stride toward making some of the league's most important objectives a part of official Church policy.

The annual meeting of the CLID, held in New Haven, Conn., February 23d to 24th, was the largest CLID meeting ever held. It was made a conference on the Malvern Declaration, and amid general rejoicing plans were made to implement the principles of the declaration with effective action.

#### CHRISTIAN CELLS

In accordance with the recommendation of Malvern the CLID resolved to work out a plan for "Christian cells" in parishes throughout the country, not only to study but to act "in public and political life, both local and national, and in trade unions and other bodies." The committee entrusted with this task consists of the Rev. Paul Schultz of Boston, the Rev. Charles Wilson of St. Louis, Mo., Mrs. Mary Simkhovitch of New York, the Rev. Joseph Moore of Evansville, Ind., and Stanley Mathews of Cincinnati.

The executive committee was also instructed to make immediate plans to cooperate with The Joint Commission to Keep Informed of the Work of the Archbishop of York, of which Bishop Scarlett of Missouri is chairman, with the hope that a much larger conference, under official Church auspices, may be held in the

near future. This commission\* was appointed at the last General Convention for the purpose of establishing relationships with the English group that has been at work over a period of years on social and economic problems, their efforts culminating in the Malvern Declaration. The CLID conference also directed the committee to do everything possible to further the Malvern program through the Forward Movement, national and diocesan departments of social service, whatever other organizations indicate a willingness to consider the declaration a possible basis for Christian thought and action.

The New Haven Conference opened with a service in Trinity Church, attended by about 500 people, at which the Rev. Frederick S. Grant of the Union Seminary faculty declared that "our world is crying for a concrete, practical plan which will save us from the social chaos that now threatens the whole human race" and stated that the Malvern Manifesto was the answer to this challenge on the part of a large section of the Church of England. "When we say 'the Kingdom of God,'" Dr. Grant declared, "we are not talking about 'heaven' and neither was our Lord; He was talking and we should talk, about the reign of God in this present world, here and now as well as hereafter." This central Christian conviction, he stated, is thoroughly and essentially social, and is the one thing needful for the Church today. The work of the Church, he affirmed, must be largely "secular" but secular work done with a sacred motive. "Let Christians enter politics and business. The weakness of democracy and the weakness of the Church result from our failure to carry over our religious principles into the life we live every day."

After the service the conference met in the parish house of Trinity Church where the keynote address was delivered by Miss Mary van Kleeck, director of industrial studies of the Russell Sage Foundation who is a vice-president of the CLID. She asked the question, "What does Christianity require of Britain and the United States in their jointly assumed responsibility for world affairs today?" and she answered the question with the commandment of Jesus, "Love thy neighbor as thyself," which means for Christians today "the lifting out of poverty and insecurity those millions, not only in our own nation, but in all countries with which our nation has economic relations. For Britain and the United States together, this means the whole world."

She then proposed that the conference center its discussion around three main topics; meeting human needs in the nation and in the world; conserving and utilizing the earth's resources as science and technology have increased their abundance today; hence organizing the economic system for its fulfillment of this social task; and thirdly, organizing government to meet human needs and to conserve and utilize the earth's resources in each nation through international cooperation.

The second day of the conference, which

\* First known case of one national Church appointing an official commission to keep track of a dignity of another!

opened with a corporate communion at which Bishop Huntington, retired Bishop of Anking, China, was celebrant, was given entirely to consideration of the Malvern Declaration in four sections. In each instance there was a brief introductory statement, followed by a discussion by the entire conference, with a person charged with presenting a summary at the close.

ACLAND AMENDMENT

The fourth section considered the much discussed Acland Amendment which called for the repudiation "a way of life founded on the supremacy of the economic motive" and called upon all who favored doing so to pledge themselves to work for abolition of private ownership of great community resources. It created a storm at Malvern, though it passed by a large majority. However at the New Haven Conference, though it was widely discussed, it seemed to create no heat. The chairman was Spencer Miller jr., director of the Workers Educational Bureau and the National Council's consultant on Industrial Relations, and the introducer was the Rev. Joseph E. Fletcher, dean of the Graduate School of Applied Religion in Cincinnati.

Mr. Miller, in his remarks, told of the background of the Malvern Conference and said that the decisions were not arrived at hastily but were the result of years of careful study. Fr. Fletcher maintained that the Malvern objective could not be realized within the structure of present society, a fact which was clearly recognized by those meeting in Malvern who approved the Acland amendment, and he therefore strongly urged that the New Haven Conference approve it. The matter was further discussed by the findings committee, resulting in unanimous approval of the Acland Amendment.

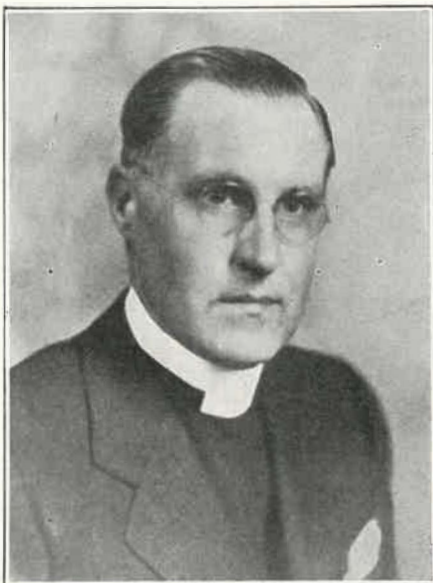
The conference closed with a dinner at which the report of the Findings Committee was presented. There were addresses by Mr. William F. Cochran of Baltimore, Bishop W. Appleton Lawrence of Western Massachusetts and the Rev. William B. Spofford, executive secretary of the CLID who reported on past activities and plans for the future. The highlight of the dinner, and perhaps the conference, was the address by Miss Vida Scudder\*, who declared that she sang the song of Simeon when she learned of the Malvern Manifesto: "Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation." The Malvern and New Haven conferences, she declared, were the culmination of long years of effort on the part of a few earnest Churchmen, and she told of the beginnings and early development of the social movement in the Church, in which she played such a great part. The address brought forth a spontaneous tribute to this gallant warrior, with the several hundred present standing for prolonged applause.

FINDINGS

Fr. Fletcher then presented the report of the findings committee, which gave unanimous approval to the Malvern

\* See her article, The Significance of Malvern for American Churchmen (L.C., March 5th).

Declarations, including the Acland amendment, with only such minor changes as to make it more adaptable to the American situation. He was followed by Miss van Kleec who presented resolutions. She stated that there had not been time to consider them adequately and that there-



DR. GRANT: "We are not talking about heaven."



Matar Studio.

FR. SPOFFORD: Reported to CLID on past activities and future plans.

fore they had been referred to the executive committee for further consideration and recommendation, but she did indicate they had been approved in principle and would be offered to the "cells" for study and action. They included greater security for agricultural laborers and also for youth; social security for lay workers of the Church and more equality in clergy salaries; with several resolutions dealing with unjust economic order which results in imperialism, the enslavement of hundreds

of millions of colonial peoples, and is the chief cause of war. There were also resolutions calling on Churchpeople to work for the repeal of the poll-tax as a requirement for voting; calling for the protection of minority parties; opposing the censorship of textbooks; endorsing the cooperative movement; establishing a committee to prepare manuals on social worship to include hymns, selected readings and prayers and litanies of social aspiration.

In brief, the Malvern Declaration was given wholehearted approval as a call to the Church for immediate study and action, with committees named to perfect machinery looking toward that end. Two of these committees met ten hours after the adjournment of the New Haven Conference, with a third committee meeting by the time this report is in print, all of which indicates an enthusiastic determination for action.

There was a total registration at the conference of about 350 people, with every section of the country represented except the Pacific.

CHURCH MERGER

United Brethren, Evangelicals

There will be but one ministerial order in the proposed Evangelical-United Brethren Church merger, commissioners of the two denominations have decided. All ordained ministers will be known as "elders." Bishops of the proposed Church will have supervisory authority and will be automatically retired at 72.

About 50 representatives attended a recent meeting in Cleveland which proposed a joint council of the two groups to carry on until the merger is consummated. The United Brethren Church has an approximate membership of 377,388, and the Evangelical Church an approximate membership of 222,390.

CHURCH PRESS

Second Churchman Award

Goes to William Allen White

The annual award of the *Churchman* for the promotion of goodwill and better understanding among all peoples was presented to William Allen White, editor of the Emporia (Kansas) *Gazette*, by the Rev. Dr. Guy E. Sipler, editor of the *Churchman*, at a dinner held at the Hotel Astor, New York, on February 25th. Last year Mrs. Franklin D. Roosevelt received the award, which is a bronze plaque with a citation engraved upon it. The person to receive the award is determined by a poll of 800 religious and lay organizations. This is the second year the award has been made.

Prominent among the guests at the dinner was Wendell L. Willkie, who arrived by plane and just in time. Mr. Willkie made a short speech, in which he paid tribute to Mr. White. Other guests were Bishop Ludlow, Suffragan of Newark; Mrs. Odgen Reid; Dr. Hu Shih, Chinese Ambassador to the United States; and Mrs. J. Borden Harriman, former American Minister to Norway.

## JAPAN

### A Peace Conference of American and Japanese Christians

A cable from the Japan National Christian Council urging Japanese and American Church leaders to confer for the purpose of maintaining peace between the two countries, has been warmly welcomed by officials of the Federal Council of the Churches of Christ in America, the International Missionary Council, and the Foreign Missions Conference.

The Japanese council had first suggested that a goodwill delegation be sent to Japan, but upon reconsideration, suggested that the meeting place be San Francisco, in late March. Seven to 10 Japanese dele-

gates are expected to make the trip. The deputation will be received by a committee appointed by the Federal Council and the Foreign Missions Conference.

Decision to call the conference was hastened when 119 American missionaries resident in Japan recently cabled their misgivings regarding American-Japanese relations. Previously the Japanese council had suggested that American and Japanese Christians join in a prayer for "world peace and continued amicable relations between our nations." In response to this request a committee of the Foreign Missions Conference had approached the Federal Council with a proposal for a "joint call to prayer addressed to the Christians of America for peace in the Pacific based on reconciliation, mutual understanding, and justice."

The call to prayer is currently being planned by the Federal Council and the Foreign Missions Conference.

More than two years ago the Federal Council of Churches asked the opinion of the Japan National Christian Council as to the wisdom and feasibility of sending a deputation of Christian leaders to Japan to confer regarding questions of vital importance to the Christians of both nations and to the two nations themselves. The matter was delayed since a number of responsible Japanese Christians felt that the time was then inopportune for such action.

### Election of New Bishops Awaits Change to Diocesan Status

Before it is possible to elect new bishops in Japan, it will be necessary to erect the missionary districts of Kyoto, North Kwanto, and Tohoku into dioceses, retiring Bishop Reifsnider of North Kwanto believes. This is a matter which will have to come before the General Convention of the Nippon Sei Kokwai, which will meet from April 22d to 25th.

"If the convention consents to the erection of these three dioceses, the election of titular bishops for them will probably take place during May," the Bishop said. "Each new diocese will call its own diocesan convention and proceed to an election."

Bishop Reifsnider is remaining in Japan for the present, and is caring for affairs of the American Church Mission in all three missionary districts.

## ENGLAND

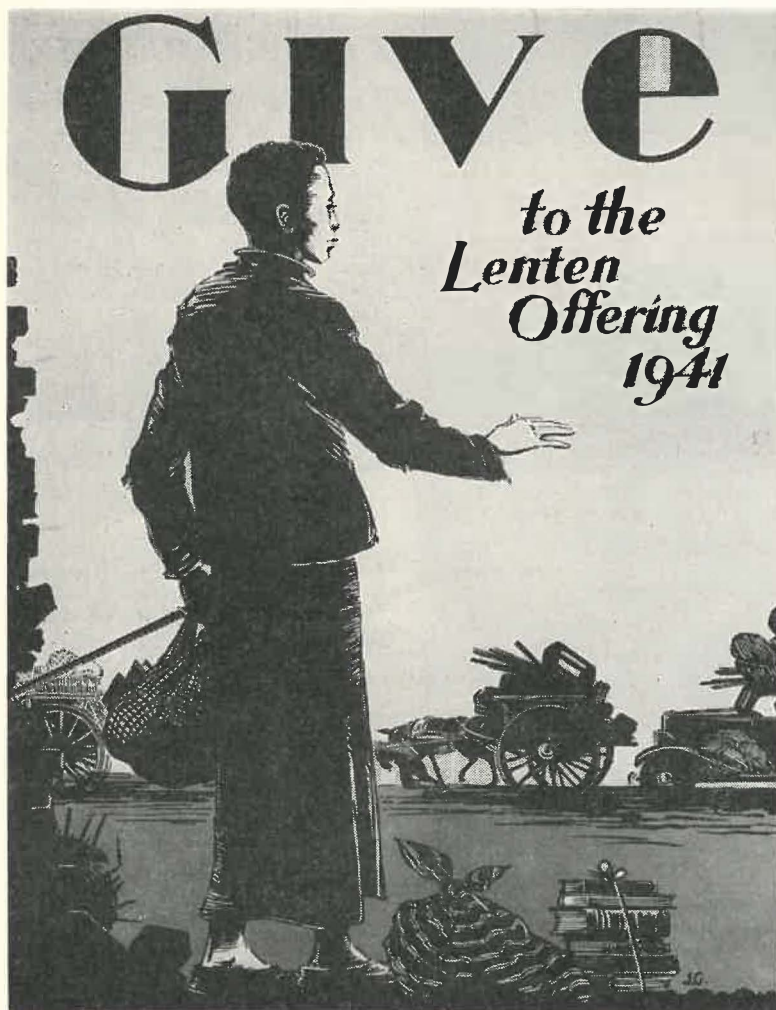
### A Drive for Religious Education

A new national movement for the promotion of religious education has been planned by the Central Council of the Church of England for Religious Education. The council proposes to seek collaboration with diocesan authorities, the Free Churches, administrators, and teachers. The movement is expected to start with a series of meetings in all parts of the country arranged on diocesan initiative.

### Fellowship With Dutch Christians

A British and Dutch Christian Fellowship has been formed in London to promote better understanding and closer cooperation between Christian people of the Netherlands and the British Isles. The fellowship was inaugurated at a meeting organized by the Commission of the Churches for International Friendship and Social Responsibility. The inaugural meeting was addressed by the Prime Minister of the Netherlands, Dr. P. S. Gerbrandy, and by the Archbishop of York.

The Rev. W. T. Elmslie, chairman of the international department of the Commission of the Churches, explained that the commission was officially representative of all the non-Roman Churches in Great Britain and also of the world-wide ecumenical movements.



**LENTEN OFFERING POSTER:** A total of \$300,000 or more is the goal of the Children's Lenten Offering, which this year will be given for the Church's work in China. In the 64 years of the offering's existence, Episcopal Church children have sent millions of dollars to national Church headquarters for missionary work throughout the world. Above is a poster being used to promote this year's offering.



# Our Desire For Unity

By the Rt. Rev. Robert E. L. Strider, D.D.

Bishop of West Virginia

IN any discussion of Church unity this subject, "our desire for unity," is basic. Before there can be unity we must desire it. And by "we" I do not mean simply a group of outstanding leaders, neither the bishops nor the clergy nor any particular body of influential persons, however vital to the creation of Church unity the leadership of such groups may be; I mean we the people of the Church, bishops, clergy, and laity. Just so soon as we come ardently and prayerfully to desire unity, we shall have it, and until we do, all schemes designed to draw the widely separated disciples of the Lord Jesus closer together will be on paper only and will get us exactly nowhere. When we of the Episcopal Church desire unity sufficiently, we can help to bring it about, at least so far as unity between our Church and others is concerned. To reason and argue about unity, to talk eloquently about it, to sing hymns about it, to praise it, even to pray about it, is not enough; we must actually desire it.

Why then do we desire unity? Not alone for economic reasons, although such reasons are valid. It staggers the imagination to think how much money would be released from the column of overhead expense, and made available for social, educational, and missionary work, were two such Churches as the Presbyterian and the Episcopal to be united. It would be a sum sufficient to open half a dozen new missionary fields, to establish scores of useful institutions, to build and endow several Christian colleges, possibly to win a million converts to Christ in our generation.

Nor do we desire unity for administrative reasons alone, although when it comes, Church unity will greatly promote administrative efficiency, by easing tension in over-churched communities, by pooling leadership, and by amalgamating weak congregations. Nor yet do we desire unity because it would make our appeals to the non-Christian world more convincing, as assuredly it would. Not even because our Lord desired it, do we pray and work for unity. We dare to go back of His High Priestly prayer and ask why He desired and willed the unity of His Church, and there can be but one answer: unity is the will, because it is of the nature, of God. Jesus desired unity and His disciples today desire it because they believe in God.

## UNITY IN THE UNIVERSE

Unity is of the very being of the God whom Christians worship, and the fact is written plainly on the face of all that He has made. The amazing material world in which we live, from the blazing suns and flaming nebulae of the skies to the tiniest forms of microscopic existence, is a unit. It is diverse in the inconceivable complexity of its parts; nevertheless, a thread of unity runs through it. This is a universe; and if one asks why, the answer is because God

made it and His Spirit is in it. Wherever God has His way, and wherever His Spirit dwells, there is unity.

God made human personality, and for it to be as He intended, it must be unified. Disease, unhappiness, abnormality, and death result from shattering the unity of



BISHOP STRIDER: *A member of the General Convention Commission on Approaches to Unity, in this article he goes behind negotiations and legislation to discuss the basic character of the desire for Christian unity.*

personality. Human thought tends towards unity, philosophy being the mind's attempt to weld the phenomena of the intellectual life into a comprehensive system. The social life of the world appears also to have a unifying principle at work in it, combining separate individuals into families, tribes, and nations, and at last welding nations, we hope, into the parliament of man, the federation of the world, or, as the Lord Jesus chose to call it, the Kingdom of God. Wherever the spirit of God is, there is unity. In our prayers we address God the Father and God the Son as living in that unity willed and brought about by the Holy Spirit.

## UNITY IN THE CHURCH

What Christian, then, can doubt that insofar as the Holy Spirit dwells in the Church and in the hearts of Christians there will be unity in the Church. And if disunity be there, it is because men will not heed the Holy Spirit, or because by their sins they have driven Him from their midst. Indeed it would not be altogether inaccurate to define sin as anything and everything which promotes disunity, whether in personality or in human relations. Therefore, we desire unity and are irrevocably committed to it because we believe in God, because unity is grounded in the mystery of the divine nature.

Again we Episcopalians should believe in and desire unity because of the nature of our Church. The Anglican has in reality a better claim to the adjective "Catholic" than any Church in Christendom, because it embraces within its membership all the different types of liturgical and theological opinion which characterize the other religious bodies. Anglicanism is a sort of ecclesiastical melting pot. Just as we believe in the possibility of an internationalism great enough to transcend all nationalisms, because we see in our own land a meeting and fusing of all the races of mankind, so we believe in the possibility of Church unity because we have it within the body of our own family.

So well indeed is our unity held in balance that now and then it is used as an argument against us, until men say we do not know what we believe, and that every Anglican can think and do as he pleases. And there are difficulties created by this Catholicity. Nevertheless we glory in it and would not change it if we could.

The primitive Church was like that. No two men could have been more utterly unlike than James, the Lord's brother, who became the first Bishop of Jerusalem, and St. Paul, the great apostle to the Gentiles. James was an Old Testament Jew to whom the traditions of the Mosaic code were very dear, who thought them of divine origin, and considered them necessary for the good life. His only claim to be called a Christian at all lay in the fact that he had seen Jesus after the Resurrection and had believed on Him. In every other respect he was a staunch orthodox Jew. St. Paul, on the other hand, was willing to sacrifice his Pharisaism, his Hebrew lineage, and the sacred traditions of his race for the sake of Christ and the Gospel. Could any personal difference have struck more deep? Yet the Church was roomy enough to contain them both. Each was a pillar, and each was needed.

## "ANGLICANS ACHIEVE UNITY"

I am sure that the differences prevailing among members of the Anglican communion are not more radical than those which characterized St. James and St. Paul. We Anglicans must believe in and desire and work for Christian unity, because our Church has room within its fellowship for all who profess and call themselves Christians. It aims to be as broad as humanity and as inclusive as the love of God. We know there can be unity among Christians because Anglicans at their best actually achieve it among themselves.

Our Church in General Convention assembled has declared our purpose ultimately to achieve unity with the Presbyterian Church, and the Presbyterians in their General Assembly have likewise declared their solemn intention to achieve ultimate unity with us. In other words, we have announced to the world that we desire

## Why I Do Go to Church

BY THE REV. E. H. ECKEL JR.

¶ *An answer to Channing Pollock's recent article in the Reader's Digest on Why I Don't Go to Church is given here by Mr. Eckel, the rector of Trinity Church, Tulsa, Okla.*

I have attended the public worship of the Episcopal Church ever since I was a baby in arms. As far back as I can remember, such worship has been the norm of every Lord's Day, my first duty as a Christian, gladly fulfilled. Ever since my earliest boyhood, winter and summer alike, whether the mercury stood at 110 above or 30 below, whether the sun shone or whether it rained, hailed, sleeted, or snowed, I think I could almost number on the fingers of my hands the Sundays when I did not attend church, or at least participate in some form of common worship—and then I was prevented from doing so either by sickness or by some other reason beyond my control.

I have heard many inspiring and instructive sermons, and many more mediocre ones, and have been guilty of preaching many poor sermons myself. But I never let the quality of preaching keep me away from church.

I have heard and participated in much Church music that was thrilling and uplifting, and also much that might better be described as a martyrdom of

St. Cecilia. But I never let the quality of the music keep me away from church.

I have been welcomed before and after service by smiling ushers and by hospitable fellow-worshippers, and I have slipped in and out of church unnoticed and ungreeted. But I never let my fellow-worshippers keep me away from church.

I go to church to worship Almighty God—and I always went, long before I made up my mind to enter holy orders, and I go even when I am traveling or on a vacation. Nor do I consider such vacation church-going a busman's holiday.

While I can and do worship in private, I know that I can best worship in fellowship with other Christian people—and I suspect anyone who can't worship best in fellowship of being a spiritual snob!

Both the third and the fourth commandments imply very clearly the duty of regular, weekly worship—and I do not see that I am dispensed from keeping those commandments any more than I am dispensed from keeping the sixth or seventh or eighth, for example. Who am I to pick and choose between God's commandments and to interpose flimsy objections to the performance of an obvious duty?

unity with the Presbyterians. Now we must confront the question, Do we mean it? The Church formally and officially has spoken its mind, but how do we feel about it?

It is my conviction that the overwhelming majority of our Church people do desire unity. The advantages of it are obvious. It is beyond all doubt in line with the will of God. The problems of the time call for united action on the part of the Christian Churches. So far as the Presbyterians are concerned, we have much in common with them. The doctrinal position of the two Churches could rather easily be harmonized. Both stand for an educated ministry, accept the same Scriptures, and acknowledge the same world-wide task. From the standpoint of Church discipline there are problems, although they are not insuperable. In fact our only serious disagreement roots itself in the question of the ministry. Were that question solved, the rest would be easy. It therefore behooves those who really desire unity with the Presbyterians squarely to face this question of the ministry, to find out if possible where the tap-root of the disagreement lies.

### PRESBYTERIAN MINISTRY

Do the Presbyterians have a valid ministry or not? Manifestly our answer must depend on whether we have in mind spiritual validity or historical validity, validity from the standpoint of practical efficacy or validity from the standpoint of Catholic polity. If the latter be in the forefront of our minds, the answer is No; but if we are speaking chiefly of the former, the answer

must be Yes. Who can doubt that the Holy Spirit operates through the Presbyterian ministry to the salvation of souls, and the building of the Kingdom of God? Who can say that Presbyterian Baptisms and celebrations of the Holy Communion do not convey the grace of God to those who receive them? To deny spiritual results which are patent to all who have eyes to see is manifestly absurd, if indeed it be not sinful.

I have a friend who is a Presbyterian minister, and a noble one. Intellectually, spiritually, personally, I should be honored to sit as a humble disciple at his feet. Hundreds have been drawn close to God through his ministry, which has accomplished untold good in a thousand ways. How can I dare to say that my ministry is better than his, when deep in my heart I know that, practically speaking, his is better than mine? It is therefore not a falsehood, but an understatement of the truth, to say that in some cases, at least, Presbyterian orders are as good as Episcopal.

On the other hand, if emphasis be laid on another aspect of the matter, there is a sense in which my friend's orders are not as good as mine. Historically and from the standpoint of Catholic polity, they are certainly defective. There was a time when, as the Presbyterians and certain Anglican scholars maintain, "presbyter" and "bishop" were interchangeable names for the same officials, but that does not justify Presbyterians in taking as fixed and final for all time an intermediate stage in an evolutionary process, while ignoring the end which that evolutionary process at last

attained. That is like pointing to immature youth rather than to fully developed man as typical of what genus *homo* is designed to be; or like trying to live in a house half-built rather than in the same house fully built; or like settling down to rest indefinitely before the journey is done. Presbyterianism, so far as the historic ministry is concerned, is a half-way house, and a halting of evolutionary processes before the goal is reached. The Anglican view of the ministry, on the other hand, is based on that which comes at the end of the development. It is a full-grown oak, not a sapling; a blown rose, not a bud; a completed journey, not just a resting place.

### INSTRUMENT OF UNITY

In other words what we call the historic ministry is not a matter of divine revelation, not an article of the Creed or necessary to salvation, it is not to be thought of as doctrine. It is a matter of polity and Church order. As a living symbol of the continuity of the Church through the ages, as a connecting link with the apostolic Church, as the most effective instrument of Church unity and government 20 centuries of Christianity have known, and as an able guardian of the integrity of the Faith, the historic ministry is a part of our heritage which it is unthinkable the Church should ever repudiate. But let us not think it is the only form of ministry which God uses, or the only one which has spiritual validity.

Here is the crux of our controversy with the Presbyterians. So long as we make the historic ministry a doctrine divinely revealed which we possess and they do not, they will not even discuss unity with us. But if we are willing to admit that their ministry *spiritually* is real and valid, they will gladly listen to us, even though we go on to point out that *historically* their orders are irregular.

If we are perfectly honest and clear in making this distinction, we shall go far towards reassuring the Presbyterian leaders. It is for the spiritual validity of their orders that they are contending. On this point they will not compromise. The historical aspect of Church order they are willing and ready to discuss. The question is are we adventurous and bold enough, do we have sufficient faith in the Holy Spirit, to announce to the world that we believe the Presbyterians possess a spiritually effective ministry, or, to use the Lambeth Conference phrase, "a valid ministry of the Word and Sacraments"?

Those of us who have been privileged to be members of our commission, and to enjoy association with members of the Presbyterian commission in joint sessions, have been profoundly moved by the deep Christian conviction, the broad-minded generous charity, the passionate longing for unity revealed by our Presbyterian brethren. We have been spiritually stimulated and enriched by this happy association. And too, we have been genuinely humbled to discover how great a respect the Presbyterians have for the Anglican Church. All of these discoveries place an inescapable responsibility upon our shoulders. We must not fail this magnificent group of Christian brethren who have gone far to meet us and who have taken our advances in good faith. We must reveal to them that we actually desire unity; otherwise we shall set back the cause of Chris-

tian unity beyond the lifetime of the present generation.

An opportunity of unprecedented magnitude confronts our Church today carrying with it a correspondingly great responsibility. We are deluding ourselves, we are wasting time dreaming of union with Rome in her present frame of mind. The price Rome asks for unity is abject, unconditional surrender, with repudiation of our

heritage, and all the responsibility for past schisms laid on us. No self-respecting Church, certainly not the Anglican, can consider unity on these terms. Let us rather make overtures first to the more liturgically and historically minded of our Protestant sister Churches. Then by the mercies of God one day Anglicanism, having brought about the union of Protestantism, will again issue a call to unity, a call

which not even Rome will be able to ignore. And by that time the tidal surge of the Holy Spirit will have gained such momentum that the ancient Churches of the East and West, the great family of the Anglican Churches throughout the world, and a reborn Protestantism will become, please God, the instruments by which at long last the Saviour's prayer for the unity of His disciples will find its answer.

## Christianity and Education

By T. S. K. Scott-Craig

IT IS a melancholy fact that the separation of religion and education in this country has worked to the detriment of both. We tend to pity the totalitarian countries, where priest, rabbi, and minister find it increasingly difficult to give any religious instruction at all; but we tend to forget that in democratic countries we have surrendered so much of education to the secular authorities that the majority of pupils and students associate education with indifference (if not with active hostility) to the historic manifestations of religion.

From a religious point of view the most pathetic thing about the situation is the fact that the separation was introduced in the interests of religion, through the fear that the religious instruction given might be sectarian; better a vacuum than a bias.

Nearly a century ago Horace Mann, during his controversy with the Rev. M. H. Smith, wrote: "Nearly half the school committee men in Massachusetts are clergymen. Though of all denominations, yet they act as one man in prescribing the Bible, as a school book. No sooner, however, are those meetings dissolved at which the Bible is placed on the list of school books, than they go, each to his pulpit, to his Bible-class, his Sunday school, his lecture room, to preach up his own peculiar views of that Book and to preach down the views of his colleagues on the committee, so far as they differ from him."

He hoped that the presentation of the Bible, devoid of dogmatic interpretation, would preserve the requisite academic objectivity; but it has not so turned out. Belief in the truths contained in the Bible came to be regarded as itself a form of bias, with the result that, where Biblical instruction is permitted in schools, it is for the most part historical and non-religious in character, and is entrusted to teachers who are not only unbiassed but uninterested and untrained.

In colleges a slightly better situation obtains. Thanks to the supposed rediscovery of the "historic" Jesus, and the mistaken belief that there is some tie-up between Christ and progress, courses are given on the Life and Teaching of Jesus, stressing the Fatherhood of God and the natural Brotherhood of Man. Since these courses have omitted most of the main facts of the Christian religion, they have probably done more harm than good.

From the viewpoint of education the loss is scarcely less serious. As long as education was linked with the Christian tradition, it was not forgotten that the edu-

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*¶ The elimination of religion from the nation's schools, says Mr. Scott-Craig, who is a professor at Hobart College, has worked untold harm to both. The condition has passed the point, he believes, where "injecting Christian elements" into the educational system will solve the problem.*

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cated man is one who has a philosophy of life, a *Weltanschauung*, a man who sees life steadily and sees it whole; but now that the link has been broken we seem to think that an education can be acquired by a Cook's Tour through knowledge, by getting to know something about everything instead of acquiring a philosophic and critical cast of mind.

At a time like this, when wars are being fought on three continents and warfare has already encroached on this hemisphere, I cannot illustrate the decay in educated Christian opinion better than by referring to the subject of the Christian and war.

First as a would-be educated man he fondly believes in acquiring and disseminating as much information as possible on the international situation, holding that an educated opinion can be formed simply by the broadcasting of data. But even if it were not true that many of the major facts never come to our notice till too late, there are still too many ascertained facts for any but the expert in statecraft to grasp and evaluate. It is surely one of the foundations of representative democracy to train and elect trustworthy experts, in whose hands the ultimate decisions must lie. An educated doctor would not trust an educated statesman as his assistant at a major operation; and there is no more reason for the statesman to expect the educated voter to render accurate decisions on the intricate issues of foreign policy."

Second, when the so-called educated man happens also to be a Christian, he immediately further confuses the issue by bringing in a rather naïve reference to the Gospels, as if they had anything particularly to do with the case. In a pamphlet issued since the beginning of the present European conflict, a highly respected Christian publicist, Mr. Kirby Page, asks: "Is the teaching of Jesus merely a description of life in a future millenium, or is it a practical guide to conduct for co-workers with God in building a good society? . . . Willingness to take up a cross by resisting evil with good is a required characteristic of faithful

discipleship." Such a statement of the position shows a good historical knowledge of the pacifist teachings of the Gospels with a complete absence of attention to their total or philosophic significance. It is indeed more or less agreed among scholars that Christ rejected the way of military force as a means of bringing in His Kingdom; but there is no evidence at all that He thought of the way of the Cross as directly helping to build up a good society—in terms of first century problems, as helping to free the Jews from Roman domination. The way of love was simply the response, at whatever cost, to the revelation of God's final and supernatural kingdom which had begun to appear in the Messiah.

It will, I trust, be plain from this illustration that I do not believe that the problem of Christianity and education can be solved simply by injecting Christian elements, however noble, into the present educational system, a system which has declined from the condition in which an alliance with historic Christianity was of real value. When Cardinal Newman composed his lectures *On University Education*, he had problems enough to face; he had to plead for the recognition of theology as a real science; but he could still rely on men's accepting the fact that education was primarily concerned with truth for its own sake, and with the cultivation of the mind as a tool of discrimination. His problem was to get a hearing for the supernatural; ours is, in addition, to rediscover the meaning of the natural, the true nature of man.

I confess to being a Christian Aristotelian, somewhat (in the current phrase) of a neo-Thomist; but my allegiance in these matters includes thinkers as varied as Erasmus and Grotius, Bishop Butler and Cardinal Newman, Baron von Hügel and Albert Schweitzer. They may seem a strange collocation of names, yet they represent for me a fairly continuous tradition; however they differ, they all recognize the supreme fact of Christian history, its tension and paradox, the adjustment of a supernatural faith to the conditions of natural existence. That is, to my mind, the central factor in considering the relation of Christianity to education. Just as education should train the mind to understand (and as a by-product, to control) the realities of physical and human nature, so Christian training should develop in us the proper response to the supernatural facts which have been revealed in Jesus and their continuous relation in history to the obstinate facts of nature itself.

## *America's Choice*

THE Nazi conquest of the Balkans is now virtually complete. Bulgaria, like Rumania, has been taken into "protective custody" and Yugoslavia is at the mercy of the German diplomats, who are more destructive than a fleet of dive bombers. Nazi troops are on the Greek border, and the valiant Greeks seem likely to lose the fruits of their heroic struggle with Italy at the behest of the Nazi "mediator."

In the Far East, the Japanese partner in the Axis is making similar gains through a show of force and a specious "mediation" offer. Nowadays it is not the Greeks bearing gifts, but the Axis powers offering to mediate, that must be feared.

All of these developments have grave significance for the United States, and American reaction to them is focussed on the senate debate on the Lease-Lend measure. Stripped of all verbiage, the dilemma for Americans is whether or not it is advisable for this country to accept a limited and presumably temporary domestic dictatorship (which is undoubtedly what the bill amounts to) in order to combat the foreign dictatorship of Hitler. Must democracy then fall between the two stools?

We think not—if Congress acts wisely in its delegation of emergency power to the President. Certainly there should be limits, both of time and of degree, to the power delegated. Congress should continue to hold the purse-strings, and to make appropriations for the defense and other emergency programs only as the emergencies arise, and not too far in the future.

The control of the purse and of taxation is the most effective control known to political economy. The struggle for parliamentary government in England was a struggle for control of the public purse, and the strength of Parliament was in direct proportion to its ability to wrest this control from the hands of the King.

Much as we dislike the vast delegations of power to the President in the Lease-Lend Bill, therefore, we feel that it is the most effective way to unify the country in the face of the threat from abroad; and we believe that the bill should be passed, with amendments setting a time limit and providing that expenditures are to be made only in accordance with designated appropriations by Congress. At the same time the guarantees enshrined in the Bill of Rights must be preserved. And being a part of the Constitution, which is above even the Lease-Lend Bill, they must be exempted from the sweeping statement that the provisions of this new law shall be effective notwithstanding contrary provisions of already existing laws.

With these important reservations, we believe that American democracy can survive even the vast concentration of power envisaged by the Lease-Lend Bill. And we believe that the bill should be passed, and that the American nation should stand unitedly behind the President in the protection of the Western hemisphere from European and Asiatic totalitarianism.

## *A Practical Peace Move*

WHILE there is so much war talk in the air, it is encouraging to note that Christians of Japan and the United States are taking steps toward a practical move for peace between our two countries. A conference is to be held the latter part of this month, attended by deputations of Christians from Japan and from this country, under the auspices of the Federal Council of Churches and the Foreign

Missions Conference. The purpose of the conference will be to explore ways and means of preserving peace between the two countries and to carry out the spirit of the Oxford Conference message summoning Christians everywhere despite wars and rumors of wars to keep intact their bonds of fellowship in Jesus Christ.

Whatever may be the issues between nations leading to international tension and war, there are no issues between sincere Christians of different races and nationalities. Christianity is bigger than any nation and the Christians of warring lands remain brothers, even though they may be temporarily arrayed in hostile camps.

One thing that we as individual Christians can do in this time of mounting world tension is to remember that the Christians of Germany, Italy, and Japan are as much the children of God as those of Britain, Greece, China, and the United States.

In Christ there is neither Jew nor Gentile, Greek nor barbarian, Nazi, Jap, nor Yank, but all are one in the fellowship of Jesus Christ, our Lord and our common Saviour.

## *Malvern and After*

THE wide-spread interest in this country in the findings of the Malvern conference held in England in January is most encouraging. It shows that the spiritual forces of this country are being aroused to the religious implications of the world situation as reflected in a changing society that can never return to the *status quo ante bellum*.

The meeting of the Forward Movement Commission in Washington the middle of February commended the study of the Malvern declaration to the entire Church, and presumably the Forward Movement literature will bring some of this material to the wider attention of the Church. Especially commended was Malvern's emphasis on the parish as a center for Christian activity in the community rather than as an end in itself. "Where possible the whole congregation, habitually worshiping together, should regularly meet to plan and carry out some common enterprise, however simple, for the general good," says the Malvern declaration, and certainly this is in line with the aims of the Forward in Service plan.

The Church League for Industrial Democracy at its meeting in New Haven the weekend of Washington's birthday also gave study to the Malvern declaration and commended it to the further attention of the Church.

We hope that other groups in the Church, official and unofficial, local and national, Catholic and Protestant, liberal and conservative, will also study the Malvern findings and formulate a sound Christian public opinion on the important matters that form the subject matter of Malvern. We are not so much concerned that Churchmen in this country shall arrive at the same conclusions but rather that they shall formulate intelligent opinions on the same subjects, since they are the questions that will be of primary importance in the war and post-war world.

The London *Church Times* rightly observes that the Malvern declaration "is, in effect, the condemnation of the system of society that has developed since the Industrial Revolution, but which has its only possible moral defense in the doctrines of Calvin." Certainly the Malvern findings will meet with opposition as well as approval, both within and without the Church, and there will be those who, without knowing what they are talking about, will condemn them unreservedly as

"Communism." Such people reckon without the fact that society is in a state of change whether they like it or not. The question is no longer whether or not there shall be any change in society, but whether or not that change can be guided into channels compatible with Christianity, and whether the Church can provide sound and constructive leadership.

The Malvern declaration must not be permitted to become the exclusive property of any group or to be simply a partisan program. The social, economic, and spiritual matters with which the Malvern declaration deals are fundamental to the building of a Christian society, or at least one that more closely approximates the principles of the Kingdom of God.

Let us have some courageous, forward-looking American Christian thought on the principles that underlie the changing world scene of the present day. Malvern offers us at least a point of departure for such thought.

"Alcoholics Anonymous"

THE March 1st issue of the *Saturday Evening Post* contains an interesting and significant article by Jack Alexander about the unusual organization known as Alcoholics Anonymous. This is a society, or rather a series of societies, of former problem drinkers who make it their business to help other alcoholics to beat the liquor habit. There are branches in many parts of the country and its members have had a truly astonishing degree of success.

Basis of the technique of Alcoholics Anonymous is the truly Christian principle that a man cannot help himself except by helping others. The plan is described by the members themselves as "self-insurance." This "self-insurance" has resulted in the restoration of physical, mental, and spiritual health and self-respect to hundreds of men who would be hopelessly down and out without its unique but effective therapy.

In some parts of the country the Church is coöperating effectively in the work of Alcoholics Anonymous. Bishop Quin of Texas, by his sponsorship of the movement in Houston, has helped it to achieve some really remarkable results in that area. Other bishops, rectors, and lay Churchmen can be similarly helpful, and will also find the members of Alcoholics Anonymous helpful to them in meeting pastoral problems in which alcoholism is a factor.

"Here Today"

THE title is that of the 11th annual booklet issued by the Travelers Insurance Co. on the subject of automobile accidents. From it we learn that "the year 1940 was a year of retrogression, of disappointment and disillusionment in virtually every respect pertaining to street and highway safety."

During 1940 no fewer than 35,000 persons were killed by automobiles and 1,320,000 were more or less seriously injured. The death and injury toll for that year exceeded the total of the two previous years by a considerable margin. Actually the automobile casualties on a single day in 1940 exceeded those of any major disaster in the same year.

The American highway is actually one of the most dangerous places in the world today. On a typical day, October 4, 1940, chosen at random, there were 85 deaths and 1,500 injuries, many of which later proved fatal, from automobile accidents.

The Travelers booklet well observes: "It's a curious thing that one person causes all the auto accidents. He does everything wrong, he's careless, he's stupid, he goes too fast, he



THE GROWING MENACE

hogs the road, he never gives you a break, he's a thorough-going, dark-hearted villain! And who, pray tell, is this menace to life, limb, and the pursuit of happiness? *The other fellow.*"

Who is the other fellow? Did you ever stop to think that from your neighbor's viewpoint you are "the other fellow"?

Through the Editor's Window

AN INTERESTING sidelight on the difference between American and English views on comfort in general and central heating in particular is found by comparing the accounts of the Malvern Conference in *Time* and in the *Church Times*.

According to *Time's* correspondent, presumably an American: "With greatcoats wrapped around them, they gathered day after day in the paralyzing cold of unheated Malvern College"; according to the *Church Times'* correspondent, undoubtedly an Englishman: "No conference could have had more delightful surroundings. The beauty of Malvern College . . . induced in members a feeling that for these few days in which they were at the college they were indeed taking part in a spiritual pilgrimage."

A LITTLE SWEDISH GIRL, walking with her father on a starry night, was so attracted by the brilliancy of the sky, all lit up with twinkling stars from one end to the other, that she seemed to be quite lost in her thinking. Her father asked what she was thinking of so intently. Her answer was: "I was just thinking, if the wrong side of heaven is so glorious, what must the right side be!"

**MISSOURI**

**Oppose Exemption of Clergy from Military Training**

A resolution holding that the exemption of clergymen from military training under the Selective Service Act is neither good religion nor good democracy was adopted at the convention of the diocese of Missouri which met in St. Louis.

The delegates voted down a resolution which sought support for the program of the Society of Friends in sending food and other supplies to the civilian populations of occupied European nations.

Other resolutions relating to the war, including one which would have asked for clarification of England's war aims before extending aid to Britain, were tabled.

All necessary aid to Britain, as the occasion may arise and the necessity may require, consistent with the United States' own national security, was endorsed by Bishop Scarlett of the diocese.

**Editor's Comment:**

Let the clergy beware of becoming too militaristic. Their function is not the bringing in of the Kingdom by force (an attitude specifically repudiated by Christ when he rebuked St. Peter for drawing his sword) but the ministry of reconciliation. Catholic tradition is against the bearing of arms by the clergy, and it would be "neither good religion nor good democracy" to draft them to do so.

**NEW JERSEY**

**A Diocesan Film**

Several showings have been made already of the new diocesan film of the Church at work in New Jersey. It is in five reels and takes about an hour and a quarter to run. The film shows the Bishop on visitation in the Pines, the meeting of convention in May of 1940, the Church School

**Better Record**

The missionary district of Wyoming is the latest to put forth its claim for the "better record" in communicant increase as compared to population increase. Competition was begun [L. C., January 1st] by the diocese of Colorado (population gain, 8%; communicant gain, 23%). THE LIVING CHURCH's correspondent for Wyoming reports:

The population of the state in 1930 was 225,565, and in 1940 it was 246,763; there was, therefore, an increase during the 10 years of 21,198, or just under 10%. Communicants in the district in 1930 numbered 3,945; and in 1940, 6,176; there was, therefore, an increase of 2,231 or just over 56.5%.

Can some mathematical-minded reader of THE LIVING CHURCH tell whether this is better or poorer than the record of Kansas and Salina [L. C., February 5th], during the same period? Kansas communicant gain, 46.2%; Salina, 48%; population decrease in state of Kansas, 4.3%.

Presentation Service, the Woman's Auxiliary at work, St. Mary's Hall, and many other features of interest.

**NEW YORK**

**"We Must Again Become a Bible-Reading People"**

The churches in and around New York were crowded on Ash Wednesday, for all services. The clergy commented on the fact that not since 1917 have so many men, women, and children assembled for worship on the first day of Lent. In many churches, the Ash Wednesday sermon was preached by the rector. The Very Rev. Dr.

James Pernette De Wolfe, dean of the Cathedral of St. John the Divine, was the preacher at the cathedral.

The Presiding Bishop preached at St. Bartholomew's Church. Bishop Manning followed his custom of many years of preaching at Trinity Church at noon. There is always a large attendance at this service. This year there was the greatest crowd in the history of the church. After all the pews were filled, chairs were placed in the aisles to the full number permitted by the city fire rules.

"The great fact for us to realize," said Bishop Manning in his sermon, "is that our defense measures alone, necessary as they are, will not save us. We need something beyond that. This tragic and terrible conflict is showing us that the supreme thing in any nation is the character and soul and spirit of its people. These tremendous days which we now face and the still graver days that are coming are calling us as a nation back to simple Christian faith and to true religion.

"This is the call of God to us as a people in this day of crisis. And if we are to answer this call, there are three things that are indispensable, three things which we all know to be true: First, if we are to be a Christian people, we must be more truly a praying people; second, if we are to be a Christian people, we must again become a Bible-reading people; third, if we are to be a Christian people, we must believe truly in the Lord Jesus Christ.

"And so I say to you this Lent: be more faithful in your own prayers and in reading your Bibles; be more often in church, kneel oftener at the altar and ask there for strength to do your part. May this tragic time in which we are living arouse all of us to fuller faith in Christ and to greater faithfulness to Him in the work of His Church."

**Candidates for Deaconess Order**

Two students of the New York Training School for Deaconesses, Miss E. E. Carter and Miss G. Lansing, were recently admitted to a special period of testing as candidates for the deaconess order. During the service, a small silver cross set in a wooden cross was presented to each of the two candidates by the Rev. Dr. Thomas A. Sparks who also made the address. The Rev. Dr. Charles N. Shepard said the prayers and pronounced the benediction.

Miss Carter is a senior and will graduate in May. She comes from the diocese of Atlanta. Miss Lansing, who is from the diocese of West Texas, is an alumna of the school, working in St. Peter's Church, Perth Amboy, N. J.

**A Rule of Life**

Several thousand young people gathered in the Cathedral of St. John the Divine on Sunday afternoon, February 23d, when Bishop Manning held the service for the customary Quinquagesima Pilgrimage of Young People. The dean of the cathedral, the Very Rev. Dr. James Pernette De Wolfe, officiated. Bishop Manning preach-

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ed the special sermon. William W. Naramore jr., director of youth work in the diocese, helped the bishop and the dean to plan the service.

A notable part of the occasion was the repeating by the young people, led by Bishop Manning, of their rule of life, recently signed by them:

"I am a young Churchman. My rule of life is: 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. I will make an earnest effort to keep this rule."

**Public School Pupils Attend Classes at St. Bartholomew's**

Public school children in the neighborhood of St. Bartholomew's Church, New York, had failed to receive notice in time to attend the released time classes on the opening Wednesday, February 5th [L. M. March]. Hearing about the 161 children who attended religious instruction at the Chapel of the Incarnation on the first Wednesday, the boys and girls from St. Bartholomew's were all the more eager to attend when their notices reached them. A fairly large number of them assembled in St. Bartholomew's Community House on the second Wednesday, after their dismissal from school, the younger children at 2 P.M., the older ones at 2:30 P.M.

The Rev. Dr. E. Frederick Underwood, assistant minister of the parish, met the children and assigned them to classes. The boys and girls displayed great interest and enthusiasm.

While there were present many little children and many older ones, the most remarkable feature of the registration was the number of boys and girls in their early 'teens. These children, particularly, appeared to regard this released time for religious instruction as both delightful and exciting.

Dr. Underwood is also the chairman of an inter-Church committee sponsoring schools in several other churches.

**WEST VIRGINIA**

**Fifty Workers Could be Placed**

After a careful study and survey of potential missionary work in the diocese, Bishop Strider of West Virginia stated at a recent meeting of the executive board that 50 additional workers, priests and lay workers, could be placed in churchless communities throughout West Virginia, when additional funds are available. The Bishop pointed out that the Church is "unknown" in at least 16 counties of the state.

Work in West Virginia has, however, shown steady progress; much new work has been undertaken in the past year and a half, and many missions formerly closed have been reopened. A full-time worker in Christian education will be secured soon, and one or two new mission fields will be opened as soon as suitable workers are found.

**CALIFORNIA**

**Returning Missionaries Aided**

Bishop Block, Coadjutor of California, with the cooperation of Walter B. Bakewell, treasurer of the diocese, has set up machinery for the convenience of missionaries evacuated from China and Japan and returning to the United States with San Francisco as their port of entry.

A number of returning missionaries have been handicapped by governmental restrictions on taking money out of the country. The San Francisco group has been able to relieve their immediate needs on arrival, arrange temporary living accommodations for them, and make more pleasant their stay on the Pacific Coast.

**Young People to Establish Summer Camp**

The House of Young Churchmen of the diocese of California, meeting February 15th to 16th at Christ Church, Alameda, Calif., heard an address by Dr. Aurelia Henry Reinhardt, the president of Mills College, and by Miss Frances Young, a member of the National Youth Commis-

sion, who presented the plans for uniting the Church's youth in a program of worship, study, and action.

Bishop Block of California spoke at the banquet on Saturday evening and asked the young people if they would be interested in using property of the diocese in the Santa Cruz Mountains to establish a diocesan summer camp. The plan was greeted with enthusiasm by the young people, and at their business session on Sunday morning they made plans to go to work immediately to clear the grounds for the camp.

**THE PHILIPPINES**

**Relief for Hong Kong Evacuees**

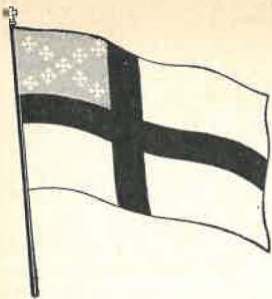
Many hundreds of evacuees from China and Japan have returned to their homelands during the past year by way of the Philippine Islands. The temporary care of homeless missionaries and other evacuees during this time has been very much aided by the men and women of the Church, working either directly or through the Philippine Red Cross.

There are now six active branches of the Woman's Auxiliary in the Philippines —at Balbalasang, Sagada, Bontoc, Baguio, Upi, and the Cathedral parish of St. Mary



*Jay Te Winburn Photo.*

RELEASED TIME SCHOOL: Pictured with their "principal," Dr. Underwood, is a group of children excused from public school classes to study religion at St. Bartholomew's.



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## DIOCESAN

and St. John in Manila. The cathedral room, regular meeting place of the cathedral auxiliary, has been lent to the Red Cross, and members of the chapter are working for the Hong Kong evacuees, the British war relief, and the Red Cross.

Dresses for evacuees have been made at Bontoc, where the branch has also contributed liberally to various needs in the mission and the Islands; the group recently purchased desks for All Saints' School, Bontoc. In Balbalasang, the 30 members are Tinguian women. They do not sew, but weave blankets and assist with the mending of vestments and altar hangings. Making crib mattresses from hemp and making hospital sponges have been among the many activities of the branch at Sagada. Rummage sales are carried on in Baguio to raise funds; and the group has contributed to a number of relief funds.

Mrs. R. F. Wilner was reelected president of the Woman's Auxiliary in the district at the annual meeting held in connection with the district convocation.

### Airport Under Construction

Archdeacon Frederic W. Goodman of Point Hope, Alaska, has informed the Department of Foreign Missions that work is under way on a large airport at Point Barrow, northernmost tip of the Alaska Coast. From this base, Dr. Goodman says, air liners will leave for Europe via the North Pole.

Archdeacon Goodman also mentioned that his greenhouse has been a blending of the artistic and useful, "with some of the finest flowers I have ever grown, and tomatoes, lettuce, and radishes, started in a box indoors and transplanted to the greenhouse."

## MARYLAND

### Dr. Kinsolving Celebrates his Eightieth Birthday

On February 20th, the Rev. Dr. Arthur B. Kinsolving, rector of St. Paul's Church, Baltimore, celebrated his 80th birthday.

At the celebration of the Holy Communion on that day, a large number of his parishioners gathered at the altar, and at noon, this group and other friends surprised him by calling at the rectory and presenting him with a gift. That evening, another surprise awaiting him at the St. Paul's School for Boys, where the students and the Men's Club gave him a party. Bishop Helfenstein was among those present.

Dr. Kinsolving has been rector of St. Paul's Church for nearly 35 years.

### Lenten Preachers at St. Paul's

Out-of-town preachers at St. Paul's, Baltimore, during Lent will include the Rev. Dr. Arthur B. Kinsolving II, March 3d and 4th; the Rev. Dr. A. Grant Noble, March 5th to 7th; the Rev. Dr. C. Leslie Glenn, March 10th and 11th; the Rev. Dr. Vincent C. Franks, March 12th to 14th; Bishop Strider of West Virginia, March 18th to 21st; retired Bishop Johnson, March 25th to 28th; the Rev. Dr. S.



T. Steele jr., March 31st and April 1st; the Rev. Dr. Arthur Lee Kinsolving, April 2d to 4th; and the Rev. Granville M. Williams, SSJE, April 7th to 9th.

**"Young People are Not Merely Members of Parishes"**

One of the purposes of the youth rally held in Baltimore on February 22d and 21d was to make the young people of Maryland realize that they are not merely members of separate parishes, but that they also compose a diocesan family. This point was stressed by Bishop Helfenstein of the diocese in his remarks to the hundreds of young people assembled.

The national aspects of young people's work were presented by the Rev. Frederick H. Arterton, secretary for youth in the National Council's Department of Christian Education. Fr. Arterton explained the plan of worship, study, and action designed to unite the Church's youth. He told of the recent formation of a national Youth Council, the framing of a national rule of life for young people, and the planned co-ordination of the existing youth organizations in the Church.

The Bishop has appointed a youth commission in the diocese consisting of the Rev. E. L. Gettier jr., the Rev. Dr. B. B. Lovett, the Rev. G. F. Packard, the Rev. W. K. Rehfeld, the Rev. M. J. Kippenbrock, Corad Menchine, J. A. Sauer, R. S. Bonsall and H. L. Varian jr.

**MONTANA**

**Dedicate Deanery at Pro-Cathedral**

A "house-warming" on February 16th at the new \$11,000 brick deanery in Helena, Mont., was attended by many members of the pro-cathedral parish and the Helena Ministerial Association. At five p.m. Bishop Daniels of Montana held a service of dedication, using appropriate prayers in each of the rooms. This new building gives St. Peter's Pro-Cathedral parish an attractive and complete church plant valued at approximately \$100,000.

**CANAL ZONE**

**Over-Payment of Pledge**

The 21st annual convocation of the Panama Canal Zone met at the Cathedral of St. Luke, Ancon, on February 22d and heard Bishop Beal of the district announce the over-payment during 1940 of the \$1,600 pledge towards the general Church program, and the acceptance of \$1,700 as the pledge for 1941. A total of \$1,000 for British missions was also raised by the various congregations.

The convocation was informed of the resignation of the Ven. Edward Joseph Cooper, archdeacon of Colon, and rector of Christ Church By-the-Sea; the provision by the National Council for two additional clergy for the district, and the appointment of the Rev. Arthur Francis Nightengale, rector of St. Paul's Church, Panama City, to be archdeacon of Panama.

A satisfactory condition in the district was shown by the statistics submitted, and the Bishop urged the congregations to engage in more vigorous activity in co-operation with the 10-year plan inaugurated by the Presiding Bishop for the strengthening of the Church.

**ELECTIONS**

All officers were reelected. Council of advice: Clerical, A. F. Nightengale, R. W. Jackson, C. A. Voegeli; lay, L. S. Carrington, W. E. Johnson, Wilfred McBarnett.

Examining chaplains: Very Rev. C. A. Voegeli, Ven. A. F. Nightengale, Rev. R. W. Jackson. Delegates to provincial synod: Clerical, J. T. Mulcare, A. F. Nightengale, R. W. Jackson; lay, H. H. Evans, W. E. Johnson, Richard Reinhold.

**PENNSYLVANIA**

**A Hot Luncheon Served Before and After the Service**

For the convenience of persons attending noonday Lenten services at Christ Church, Philadelphia, a hot luncheon is served before and after each service on Wednesday. The food is prepared by the women of the parish and served at a reasonable price from 11:30 A.M. to 12:20 P.M., and from 12:55 to 1:30 P.M.

Addresses at the services were scheduled for Lent as follows:

February 26th to 28, the Rev. F. W. Blatz; March 1st, R. M. Daniel; 3d to 5th, the Rev. L. W. Barton; 6th and 7th, the Rev. Dr. G. E. Barnes (Presbyterian); 8th, William White jr.; 10th to 12th, the Rev. W. K. Russell; 13th and 14th, Bishop Sterrett of Bethlehem; 15th, P. T. Ries; 17th to 19th, the Rev. R. C. Batchelder jr.; 20th, the Rev. W. J. Dietrich jr.; 21st, the Rev. W. S. Skinner; 22d, L. C. Temme; 24th, the Rev. C. S. Martin; 25th, Canon J. H. Jacobson; 26th to 28th, the Very Rev. Roscoe T. Foust, dean of the Pro-Cathedral of the Nativity, Bethlehem; 29th, E. D. Baltzell jr.

March 31st to April 2d, the Rev. C. H. Harrison; April 3d, the Rev. R. C. Morris; 4th, Bishop McKinstry of Delaware; 5th, Morgan Rulon; and 7th to 10th, the Very Rev. E. L. Haines, dean of Christ Church Cathedral, Louisville. The rector, the Rev. E. Felix Kloman, will preach at the three-hour service on Good Friday; Bishop Taitt of Pennsylvania will administer Confirmation and preach on Easter Day.

**PITTSBURGH**

**A Missionary League of Business and Professional Men**

The Laymen's Missionary League in the diocese of Pittsburgh is probably the oldest such organization in the Church in America. It was founded 52 years ago by the late Rt. Rev. Cortland Whitehead, modeled after a similar organization in the diocese of Durham in England, which Bishop Whitehead learned of at one of the early Lambeth conferences.

The members of the league, most of them business and professional men, serve under the direction of the Bishop and archdeacon in small or vacant missions and aid parishes during interims in the rectorships. In 1940 league members conducted 287 services of Morning or Evening Prayer in about 20 churches of the diocese. The league has helped to establish many new missions.

On February 23d Bishop Mann of Pitts-



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burgh commissioned 26 laymen of the diocese as lay evangelists and lay readers to serve in the Laymen's Missionary League during 1941. The service took place in Trinity Cathedral, Pittsburgh. Six men received commissions as lay evangelists permitted to prepare their own sermons; 20 were licensed as lay readers. The Rev. Dr. Arthur B. Kinsolving, II, preached the sermon.

**Cathedral Lenten Services**

Noonday Lenten services were scheduled as follows at Trinity Cathedral, Pittsburgh, to be held from 12:30 to 12:50: February 26th, Bishop Mann of Pittsburgh; February 27th, the Rev. Robert Griswold; February 28th, the Rev. Donald E. Veale; March 3d to 7th, the Rev. Louis M. Hirshson; March 10th to 14th, the Very Rev. Dr. N. R. H. Moor, dean, Trinity Cathedral; March 17th to 21st, the Rev. Lauriston L. Scaife; March 24th to 28th, the Rev. Benedict Williams; March 31st to April 4th, Bishop Dandridge, Coadjutor of Tennessee; Holy Week services, the Bishop, the dean, and clergy of the Pittsburgh Council of Churches.

**ROCHESTER**

**Series of Lenten Services**

The series of noon-day Lenten services at Christ Church, Rochester, N. Y., was opened by retired Bishop Ferris, of the diocese on February 27th. The following day Bishop Reinheimer of Rochester preached. The following clergy were scheduled for the remaining weeks of Lent: the Rev. Claude H. Leyfield, the Rev. Charles D. Broughton, the Rev. Roger Alling, the Rev. Harold E. Sawyer, Canon H. Ayde Prichard of the Cathedral of St. John the Divine, New York, and the Rev. H. Boardman Jones.

**KENTUCKY**

**Second Bequest of Five Thousand Dollars in Six Months**

By the will of John Chambers Hughes, former warden of Calvary Church, Louisville, Ky., the sum of \$5,000 has been bequeathed to the parish. About six months before, a similar amount was bequeathed to the parish, which has approximately 450 communicants. Mr. Hughes, a former member of the board of guardians of the Orphanage of the Good Shepherd, now known as Woodcock Hall, also left that institution in Louisville the sum of \$1,000.

**SPRINGFIELD**

**Relief Workers Contribute to Church Building Fund**

Churchmen of West Frankfort, Ill., in the diocese of Springfield, have built a church valued at \$15,000—in spite of the fact that most of them are on relief and

the coal mines are worked but intermittently, so that the entire community is extremely poor.

"They have had very little financial assistance from outside," said Bishop White, in asking the Church Building Fund Commission for a grant of \$200 to finish the project. The Commission at its January meeting voted to provide the sum.

The Rev. Glenn S. Reddick is in charge, and the little congregation had a confirmation class of six recently. There is a fine choir of young people, a good Sunday school, and every prospect of future growth, Bishop White said.

**MEXICO**

**Eighty Confirmations**

Bishop Salinas y Velasco told his clergy at the recent district convocation held in Christ Church, Mexico City, that although he has been in ill health for more than two years, he "took part in 1939 and 1940 at the consecration of the Bishop of Cuba and the Suffragan of Brazil, preached in many congregations in the latter foreign field, visited every mission in the district of Mexico, confirmed 80 persons, baptized seven children, and celebrated two weddings, dedicated the new church at San Pedro Martir, attended the General Convocation in Kansas City, and afterward traveled in several states preaching at least twice daily for nearly two months."

The convocation, which was followed by a joint session with the Woman's Auxiliary, paid tribute to the oldest priest in Mexico, the Rev. José Antonio Carrion, who will retire soon after 60 years of service to the Church in Mexico. Sr. Carrion baptized Bishop Salinas and is his godfather.

During the convocation, the Rev. José R. Flores, a graduate of the Church Divinity School of the Pacific, was ordained to the diaconate. He will take charge of the work in Cuernavaca and surrounding villages.

Mexican Churchwomen presented their United Thank Offering, amounting to \$342 in Mexican currency.

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**NEWARK**

**Leaving Church Activities to Mother**

Two hundred clergymen and laymen of the diocese of Newark met at the new Diocesan House in Newark, N. J., February 20th, for a supper and evening program.

The first after-dinner speaker was Bishop Ludlow, Suffragan of Newark, who spoke of the essential work of laymen in the founding of the Church at Antioch, and of the importance of the work of laymen today. He urged parents to impress their children with the fact that father does not just "play at religion" and leave Church activities to mother, but that each of them has his role in Church life.

Bishop Washburn of Newark presented several practical plans, which he hoped the Church Club would support. The Bishop spoke of the necessity of reviving the Bishop's Church Extension Fund for the building of new churches in the diocese; of the possibility of an institute for Churchmen, to be given in the city of Newark next fall, if the plan is supported; and of a layman's conference to be held June 21st and 22d.

**ALASKA**

**Flu Epidemic at Fort Yukon**

A flu epidemic of serious proportions has struck the village of Fort Yukon, and many members of the staff of the Hudson Stuck Memorial Hospital, as well as the villagers, are sick. As soon as he heard the news, Bishop Bentley, Suffragan of Alaska, left his home in Nenana, hurried to Fairbanks, where he found an extra nurse; they then went by plane to Fort Yukon.

**WESTERN NEW YORK**

**Baptist, Methodist, Evangelical Ministers to Speak at Services**

St. Paul's Cathedral of Buffalo, N. Y., announced the following speakers for the noonday services during Lent: Ash Wednesday, the Very Rev. Dr. Austin Pardue, dean of the Cathedral; February 27th and 28th, the Rev. William S. Chalmers, OHC; March 3d to 7th, the Very Rev. Dr. Kirk B. O'Ferrall, dean of St. Paul's Cathedral, Detroit.

March 10th to 14th, the Rev. Dr. Arthur Lee Kinsolving; March 17th to 19th, the Rev. Dr. Harold C. Phillips, First Baptist Church, Cleveland; March 20th and 21st, the Rev. Herman H. Lohans, St. Peter's United Evangelical Church, Buffalo, N. Y.; March 24th to 28th, the Very Rev. Dr. Chester B. Emerson, dean of Trinity Cathedral, Cleveland; March 31st and April 1st, Dr. William Alfred Eddy of Hobart College; April 2d to 4th, the Rev. Dr. Ralph W. Sockman, Christ Methodist Church, New York; April 7th to 10th, Bishop Davis of Western New York; Good Friday, Dean Pardue.

On Saturdays during Lent there will be a Musical Half Hour in the church. Vis-

itors to the city are invited to attend these services and to make themselves known to the cathedral clergy. Luncheon is served each Friday in the Cathedral House.

**VIRGINIA**

**New Rectory, Parish Hall at Christ Church, Alexandria**

The new rectory of Christ Church, Alexandria, Va., will be built "in the shadow of the Virginia Seminary," in a new real estate development known as Chapel Hill, and, appropriately enough, on the corner of Vicar and Bishop Lanes. The three-story 10-room building will be of Colonial style and will cost approximately \$16,000.

A new two-story parish hall, costing about \$60,000, will replace the present one-story parish hall. The main auditorium will seat 420 people and provide, among other facilities, 15 Sunday school class rooms. The parish hall will be the work of Thomas Waterman of Washington, who is well-known for his work in connection with the restoration of Colonial Williamsburg. The building is being planned to resemble an academy building of the Colonial period.

In July the parish will take on an assistant clergyman, T. Stewart Matthews, now a student at the Virginia Seminary. The Rev. Edward R. Welles is rector.

**LONG ISLAND**

**Sunday Evening and Midweek Lenten Preachers**

The Lenten schedule of the Cathedral of the Incarnation, Garden City, Long Island, includes Sunday services of Evening at 4 P.M. with addresses by visiting preachers, as well as midweek services at 8 P.M.

The schedule announced Sunday services as follows: on March 9th, the Rev. R. Thomas Blomquist; March 16th, the Rev. Hubert S. Wood; March 23d, the Ven. Ernest Sinfield; April 6th, the Rev. Lyman C. Blecker.

Midweek services: March 5th, the Rev. Wendell W. Phillips; 12th, Bishop Gardner of New Jersey; 19th, the Rev. Dr. Arthur B. Kinsolving II; 26th, the Rev. C. Lawson Willard jr.; April 2d, the Rev. Wilbur L. Caswell.

**WESTERN NEBRASKA**

**A Fast-Growing Parish**

St. John's Church, Valentine, Nebr., after celebrating its 50th anniversary as a mission of the Church has assumed parochial status under the leadership of the Rev. F. H. Wielege. This move is one of the results of the diocesan survey and plan of objectives made two years ago, and increases in membership which have doubled the communicant strength in two years. Bishop Beecher of Western Nebraska upon a recent visit confirmed a class of 12 adults, bringing the additions to the parish in the past year to over 60.

**Ecclesiastical Woodwork**

We believe that it is still considered in good ethical taste to pleasantly refer to some of the splendid commissions one's firm has received and carried out—so, will you pardon us a bit if we modestly remark that we are doing the altar, the brass and silverware, and the vessels for the credence for the greatest steamship ever built in these United States, the S. S. "America." This commission called for some ingenious features not usually required in regular ecclesiastical work, and the whole project was conceived and carried out right here in Baltimore by us.

We are beginning to fear higher prices for good hardwood lumber, after the defense needs get underway, and already we are having labor difficulties incident to the same. So we say to our friends in the church, plan amply far enough ahead of your actual needs to protect yourselves against higher costs and delays in execution, and yet to secure for your church the best in costs, craftsmanship and deliveries. This is not mere sales talk, as later events will prove.

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## BOOKS for LENT

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### PARABLES of Our LORD

Here we have a small book of daily meditations for Lent beginning with Ash Wednesday.

In this book, PARABLES OF OUR LORD, the author presents to laymen an opportunity to study certain important Parables in the light of everyday living, through short, daily meditations.

The Parables presented are *The Pharisee and The Publican; The Ten Virgins; The Sower; The Talents; The Good Shepherd; The Laborers In the Vineyard; The Prodigal Son*. Price 65 cts. Postpaid, 67 cts.

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## BOOKS

ELIZABETH McCracken, EDITOR

### The Bampton Lectures

FATHERS AND HERETICS. Bampton Lectures for 1940. By G. L. Prestige. S.P.C.K. Imported by Macmillan. Pp. 432. \$3.25.

The recent revival of patristic study, informed by critical documentary scholarship and stimulated by the modern colorful style of biographical writing (cf. *Essays on the Trinity and Incarnation, God in Patristic Thought, Two Ancient Christologies*), goes another step forward with Dr. Prestige's Bampton.

The stimulation begins in a Prologue on the Bible and Tradition, which is really exciting to read, with flashes of insight into the different things, good and bad, that tradition may mean, the different ways in which it may be related to Scripture (or identified with it), and the fact that the Fathers regard the Tradition more as something authoritatively proclaimed than as something carefully preserved—more as "delivering the goods" than as keeping them on ice.

(These patristic scholars are given to daring experiments in interpretation, and spicy ways of writing up their experiments—the sort of thing they used to call Americanisms abound. And they are interspersed with exact references to patristic texts, as scholarly as you please. As a matter of fact, the slang does not make the matter any simpler or easier to understand: the meaning and relevance of it in these lectures will not be apparent unless one gets the thought from the more sober and difficult expositions; the slang may make everybody chuckle, but not half of the chucklers will see the point. And yet one relishes it.)

Then the strange story of Callistus is told, most interestingly both as story and as exposition of rival principles, such as rigorism, Sabellianism, Gnosticism. Origen becomes a real human being, and his devotion to the claim of religious intelligence is amply set forth; but, as usual, the actual beliefs and teachings of Origen are not told, save that he believed in being intelligent.

Athanasius, Apollinaris, Nestorius, and Cyril are reviewed, always with new insights into old incidents and old writings, though these Fathers and heretics have been recently explored pretty well. With Tollinton's expositions of Alexandrian Platonism as a background, and with Sellers' *Two Ancient Christologies* always at hand, one can use these lectures to reach a "new high" in understanding the history of belief.

The last lecture, on love for the human Jesus, historically outlined and religiously evaluated, is strange. It contains useful material on an important part of Christian devotional theology, Christocentric devotion, and is sanely critical of it. There is a curious pair of alternative interpretations of "*lex orandi lex credendi*," neither of which is closely related to the plain meaning, that authorized prayers authorize the beliefs expressed in them. There is a problem in this plain meaning, but it is not

solved here. All this sounds as if the lecturer had found that the required eight lectures were one too many.

MARSHALL BOWYER STEWART.

### Perilous Philosophy

THE VOYAGE. By Charles Morgan. Macmillan. \$2.50.

"He put consequence from him and made himself still." This sentence sums up Mr. Morgan's thesis: human beings go wrong because they think about the results of their actions instead of letting their inner life guide them unreflectingly. And the inner life is everything.

Yet this is in no sense a religious novel, for the inner life as Mr. Morgan describes it has no religious content; it is the thought-world of individuals freed from desire and pleasure, grief and fear, who find satisfaction not in outward things, but in letting their fancy take them on voyages into the faraway. That such an "escape" philosophy may be highly perilous does not seem to occur to Mr. Morgan. His hero, a French vinegrower, who is also the town jailer, carries it out to the letter—and prospers. When other vineyards are overrun with phylloxera, his remains free from the disease; when his inner life convinces him that imprisoning criminals is wrong, and he releases all those in his jail, his offense promptly receives an official pardon from the government. Is stoicism then a "success" doctrine? B.S.E.

### A Commentary on Exodus

A COMMENTARY ON EXODUS. By Herman J. Keyser. Zondervan Publishing House. Pages xiv-451. \$3.50.

The main thesis of this commentary is that the groundwork of the book of Exodus is a "priestly record contemporaneous with the Exodus period." This the author finds in the material critically known as the Priestly Code, generally regarded as of post-exilic origin (though making use of earlier sources), and so as the latest strand of the Pentateuch. Mr. Keyser appears to be naively ignorant of the nature and strength of the foundations upon which this theory rests. It is therefore not surprising that the reasons he presents for its abandonment are completely irrelevant.

CUTHBERT A. SIMPSON.

### A Disappointing Book

THE TEACHING OF THE NEW TESTAMENT. By A. W. F. Blunt, Macmillan, 60 cts.

Not quite what might be expected from the Bishop of Bradford: too much time is spent on the externals of the subject, especially on the Old Testament antecedents, at the expense of more vital matters. Surely a book with this title should contain something more on St. Paul than the incidental references here and there? And no real picture of Christ's teaching emerges.

B.S.E.

## SEMINARIES

### Field Chosen by GTS Mission Group is Almost Untouched by Christianity

For the past eight years the Missionary Society of the General Theological Seminary has supported the associate mission at Hays, Kans. According to the schedule planned several years ago, the society is now withdrawing its financial assistance to begin work at the Mission of St. Francis, Upi, the Philippine Islands.

The Upi area offers remarkable opportunities. This is the Wild West of the Philippines, virgin territory where the Episcopal Church is the first in the field. The natives range from primitive nomads to slightly more civilized immigrants from the islands to the north. These newcomers were attracted to Upi by the government's gift of homesteads. The population of the area is about 200,000. Of these 3,000 are baptized Christians and about 800 have been confirmed. The rest of the 200,000 are untouched by Christianity.

The work on this frontier under the American flag was begun in 1928 by the Rev. Leo G. McAfee. Since that time, except for a brief interval, he has been the only priest in this field. The extent of the Church's work was limited by only one factor, the inability of a single priest to care for more than a dozen or 15 towns, preach, teach, administer the Sacraments,

and supervise the physical welfare of a total congregation of 3,000. The work has reached the point where Fr. McAfee must have more help. Retired Bishop Mosher of the Philippines feels that with a staff of two or three priests, an agricultural and educational mission could be established that would eventually become self-supporting.

At this crisis in the life of the mission of St. Francis the Missionary Society of the General Theological Seminary is lending its support. Last spring the society asked for a volunteer from the senior class to go as its missionary to Upi. Raymond Abbutt of Baltimore, since ordained deacon, volunteered and was accepted by the society, by the Bishop, and by the Church Missions House. He sailed for the islands in October. Mr. Abbutt's immediate plans were delayed because of a teacher shortage at Sagada, P. I., but he was expected to go to Upi late in February or early in March.

The Missionary Society derives its income for its mission work from the book store it operates, its annual play, and the contributions of members and friends. The student body and faculty of the seminary is pledging more this year than in any year of the society's history, but more is needed than ever before.

Beside this special mission project, the society keeps a mite-box fund built by a penny contribution by each member at each meal in the refectory. Annually the society pledges its Advent and Lenten mite-box offerings to two worthy mission projects of which it has been informed.

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## COLLEGE WORK

### Reorganize Provincial Commission

The Commission of College Work of the Second Province has been reorganized, according to an announcement by the Rev. Charles Ricker of Manhasset, N. Y., chairman. The personnel now is as follows: Mr. Ricker, the Rev. Messrs. Wood Carpenter, Princeton, N. J.; William Chase, Cornell University, Ithaca, N. Y.; Niles Carpenter, Buffalo, N. Y.; Gray M. Blandy, Troy, N. Y.; George Rath, Columbia University, New York; Stuart G. Cole, Hobart College, Geneva, N. Y.; Miss Kay Duffend of the Student Christian Movement, New York; William F. Stroud, Trenton, N. J.

## CHURCH CALENDAR

### March

- 16. 3d Sunday in Lent.
- 23. 4th Sunday in Lent.
- 25. Annunciation of the Blessed Virgin.
- 30. 5th (Passion) Sunday in Lent.

## AMERICAN CHURCH UNION CYCLE OF PRAYER

### March

- 16. Intercession, New York.
- 17. St. Stephen's, Miami, Fla.
- 18. St. Mark's, Des Moines, Ia.
- 19. St. John's, Sparta, Wis.
- 20. St. Peter's, Springfield, Mass.
- 21. Trinity, Cliffside, N. J.
- 22. Transfiguration, Brooklyn.

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The PRECENTOR, Cathedral Choir School,  
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For Boys. Non-military, College Prep. Limited to 58. High scholastic record. On broad Rappahannock, in Tidewater, Virginia. Sailing, boat-building, athletics. Elementary navigation. For catalog and view folder, address:

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An Episcopal boarding school for boys from the sixth grade until ready for college. Large and experienced staff. Ample grounds. Athletic program. Write for catalogue.

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

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

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GRACE CHURCH in New York maintains two residence clubs for out of town boys and girls. HUNTINGTON HOUSE FOR GIRLS, apply: Miss Theodora Beard, 94 Fourth avenue. HOUSE FOR YOUNG MEN, apply: Mrs. B. H. Keeler, 88 Fourth avenue, New York City.

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

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BRASS ALTAR FIXTURES. Crosses, Vases, Candlesticks, Candelabras, Missal Stands, Offering Plates, Chalices, Ciboriums, Patens. Booklet of designs submitted on request. REDINGTON Co., Department 805, Scranton, Pa.

CHURCH FURNITURE. Pews, Pulpits, Altars, Lecterns, Clergy Chairs, Baptismal Fonts, Folding Chairs, Sunday School Furniture. We allow for or sell your old equipment. Catalog and details on request. REDINGTON Co., Department X, Scranton, Pa.

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

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PURE IRISH LINEN still available for all Church uses at moderate prices. Write for list and samples today. MARY FAWCETT Co., Box 146, Plainfield, N. J.

CATHEDRAL STUDIOS, Washington and London. Church Vestments, plain or embroidered, surplices, exquisite Altar linens, stoles, burse, and veils. Material by the yard. See my new book, Church Embroidery, a complete instruction; 128 pages. 95 illustrations. Price \$4. Also my Handbook for Altar Guilds. Price 50c. L. V. MACKRILL, 11 W. Kirke street, Chevy Chase, Md., 30 minutes from U. S. Treasury. Tel. Wisconsin 2752.

### POSITIONS OFFERED

REGISTERED NURSE (white) to act as Superintendent of a Negro Hospital in North Carolina. Episcopalian, interested in betterment of the Negro race, with a desire for missionary service. Other nursing positions also. Address: DEPARTMENT OF DOMESTIC MISSIONS, 281 Fourth Avenue, New York City.

HOUSEMOTHER wanted for young children. Box T-1515, THE LIVING CHURCH, Milwaukee, Wis.

## CHANGES

### Appointments Accepted

AANASTAD, Rev. OTTO H. of St. Matthew's, St. Paul, Minn., is now assistant of St. Paul's Church, Oakland, Calif. Address: 114 Montecito, Oakland, Calif.

BLACKBURN, Rev. GLEN A., formerly rector of St. James' parish, Sault Ste. Marie, Mich.; to be rector of St. Simon's parish, Buffalo, N. Y., effective April 1st. Address: 202 Cazenovia Street.

COOK, Rev. LEO S., formerly vicar of Trinity Church, Hayward, Calif., is now at the Church of St. Mary of the Angels, Hollywood, Calif. Address: 4412 Camera, Hollywood, Calif.

JACOBY, Rev. ROBERT L., assistant and organist at Trinity Church, Bridgeport, Conn.; to be assistant and organist at Christ Church, Binghamton, N. Y., effective February 17th. Address: 187 Washington Street.

RAYNOR, Rev. ROBERT A., formerly priest in charge of churches in Lakota, Rugby, and Langdon, N. D.; to be rector of the Church of the Advent, Devil's Lake, N. D., and St. John's, Rella, N. D., effective March 1st. Address: Devil's Lake, N. D.

WRIGHT, Rev. THOMAS H., formerly rector of the Robert E. Lee Memorial Church, Lexington, Va.; to be dean of Grace Cathedral, San Francisco, Calif., effective March 30th. Address: 1055 Taylor Street, San Francisco, Calif.

### Armed Forces

BROOKS, Rev. Dr. ROELIF H., rector of St. Thomas' Church, New York, and for many years chaplain of the Seventh Regiment of the National Guard, will join that regiment in Camp Stewart, Ga., immediately after Easter and will remain until October 1st.

CHADWICK, Rev. CLIFFORD, rector of Trinity Church, Hamilton, Ohio, is a First Lieutenant. Address: 147th Infantry, A. P. O. 37, Camp Shelby, Hattiesburg, Miss.

DARE, Rev. NORMAN P., rector of St. Peter's Church, Bennington, Vt., is on a leave of absence for one year and is serving as chaplain of the Vermont National Guard, 172d Infantry, 43d Division, Camp Blanding, Fla.

HERB, Rev. PROBERT E., rector of St. Mark's Church, Dunmore, Pa., has been appointed one of the chaplains for the 109th Infantry of Scranton, Pa. The regiment is stationed at Indiantown Gap, Pa.

HONAMAN, Rev. E. M., rector of St. Paul's, Bloomsburg, Pa., is now chaplain of the 103d QM Reg., of the Pennsylvania National Guard, stationed at Indiantown Gap, Pa. His rank is Captain.

JUNG, Rev. Dr. G. PHILIP, formerly of St. Paul's-By-The-Sea, Ocean City, Md., is an Army chaplain with the 1301st Service Unit, Reception Center, New Cumberland, Pa.

KEICHER, Rev. PAUL O., of the diocese of Indianapolis, is now at Fort Hays, Columbus, Ohio. He is a chaplain with the rank of Captain.

LEWIS, Rev. ARNOLD MEREDITH, formerly priest in charge of St. Mark's Church, Westhampton Beach, N. Y., is now chaplain at Camp Upton, Yaphank, N. Y.

MCCALLUM, Rev. ARLINGTON A., of St. Paul's Church, Washington, is now with the 260th Coast Artillery at Fort Bliss, Tex.

PRÆD, Rev. HENRY T., of Trinity Church, Pierre, S. D., is now with the 147th Field Artillery at Fort Ord, Calif.

RANDOLPH, Rev. F. C. F., rector of St. John's Church, Lancaster, Ohio, is a chaplain with the rank of Major. Address: 166th Infantry, A. P. O. 37, Camp Shelby, Hattiesburg, Miss.

REED, Ven. W. JOSSELYN, former archdeacon of Harrisburg, is serving as chaplain with the rank of Captain in the U. S. Army at Holabird Quartermaster Depot, Md.

SIEGFRIEDT, Rev. Dr. EDGAR F., rector of Christ Church, Lead, S. D., and chaplain with the rank of Major in the 109th Engrs., is stationed at Camp Claiborne, La.

VIRDEN, Rev. HARRY LEE, former rector of St. Luke's Church, Denison, Tex., and now assistant in the office of the Chief of Chaplains at Washington, may be reached at Tilden Hall, Apartment 410, 3945 Connecticut Avenue, N. W., Washington.

WILCOX, Very Rev. STANLEY V., rector of St. Paul's Church, Chester, Pa., is chaplain of the 190th Field Artillery, P. N. G., with the commission of Major. He is stationed at Camp Shelby, Miss.

WILSON, Rev. KENNETH C., rector of St. Mark's, Oakley, Cincinnati, is a chaplain with the rank of Captain. Address: 135th Field Artillery, A. P. O. 37, Camp Shelby, Hattiesburg, Miss.

### Restoration

BROBURG, Rev. PHILIP, was restored to the office and work of a presbyter by Bishop McElwain of Minnesota on February 20th in the Chapel of St. John the Divine, Evanston, Ill. The sentence of deposition pronounced on him on January 7, 1939, has thus been remitted and terminated.

## CLASSIFIED

### POSITIONS WANTED

PRIEST, age 30, single, desires rectorship or curacy. Sound Churchman. Able preacher. Good references. Box B-1512, THE LIVING CHURCH, Milwaukee, Wis.

ACTIVE RETIRED PRIEST would like supply duty during Lent and Easter Sunday. Catholic. Rev. E. W. FOULKES, 130 West Jackson Street, York, Pa.

ORGANIST-CHOIRMASTER of metropolitan church would like to hear from rector of church in a small city that wants an outstanding boy-choir program. Box L-1517, THE LIVING CHURCH, Milwaukee, Wis.

PRIEST desires change. Catholic, loyal, energetic, missionary; considered good executive, organizer, preacher; especially successful with children, young people. Would consider locum tenancy. Box S-1514, THE LIVING CHURCH, Milwaukee, Wis.

### PRIESTS WANTED

UNEMPLOYED or RETIRED PRIESTS wanted, for LIVING CHURCH and LAYMAN'S MAGAZINE subscription work. Should be free to travel. Our clergy salesmen make from \$25 to \$75 a week. Representatives particularly wanted in East and Far West. Write for details to Business Manager, THE LIVING CHURCH, Milwaukee, Wis.

UNEMPLOYED and RETIRED CLERGYMEN wanted for dignified work with Church organization. Should have car. Representatives earn from \$25 to \$65 a week, depending on ability to meet and deal with people. Box 4111, THE LIVING CHURCH, Milwaukee, Wis.

### RETREATS

RETREATS at St. Martin's House, Bernardsville, N. J., for groups or individuals. For information apply to the Rev. T. A. CONOVER, Acting Warden.

**RATES:** (A) Altar Bread, Anniversaries, Appeals, Births, Boarding, Deaths, Church Furnishings, Linens and Vestments, Marriages, Meetings, Memorials, Personals, Positions Offered, Radio Broadcasts, Resolutions, Special Services, and all other solid copy classifications, excepting only Positions Wanted: 6 cts. a word for one insertion; 5 cts. a word an insertion for 3 to 12 consecutive insertions; and 4 cts. a word an insertion for 13 or more consecutive insertions. (B) Keyed advertisements, same rates as unkeyed advertisements, plus 25 cts. service charge on first insertion. (C) Positions wanted advertisements, 1 insertion, 4 cts. a word; 3 to 12 insertions, 3 cts. a word an insertion; and 13 or more insertions, 2 cts. a word an insertion. (D) Church Services, 25 cts. a count line (10 lines to the inch). (E) Minimum price for any insertion is \$1.00. (F) Copy for advertisements must be received by THE LIVING CHURCH at 744 North Fourth Street, Milwaukee, Wis., 12 days before publication date of issue it is designed for.

## CHANGES

### Resignation

THOMAS, Rev. JAMES C., formerly vicar of the Nativity Chapel, East Germantown, Philadelphia, effective February 21st. Address: Little Portion, Mount Sinai, N. Y.

### Ordinations

#### PRIESTS

ATLANTA—The Rev. ROBERT LITTLEFIELD CRANDALL was ordained to the priesthood by Bishop Mikell of Atlanta in St. Timothy's Church, Kirkwood, on February 6th. He was presented by the Rev. Walter W. Clem; the sermon was preached by the Very Rev. Dr. Alexander C. Zabriskie, dean of the Virginia Theological Seminary.

The Rev. EDWARD HENDREE HARRISON was ordained to the priesthood by Bishop Mikell of Atlanta in Grace Church, Gainsville, January 25th. He was presented by the Rev. Duncan Hobart. The Rev. John Moore Walker preached the sermon.

The Rev. CHESTER L. WEEEMS was ordained to the priesthood by Bishop Mikell of Atlanta in Christ Church, Macon, on February 9th. He was presented by the Rev. Walter W. Clem; the Bishop preached the sermon.

FOND DU LAC—The Rev. WILLIAM F. CHAMBERLAIN was ordained to the priesthood by Bishop Sturtevant of Fond du Lac at Trinity Church, Waupun, on February 9th. He is priest in charge of the mission and is a student at Nashotah House.

HONOLULU—The Rev. JAMES SABURO NAKAMURA was ordained to the priesthood by Bishop Littell of Honolulu in St. Andrew's Cathedral, Honolulu, on February 7th. He was presented by the Rev. Philip Taiji Fukao. The sermon was preached by the Ven. Henry A. Willey, archdeacon of Kauai. Mr. Nakamura has been assigned to be curate of Holy Trinity Mission, Honolulu.

#### Lay Workers

FRENCH, WILLIAM O., managing editor of the *Harrisburg Churchman*, is now on the staff of the Department of Promotion of the National Council.

SCHOFIELD, REGINALD C., licensed lay reader and postulant for Holy Orders, is in charge of St. John's Church, South Williamsport, Pa.

SMITH, D. G., a student at Davis and Elkins

College, Elkins, W. Va., who will become a postulant for Holy Orders from the diocese of Virginia, is serving as layreader at Grace Church, Elkins, W. Va., until the vacancy there is filled.

WILLIAMS, Miss MARGARET, of Berkeley, Calif., has been transferred to Tucson, Ariz., to succeed Miss Ethel Livesley as college worker at the University of Washington, Seattle.

YOAK, R. N. D., formerly a minister of the Methodist Church, has been admitted as a postulant for Holy Orders in the diocese of West Virginia and appointed as layreader at St. Peter's Church, Huntington, W. Va. He will enter the Virginia Theological Seminary in fall.

## PARISH LIFE

### The Rescue of a Dutch Refugee and His Finnish Wife

Through a request which reached a member of St. James' Church, Wilmington, N. C., Jurgen Kirchner, a Dutch refugee, his Finnish wife, and their two-year-old child will soon reach the United States and safety. Mr. Kirchner is believed to have fought in the Finnish Army against Russia; upon the Nazi invasion of Holland, he was forced to flee to Spain.

When the rector of St. James', the Rev. Mortimer Glover, heard of the plea his parishioner had received, he asked the advice and help of the Episcopal Committee for European Refugees. Working with the American Committee for Christian German Refugees, Miss Edith M. Denison, resource secretary of the Episcopal Committee, was able to secure a visa, and to follow through the devious proceedings necessary to get the family from Lisbon to New York.

St. James' parish was able to secure the required affidavit of support, through the interest of Mr. Dean Worthington of the *Beloit Daily News*, Beloit, Wis.; funds for steamship passage and expenses were raised in the parish; Mrs. Roger L. Simons of New York, who knows the Kirchners, has established a contact with Mr. Kirchner's aunt in this country, who has informed the Consul in Lisbon that she is prepared to accept the family in her home on arrival, so the way is entirely cleared for their sailing.

### ACKNOWLEDGMENTS

[Checks should be made payable to THE LIVING CHURCH RELIEF FUND and sent to 744 North Fourth street, Milwaukee, Wis., with notation as to the fund for which they are intended.]

#### Aid for British Missions

E. P. .... \$15.00  
St. Saviour's Parish, Bar Harbor, Me. .... 10.00  
\$25.00

#### British Relief Fund

Miss Marian S. Puffer ..... \$5.00

#### China Emergency Fund

Anonymous ..... \$20.00  
E. P. .... 15.00  
\$35.00

#### Russian Seminary in Paris

E. P. .... \$15.00

## CHURCH SERVICES

### NEW YORK—Continued

#### St. Bartholomew's Church, New York

Park avenue and 51st street  
REV. GEO. PAULL T. SARGENT, D.D., Rector

##### Sunday Services

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.

#### Church of the Incarnation, New York

Madison avenue and 35th street  
REV. F. W. GOLDEN-HOWES, Minister in Charge

Sundays: 8, 10, and 11 A.M., 4 P.M.  
Daily, except Saturdays, 12:15-12:40 P.M.  
Wednesdays and Holy Days: Holy Communion, 10 A.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. 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.

#### Trinity Church

Broadway and Wall street  
In the City of New York

REV. FREDERIC S. FLEMING, D.D., Rector  
Sundays: 8, 9, 11 A.M., and 3:30 P.M.  
Weekdays: 8, 12 (except Saturdays), 3 P.M.

### PENNSYLVANIA

#### St. Mark's Church, Philadelphia

Locust street between 16th and 17th streets

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

Sunday: Low Mass, 8 and 9 A.M.; Matins, 10:30 A.M.; High Mass, 11 A.M.; Evensong, 4 P.M.  
Daily: Masses, 7 and 7:45. Also Thursdays and Saints' Days, 9:30 A.M.  
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.).

## CHURCH SERVICES

### DISTRICT OF COLUMBIA

#### St. Agnes' Church, Washington

46 Que street, N. W.

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

Sundays: Low Mass, 7:30 A.M. Sung Masses, 9:30 and 11 A.M. Solemn Evensong, Sermon, and Benediction, 7:30 P.M.

Daily: Mass, 7 A.M.

Intercessions: Friday, 8 P.M.

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

### NEW YORK

#### St. Paul's Cathedral, Buffalo, N. Y.

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

Weekdays: 8:00 A.M. Holy Communion  
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

# Altar Appointments for Easter Memorials

MOREHOUSE-GORHAM COMPANY — NEW YORK CITY



630

603

No. 630—Alms Basin  
12 in. diameter, center pad  
with IHS monogram  
each, \$10.00

No. 603—Vase  
10 1/2 in. high, 5 1/4 in. mouth,  
5 1/4 in. base, IHS engraving  
pair, \$35.00

No. 620—Candlestick  
15 in. high, 5 in. top,  
7 1/4 in. base  
pair, \$18.00

No. 606—Vase  
12 in. high, 5 1/2 in. mouth,  
5 in. base, plain  
pair, \$29.00



620

606



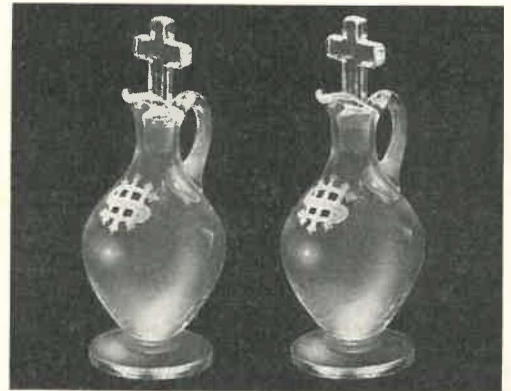
621

605

No. 621—Candlestick  
18 in. high, 4 1/2 in. top,  
7 1/2 in. base  
pair, \$24.00

No. 605—Vase  
14 in. high, 5 3/4 in. mouth, 5 3/4  
in. base, IHS engraving  
pair, \$36.00

No. 10—Cruets  
genuine hand made crystal,  
etched IHS, glass stopper in  
form of cross, 6 3/4 in. high over-  
all, capacity 5 1/2 ounces.,  
pair, \$5.00



Cruets, No. 10  
Hand Made Crystal Cruets



Private Communion Set  
100-R and 100-S

100-R—Private Communion Set,  
rhodium plated . . . each \$30.00

100-S—Private Communion Set,  
all sterling . . . each 58.00

Note: Each Set includes  
Flagon, Chalice, Paten,  
Bread Box, and Cross  
or Crucifix (whichever  
is desired), two can-  
dles, three linens. Case  
is made of Morocco  
grained imitation lea-  
ther, 4 x 5 x 4 1/2 inches,  
and is lined with purple  
plush.

Additional beeswax  
candles . . . dozen .50

Stole . . . each 2.50

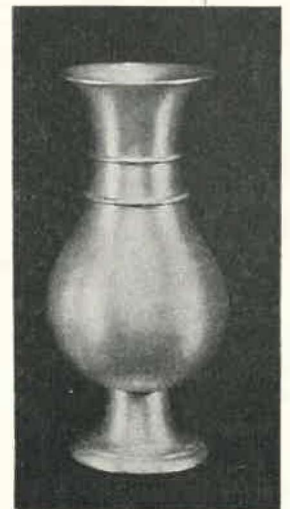
Complete Altar Cloths  
may be had in the  
liturgical colors (white,  
red, purple or green)

. . . set 4.20

609—Vase, 9 in. high, 3 1/2 in.  
mouth, 3 1/2 in. base . . pair 22.00

610—Vase, 10 1/2 in. high, 4 1/2  
in. mouth, 3 1/4 in. base  
. . . . . pair 30.00

611—Vase, 12 in. high, 4 3/4 in.  
mouth, 4 1/4 in. base . . pair 36.00



609, 610 and 611