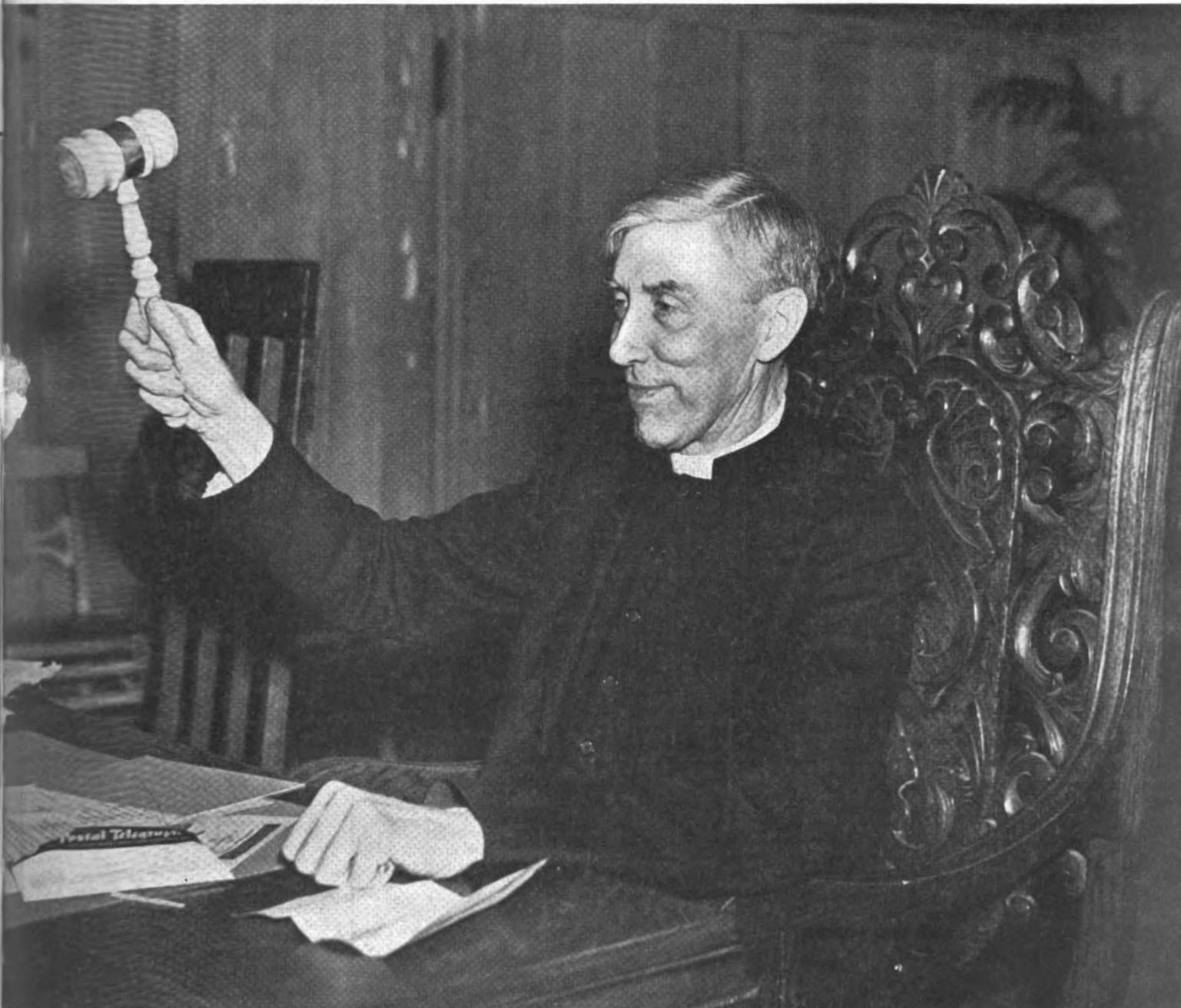


The Living Church

A weekly record of the news, the work, and the thought of the Episcopal Church



BISHOP TUCKER CALLS THE HOUSE OF BISHOPS TO ORDER

At their meeting in Jacksonville, Fla., the Bishops elected six missionary bishops, accepted resignations of seven bishops, and adopted a statement calling the Church to face the test of the present world crisis (See pages 4, 5, and 13).

FOR LENT

BOOKS

by English Writers

THE GREAT INTERCESSION

By Gertrude Hollis

This book of meditations on the Prayer for the Church Militant should be read by everyone who desires to understand more fully the meaning of one of the greatest prayers of the Church and our responsibility in connection with it. Price, Cloth, \$1.00.

SORROWFUL YET ALWAYS REJOICING

By Gertrude Hollis

Practical hints for those who wish to better their use of the penitential season. It regards this season as a period of happy anticipation, an overture to Easter, in which joy is as fitting as penitence, and in turn discusses self-examination, contrition, prayer, fasting, and almsgiving. Price, 80 cts.

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See pages 17 and 19 for listing of other Lenten Reading Books.

Joint Ordination

TO THE EDITOR: The editorial in THE LIVING CHURCH on Joint Ordination, A Step Toward Unity, abounds in the sophistical type of reasoning employed so commonly in behalf of the ecclesiastical monstrosity with which we are now threatened. A common ministry without a common faith is an utter perversion of even elementary Churchmanship. And certainly the Proposed Agreement does create a double standard of faith, your editorial to the contrary notwithstanding.

Take for example the doctrine of Baptismal regeneration, so clearly taught in our Office of Baptism, our Catechism, and Office of Instruction, and for that matter implied in the Nicene Creed. To Presbyterians Baptism is a sign of a grace which God already has bestowed, or which He may possibly bestow at Baptism or will subsequently bestow, *on the elect*. The rubrics at the end of the Office for the Baptism of Infants in *The Book of Common Worship* (1932) approved by the General Assembly, make this abundantly clear. The second of these adds: "grace and salvation are, however, not so inseparably annexed to Baptism as . . . that all that are baptized are undoubtedly regenerated"—language which directly contradicts the constant teaching of the Church Catholic, expressed tersely in our own Baptismal Office: "seeing now that this Child is regenerate," etc. Apparently, too, children of professed believers are already members of the Church and within the Covenant (see first rubric) and are to be baptized for this reason; whereas according to the Church's teaching it is Baptism which brings them within the Covenant and the Church.

So too as regards the Holy Eucharist. It is instructive to compare the clear teaching of our own Prayer of Consecration and Prayer of Humble Access with the vague language of the prayers in the *Book of Common Worship*. It would seem to be unnecessary to rehearse the plain facts of history. When the Church and the Presbyterians came to the parting of the ways in the 17th century, our Church, in harmony with the belief that Christ's Body and Blood are on the altar in the consecrated Sacrament, directed her children to kneel at its reception (which was, historically, an act of adoration of Christ truly present in His Sacrament);—the Presbyterians consistently refused to do this, since they did not believe that Our Lord's Body and Blood were in it. There is no evidence that they have, as a body, changed their minds. No doubt in the united "Church" contemplated in these proposals, they will retain their own custom of sitting (eloquently symbolizing the real absence) while we shall keep ours—another example of the double standard of faith. So too as to the methods of disposing of what is left of the Sacrament—a silent but forceful witness to the belief of the Church in question.

Confirmation is a further instance. One of the six "first principles of the doctrine of Christ" (Hebrews VI: 1, 2) is reduced to an optional appendage, which in the case of Presbyterians will be replaced by a man-made rite of modern origin.

Nor can the pious hope of the editor of THE LIVING CHURCH that confirmation and the diaconate will have their place in the reunited "Church" serve to allay the well-justified fears of the opponents of this bizarre scheme. We are concerned with the proposals before us—not with imaginary or possible future amendments. And in the proposals placed before us, no provision is made for the ordering of Presbyterian ordinands to the diaconate before their ordination to the priesthood—an omission which amounts to

the wholesale erection of serious irregularity into a governing principle—while in the case of all ordinands one of the prayers (taken from Presbyterian sources) speaks of "this Thy servant, upon whom we lay our hands in Thy name and whom we thus ordain and set apart to the holy office of the ministry," which ignores the fact that the ordinand, if an Episcopalian, has already been admitted to the ministry as a deacon, or else abolishes the diaconate *as an order of the ministry*. This fits in perfectly with the Presbyterian doctrine of the parity of ministers and their denial of more than one order in the ministry, but conflicts with the statement of our own Prayer Book (p. 536) that "Almighty God has by His Holy Spirit appointed *divers* Orders of Ministers in His Holy Church." Here again we have a double standard of faith set up—another instance of the curious indifference to the Church's doctrine which underlies the whole scheme.

THE LIVING CHURCH does, however, let Livy, the office-cat, out of the editorial bag with its "emphatic rejection" of the view that the Presbyterian Church is "wholly outside the circle of the Catholic fellowship." Is it wholly inside? If not, why the attempt at the overnight achievement of joint ordination, joint parishes, joint missions—everything but a joint faith?

The basis of Anglican Faith and Order, as reaffirmed at the Reformation, was the appeal to Holy Scripture as interpreted by the "Catholic fathers and ancient bishops" (Canons of 1571, etc.). That is the basic touchstone of belief for Episcopalians—unless we accept the modern liberal assumption that every one may believe anything or nothing, as strikes his fancy. And one will ransack the "Catholic fathers and ancient bishops" in vain for any support for the theory that Presbyterians (in the sense in which that word has been *generally* used since about 150 A.D.) could validly ordain or that any sects which acted on this theory were "within the circle of the Catholic fellowship." On the contrary, St. Cyprian is typical of the undivided Church when he tells us that "the Church is in the Bishop, and the Bishop is in the Church, and they that are not with the Bishop are not in the Church" (Ep. 68).

This has also been the historic Anglican teaching of the past. Dr. A. J. Mason, in his extremely thorough and cautious study, *The Church of England and Episcopacy* (Cambridge, 1914), concludes: "No Anglican theologian of repute has ever maintained the validity of Presbyterian orders except where no others could be had" (p. 486)—that is, cases of "inevitable necessity." It may be

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

CLIFFORD P. MOREHOUSE Editor
PETER DAY Managing Editor
REV. JOHN W. NORRIS . . . Church Music Editor
ELIZABETH McCracken Literary Editor
LEON McCauley Business Manager
R. E. MACINTYRE New York Representative

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questioned whether such cases have ever existed; certainly they do not in England or Scotland or North America. Yet the "Proposed Agreement," contrary to the Lambeth and especially the Chicago Quadrilateral, taken in their historic context, allows the Presiding Minister to lay his hands on the ordinand's head, and to say the awful words, "Receive the Holy Ghost for the Office and Work of a Priest (or Presbyter)." This language is either heretical or blasphemous. If it recognizes this alleged presbyter ordained by other alleged presbyters, as a Bishop with power to ordain, it is heretical. If it does not, it is blasphemous. Or is this one more example of the double standard of faith which all the verbal protests of the editor of THE LIVING CHURCH and his liberal allies fail to get rid of?

It is clear that if these proposals were accepted they would forever close the door to reunion with the Orthodox East and with far the greater part of Christendom, and would reduce the Church's faith to the level of mere optional opinion—since we would be in communion with those who officially deny it, and would entrust the teaching of our Church children to those who have never professed it. This would be a reversal of all that the Oxford Movement and the great Church Revival of the past century stood for—and incidentally of all that THE LIVING CHURCH stood for in the days when it stood for something.

(Rev.) WILLIAM H. DUNPHY.

Philadelphia.

TO THE EDITOR: I want to congratulate you on your editorial on dual ordination in THE LIVING CHURCH for January 21st. It shows that you really care about the aims of the commission on unity and that you want to be fair to all groups concerned.

I wish, while committees work at plans, that there could be far more individual effort for Christians in different denominations simply to know and to understand each other. One such personal effort was made January 25th when Bishop Tucker preached in the pulpit of his friend, Dr. Buttrick, in the Madison Avenue Presbyterian Church. His usual quiet force made a deep impression. He stressed the need for all Christians to cooperate to build a better world, but did not specifically mention Episcopal-Presbyterian unity. Dual ordination is an interesting hope, and also, I think, is dual membership, which I have found the happiest solution of a divided family. Sometimes, however, I wonder why working along, "as far as we can go together," through the Federal Council, to which most non-Roman churches belong,

is not better than choosing the Presbyterians to unite with, as though we preferred them to the Methodists. Often I wonder why Protestants and Catholics without and within our own Church do not try to learn more about each other's faith and practice. What better Lenten study could there be than for Protestants to study the seven sacraments, or for Catholics to do a little field work on the results of the "open door?"

MILDRED W. STILLMAN.

New York.

TO THE EDITOR: The Memorial presented to the House of Bishops on the matter of the Joint Ordination proposals sets forth with clarity the problems involved in asking the Church to commit herself to such a program.

It seems an unfortunate time at which to press this matter, even though two General Conventions approved the Declaration of Purpose to achieve organic unity with the Presbyterians. The suggestion is timely that we now have a ten year period of prayer with a moratorium on efforts to force the issue of unity. It is a suggestion that might well be approved by our Fathers in God now, and by General Convention in 1943. A period of national emergency is no time for the calm deliberation that such problems present.

There is just sufficient similarity in this scheme to the South India proposals that we may well remind ourselves that the Lambeth report of 1930 stated that South India might try the scheme, but that during that period of trial the United Church of South India would not be a part of the Anglican communion in the full sense. There are many members of the Episcopal Church, both clerical and lay, who are not prepared to forfeit their relationship to the whole of the Anglican communion even temporarily to try out an experiment with one division of Calvinism. No proposals in this field should be admitted until such time as a Lambeth Conference has had opportunity to review the matter and express an opinion, even though it be an opinion which we are not bound to accept. . . .

Let us preface all moves in the field of reunion with penitence and prayer lest we make moves which may force us to repentance and tears.

(Rev.) VIVAN A. PETERSON.

Cleveland, Ohio.

War Sermons

TO THE EDITOR: The Department of Research and Education of the Federal Council of Churches is gathering information concerning preaching in war-time in the United States. This is part of an ecumenical study initiated by the study department of the World Council of Churches. At present we are trying to collect as many sermons as possible preached immediately following the attack on Pearl Harbor. From ministers who have on hand the texts of their sermons we should be glad to have abstracts of sermons preached on December 14—or subsequently—in which America's entrance into the war was discussed.

(Rev.) F. ERNEST JOHNSON.

297 Fourth Ave., New York City.

Appreciation

TO THE EDITOR: We would like to take this opportunity to express the appreciation of the officers and men at this station for THE LIVING CHURCH. The material contained therein is most interesting and is enjoyed by a large number of readers in our library.

BLAKE CRAFT,
Station Chaplain.

United States Naval Station,
Key West, Fla.

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We Shall Not Be Found Wanting

A Statement from the Presiding Bishop Adopted by the House of Bishops at Jacksonville, Fla., February 5th, for Distribution to the Church.

WE LIVE in days which are going to test each and every man. Not only individuals but also the corporate life of our day must face this testing. We bishops of the Church will be tested. The clergy will be tested. Our Church members will be tested. The Church as a living organism will be tested.

In this testing a relentless judgment will be passed upon the worth of every man and corporate entity and the worth will be determined not by good intentions but by the capacity to meet heroically the crisis of our day and to go forward.

The ability of any man or organization to meet the test of our day is determined by the spirit of courage, faith, and sacrifice which gives victory in the face of overwhelming difficulty. Soldier, aviator, sailor, laborer, executive, the President in the White House, the man sweeping the munitions plant floor, the woman at the typewriter, the engineer at the throttle, the Negro at the wheel of his truck, the child in the home, the minister in his parish, must have this spirit or in the testing of our day he will be "weighed in the balance and found wanting."

It is not a day when individual or corporate groups can merely seek survival, but rather we must have a reckless eagerness to give ourselves for the cause we serve that it may survive. We are called as never before to prove our belief in the cause of Christ. Courage will drown the voice of defeatism which tempts us to think that the work of the Church might have to wait because retrenchment would force us to get along with less. Clear and alert vision will dispel the Maginot Line complex which might blind us with the idea that the Church must be content to be on the defensive in these days and thus mark time.

We renounce defeatism or the defensive position because we know that only thus can the Church lead in this moment of world crisis.

The President has said that we must and will win not only the war but also the peace. Victory in the war is a prerequisite for winning the peace but something more than a physical triumph is needed to make the ensuing peace an opportunity for producing a better world, one more in accord with God's purpose.

To do this we must win this war as Christians. War in itself tends to arouse just those evil passions and motives which we denounce in our enemies. It encourages the heresy that "might is right" and that nature gives to the strong a mandate to control the weak for their own purposes.

It would be of little avail to win a physical victory in our struggle to preserve freedom and the democratic way of life if in winning we became infected with the germs of those very moral diseases which have always proved

destructive of liberty, peace and human well-being.

If we are honest with ourselves we will recognize, quite apart from the moral dangers incident to war, that we fall far below the moral level that is necessary to maintain them, despite our general loyalty to the ideals of freedom, justice, and democracy.

If democracies are notoriously inefficient, if Christian nations fail to act on Christian principles, if (except in times of crisis) we fail to show unity of purpose and willingness to sacrifice our individual interests for the general good, is it not because in our personal and occupational activities we display the very moral faults which we denounce in theory?

God has given democratic nations ample opportunity to demonstrate to the world the superior worth of freedom and the democratic way of life. If the larger section of the world has not only failed to be impressed but has reacted violently against these ideals, the blame for this is partly ours. In our internal life we too frequently have used liberty as an occasion for the flesh or as a cloak of maliciousness. Freedom has often been ineffective because its possessors have been wanting in self-restraint and indifferent to the responsibilities it involves.

Unless these moral defects which in the past have undermined and weakened democratic institutions are eliminated, there is little reason to hope that such institutions will work any more effectively after the war. Victory may save democracy from sudden death but it may also leave it the victim of a deadly moral poison. If this happens we can only expect in the future another even more terrible crisis than the present.

It is true that the manner in which the war was thrust upon our country produced a tremendous moral reaction. It created a unity of purpose, energy of action, willingness to sacrifice, determination to throw every resource into the struggle. When, however, the fires of war have been extinguished, we must guard against a fall of moral temperature to the former level of inefficiency. Moreover, while war stimulates those qualities which are needed for its successful prosecution, along with them it arouses others such as hatred, revenge, and ruthlessness, which are incompatible with justice and love needed for a proper peace settlement.

We cannot assume, therefore, that the winning of the war in itself will accomplish the purpose for which we profess to be fighting. This would be true even if that purpose were merely our own security. Experience has shown that a security established on military victory is short-lived.

But even from the point of view of worldly wisdom we cannot limit the pur-

pose of this terrible struggle to the preservation of the status quo. The war itself is a demonstration of its inadequacy. The recognition of this is found in the frequent pronouncements that we are seeking to establish a new and better world. This can be accomplished only by the establishment here among ourselves of the new order which we believe to be God's will for the world. We can win the war as Christians only by making America really Christian.

This means more than that we must be a people with high moral standards. High moral standards without the power to live up to them is a cruel mockery. We can acquire this power only through faith in God. The new order about which we talk is God's purpose for the world. It is only as we put ourselves under God's direction, submit ourselves to His guidance, and open our hearts to the reception of His power that we can hope to achieve it. "Except the Lord build the house the laborer laboreth in vain" is a truth that has been confirmed by too many centuries of human experience to need any further proof.

Fortunately the Church already is engaged in a Forward in Service Program designed to accomplish these ends. This year the emphasis of Forward in Service is on worship and prayer. This means that we have accepted Christ's invitation to lead us into God's presence that we may be equipped for God's service. If then we have put on the armor of God, our next step should be to go forth and enter upon that service.

As our theme for this coming year we have therefore chosen: Conversion to Christ for World Service. To prepare himself to participate in this objective, every member of the Church must first discover those areas in his life which are not subject to Christ and make Christ preëminent in them. We must then endeavor to lead those who are outside the fellowship to Christ. He will bring them into communion with God that they may be equipped to take their part in the service which our Church and our country should render in achieving God's purpose for the world.

Furthermore, every parish must strive to establish in its own community the kind of new order which we believe to be God's purpose.

This is the task before us in preparing ourselves for the testing which we must all face in this day of crisis. They are part of the effort which is necessary to make America more Christian and to prepare her to assume her full share in building a new and better world. The difficulties before us seem great; they are great. But we need not be discouraged.

Rather we must press forward to the high calling to which we are summoned.

GENERAL

BULLETINS

Long Island Elects Dean De Wolfe

The Very Rev. James P. De Wolfe, D.D., Dean of the New York Cathedral, was elected Bishop of Long Island February 10th at a diocesan convention. Election came on the 15th ballot.

A graduate of Bexley Hall, Dr. De Wolfe was rector of Christ Church, Houston, Tex., before coming to New York. He has been dean of the Cathedral of St. John the Divine since 1940.

Rev. Leon C. Palmer Dies

The Rev. Leon C. Palmer, widely known for his work in religious education, died February 9th in Birmingham, Ala. Fr. Palmer had undergone a severe illness not long before, followed by an unexpected recovery.

With his wife, Lala Caldwell Palmer, he was author and editor of the Christian Living Series of church school lessons.

Editor's Comment:

Fr. Palmer's death, coming just when his friends were rejoicing over his miraculous recovery, is a severe blow. The Church Militant loses a preëminent teacher of teachers; but the Church Expectant receives a sturdy soul that will continue to grow in power and usefulness to the Kingdom of God. Next week's issue of THE LIVING CHURCH will contain a fuller account of the life of this faithful soldier of Christ.

**Patrick C. Gilmore
Reported in Shanghai**

Further word about Patrick C. Gilmore of Shanghai has been received, indicating that he is still in Shanghai. An earlier message had reported him missing. Formerly assistant treasurer of the China mission, he is on leave for service in the British Navy to which, as a reserve officer, he was recalled two years ago.

The message reporting him missing in active service [L. C. February 4th] was one from the British admiralty to Mrs. Gilmore in McClellanville, S. C.

Bishop Gooden Ill

Bishop Gooden, Suffragan of the Diocese of Los Angeles, was taken ill during the sessions of the annual convention, with gall stones and intestinal disorders. He was removed to the Good Samaritan Hospital where an operation was performed. His condition is reported as most satis-



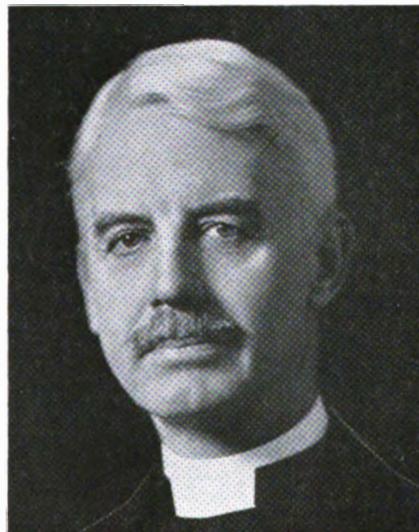
FR. PALMER: Died February 9th.

factory but under the advice of his physicians he has cancelled all engagements until after April first.

The House of Bishops, at its meeting in Jacksonville, Fla., sent him a resolution of sympathy.

Dr. Addison Seriously Ill

The Rev. Dr. James Thayer Addison, vice-president of the National Council in charge of Missions, suffered a severe heart attack in Hartford, Conn., on February 8th. Reports from the hospital there say his condition is favorable, but requires complete rest for a period of weeks.



DR. ADDISON: Hospitalized because of a severe heart attack.

EPISCOPATE

**Six Elections to Vacant
Missionary Districts**

"Morale entire staff excellent"—that was the last word received from Bishop Binsted in Manila just before the Japanese invaders swarmed in upon the city. Since that time, repeated efforts by national Church headquarters to establish contact with the heroic missionary forces in the city have failed. Neither incoming nor outgoing messages have reached their destination.

Nevertheless, a cable company accepted a new message for Bishop Binsted February 5th—notification that the House of Bishops, in session at Jacksonville, Fla., had ratified his work as Bishop in charge by electing him Missionary Bishop of the Philippines. It is not known whether the cablegram will be deliverable; it is not even known that Bishop Binsted is in Manila; but "some messages" have got through of late, and therefore this one is presumed to have some chance of delivery.

Formerly Bishop Binsted was Bishop of Tohoku, Japan—a providential preparation for his present work. Canadian born, he spent virtually his entire ministry in Japan before coming to the Philippines as Bishop in charge in 1940.

The elections to vacant missionary districts by the House of Bishops took place in a closed session, February 5th, after a service of the Holy Communion. Five other men were elected to vacant missionary districts, as follows:

For Honolulu, the Rev. Everett Holland Jones, rector of St. Mark's Church, San Antonio, Texas. Mr. Jones is 39 years old, and is a member of the Episcopal Church's National Council, and chairman of its Department of Christian Social Relations.

For New Mexico, the Rev. James Moss Stoney, rector of Grace Church, Anniston, Ala., since 1921. He is 53 years of age, and had been active in the affairs of the diocese of Alabama, as well as editor of the diocesan paper, the *Alabama Churchman*. He has accepted.

For Nevada, the Rev. William Fisher Lewis, rector of St. Paul's Church, Burlington, Vt.; aged 40.

For Idaho, the Very Rev. Frank Archibald Rhea, Dean of St. Michael's Cathedral, Boise, Idaho, since 1928; aged 54; Idaho correspondent of THE LIVING CHURCH. He has accepted.

For San Joaquin, the Rev. J. Lindsay Patton, rector of St. Mark's Church, Berkeley, Calif., aged 41, who was born

in Osaka, Japan, in 1900, son of missionary parents.

No action was taken on the vacancy in Salina now under charge by appointment of the Presiding Bishop of the Rt. Rev. Shirley H. Nichols, formerly of Kyoto, Japan.

Bishop Reifsnider of North Kwanto remains in active service as chief shepherd of American missionaries canonically connected with the former Japanese missionary districts. He and Bishop Nichols were ruled "active bishops of former missionary districts" at the beginning of the session to clarify their right to vote in the House.

Another important duty with which Bishop Reifsnider was charged is maintaining whatever contact is possible with the Japanese Church.

"Every Individual Must Face a Test"

The Presiding Bishop and the House of Bishops in a "Statement to the Church," issued at the closing session instead of a Pastoral Letter, said bluntly that every individual must face a test if victory, physical and spiritual, is to be achieved. Bishops speaking from the floor of the House, urged that all Bishops, on their return to their jurisdictions, point out to their clergy the necessity of bringing before all their people the matters set forth in the Statement.

"The President has said that we must and will win, not only the war, but the peace," the statement said. "Victory in the war is a prerequisite for winning the peace, but something more than a physical triumph is needed to make the ensuing peace an opportunity for producing a better world, one more in accord with the purposes of God. . . ."

"It would be of little avail to win a physical victory in our struggle to preserve freedom and the democratic way of life if in winning we become infected with the germs of those very moral diseases which have always proved destructive of liberty, peace, and human well-being."

Army and Navy Commission

On the eve of the opening of the meeting of the House of Bishops, visiting bishops, clergy of the diocese of Florida, and lay men and women—totaling more than 500 persons—heard Bishop Sherrill of Massachusetts tell of the work and plans of the Army and Navy Commission, and warn that the present goal of \$385,000 now being raised is but a beginning, and that the goal must be raised as the need increases, through the rapid increase in the number of men requiring spiritual care in the

Feast of Christ The King

¶ *The House of Bishops heard with interest a communication from the Rev. William P. S. Lander, urging that the Feast of Christ the King be made an official festival of the Church [L. C., January 28th]. The House expressed the opinion that there is no objection to observance of this feast by any diocese or parish, but that official action must be through the Liturgical Commission of the General Convention, to which the communication will be referred.*

¶ *Fr. Lander's communication asked also for action looking toward a proper observance in the Church of the 400th anniversary of the Prayer Book of 1549. This, the House believed, is in the province of the Liturgical Commission, to which it will be referred.*

armed forces, and the equally pressing needs of millions of defense workers in industry.

In sessions of the House the day following, reports were made of enthusiastic response to the Army and Navy Commission appeal from clergy and laity, and Bishop Creighton of Michigan announced two gifts from Detroit, one of \$10,000 and one of \$2,000. The House passed a resolu-

tion commending the Commission's work and pledging the Bishops to full cooperation.

Government Foreign Policy Endorsed

Endorsement and commendation by the Bishops of the conduct of the nation's foreign policies by the President of the United States was voiced in a unanimously passed resolution, which also assured the President of "the earnest prayers of the members of the House of Bishops of the Episcopal Church that God may give him wisdom and strength to bear the heavy burdens imposed upon him in the present crisis."

Resignations of Bishops

Resignations of the following bishops were received and accepted by the House, which later adopted a memorial commending their work and expressing the regret of their fellow-bishops at their retirement: Bishops S. Harrington Littell, Honolulu; Shirley H. Nichols, former bishop of Kyoto, Japan, and now representing the Presiding Bishop in charge of Salina, an appointment which it was announced, is to continue until the General Convention of 1943; Thomas Jenkins, Nevada; John Ward, Erie; Louis C. Sanford, San Joaquin; Ernest M. Stires, Long Island; Edward H. Coley, Central New York.*

Forward in Service

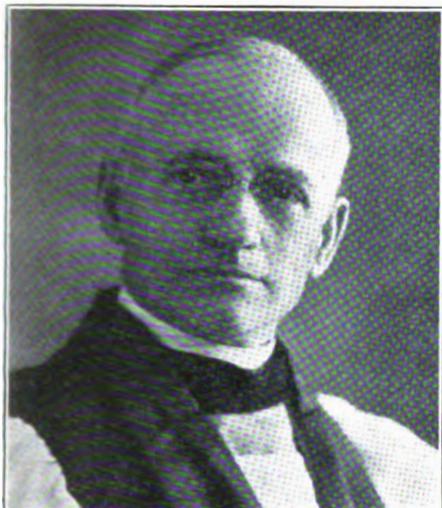
The importance of facing realistically the necessity for the Church to move forward in time of war—the immediate urgency of Forward in Service — was discussed by the House at length, following a statement by the Presiding Bishop, which the House asked to have embodied in the official "statement" to be issued at the

* Bishop Coley's decision to resign had not previously been made public. When it takes effect, in May, he will be succeeded by his coadjutor, the Rt. Rev. Malcolm E. Peabody.



THE BISHOPS: They unanimously assured the President of support and commendation of his foreign policy, and of their "earnest prayers . . . that God may give him wisdom and strength to bear the heavy burden imposed upon him."

GENERAL



BISHOP COLEY: Resigned as Bishop of Central New York.



BISHOP STIRES: Resigned from Long Island.



BISHOP SANFORD: Resigned from San Joaquin.

close of the session in lieu of a Pastoral Letter.

Bishop Tucker requested Bishop Hobson to present further facts on the subject, from his experience extending from the formation of the Forward Movement Commission in 1934. Bishop Hobson said that "Any cause which in these war days is going to have a forward-moving spirit must be presented in compelling terms. We must ask ourselves, is the cause of Christianity of such compelling urgency as to create in us and in our people the deter-

A plea for a General Convention shorn of extraneous features, without "sideshows and special features" was made by Bishop Peabody of Central New York, and heartily endorsed by the House of Bishops. Bishop Peabody pointed out that serious matters will face the Convention, and that the program should be planned to allow fullest consideration of weighty matters, that important business be introduced early in the session, that the program be simplified, so that the Convention might be the kind of convention that is fitting in times of war and uncertainty.

mination to go forward? Records of the past show that the Church has gone backward in baptisms and confirmations during such emergencies. Today there are those who think the Church cannot go forward now. Others take the Maginot Line attitude; they think the Church can only hold her own. This is a defense attitude. It is our job to convince people that not only should the Church go forward in these times; she *must* go forward. The war is the very reason why we can go to our people and our clergy and ask them for more effort; more sacrifice."

Bishop Hobson concluded: "Defeatism or the defensive attitude will kill the Church. An aggressive forward attitude is needed and only with such an attitude will the Church survive. We must dedicate ourselves to the belief that the Christian religion has that compelling message which the world needs so badly and which alone offers a solution of our problems."

Restoration of Missionary Salaries Urged; Other Action

Unanimous adoption followed introduction of a resolution by the Rt. Rev. Walter Mitchell, bishop of Arizona, asking that cuts in salaries of missionaries "shall be restored at the earliest practicable time."

NEW BISHOPS

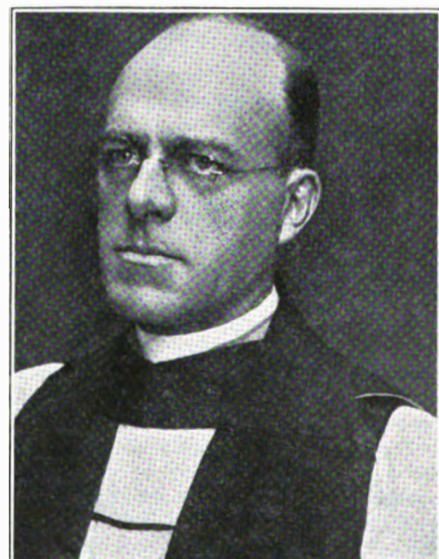
Elected and consecrated since the last meeting of the House, these bishops were presented and introduced: Bishops Walter H. Gray, Suffragan of Connecticut; Wallace E. Conkling, Bishop of Chicago; Oliver L. Loring, Maine; Noble Powell, Coadjutor of Maryland. The Rt. Rev. Lloyd Craighill, also consecrated since last



BISHOP BINSTED: Elected to Philippines.



BISHOP LITTELL: Resigned from Honolulu.



BISHOP NICHOLS: Remains Bishop in charge of Salina.

meeting, is at his post in Anking, China, and did not attend the meeting.

The Rev. Dr. C. Avery Mason, who recently joined the staff of Forward in Service at Church headquarters, was introduced to the House, and spoke briefly on the importance of promoting the ten-year plan at this time.

A SPIRITUAL MEETING

Bishop Darst of East Carolina told the House that he felt the meeting to have been on a high spiritual plane. "God has been here with us, and His Holy Spirit has guided us, I am certain," Bishop Darst said, and urged that the Bishops teach and preach the necessity for vision, consecration, trust, obedience, and confidence in the righteousness of the cause in which all Church members are enlisted.

SOCIAL RELATIONS

Fr. Fenn Heads CMH

The Rev. Dr. Don Frank Fenn, rector of the Church of St. Michael and All Angels, Baltimore, was elected president of the National Council of Church Mission of Help at its annual meeting held at Church headquarters, New York, February 3d. He succeeds Mrs. Theodore W. Case of New York.

Service to more than 7,500 girls and young women was rendered by Church Mission of Help in the past year, through its 18 diocesan branches, according to figures presented by the national executive, Miss Edith Balmford. Of these, nearly 3,000 received long-time care involving the coöperation of case-worker and Church; 1,539 of the total were unmarried mothers; 1,359 young children were also aided, by care or by consultation on their behalf; 300 boys and young men were in touch with the Society. An increase of 1,500 in the number of clients, over the previous year, Miss Balmford attributes in part to the fact of young people's leaving home to take up war tasks, with a consequent disruption of family life.

READJUSTMENT

"In looking ahead," Miss Balmford said, "it is impossible to tell what the demands will be. One English social worker is quoted as saying that they have discarded all their rules; that they can define case work as a feeling in their bones that people are important, and that services to meet human needs are essential, but that agency programs have to be changed almost daily as new needs appear.

"CMH is a service to promote understanding, awaken a realization of spiritual values, and effect an emotional adjustment through both the foregoing. We have always thought that opening up opportunities for the best realization of one's own abilities is an essential part of the work. Perhaps effecting an adjustment to disappointments, thwarted plans, and lack of opportunities is an equally important task, and one demanded in war time."

It is most urgent, both Mrs. Case and Dr. Fenn emphasized, for Churchpeople

to make sure that any new activities of defense work or war work which they assume now are not done instead of their prior responsibilities, but are additional.

An ardent tribute was paid to Mrs. Case for her work as president, to which her only comment was, "I never heard such nice things about myself. I really think I must be dead."

Requests to the national CMH office for aid and advice are constantly increasing, from parish and diocesan groups and from Church institutions, it was reported. Active correspondence is now going on with 14 dioceses where CMH is not yet working but where its experience and counsel are desired. One appeal for help said, "Our most difficult task is to make this community realize the need for action on behalf of its young people."

DIOCESAN INTEREST

The Council, which is the policy-making group for the Society, discussed current problems, and methods of adjusting its program to meet new demands. Many of the present diocesan branches of the Society grew out of work started in the last war. Matters which are to receive continued study by various committees include extension of work and standards of diocesan membership, Dr. Walter Pettit, New York, chairman; spiritual work, Rev. Dr. J. Edward Saunders, Brooklyn, N. Y.; problems relating to unmarried parenthood, decision as to the child, etc., Miss Genrose Gehri, Chicago.

The Rev. Stephen F. Bayne jr., rector of St. John's Church, Northampton, Mass., chaplain of Episcopal Church students at Smith, and shortly to become chaplain of Columbia University, spoke at a luncheon meeting on the urgent opportunity Churchpeople have to show the reality and relevance of Christianity, in contrast to the aimlessness, instability, and lost sense of vocation too widely prevalent today.

Other officers elected are: three vice-presidents, Mrs. Kendall Emerson, New York, Mrs. Bradford Locke, Princeton, N. J., and the Rev. Dr. Charles W. Sheerin, Washington, D. C.; treasurer, Lewis R. Conklin, Ridgewood, N. J.; members of executive committee, besides Dr. Fenn, Mrs. Case, Mrs. Emerson, and Mr. Conklin, Mrs. W. H. Maxwell, New York, Mrs. Albert Meisel, Riverside, Conn., and Miss Ethel Van Benthuisen, Albany, N. Y.

ANGLICAN SOCIETY

"Using the Prayer Book

As It Stands"

At the annual meeting of the Anglican Society, held in New York, January 14th, the Rev. Francis F. E. Blake read a paper on the need of trying the experiment of using the Prayer Book as it stands in our worship. It was voted to publish the paper as an official publication of the Society.

The Rev. Canon Louis E. Daniels and Ray Brown of the General Seminary spoke on Church music.

New officers were elected for the year:

Bishop Oldham of Albany, honorary president; the Rev. Edward R. Welles, president; the Rev. Dr. J. Wilson Sutton, vice-president; the Rev. Francis F. E. Blake, secretary; Richard A. Zarega, treasurer.

FINANCE

Proposed Change in Disability Benefit

A report on a proposed change in the disability benefit of The Church Pension Fund is being submitted to the Bishop and the Pension Fund Committee of every diocese and missionary district according to a statement by Bradford B. Locke, executive vice-president of the Fund.

This is the result of action taken by the Board of Trustees at a December meeting. The effective date of the proposal will be postponed until the bishops and committees have had an opportunity to comment on the matter.

The change, basing disability benefits on the average annual salary during the entire ministry, is proposed to overcome certain inequities which have developed under the original disability formula, which was controlled by the clergyman's average salary for the last five years of his ministry.

Under the proposed rule, which applies to clergy ordained after March 1, 1917, the disability allowance will in all cases be at least 80% of what the clergyman would have received as an age allowance if he had remained in the active ministry up to age 68 at the same average annual salary. It does not change the present minimum guarantee of at least \$600. In many cases it will be more than 80%, depending upon how close to age 68 a clergyman is when he becomes disabled, and it will be 100% of the age allowance under some circumstances. The proposed rule also eliminates any recalculation of the pension upon reaching the age of 68, except in cases of late ordination.

Pending receipt of sufficient favorable comments from the various bishops and committees, the trustees have exercised their right to establish a maximum disability allowance in line with the proposed rule. It is pointed out, however, that the trustees do not have power to fix a maximum of less than \$2,000.

The amended rule if adopted would read, in part:

"Upon total and permanent disability and upon retirement from all active work in the Church, the Trustees will grant to a clergyman so disabled an annuity in that amount which shall be the greater of:

"One per cent of his average annual income from ecclesiastical sources since his ordination or reception multiplied by the number of years, but not more than 40 years, from ordination to age 68; or

"One and one-quarter per cent of his average annual income from ecclesiastical sources since his ordination or reception multiplied by the number of years from ordination or reception to the date upon which his pension becomes effective."

It is also provided that the benefit shall not be less than \$600 a year.

INTERCHURCH

Dr. Mott Retires—But Still Holds Six Key Posts

Full of honors and of years, Dr. John R. Mott has resigned as chairman of the International Missionary Council. His resignation was not unexpected, because, when he accepted reelection following the Madras Conference, he placed severe limitations upon his decision, agreeing to serve only three years more before retiring.

To that decision he has adhered; but fortunately his retirement from the active chairmanship of the International Missionary Council does not mean that he will cease to be active in the many world-wide Christian activities with which his name is so intimately associated. In the relation of honorary chairman he will continue to place his influence and experience at the disposal of the Council. His health is excellent; in fact he reported to *THE LIVING CHURCH* last week: "I am glad to say that my health was never better than now." And he added that he expected to find "adequate outlet for my energies and desire to serve in various official relations which I still maintain." The more important of these he listed as:

President of the World's Alliance of the YMCA, which seeks to blend the 50 or more national YMCA movements found on both sides of the present grave tensions.

Vice-president for the Western Hemisphere of the Provisional Committee for bringing into being the World Council of Churches.

Member of the executive committee, and also of the advisory committee (the policy shaping body), of the Federal Council of the Churches of Christ in America.

Chairman of the War Prisoners Aid Committee.

Chairman of Agricultural Missions Inc.

Life member of the committee of reference and counsel of the Foreign Missions Conference of North America.

Dr. Mott further added: "As founder of the World's Student Christian Federation, I continue to maintain intimate contacts with the Christian Student movements throughout the world. I value highly this informal and most vital relationship. My life work has been largely that of weaving together Christians of all nations, races, and communions. In the years right before us evidently anything which one can do in this direction will be more needed than ever.

"I have no intention or desire in this hour of so great need to curtail my activities beyond reasonable bounds of health. Nor can I bear the thought of standing in the way of younger men who should increasingly be assuming major responsibility."

Growing out of the continuation committee of the Edinburgh missionary conference of 1910, the organization now known as the International Missionary Council has constituent units in 31 countries, and acts as a connecting link between the missionary activities of dozens of Christian communions. It has been the

stimulus for scores of national Christian councils and of international and interdenominational conferences and organizations. Yet with its multitude of activities and the world-wide range of its contacts, the International Missionary Council has been and is essentially "the lengthened shadow" of one man—John R. Mott.

A little girl in Sunday school once wrote of Dr. Mott as the "four most Christian leader of America." She wasn't far wrong. For Dr. Mott's manifold activities would have worn out more than four ordinary men; yet at 76 Dr. Mott retains the health and vigor of a man in his early fifties.

To few men is it given to become legendary while they are yet alive. John R. Mott is one of those distinguished few.



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DR. MOTT: *A little girl found the right word to describe him.*

For many years, at the side of the main road through Sullivan county, in New York state, there has stood a tablet reading: "This marker overlooks the farm in the valley on which was born John R. Mott." (What the "R" stands for, neither *Who's Who in America* nor Dr. Mott's official biography by Basil Matthews reveals.) There, at Livingston Manor, N. Y., there was born on May 25, 1865, a man who was destined to travel many miles farther than St. Paul in modern missionary journeys that have included four trips around the world, 14 trans-Pacific passages, and over 90 crossings of the Atlantic, with visits to more than 70 different countries on every continent, as well as hundreds of the islands of the sea. In 1934 his mileage on these journeys was estimated as 1,700,000, the equivalent of 68 times around the world—and in the past eight years he has made more trips than ever before. Perhaps no man living today has travelled so extensively (except possibly Burton Holmes); yet Dr. Mott has never

mastered completely his tendency to sea-, air-, and train-sickness.

BOYHOOD

Even in his boyhood, John Mott showed his genius for organization. All boys play with trains; but John had his characteristic way of doing so. Dr. Matthews, in *John R. Mott: World Citizen*, quotes a playmate's description of his method:

"His trains were simple affairs made up mostly of flat cars. A flat car was merely a block from an inch board dressed on both sides, usually about five inches long by slightly over two inches wide. A carpet tack was driven part way down at either end of the car and coupling-links made from material raveled out of wire screening were slipped over the tacks to couple the cars together. . . . John, however, never operated his trains. Every other boy that I have seen playing with trains played at operating them. They played at the work of engineers, firemen, conductors, brakemen, and switchmen, but he merely left his trains standing at various parts of the system to lend reality while he addressed himself to the problems of enlarging the system, constructing terminals, or making changes; in short, the work at which Mott played was the work of superintendents, railroad presidents, and other high officials."

At a somewhat older age, in the town of Postville, Ia., to which his family had moved, John organized all of the boys' wheelbarrows and the only tricycle in the village into a highly efficient railroad system. Unfortunately, on one memorable occasion, John gave the "all clear" signal to a wheelbarrow luggage train to go dashing along the sidewalk just as a substantial citizen came out of a doorway bearing a basket of eggs. The resulting calamity resulted in a formal vote of the local town council, presided over by his father, who was the mayor, suppressing the juvenile railroad system.

John was no youthful saint. He was the organizer of a secret society of boys whose specialty was undoing bolts from railroad freight cars and taking the nuts off buggy hubs—a dangerous practice that got him into trouble more than once.

CONVERSION

Following four years at Upper Iowa University, Mott went to Cornell, where he took an active part in a variety of student activities. He had felt himself cut out to be a lawyer, and it was at Cornell that he received the call to the lay ministry that he was to exercise so effectively for more than half a century. His conversion was as sudden and definite as that of John Wesley, and like Wesley, he often looks back to the exact time and place that he felt God to be singling him out with a special message. A disciple of Dwight L. Moody, an Englishman named J. Kynaston Studd (later to be Lord Mayor of London), was delivering a lecture on Christian living. Mott came in late. Many years later he thus described his experience:

"No sooner had I taken my seat in the rear of the botanical lecture room, where

the meeting was being held, than I heard the speaker give three short sentences which proved to be the turning-point in my life. These were the three sentences: 'Seekest thou great things for thyself? Seek them not. Seek ye first the Kingdom of God.' These words went straight to the spring of my motive life. I have forgotten all else that the speaker said, but on these few words hinged my life-investment decision." During the rest of his time at Cornell, Mott consciously prepared himself by work and study for the career of Christian evangelism to which he felt himself specially called.

YOUTH WORK

From the time of his graduation from Cornell in 1888, Mott devoted himself unceasingly to Christian projects and movements of world-wide concern. He was student secretary of the international committee of Young Men's Christian Associations from that year until 1915, and general secretary of that organization until 1931, serving also as the YMCA foreign secretary.

For many years Dr. Mott was also the executive head of the North American Christian Student Movement, of which the Cornell University Christian Association was a charter member. Under his leadership the number of its branches increased from 300 to 800.

For the first 30 years of its existence he was chairman of the Student Volunteer Movement for Foreign Missions, under the influence of which over 12,000 students went out from North America to serve as educational, medical, industrial, rural, literary, or evangelistic missionaries in all parts of the non-Christian world. It spread also to the universities of the British Isles, Australia, New Zealand, and South Africa, and parts of the continent of Europe.

He was founder of the World's Student Christian Federation and its leader for 33 years. It began as a union of but four or five national Christian student movements with 30,000 members; it now embraces some 30 national movements with a membership of 300,000 students and professors.

After his first round-the-world journey in the late nineties, he became the chief executive of the foreign division of the Young Men's Christian Associations of the United States and Canada, and held this position until the work had been transplanted to some 30 countries, and its annual budget had grown from \$50,000 to over \$1,600,000. He led a series of financial campaigns resulting in securing \$10,000,000 which was used in planting model buildings in strategic centers of Asia, Latin America, and Europe.

"STUDENT OF PRIORITIES"

Dr. Mott showed his greatness in the things that he declined to do, as well as those that he accepted. He has been described as a profound "student of priorities" in his personal life. Few men have turned down three such important appointments as president of the Yale Divinity School (a unique honor for a layman), Ambassador to China, and executive sec-

retary of the Federal Council of Churches. The first two of these positions were urged upon him strongly by Presidents Taft and Wilson respectively; yet he declined all of these invitations because he felt that they would interfere with his primary vocation of personal evangelism and the organization of Christian life and work throughout the world. He said: "From 1886 when I had a vision of the world as Christ sees it, I have made every decision in the light of the whole world. Mistakes have been made but they have not been my intention. They were due to high pressure; to lack of true prayer."

During the first World War he was general secretary of the War Work Council of the YMCA, and he guided the memorable United War Work Campaign in which the funds were raised not only for the YMCA but also the YWCA, the Knights of Columbus, the Jewish Welfare Board, the Salvation Army, the War Camp Community Service, and the American Library Association. For these services the government bestowed upon him the Distinguished Service Medal.

Under appointment of President Wilson, Dr. Mott served on the Mexican Commission and later as a member of the Root Mission to Russia.

ECUMENICAL MOVEMENT

Dr. Mott has been active in the planning and leadership of all of the "ecumenical" world councils in recent years. He presided at the Oxford Conference on Life and Work in 1937, and was one of the vice-presidents of the Edinburgh Conference on Faith and Order the same year. At the World Conference of Christian Youth in Amsterdam just before the outbreak of war in 1939 he showed that he is still youthful in spirit, and he transmitted much of his enthusiasm to the assembled young men and women from many parts of the world. Similarly at the Madras Conference in 1940 he gave inspiration and leadership to the representatives of the "sending" European and American churches and the "receiving" missionary churches of the East as well. He was a co-chairman of the North American Ecumenical Conference at Toronto, and is North American vice-president of the provisional committee of the World Council of Churches.

Despite his Methodist background, Dr. Mott has always had a special interest in the Eastern Orthodox Churches. Particularly since the 1937 conferences, he has urged his fellow-Protestants to make a real effort to understand the ancient Churches of the East, as well as the Roman and Anglican Catholics, and to conceive of Christianity in terms far broader than those of pan-Protestantism. Unfortunately this message has largely fallen on deaf ears, so far as American Protestants are concerned, but his efforts in this respect have been appreciated in Europe and the Orthodox East, and are beginning to receive a more favorable reception here and there among American Protestants. An almost unprecedented recognition of his efforts in this regard was the recent awarding to him, a layman and a Protestant,

of the degree of Doctor of Divinity by the Russian Orthodox Theological Seminary in Paris.

As author, Dr. Mott has produced 15 books and scores of other publications dealing with religious, ethical, and educational problems, most of which have been translated into several languages; and for many years he was editor of the *Student World*. He is much in demand as a speaker in universities and in this capacity has given lectures and addresses in universities in all parts of the world. For many years, although a layman, he has been included in the list of Sage Chapel preachers in his own university. He has repeatedly visited the universities and colleges of eastern Canada, and holds half a dozen honorary degrees. He is a member of Phi Beta Kappa. In 1937 he was appointed an honorary canon of Washington Cathedral.

Dr. Mott married Leila Ada White of Wooster, Ohio, in 1891. They have four children, two sons and two daughters.

In carrying out his constructive plans for the upbuilding of the young manhood and boyhood of the nations and for fostering right relations between nations and races, Dr. Mott has been brought into personal contact with the rulers or heads of upwards of 40 countries. Among the nations which have conferred high decorations upon him are the United States, France, Italy, Portugal, Poland, Greece, Czechoslovakia, Hungary, Japan, Siam, and China.

DR. MOTT AND DR. TEMPLE

Despite their difference in background and outlook, Dr. Mott and the present Archbishop of York, Dr. Temple, are great friends and mutual admirers. In fact Dr. Temple was one of the early disciples of Dr. Mott. In reminiscence of those days, and in illustration of Dr. Mott's method of recruiting men for Christian service, the Archbishop wrote some years ago:

"My first personal appreciation came in Oxford, in (I think) 1909, when he told me that he wanted me to go to Australia in the long vacation of 1910. I was a don at Oxford—philosophy lecturer at Queen's College—and it was certainly possible. But from the outset Mott spoke as if there was and could be no doubt about it. He just told me he wanted me to go, and then went on to describe what I should find it possible to do there. I suppose his theory of the universe would have survived the shock if I had demonstrated the freedom of the human will by refusing to go; but it seemed that he just knew I was going—and, of course, I was; so he was right."

Such is a fair sample of the influence that this "Ulysses among modern missionaries," as another Anglican bishop once termed Dr. Mott, has had upon thousands of men in nearly three generations of Christian history. And the last chapter has not yet been written in the story of this amazing man, who is at once a Methodist layman, an Anglican canon, and a Russian Orthodox doctor of divinity—truly one of the "four most" Christian leaders of our day.

The Lenten Pattern

By the Rev. Robert P. Casey, Ph.D.

Professor of Biblical Literature and History of Religions, Brown University

AT A TIME when military preparedness is in everyone's mind, the Church is called upon to make with special confidence the most of her own standard measures of preparedness to defend her kingdom. Lent is and always has been such a measure and the primary purpose of the fasting season has been to allow a time for equipment against forces hostile to the Christian's fundamental aim in life and for storing reserves necessary to achieve that end. The discipline of Lent has for centuries fortified man against aggressive and destructive temptations and prepared him to appropriate and assimilate the fruits of the Easter victory.

This immemorial pattern of the struggle with evil and an unclouded confidence in ultimate triumph has been set since the beginning of Christianity in countless historical frames. It is a pattern that is always surrounded by history and dependent upon it for its maintenance but the pattern is not sustained by its surroundings nor is its essence affected by the variety of historical vantage points from which it can be viewed. The conflict and the victory alike pass continuously through the historic process but they are not identical with it or exhausted by it. They lend qualities, not borrow them; and they preserve the integrity of their structure in spite of periodic confusion.

The periods of confusion when the issues of the Christian struggle between good and evil become obscured are usually periods of historic crisis like our own. Events fall into strange and exciting configurations, assert their own emphases and strike out a contemporary pattern the fascination and immediate importance of which distract from the larger questions with which Christianity is by its nature concerned. This has always been the case and has occasioned the uninterrupted dialectic between religious and secular life and thought since the time when the Incarnation began to make its impression and to extend its influence on the world.

The reason for the divergence in purpose and practice between secularism and Christianity is plain enough. The roots and fruits of the latter are supernatural and its achievements are measured by its own standards. Events are the instruments or media of a fixed purpose, the assimilation and revelation of the love of God and the enjoyment of his vision. They become sacramental through association with this purpose or they lose first-rate importance and become merely part of the scenery or the vehicle of indifferent or hostile energies with which Christianity either is not greatly concerned or is greatly concerned to oppose.

There is a dangerous inclination at the present time to neglect the cultivation of this essentially Christian habit of mind and to sanctify a hoped-for trend of events

and a common-sense view of its advantages. It is now generally believed among us that the free and well-meaning peoples of the world are fighting the unfree and evil-meaning peoples. If victory is won for the right side, *viz.*, the American and British side, and followed by reeducating the minds and rearranging the lives of our enemies, the war will have served its purpose. This I believe to be in the main a true view and a right ambition but it does not seem to me greatly to enlighten the Christian task or to clarify the Christian purpose. If the Allies win, history will be rightly written in these terms but it will not be a fair description of religious accomplishments. The effects of the Incarnation now will not be exhaustively described by an account of battles, victories, and a peace

conference, however much Christian influence may be infused in all of these. God's Son will have had his way on a scale both larger and more minute than this and it is precisely with this scale that Christians should operate now, whatever be their tasks.

Many of us will not live to see the end of this war or direct its consequences and this is tragically most probable of the young who are called to do our work, partly with but mostly for us, on the field and sea and in the air. It should be luminously clear to us that the quality of their sacrifice and the texture of their destiny do not depend spiritually on the outcome of this conflict or the vicissitudes which will follow it. Their works are the lineal descendants of the Cross and have basical-

Religion and Life

V. How do we know there is any God?

By the Rev. Marshall Bowyer Stewart, D.D.

Professor of Dogmatic Theology, General Theological Seminary

WE KNOW that there is a God as we know the cause of anything—by its effects. The name "God" is a name for the Cause of everything, and we know that there is a cause by knowing some of the effects. That is not saying what sort of being that first cause is, but only that *whatever* it is, we know of it by knowing the things of this world. If we mean by the word "God" whatever it is that is the most real of all things that exist, then of course we know that there is some sort of God just by knowing life, nature, the world. Whatever is the reality they all depend on, whatever keeps them in existence—that is what we call God, and of course in this sense God exists as surely as anything exists. And we all know it, if we use the word "God" to mean just that, even if we don't believe in God religiously.

That is a real and important meaning of the word "God." But not the only meaning. Most people use the word "God" morally also, that is, they mean the cause of all personal *goodness*, or Goodness itself. And we know that there is goodness: whenever we see a good act, kindness, compassion, justice, integrity, we see effects of God, in this meaning.

Christians use the word "God" religiously too, that is, they mean the

Lord of our life, who can be reached in worship. We don't mean a different God from the First Cause or the Best Good, but we believe that the First Cause is the cause of good, and is approachable in worship. We don't *know* that in the same way as we know that there is a supreme Reality and Goodness; we come to know that God is approachable, friendly, personal, somewhat as we come to know human persons, that is by getting acquainted with them gradually in a friendly way. We come to know the love of God largely through the love of Christ, in the ups and downs of our personal dealings with Him, sometimes very uncertainly, but sometimes with the fullest assurance, free from all doubt.

You see, it is a question what you mean by the word "God." We don't know all the qualities of God—far from it; but we know that there is a Cause sufficient to account for this universe; then we come to know, perhaps slowly, by experience, especially through Christ, that there is goodness and love deep rooted in it, and that the Supreme Being is friendly and approachable, as well as tremendous and worshipful.

¶ Next week Bishop Loring of Maine answers the question: "Is Christ God? What is meant by the Incarnation?"



Ways To God

Lenten Meditations by the Rev. E. Clowes, Chorley, D.D.

I. The Indian Road

"Oh that I knew where I might find Him! how to reach His very throne" (Job 23:3).

SO CRIED Job in his dark hour.

"Oh that I knew." If I did, "I would order my course before Him, and understand what He would say unto me. . . .

"But I go forward, and He is not there; backward, and yet I cannot behold Him; I seek Him on my left in vain; when I turn to the right, I cannot see Him."

It is the human cry charged with infinite passion and pain. The cry of men stretching out lame hands of faith; groping after God if haply they may find Him. Athirst for Him as the traveller for water in the dry and dusty desert. "My heart and my flesh cry out for the Living God."

"Oh that I knew."

Is there any answer to this human cry?

Is God enthroned beyond the silent stars, unknown and unapproachable? Or is there a way of approach to Him? So, like Thomas, men exclaim, "How can we know the Way?"

Surely, there are many ways of approach to God.

"To every man there openeth a way and ways and a way,
And the high soul seeks the High way,
And the low soul gropes the low.
And in between on the misty flats
The rest drift to and fro.
But to every man there openeth a
High Way and a Low,
And every man decideth the Way his
soul shall go."

A highly educated Hindu conversing with a Christian missionary said, "I don't like the Christ of your creeds and the Christ of your churches." With rare wisdom the missionary replied, "then how would you like the Christ of the Indian road?" and at once he answered, "I could love and follow the Christ of the Indian road."

So with the approach to God. For each man there is his "Indian" road. There are as many ways as there are individuals. To every man there openeth a way and ways and a way. There is the way of search, and the way of silence; the way of service, and the way of sacrifice; the way of worship, the way of love; and the sacramental way. There is the way of simple faith, content to take God at His word; and

the way of honest doubt, flinging its challenges far and wide, questioning of life and death and sin.

That there are many ways of approach to God is verified by all human experience.

One man finds his approach through the traditional Faith of the Church; through her creeds, dogmas, and theologies. It is enough for him that there is a "sacred deposit." He accepts without question the Faith "once delivered unto the saints." Resting on the word of the Church, which is the "pillar and ground of the truth," he walks the king's highway trodden by the faithful down through the centuries. Another man finds that gate too strait, that road too narrow. For him a creed is not a bridge, but a barrier. He must adventure in unexplored fields. His way of approach is hammered out on the hard anvil of experiment and experience. He must thrust his fingers into the print of the nails, his hand into the wounded side.

One man finds his way of approach through much seeking. He batters and storms the gates of Heaven, and is numbered among those who take the Kingdom by force. Another man waits in the silences for God to find him. One man finds God in the cloistered cell; another in the market-place. One as he quietly meditates on the deep things; another in the roar of the dusty lane and the wrangling mart.

But to every man there openeth a way and ways and a way—the Christ of his "Indian" road; the way by which he can most nearly approach God.

The writer of the epistle to the Hebrews reminds us—as Moffatt translates it—"Many were the forms and fashions in which God spoke of old to our fathers by the prophets." His approach to men varied with the individual, his circumstances and his temperament. He made Himself known to Moses in one way; to the sons of Zebedee in another; to Saul of Tarsus on the Damascus road in still another way. Even so, in divers ways do men find their way of approach to Him.

To some the way is easy; to others it costs blood and sweat and tears. But, however long and devious may be the road, men can say with Job: "But He knoweth the way that I take; when He hath tried me, I shall come forth as gold."

For there is this eternal and strong word of comfort: "If with all your hearts ye truly seek me, ye shall surely find me."

This is the first of a series of six meditations by Dr. Chorley, who is the historiographer of General Convention. The meditations will appear in the Lenten issues of THE LIVING CHURCH.

ly no other explanation or justification than it. "As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name, which were born not of blood nor of the will of the flesh, nor of the will of man, but of God."

What is true of the larger sacrifices and nobler gestures is no less true of the common conduct of life. Events are the materials of sacrament, the media of God's grace and love, the windows opening upon the broad plain of His existence. To the Christian the secular quality of events is of secondary importance. Nothing could be more sordid and ignoble than the events of the Crucifixion; yet God formed them into a design of His will and set them as a changeless paradigm of His love.

Lent and Easter furnish us with annual opportunities for the renewal of this pattern in our own lives. In essence it is a supernatural preparation for a supernatural end. The joy of Easter is the joy of eternal life, not temporal existence. During the preparatory weeks of Lent the conditions of that life should always be before us and our fitness for survival in it carefully reviewed and tested. The Kingdom of God will not be ushered in by the stir of war or by the necessarily mixed calculations of the next peace conference, though men may be brought appreciably nearer to it by their common effort of good will and sound intelligence under God's grace. The ultimate Christian economy, however, aims not at the achievement of an historic goal but the steady assertion and insistence of divine qualities in all modes of existence under our control. This peaceful penetration of events by the love of God which is ours is the true field of our endeavor, whether the times be exciting or tame and the stage of our personal drama set in prominence or obscurity.

It is perhaps needless to remark that results like these will be hard to translate into terms other than their own and that in all probability they will remain numerically unimpressive. "Strait is the gate and narrow is the way and few there be that find it." Our own bewildering times make this at least abundantly clear. The Christian vision is a special and a specially selective vision. Its acquisition by the hard discipline of meeting life as Jesus met it is the ultimate sacrament, the last form of mediation before our personal sovereignty over life is handed over to the Father and God becomes all in all. St. Paul was right when he saw that enduring confidence and high courage were indispensable means, but only means, to an end approximated in the self-commitment demanded by love. The triumph of Easter is the justification of this commitment to eternity of God's gift well used.

A.C.U. CYCLE OF PRAYER

February

21. Grace, Sheboygan, Wis.
22. St. Michael and All Angels', Baltimore.
23. St. Paul's, Philipsburg, Pa.
24. St. John's, Norristown, Pa.
25. Christ, Rochester, N. Y.
26. St. Matthew's, Bloomington, Ill.
27. St. Paul's, Savannah, Ga.

The House of Bishops

Jacksonville, Fla.

“YOU need not worry about the Church in Japan. It is stronger now than our own Church was, at the close of the Revolutionary War. The Japanese Christians are making heavy sacrifices for their Church and the future is assured.” Thus spoke Bishop Reifsnider to the Bishops at their meeting in Jacksonville. It was refreshing to be told that Japan is not wholly inhabited by brown devils and that three generations of missionary work in that country is not doomed to go up in the flames of war.

That the Church's work must go on both for the good of the country and for the welfare of the Kingdom of God — this was the obvious conviction which brought 93 bishops from all over the land to meet for two days of steady sessions. There was little of the entertainment spirit in the minds or expectations of those present. A dinner the night before the opening session with Bishop Sherrill rousing everyone with his story of the Army and Navy Commission — a tea at the beautiful house of Mr. and Mrs. Edward Lane after adjournment — and luncheon served in the Community House on both days of the meetings by the Churchwomen of Jacksonville — these were special tokens of the cordial welcome given to the visiting bishops. All the rest was business — from 9:30 A.M. to 11:00 P.M. on the first day and from 9:00 A.M. to 3:30 P.M. on the second day.

What a turnover there has been in the House of Bishops since the last meeting in Kansas City in October 1940! Memorial prayers were offered for twelve who have died in that interval. Five newly consecrated Bishops were formally welcomed into the fellowship of the House. Resignations of seven were accepted and five new missionary bishops were elected. Truly bishops may come and go, but the House goes steadily on its historic way. In addition to those who will be consecrated as new bishops the House elected Bishop Binsted (formerly of Japan) to be the settled Bishop of the Philippines (whenever anything becomes settled in those stricken islands — just now there is no way by which he may even be notified of his election).

Also the Presiding Bishop announced the continuation of Bishop Nichols' appointment in charge of the district of Salina and stated that Bishop Reifsnider was being retained in a special if unnamed capacity as chief pastor for those missionaries who have been obliged to leave Japan. The House passed a special resolution to validate this action of the Presiding Bishop.

It was interesting to have the Bishop of Rangoon as our guest in the House. He is stranded in this country waiting for some way to open in which he may reach his war-torn jurisdiction.

No pastoral letter was issued by the Bishops but a digest of an address made by the Presiding Bishop on the Forward Movement has been sent forth as a statement of the sentiments which the House would like the Church to hear. (See p. 4.)

A memorial on the proposed Joint Ordination Plan for Presbyterians and Episcopalians was received and placed in the hands of the Presiding Bishop to be brought before the House at the next General Convention. This was done because the House of Bishops is incompetent to take any action on the

work of a Commission of General Convention except in conjunction with action of the House of Deputies.

It was a stimulating event, this meeting of the House of Bishops. The prevailing spirit registered confidence, courage, hopefulness, and an unqualified determination to go steadily forward whatever the fortunes of war may produce. If there are any defeatists in the Church they are not to be found in the House of Bishops.

Other questions were vigorously debated but there was prompt unanimity on the necessity for that sharp spiritual impact which the Church alone can bring to bear on a world which shows too many signs of dashing itself to pieces on the rocks of international hatred.

Thanks to the diocese of Florida for inviting us to their hospitable home in Jacksonville. Thanks be to God for the opportunity to close our ranks and pool our faith for the strenuous times that await us. † FRANK E. WILSON.

“Forward in Lent”

THE current emphasis of the Forward in Service program on prayer and worship reaches its climax in Lent. Parishes and individuals that have been following the Presiding Bishop's recommendations are in a position to make this Lent an exceptionally valuable one, marked by genuine spiritual progress.

The season of Lent, wisely provided by Mother Church for the nourishment of her children's devotional life, is more and more coming into its own throughout Christendom. True, it has always been kept by the Catholic communions, including our own, and by the Lutherans; but the Protestant denominations that are so prominent a feature of the American religious scene have had little use for the Lenten fasting and self-discipline until recently. Even now, among our Protestant brethren, Lent is primarily a time for “special preaching,” and the Churchman is likely to be looked at askance if he takes seriously the Church's rule of self-denial in food, in amusements, and in his family life. But Lent does seem to have a deeper meaning for all of us, particularly in these war days; because life itself begins to have a deeper meaning. The old things that we took so easily for granted no longer seem quite so permanent, and we are thrown back upon the deep underlying realities of religion and life, to which many of us gave little thought in easier days.

So Lent comes to us this year, not as a time for mere “giving up” of transient things — though that is a necessary first step — but as a time of real spiritual refreshment, and of strengthening through self-denial for the strenuous days that lie ahead. Let us therefore welcome Lent, and make the most of it this year. Let us not be ashamed to let our neighbors realize that it means something for us, and let us help them to find in it a meaning for themselves. For the keeping of a good Lent does not depend upon man-made rules, but upon the response of the individual soul to Our Lord's invitation, “Come ye apart and rest a while.” Thus, making ourselves receptive to His guidance, we make it possible for Him to enter into our lives and answer our Lenten prayer to “create and make in us new and contrite hearts.”

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Shall We Bomb "Tokyo"?

By the Rev. Lawrence Rose

Associate Professor of Systematic Theology, Bexley Hall

THE careful and calculated bombing of Manila by the Japanese after the city was declared "open" according to international law elicited a natural response from the American public. "Bomb Tokyo!" became the cry—Tokyo standing in this demand as a symbol of the civilian population of Japan, crowded in the narrow streets and flimsy houses of Japanese cities. The reaction is an entirely natural one; the vulnerability of the urban centers of Japan is known to be so great, and the desire to "get even" is so universal that to question the wisdom of it rouses amazement. "We can't let them get away with that sort of thing."

To the popular cry is added more or less official and responsible pressure when Senators give tongue with the rest. Senator Wheeler has said "I'm sorry the United States does not now have the bombs and bombers to bomb hell out of Tokyo, Kobe, and other Japanese cities. The time will come when we can bomb them and we will retaliate by making a shambles out of their cities. I would certainly show them no mercy." The Senator from Montana may be presumed not to have very large influence in the counsels of the War, Navy, and State Departments, but it is otherwise with such men as Senators Norris and Barkley who have more soberly promised, the one that an attack on Japanese cities is coming which will "burn them off the face of the earth," the other that the crowded population of Japan may expect a just "retribution" for the attack on undefended Manila.

The indignation is surely justified and one may expect that occasion for its increase will be afforded in the months ahead

while Japan's military machine has the initiative. There is the possibility that outrages such as that of Nanking in 1937 may come closer home to us to make the demand for retaliation more violent, and the measure of retaliation demanded more brutal.

There are grave issues involved in this insistence—issues for the facing of which we now, for better or worse, have time before opportunity will be afforded for the action which to most Americans seems appropriate. The time will undoubtedly come when the third phase of the war outlined in Prime Minister Churchill's Ottawa speech will be upon us, and the allies will carry the war to the homelands of the aggressors. Then the chance, now grimly awaited, will be ours.

THE MORAL ISSUE

What seems to be demanded in the popular cry is pure and simple retaliation—reprisal for the sake of reprisal. It is not the amateur military strategist that every American has become who is calling out for the bombing of Tokyo. It is the natural, elemental man in us that instinctively returns blow for blow, and seeks at least equivalent satisfaction for wrongs done. This seems to be the significance of the choice of "Tokyo," the capital and largest city, whose name everyone knows. The nerve center of Japan's war effort is the Kobe-Osaka region, and the effective bombardment of that area would necessarily, but incidentally, cause human suffering vastly out of proportion to that caused in Manila at this writing—in quantity at least. But presumably the desire for retaliation would not be satisfied by such incidental suffering; "Tokyo"—the symbol—must be bombed.

It is safe to say that there are not many who actually know Tokyo and who are aware what the fire after the 1923 earthquake accomplished who can let their imaginations dwell on the results of an effective bombing of civilian centers there. But entirely aside from imaginative contemplation of herds and droves of old people, women, and children blasted and burned to a crisp, there is the serious question of the whole ethics of reprisal. England faced that question and its interconnection with military problems under the pressure of the demand for retaliatory bombing of Berlin something over a year ago. It is a good time for the American people to face it now.

Doubtless there are many who tacitly feel that in going to war at all a nation has *ipso facto* parted company completely with ethics. Especially under modern conditions, and the special circumstances of this war, the rules of ethics seem not to apply. The gloves are off and anything goes; this would seem to be the only rule one can consistently follow in such a war. But a modicum of intelligent reflection

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shows that if that is the case we have by the same token parted company with our humanity; we have descended to the level of our opponents, and are in that sense already beaten by them, having nothing better to offer the world than they.

CHRISTIAN DOCTRINE

For the Christian, at least, it would seem clear, in view of Jesus' explicit repudiation of the *lex talionis*, that reprisal for the sake of reprisal is definitely out of the picture. That is certainly the central import of the words "resist not evil" in their context in the "Sermon on the Mount." There may be room for debate as to what more is enjoined on the Christian in these much discussed words; the unqualified pacifist position, of course, finds its charter in them, read as an absolute prohibition of the use of force. But there would seem to be no room for debate on the question as to whether retaliation, as an end in itself, is admissible in the conduct of the Christian or in that of a nation to which the name Christian may with any degree of appropriateness be applied.

It is arguable that reprisal on "Tokyo" should be undertaken as a preventive measure. Then it becomes something else than reprisal, which is incidental to a military purpose. But the wait-till-we-get-you attitude looks to a final holocaust of vengeance rather than to an instrumental stage in the process of achieving victory. Again, many are saying that it will be necessary to teach the Japanese people a lesson which they will not soon forget; here, also, reprisal becomes incidental to another end, but it is morally no whit less dangerous than pure reprisal, and doomed most certainly to fail in achieving the desired end. The moral danger is closely connected with another and greater one, involved in our assurance of the complete justice of our cause. Japan did the United States a great service by her clear outrages. The complexity of the real issues as between the two nations was obscured to

the vanishing point by the simplicity and clarity of the immediate issue presented on Sunday, December 7th. So long as Japan's aggressions and outrages did not unmistakable touch our own legitimate interests our resistance remained an academic question with pros and cons. Now our own toes have been stepped on, and our cause made much too clearly and simply righteous for our own good. Our unity is fortunate, but it would have been better to have been united on the real issues rather than in a desire for vengeance.

It may be that "Tokyo" will have to be bombed on grounds of military strategy or tactics alone. If so, so be it. One can only hope that the necessity will be recognized with shame and repulsion on the part of those who accomplish it and of the American people at large. Any sense of elation at working a just retribution would prove that we had parted company with our humanity.

THE PRACTICAL ISSUE

Besides the moral issue there is a practical one of an import even graver, if that were possible. We are hoping, and working, and fighting for a better world. It will not be a better world even—one might say, especially—for us, if at the end of the war we are left with an interminable police job whose beat is the whole globe. Senator Scott Lucas of Illinois is reported as having declared that "Japan should be reduced to the point where for 1,000 years she will have no control or force in the family of nations." Such a statement would be too preposterous for notice did it not represent a widespread conviction. The future such a policy, even allowing for exaggerated expression, asks the United States to contemplate is a ghastly one indeed, especially when the Senator adds Germany and Italy to Japan as requiring the same treatment.

Can we seriously believe in the possibility, let alone desirability, of reducing the Japanese people to such complete im-

The Will of God

An Ash Wednesday Meditation for a Man in the Service
By the Rev. BERNARD IDDINGS BELL, D.D.

I. The Lord Jesus, God revealed in human terms, tells me that He wills it that all men should have life and have it more abundantly. Mine is an enterprise in arms, which prospers only as it deals out destruction and death. Can this be to do the will of God? Only if I who fight shall see to it that out of this death-dealing comes a world filled with life and happiness, not for my nation only nor for its allies alone but for our present enemies as well. Only so can this war be blessed of God or other than damnation to myself.

II. Let me remember that God's will is done even now in Heaven, that is to say everywhere except among us men here on this tiny earth. God has not been overthrown by the follies that bred this war. At least once every day let me remember that. If I do remember it, then, even though death crash over me, I shall know it for what it is, my

little share in the penalty that must be paid by man for having been so long a disobedient fool, resistant to the divine law of love, the law which demands a mutual sacrifice between men and between nations. God still reigns. It is man who has failed.

III. God's will, now done in Heaven, must be done in earth as well, in that world which will emerge at last out of this mad chaos. We who fight, how shall the world be constructed by us when these war days are no more? Any better than our fathers builded it a generation ago? If not, then my children, should I live to have children, will in their day have to deal out death and bear the pain of all this dreadful business, paying for my sins as now I pay for the sins of my fathers. God forbid! This war then is but prelude to my life. My life-work will begin when the guns at length are silent.

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potence and keeping them in that state for long? It would be as fatal in an enforced peace as it is in war to underestimate the capacity, vigor, and intelligence of the Japanese nation. The price of subjugation would be hatred, unceasing vigilance, and a financial burden which it is unlikely in the extreme a democratic government would long continue to carry.

But is there any alternative? To this question answer may confidently be given in the affirmative. But the answer has consequences which must be given serious consideration with respect to the conduct of the war and the nature of the peace which will conclude it. With the latter we are not here concerned. The former is involved in the question "Shall we bomb 'Tokyo'?"

Any analysis of the conflicting forces at work in modern Japan would be highly misleading did it not reckon prominently with the "liberal" element and its power in that nation. That element may be characterized as deriving its social and political inspiration from England and the United States, and as holding the conviction that the real solution of Japan's economic problems lies in friendship, trade, and cooperation with the liberal and democratic nations. To the liberal, the policy of Japan since 1931 is an occasion for the deepest shame; it is a betrayal of their own honest desire and attempt to play the international game fairly and squarely; it is stultifying of their efforts at internal social and political progress; and it affords no hope for the solution of Japan's own problems. But the liberal stands in a fair way of being disillusioned of these hopes and convictions.

MILITARIST CONTROL

The militarists made good their control of Japan's foreign policy in 1931 because of the apparent failure of liberal policies to meet the problem posed by the increasing population of the island Empire. Industrialization and international trade seemed to be a hopeless solution in the face of Western discrimination and trade restrictions. The Army, in carrying through the Manchurian invasion on its own initiative, found and used to the full its constitutional autonomy in the Japanese government. It discovered to its own satisfaction also the ineptitude of the democracies in applying their abstract morality to the realities of international affairs. The liberals became more and more helpless, but did not really give up a struggle that was in some measure effective until the downfall of the Yonai cabinet in the summer of 1940 and the signature of the Axis alliance shortly afterwards.

Now presumably powerless, the liberal element in Japanese life cannot have been completely liquidated, nor its potentially great influence on the general public entirely estopped. Americans who have lived in Japan, learned the language, and moved about freely throughout the country away from tourist and trade centers, generally have found that the average Japanese expects to "get along" with an American; and the expectation regarding individuals is carried over into a natural hope and conviction respecting the relations of the two nations. In other words the policy of

the liberals is an expression of what has been a very widespread feeling. It is safe to say that no Europeans have experienced the general cordiality in Japan that has greeted citizens of the United States and the British Empire.

War between the two nations will inevitably have its serious psychological effect in this situation; we cannot just shoot militarists, and in any case, Japanese psychology is to an incredible extent under government control. But there is hope that the intelligent Japanese liberal will not be completely weaned from his principles, nor the average Japanese alienated from his natural admiration for Americans and things American. And is that not *the only hope* if we are to win, not merely the war, but the peace? The peace treaty and its application may be a merely non-belligerent continuation of the war; if so, there will be no peace in it. In the long run, for the insurance of peace in the Pacific, the only alternative to long, costly, and dangerous subjugation of the Japanese people is a policy which will aim at winning not only the war, and the peace, but the people of Japan. Any hope that that can be done must inspire a deep concern regarding the conduct of the war by the American forces. And the hope rests upon the recognition of an influential element in Japan which will welcome the defeat of the militarists and will be prepared to make an honest effort to lead Japan into a decent family of nations.

Shall we bomb "Tokyo"? It is not at all outside the realm of possibility that the bombing of Manila was calculated to provoke retaliation—a retaliation that would disillusion the liberal Japanese and unite the nation in hatred and fear. All classes would be forced to admit the truth of the current militarist doctrine—"America and England are our true enemies." And the liberal suspicion that the militarists themselves are Japan's true enemies would, by force of circumstances, evaporate. Generations would be required to correct such a psychological and ideological dislocation.

War is not nice, and this war has got to be less nice than most. It will be waged desperately by Japan, and probably cannot be decided until it is carried, desperately, to the islands themselves. If so, there must be enough of retribution, and more than enough, incidentally involved in the achievement of military objectives. Spite bombing would seem to be militarily foolish, morally dangerous, and likely to short-circuit the best chance of a peace that could be guaranteed from within Japan instead of imposed, at great cost, from without.

Prayer Minute

The nation-wide plan for a daily prayer minute gains impetus with the announcement by the Federal Council of Churches that the Mutual Broadcasting System is giving one minute daily at 6 p.m. for the broadcasting of a prayer over its coast to coast facilities. The prayers are submitted by representatives of the three faiths.



BISHOPS WHITE AND TUCKER: *The synod dinner was a 50th anniversary party.*

SPRINGFIELD

Bishop White Honored on 50th Year in Priesthood

Celebration of the 50th anniversary in the priesthood of the Rt. Rev. John Chanler White, Bishop of Springfield, was the high point of the synod of the diocese, meeting January 20th and 21st in Decatur, Ill. Bishop White has spent all but two of his 50 years in the diocese of Springfield. He has been Bishop for 18 years.

At the synod dinner, in appreciation of the love he has shown for his people, Bishop White was presented with gifts of money by clergymen, laymen, and women of the diocese. The Presiding Bishop, Bishop Tucker of Virginia, warmly commended his brother Bishop in an address to the 265 persons present.

The synod set records for recent years in representative attendance, financial accomplishment, and large giving to the United Thank Offering.

The Synod took final action on a resolution adopted at the meeting in January, 1941, to change the date of meeting to the month of May. The next meeting therefore will be in May, 1943.

In his address, and in informal talks to the delegates to the Synod and to the Woman's Auxiliary, the Presiding Bishop emphasized the present great call to use the knowledge and material resources of the Church in service to God.

Mrs. Robert G. Happ, former chairman of the National Executive Board of the Woman's Auxiliary, was the principal speaker before the Woman's Auxiliary. She urged greater spirituality within women's organizations and greater courage in telling to others what the Church has meant in the lives of those who have a living faith.

ELECTIONS: Standing committee: Clerical, Rev. Messrs. Jerry Wallace, A. B. Cope, F. S. Arvedson, H. L. Miller; lay, Maynard Motz, C. M. Hathaway, Dr. H. S. Layman, H. M. Andre.

Delegates to synod: Clerical, Frs. C. E. Simcox, H. L. Miller, M. E. Whitford, T. A. Dixon; alternates, Frs. Ray Becker, A. L. Bice, F. S. Arvedson, Leslie Wilson, Lay, R. A. Brown, W. E. Schaefer, O. A. James, and A. A. Sieg; alternates, H. B. Ferril, Harry Faulkner, H. S. Layman, George Wilson.

The Rev. F. S. Arvedson was elected secretary of the diocese. Mrs. Henry F. Rohmann, Sandoval, succeeds Mrs. Robert H. Baker, Urbana, as diocesan president of the Woman's Auxiliary.

WASHINGTON

Monthly Sermons on the Church in War Time

As a part of its services to the nation and to the community of Washington in time of war, Washington Cathedral, jointly with the Washington Federation of Churches, has inaugurated a series of united services to bring to the Cathedral pulpit well known preachers of various communions, both clergy and laymen, to discuss the broader usefulness and function of the Church in time of national crisis. One such service will be held each month throughout the year.

For the first of these services, February 1st, the Cathedral was packed to capacity. More than 2,000 people heard the message from the Rev. Dr. George A. Buttrick, of the Madison Avenue Presbyterian Church and until recently president of the Federal Council of Churches of Christ in America. The Midshipmen's Choir from the United States Naval Academy at Annapolis was on hand to sing.

The second service will be held on February 15th when Dr. William Lyon Phelps of Yale University will speak. For the March service it is expected that the distinguished Quaker, Dr. Rufus Jones of Haverford College, will be the speaker.

In announcing this cooperative program of services, the Bishop of Washington, the Rt. Rev. James E. Freeman, said: "We believe these notable services held here in the capital will, by reason of their broad and comprehensive character, provoke a fine spirit of comradeship and cooperation among all the churches of Washington. In these trying and critical days the Christian churches must consolidate their ranks. While we shall not attempt to intrude upon the autonomy of the participating Churches, we shall certainly endeavor to set forward the unity of those who believe in the Saviorhood and Diety of Jesus Christ. We believe that here in the capital opportunity for a fuller expression of the unity of the churches is unique and challenging. This has never been more urgent than in the present world crisis."

These services are an outgrowth of the work of a special committee of the Washington Cathedral Council, of which former U. S. Senator George Wharton Pepper is chairman, appointed by the Bishop of Washington to consider plans to be made to expand the influence of Washington Cathedral in these critical days.

MONTANA

Bishop Daniels Participates in Lutheran Conference

Bishop Daniels returned from his visitation to Kalispell, Mont., (250 miles north) on Monday afternoon, Feb. 2d, at 3:30 P.M. A long-distance phone call awaited him at the office. It was a request that he substitute for a Lutheran pastor from the middle west at an English

FOR LENT

BOOKS

by English Writers

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"The book is the outcome of the suggestion, made by the first Bishop of Kimberley and Kuruman, to the author, 'Write some thoughts about the life of our blessed Lord.' It is the simplest account imaginable, and might be excellently used for reading and for quite elementary meditation."—*Church Times* (London). Price, 60 cts.

THE FAITH OF A CATHOLIC

A Manual of Christian Instruction
By the Rev. Marcus Donovan

"This is certainly a book to recommend. It should be specially useful to teachers of Bible classes and for the instruction of catechists. The quotations from modern writers are apt and numerous. The best chapters are those on the Church and the Sacraments. . . ."—*The Church Times* (London). Price, Cloth, \$1.20.

MEDITATIONS ON THE LOVE OF GOD

Selections on the *Treatise on the Love of God*, by St. Francis de Sales, arranged for a Private Retreat.
By a Disciple

"These selections are skillfully made, and are adapted to the purpose of a private retreat of four days. We can heartily recommend this book as popularizing the work of a great master."—*Church Times* (London). Price, 80 cts.

BY FAITH WITH THANKSGIVING

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By the Rt. Rev. Philip Loyd, M.A.

"This is a little book which it would seem almost pertinent to praise. The Bishop of Nasik tells that this set of devotions has been worked out over a long period of years for his own use. They are based upon the lines of the *Mensis Eucharisticus* printed in *Avancini's Vita et Doctrina Jesu Christi*, but are adapted for each Sunday in the year. . . . Should help many communicants to supplement a set form for quiet thought and personal devotion."—*Church Times* (London). Price, 60 cts.

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See pages 2 and 19 for listing of other Lenten Reading Books.

For Your Lenten Reading

Not By Bread Alone

The Presiding Bishop's Book for Lent

By ANGUS DUN

The very book for anyone who wants a general, devotional explanation of religion, prayer, worship and the church. \$1.50

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By HARRY EMERSON FOSDICK

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Lutheran conference to be held in Billings, Mont.—250 miles east.

The Bishop consented and left Helena at 6: 30 P.M.—three hours after his return from Kalispell. The Bishop gave several meditations during the two days' conference, among them, one on The Devotional Life of the Clergy and one on Schools of Prayer.

ALABAMA

Soldiers To Be Molders of America, Says Bishop Dandridge

The practice of saying the Lord's Prayer at the evening meal, with emphasis on "Thy will be done," was recommended by Bishop Carpenter at the annual convention of the diocese of Alabama, held in Birmingham, Ala., January 25th and 26th.

Almost 200 Church leaders assembled at the annual dinner and accepted the challenge laid down by Bishop Dandridge, Coadjutor of Tennessee to gird themselves for war service.

Bishop Dandridge, who was a chaplain overseas in the last war, spoke most feelingly of the present crisis:

"When a man could buckle on his armor and ride forth to avenge a beautiful maiden, war was glamorous," he said.

"But when men dig down into the mud like rats, or drop bombs on the defenseless, when they are killed by the nameless thousands, then war seems obstructive to all the ideals and hopes of men.

"After the last war, our men came back bitterly disillusioned. . . .

"I think because of the loneliness and homesickness and monotony of camp life, and the horror of actual conflict, we want to do all we can to give our young men some touch of the spiritual and the ideal and the purposeful.

"The men who go into uniform now," Bishop Dandridge said, "are going to be the leaders and molders of the America that is to be. It will mean much to the world for them to come back grateful that in their hour of testing the Church was there. It is important to the future of America to help those young men come back with their minds undistorted and their purposes unspoiled."

ELECTIONS: Secretary, Rev. J. M. Stoney; assistant, Rev. Ralph Kendall; registrar, Col. W. M. Spencer; chancellor, Judge M. M. Baldwin; historiographer, A. Blair; treasurer, R. H. Cochran; standing committee: The Rev. Messrs. P. N. McDonald, J. C. Turner, H. F. Schroeter; Messrs. R. J. Williams, W. Gignilliat, A. Blair; executive committee: The Rev. Messrs. John Turner, R. S. Watson, E. R. Neff, J. L. Jenkins, C. Satterlee, H. F. Schroeter; Messrs. H. Tutwiler, J. L. Ebaugh, A. Blair, H. J. Whitfield, P. T. Tate, J. B. Converse.

OREGON

Marshfield, Coquille Churches Debt Free

Emmanuel Church, Marshfield, Ore., has never been free from debt since work was begun there in 1876 until January 29th of this year. On that night a parish dinner was held at which Bishop Dagwell was

present, and the announcement made of the final payment of all indebtedness. In less than three years this parish of about 250 communicants has paid off more than \$4,500. The Rev. George R. Turney is rector.

A delegation from St. James' Mission, Coquille, Ore., attended the Marshfield dinner, and their vicar, the Rev. Charles M. Guilbert added to the celebration by announcing that the members of St. James' had just completed the payment of debts incurred when they enlarged and improved their Church building three years ago. By taking advantage of a final payment promised by the American Church Building Fund they will now be able to have their church consecrated.

DALLAS

Army Camps Discussed At Convention

The 47th annual convention of the diocese of Dallas held in St. Matthew's Cathedral, and All Saints' Parish, Dallas, Tex., January 21st and 22d, was one of the most successful and hopeful conventions on record in the diocese. Reports from the various congregations of the diocese indicate that much progress has been made in every line of endeavor, there being a steady growth in the number of confirmations, and a marked decrease in the amount of indebtedness on the part of several of the larger parishes of the diocese.

Due to the present all-out war effort, and the location of a number of army camps within the confines of the diocese, particular attention was paid to the work of the Church as being carried on amongst the men of our several camps.

The Rt. Rev. Arthur McKinstry, spoke, together with Chaplain Lieut. Col. A. K. Matthews of Brownwood, Tex., to a large gathering on the opening day of the convention. The address of Bishop McKinstry dealt with the needs and desires of the Church in carrying on the work in the army camps; Chaplain Matthews' address was a detailed and intimate account of the life and work of a chaplain.

The Bishop of the diocese in his address to the convention made mention of the place of Christians in the present struggle.

The Rev. Dr. Claude A. Beesley of Wichita Falls and William F. Salt of Fort Worth, Tex., were elected to a place on the standing committee.

NEW YORK

Red Cross Service at St. Thomas'

More than 3,000 men, women, and children attended the special service in St. Thomas' Church on the afternoon of February 1st, when the work of the Red Cross society was brought vividly before their attention. The rector, the Rev. Dr. Roelif H. Brooks, blessed a large Red Cross flag, suspended over the entrance to the choir. The Lesson was read by Thomas W. Lamont, chairman of the National Advisory Committee of the Red Cross

War Fund Appeal for \$50,000,000. The choir of the U. S. Military Academy, West Point, composed of 160 men, sang the West Point hymn, "The Corps." They were directed by Frederick C. Mayer.

The appeal for gifts to the Red Cross was made by Raymond Massey, the actor, who is a veteran of the first World War. Following the appeal, the Red Cross flag was carried in procession by a color guard made up of members of eight Red Cross units and of members of the Ninth Regiment of the New York Guard.

Pageant at St. Bartholomew's

St. Bartholomew's Church observed the 107th anniversary of the founding of the parish, February 1st, with an impressive pageant, in which 75 members of the parish and a choir of 60 men and boys took part. Leonard Young, director of drama for St. Bartholomew's community house, wrote the pageant, which set forth the history of the Christian Church from the time of St. Paul until the present day. David Williams, organist and choir master of the parish, composed the music for the pageant. The rector of St. Bartholomew's, the Rev. Dr. George Paul T. Sargent, declared that the pageant was one of the most beautiful ever presented by the parish, known for its fine work in the field of religious drama.

Lenten Services

The churches in New York City and vicinity will have the usual number of additional services during Lent. There will be a marked decrease in the number of visiting preachers. This is partly because rectors feel the need of staying with their people in the present crisis; partly because fewer clergy are available for this work, so many being engaged in chaplain activities with the men in camp; partly because Churchpeople particularly desire the guidance of their own accustomed leaders.

MICHIGAN

Diocese Supports Army and Navy Commission

The diocese of Michigan has voted to support wholeheartedly the effort of the Church's Army and Navy Commission to raise a fund of \$385,000 for maintenance and extension of the commission's work. The diocesan department of Christian Social Relations, of which the Rev. Irwin C. Johnson, rector of St. John's, Detroit, is chairman, has taken over the responsibility of raising Michigan's portion of this fund. The suggested objective is roughly \$4,000, but more is likely to be given.

Bishop Sherrill of Massachusetts, chairman of the Army and Navy commission, visited Detroit in January and presented the commission's program to the Detroit clericus.

Reorganize Michigan Churchman

Faced with the problem of increased printing costs and steady loss in the list of subscribers to the *Michigan Churchman*, official news medium of the diocese of Michigan, the executive council of the diocese determined, rather than to cease printing the paper, to change its policy. The size will be reduced from 16 to four pages; it will be published six instead of nine times a year, and printed in sufficient quantity to mail to the clergy in bundles to be given away at services. Those who wish to continue to subscribe, at the present rate of 50c per year, will continue to receive the paper by mail. Others will be removed from the list as their subscriptions expire. Diocesan officials are hopeful that by reaching many more persons, even in the reduced size, the paper will be much more useful.

NORTHERN MICHIGAN

Endowment Fund Growing

Reports of the endowment fund committee at a clergy conference conducted by Bishop Page in Grace Church, Ishpeming, Mich., January 27th and 28th, revealed that returns were steadily coming in and there was every reason to believe that the Northern Michigan could proceed with the election of a diocesan bishop at its convention in May. It was also shown that every parish and mission is taken care of by a clergyman either in residence or in a nearby town.

WEST MISSOURI

Building Fund Converted Into Defense Bonds

Members of St. John's Church, Springfield, Mo., have decided to forego construction of new quarters, the Rev. Lewis R. Anschutz announced recently. Instead the \$850 the congregation had raised in its building fund will be used to purchase defense bonds.

FOR LENT

BOOKS

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"The Cross" and "The Kingdom of God" are two of the commonest phrases in popular theology today; but to the questions, "What is the real doctrine of the Cross?", "Why did the Son of Man die on it?", and "What actually is the Kingdom of God?" a satisfactory reply is seldom given. It is the great merit of this book that the author has a clear idea of the meaning of these terms, and of their importance to true religion. Price, \$2.00.

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AT ONE: Tower Hill and Its Questions

By THE REV. HAROLD REW

This vigorous book on the Christian Faith is the outcome of a ministry in the depressed mining areas of South Wales, where the author was forced to defend the Faith against atheist and communist attacks. In Wales and later on Tower Hill, London, he found men asking, "Why? It is to help the many puzzled and doubting people of goodwill that he has written this book. Price, 40 cts.

GOD AND MAN

By THE RT. REV. A. W. BLUNT, D.D.

Devotional addresses originally delivered at an annual retreat of the community of the Resurrection at Mirfield, England. They consider in succession some of God's characteristics and man's response to them. Price, \$1.00.

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ANNOUNCEMENTS

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QUIET EVENING for men: Saturday, February 28th, St. Clement's Church, Philadelphia, 5 to 9 P.M. Conductor, the Rev. William R. Wetherell. Reservations for Supper should be made through ST. CLEMENT'S CLERGY HOUSE, 2013 Apple Tree Street.

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CHANGES

Appointments Accepted

ADAMS, REV. PERCY C., formerly rector of St. George's, Mt. Savage, Md., has been priest in charge of St. Margaret's, Baltimore, Md., since February 1st. Address: 2707 Cold Spring Lane, Baltimore.

BAILEY, REV. WILLIAM L., Chester, Vt., will be vicar of St. Mary's of the Harbor, Provincetown, Mass., after March 1st. Address: 519 Commercial St., Provincetown, Mass.

DAWLEY, REV. POWEL MILLS, formerly associate rector of St. David's Church, Baltimore, Md., is to be dean of the Cathedral Church of St. Luke, Portland, Me., effective April 6th. Address: The Deanery, 153 State Street, Portland, Me.

ECKMAN, REV. WILLIAM, is to be in charge of St. Agnes' Church, Washington, D.C., during the absence of the rector, the Rev. Albert DuBois, who is serving as chaplain in the Army. Address: 44 Que Street, N.W., Washington, D. C.

FOSTER, REV. THOMAS, formerly locum tenens of Trinity Church, Washington, Pa., became missionary in charge of the Church of the Redeemer, Detroit, Mich., February 15th.

HATTER, REV. JOHN H., formerly rector of the Church of the Messiah, Santa Ana, Calif., is vicar of St. James' mission at Lido, Balboa, Calif. Address: Lido, Balboa, Calif.

LUCKENBILL, REV. F. GRAHAM, formerly curate of St. John's Church, Larchmont, N. Y., is to be locum tenens of St. Paul's Church, Lock Haven, Pa. Address: St. Paul's Episcopal church, Lock Haven, Pa.

Military Service

HUSKE, REV. B. F., rector of Trinity Church, Lumberton, N. C., has been recalled as chaplain in the Navy.

RICHEY, REV. THOMAS, rector of Christ Church, Norwich, Conn., has been granted a leave of absence to serve as a chaplain in the Army.

WITMER, REV. FREDERIC, rector of St. Thomas' Church, Bethel, Conn., has been granted a leave of absence and is now serving as a chaplain in the Army.

Change of Address

FRIEDRICH, REV. JAMES K., producer of Cathedral Pictures, recently moved to 6404 Sunset Boulevard, Hollywood, Calif., is assistant at St. Mark's, Van Nuys, Los Angeles, Calif.

Ordinations

PRIESTS

CENTRAL NEW YORK—The Rev. JACK W. HALDANE COURAGE was ordained to the priesthood on January 27th at St. Paul's Church, Syracuse, N. Y., by Bishop Coley of Central New York. He was presented by his father, the Rev. William R. Courage; the Rev. Warren E. Mace preached the sermon. The Rev. Mr. Courage will continue as curate of St. Paul's Church, Syracuse, N. Y. Address: 310 Montgomery Street, Syracuse.

LOS ANGELES—The Rev. W. KEITH HAMMOND was ordained to the priesthood at St. Paul's Cathedral, Los Angeles, Calif., by Bishop Stevens of Los Angeles, January 29th. He was presented by his father, the Rev. S. R. Hammond, who preached the sermon. The Rev. Mr. Hammond will be vicar of St. Simon's mission, San Fernando, Calif.

SOUTH FLORIDA—The Rev. CHARLES WESLEY ADAMS was ordained to the priesthood in St. Andrew's Church, Tampa, Fla., January 24th, by Bishop Wing of South Florida. He was presented by the Rev. Martin Bram; the Very Rev. Melville E. Johnson preached the sermon. The Rev. Mr. Adams will continue as priest in charge of the Church of the Good Shepherd, Dunedin, Fla.

DEACONS

LOS ANGELES—The Rev. BENJAMIN MILLER was ordained to the diaconate at St. Paul's Cathedral, Los Angeles, by Bishop Stevens on January 29th. He was presented by the Rev. P. W. Wheeler; the Rev. S. R. Hammond preached the sermon. The Rev. Mr. Miller will be vicar of St. Mark's mission, Downey, Calif.

Corrections

YOUNG, REV. CHARLES V., formerly rector of St. Stephen's Church, Longmont, Colo., is rector of Trinity Church, Greeley, Colo., and not rector of St. Thomas' Church, Denver, Colo., as stated in THE LIVING CHURCH, February 4th issue.

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CLERGYMAN in priest's orders between 40 and 50 will serve as curate or locum tenens during period of war anywhere. Indiana or further South preferred. Full particulars at once, please. Box L-1611, THE LIVING CHURCH, Milwaukee, Wis.

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EDUCATIONAL

SEMINARIES

GTS To Have Summer Term

The General Theological Seminary will have a regular academic term during the coming summer. This will begin on June 10th and end on September 1st. The reason for this step is the shortage of clergy for parish and mission work, owing to the calls of the Army and Navy Commission for chaplains. To meet the canonical requirements, candidates for the sacred ministry must have done certain specified work in an accredited seminary.

The Very Rev. Dr. Hughell E. W. Fosbroke, dean of the General Seminary, will be in charge as during any term. Among the members of the faculty who will have regular courses will be the Rev. Dr. Burton Scott Easton, the Rev. Dr. Cuthbert A. Simpson, the Rev. Dr. Marshall Bowyer Stewart, and the Rev. W. Norman Pittenger. Such other faculty members as may be needed will give courses.

It is expected that the members of the present middle class will remain for the summer term. Normally, these men would be graduated in May, 1943. By taking a term of their required work this summer, they will be ready for graduation in February, 1943.

COLLEGES

Responsibilities in War Time of The Church and the College

The responsibility of the college and the Church to students in this time of war was the underlying theme of the midwinter conference on College Work held at the General Theological Seminary, January 26th and 27th, which was attended by representatives of 19 colleges.

Discussed were related subjects: the concern of the Church in this time, the college looks at the Church, the religious understanding of this time, the Church's mistakes in time of war, Christian secular education.

Speakers were Bishop Gardner of New Jersey, Dr. Springfellow Barr, Dr. Theodore M. Greene, the Rev. Messrs. Charles W. Lowry, Lewis Beissig, W. Norman Pittenger, John B. Walthour, Charles H. Ricker, and Prof. Samuel L. Hamilton.

VISITATION

Rector Calls on Young People in Schools and Colleges

The Rev. James Harry Price, rector of the Church of St. James the Less, Scarsdale, N. Y., is making a 10 day visitation of schools and colleges in New England at which young people of the parish are attending school.

The Church of St. James the Less has more than 300 young people who are studying away from home, a great many of them concentrated in the New England area. Because he regards these young people as the future of his parish and of the Church, Mr. Price endeavors to keep in touch with them throughout their school and college careers.

In speaking of this unique kind of parish calling Mr. Price said, "The modern parish church is no longer limited by its traditional geographic boundaries. Today we have hundreds of young people in the armed forces, in schools and colleges, and employed in distant centers, who are still intimately associated with our parish. With the help of student and army chaplains, by other clergy, and by such visitations as this we keep in close touch with all of our young people."

CHURCH CALENDAR

February

- 22. First Sunday in Lent.
- 24. S. Matthias. (Tuesday.)
- 25, 27, 28. Ember Days.
- 28. (Saturday.)

COMING EVENTS

February

- 23. Convocation of Panama Canal Zone, Ancon
- 25. Convocation of Southern Brazil, Pelotas
- 26. Convocation of Honolulu, Honolulu; of Haiti, Port au Prince

LIVING CHURCH RELIEF FUND

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Miss Josephine A. Osborne	\$ 15.00
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GO TO CHURCH



GO to Church During Lent! Go to Church every Sunday. Go, further, to just as many weekday services as you possibly can. In the midst of war, you will find peace only in your Church.

In these dire times, Lent must be a deeply spiritual experience for every Churchman. Feeling this intensely, the churches listed below, some of the largest and most important in our nation, unite with **THE LIVING CHURCH** in urging the largest church attendance this Lent of any year in the history of our Church. This is not only necessary but possible—it is necessary to save America. It is possible—if you unite with us and urge attendance on all your acquaintances.

Seek out in the list below the church they should attend. Point it out to them. Tell them the name of the rector. Remind them of the time of services. Do this today!

ALABAMA—Rt. Rev. Charles C. J. Carpenter, D.D., LL.D., Bishop

Church of the Advent, Birmingham, Ala.—1262
Rev. J. C. Turner, Rev. N. M. Gage
Sundays: 7:30, 9:30, 11, 6, 7:30; Daily: 12:05 (noonday service)
Wednesdays: 10:30, 7:30
St. Mary's Church, Birmingham, Ala.—906
Rev. William H. Marmion
Sundays: 7:30 and 11:00 A.M.; 7:15 P.M.
Wednesdays and Holy Days: 10:00 A.M.

ALBANY—Rt. Rev. George Ashton Oldham, D.D., S.T.D., Bishop

Trinity Church, Plattsburg, N. Y.—385
Rev. Henry N. Herndon
Sundays: 7:30-9:30, 11 A.M. (Holy Communion first at 11 and third at 9:30). Wednesdays: 7:30 A.M. Fridays and Holy Days 10 A.M.
Church of the Holy Cross, Mary Warren Choir School, Troy, N. Y.—418
Rev. Clarence W. Jones, Rector and Principal
Sunday: 8 Holy Communion, 11 Morning Prayer and Sermon (Holy Communion the First Sunday)
Weekdays: Thursday, 9 A.M., Holy Communion; Wednesday, 8 P.M., Union Services

ARIZONA—Rt. Rev. Walter Mitchell, D.D., S.T.D., Bishop

Trinity Cathedral, Phoenix, Ariz.—852
Very Rev. E. S. Lane, Rev. C. A. Dowdell
Sundays: 8, H. C.; 9:30, Church School; 11, service and sermon
Weekdays: 7:30, H. C. daily except Wednesdays at 10 A.M.

CENTRAL NEW YORK—Rt. Rev. Edward Huntington Coley, D.D., S.T.D., Bishop; Rt. Rev. Malcolm Endicott Peabody, D.D., Bishop Coadjutor

Grace Church, Church and Davis Streets, Elmira, N. Y.—471
Rev. F. T. Henstridge
Sundays: 8 and 11 A.M.; 4:30 P.M.
Weekdays: Mon., Wed., Sat., 9:30 A.M.; Tues., Thurs., & Fri., 7:00 A.M.
Confessions Saturdays: 7:30 P.M.
St. Andrew's Church, New Berlin, N. Y.—429
Rev. N. F. Parke
Sundays: 8:00, 9:45, 11:00 A.M.
Wednesdays: H. C., 7:30 A.M.; E. P., 4:30 P.M.; Thursdays: E. P. 7:30 P.M.
Fridays: H. C., 9:30 A.M.
Trinity Church, 523 W. Onondaga, Syracuse, N. Y.—959
Rev. C. H. Leyfield
Sun. 8:00 H.C., 9:30 C.S., 11:00 M.P.; Thurs. 10:30 H.C.
Trinity Church, Watertown, N. Y.—1268
Rev. Walter C. Middleton
Sundays: 8, 9:30, 11, 5
Wednesdays: 7:30 and 9:30 Holy Communion

CHICAGO—Rt. Rev. Wallace Edmonds Conkling, D.D., Bishop; Rt. Rev. Edwin J. Randall, S.T.D., Suffragan Bishop

St. Paul's, Dorchester at 50th St., Chicago, Ill.—802
Rev. F. C. Benson Belliss
Sundays: 8:00, 9:30, 11:00 A.M.
Wednesdays: 10:00 A.M. and 8:00 P.M.
Grace Church, 924 Lake Street, Oak Park, Ill.—1256
1256
Rev. Harold Holt, D.D.
Sundays: 7:30 and 11 A.M.
(Holy Communion 1st and 3d at 11) Weekdays (Mon., Wed., & Sat., 7:00; Tues., 10:30; Fri., 8:00)

CONNECTICUT—Rt. Rev. Frederick Grandy Budlong, D.D., S.T.D., Bishop; Rt. Rev. Walter Henry Gray, D.D., Suffragan Bishop

St. James' Church, Danbury, Conn.—2014
Rev. H. H. Kellogg, Rev. Richard Millard, acting rector
Sundays: 8, 9:30, 11 A.M.
Holy Communion first Sundays, 11 A.M.

Christ Church, Greenwich, Conn.—1975
Rev. A. J. M. Wilson
Sundays: 8, 9:30, 11 A.M.; Tuesdays and Holy Days: 10 A.M. Special services as announced

Christ Church Cathedral, Hartford, Conn.—1729
Very Rev. Arthur F. McKenny
Sundays: 8:00, 10:05, 11:00 A.M.—7:00 P.M.
Noondays: Tuesday through Friday, 12:05-12:35
Daily: Holy Communion 8:00; (Wed. 7:00 and 11:00); 12:25 Lenten Noonday; Thurs. 7:30 P.M.
St. Paul's Church, Norwalk, Conn.—556
Rev. Sewall Emerson
Sundays: 8, 9:30, 11 A.M.
Wed., 8 P.M.; Thurs., 10 A.M.; Fri., 7 A.M.

DALLAS—Rt. Rev. Harry Tunis Moore, D.D., LL.D., Bishop

St. Andrew's Church, Fort Worth, Tex.—1050
Rev. Louis F. Martin, Rev. Wm. P. Weeks
Sundays: 7:30, 9:45, and 11
Noondays: Tuesday through Friday, 12:05-12:35

DELAWARE—Rt. Rev. Arthur R. McKinstry, D.D., Bishop

Delaware Seashore Churches—209
Rev. Nelson Waite Rightmyer
St. Peters, Lewes, 8 and 11 A.M.
All Saints', Rehoboth Beach, 9:30 A.M.

EAU CLAIRE—Rt. Rev. Frank E. Wilson, D.D., S.T.D., Bishop

Christ Church Cathedral, Eau Claire, Wis.—705
Very Rev. Victor Hoag
Sundays: 8:00, 11:00, 4:30
Daily: Holy Communion 7:30, (Fri. 10)
Evensong 4:30, Wednesday Nights 7:30 P.M. (address)

ERIE—Rt. Rev. John Chamberlain Ward, D.D., Bishop

Christ Church, Oil City, Pa.—581
Rev. Thomas L. Small
Sundays: 8:00, 9:30, 11:00 A.M., and 5:00 P.M.
Weekdays: Wednesdays: 7:30 P.M.; Thursdays, 10 A.M. Holy Communion
St. John's Church, Sharon, Pa.—723
Rev. Harold J. Weaver
Sundays: 8 and 11 A.M. (Holy Communion first Sunday at 11 A.M.)
Thursdays 9:30 A.M.; Fridays 7:30 A.M.

FOND DU LAC—Rt. Rev. Harwood Sturtevant, D.D., Bishop

Holy Apostles' Church, Oneida, Wis.—690
Rev. William Frank Christian, S.T.M.
Sundays: 7:30, 10:00 A.M., 7:30 P.M.
Wednesdays, Fridays: 7:00 A.M., 7:30 P.M.
Masses Daily at 7:00 A.M.

GEORGIA—Rt. Rev. Middleton Stuart Barnwell, D.D., Bishop

St. Mark's Church, Brunswick, Ga.—384
Rev. Lee A. Belford
Sunday: (H.C.) 8; (M.P.-H.C. 1st Sun.) 11:15; (E.P.) 7; (L. St. Mission)
Mon.: (Med.) 5 P.M.; Tues. (Med.) 5 P.M.; Wed. (Lit.) 8 P.M.; Thurs. (H.C.) 10, (Med.) 5; Fri. (Med.) 5 P.M.

IDAHO—Very Rev. Frank A. Rhea, D.D., Bishop-elect

St. Michael's Cathedral, Boise, Idaho—1172
Very Rev. Frank A. Rhea
Sundays: 8 and 11 A.M. (Holy Communion first)
Mondays, Wednesdays, Fridays: 8 A.M.
Tuesdays, Thursdays, Saturdays: 7 and 10 A.M.
Daily Evensong: 5 P.M. Wednesdays: 8 P.M.



THE ADVENT, BIRMINGHAM, ALA.

KENTUCKY—Rt. Rev. Charles Clingman, D.D., Bishop

Christ Church Cathedral, Louisville, Ky.—1251
Very Rev. Elwood L. Haines
Sundays: 7:30 and 11 A.M. (Holy Communion first Sundays at 11 A.M.)
Thursdays and Holy Days: 10 A.M.

LONG ISLAND—Rt. Rev. Ernest Milmore Stires, D.D., L.H.D., D.C.L., LL.D., Bishop; Rt. Rev. John Inley Blair Larned, D.D., Suffragan Bishop

All Saints' Church, 7th Ave. and 7th Street, Brooklyn, N. Y.—987
Rev. Wilburn C. Campbell
8 and 11 A.M., 8 P.M.
Trinity Church, Arlington and Schenck Avenues, Brooklyn, N. Y.—655
Rev. George T. Gruman
Sundays: 8, 9:30, 10:30
Weekdays: 7:00 A.M.

St. George's Church, Flushing, N. Y.—1134
Rev. Hubert Wood
Sundays: 7:45, 9:30, and 11:00 A.M.
Wednesdays: 7:30 A.M., 8:00 P.M.
Fridays 10:30 A.M., 12:00 M., 4:00 P.M.

Christ Church, 2685 Northern Boulevard, Manhattan, L. I., N. Y.—546
Rev. Charles H. Ricker
Sunday: 8, 9:30 and 11 A.M.; 7:30 P.M.
Weekdays: Thursdays, 10 A.M. and 8 P.M.

LOS ANGELES—Rt. Rev. W. Burton Stevens, D.D., LL.D., Bishop; Rt. Rev. Robert Burton Gooden, D.D., Suffragan Bishop

St. Paul's Cathedral, 615 South Figueroa St., Los Angeles, Calif.—1024
Very Rev. F. Eric Bloy, Dean—Rev. Robt. M. Key, Assistant
Services: Daily during Lent 9 and 12
Sunday Services 8, 9, 11, 7.

MAINE—Rt. Rev. Oliver Leland Loring, Bishop

Cathedral Church of St. Luke, Portland, Me.—773
Holy Communion
Sunday: 8:00 and 10 A.M.
Weekdays: Daily 7:00 A.M.

MARYLAND—Rt. Rev. Edward T. Helfenstein, D.D., Bishop; Rt. Rev. Noble C. Powell, D.D., Bishop Coadjutor

Christ Church, Chase and St. Paul Streets, Baltimore, Md.—682

Rev. William R. Moody, Rev. John R. Cooper
Services: 8 A.M., 11 A.M.; Church School 9:45 A.M.; Broadcast, Station WCBM 9 A.M.; Services in Lent, Daily 12 M., and 5:30 P.M.; Wednesdays 8 P.M.

Grace and St. Peter's Church, Baltimore, Md.—1254
Rev. Reginald Mallett
Sundays: Holy Eucharist, 8, 9:30, 11
Daily Mass: 7:30 A.M.

St. Bartholomew's Church, 4711 Edmondson Ave. Baltimore, Md.—885
Rev. J. K. Mount, Jr.
Sundays: 7:30, 9:30, 11:00
Weekdays: 7 A.M., Tuesdays: 9:30 A.M. Thursdays

St. David's Church, Roland Park, Baltimore, Md.—1223
Rev. R. T. Loring, B.D., Rev. P. M. Dawley, Ph.D.
Sundays: 8:00, 9:30, 11:00 A.M., 5:00 P.M.
Daily: 7:30 A.M., 5:00 except Thursday, 10:00 A.M., 5:00 P.M.

The Church of St. Michael and All Angels, Baltimore—1798
Rev. Don Frank Fenn, D.D., Rev. H. G. Miller, M.A.
Sundays: 7:30 A.M., 9:30 A.M. 11:00 A.M., 8:00 and daily

MASSACHUSETTS—Rt. Rev. Henry K. Sherrill, D.D., LL.D., Bishop; Rt. Rev. Raymond Adams Heron, D.D., Suffragan Bishop

Church of the Advent, Boston, Mass.—704
Sundays: 7:30, 8:30, 9:30, 11 A.M., and 6 P.M. 9:30 A.M.; Friday, 7:00 A.M.
Instruction: Wednesday and Friday, 8:00 P.M.
All Saints' Church, Peabody Square, Dorchester, Boston, Mass.—1162
Rev. A. W. P. Wylie
Sunday Masses at 7:00, 8:00, 9:15, and 11:00 A.M.
Daily Mass at 7:00, Special Services Fridays at 8:00 P.M.

Trinity Church, Boston, Mass.—2332
Rev. Dr. Oliver J. Hart
Sundays: 8:00, 11:00 A.M.; 4:00, 7:30 P.M.
Weekdays: 12:10 P.M.

All Saints' Church, 1773 Beacon Street, Brookline, Mass.—587
Rev. H. B. Sedgwick, Rev. H. E. Owings, Jr.
Sundays: 8:00, 9:30, 11:00 A.M.; 8:00 P.M.
Tuesdays, 10:30 A.M.; Wed., 12:10-12:40; Thurs. 7:30 A.M.; Fri. 4:30 P.M.



DURING LENT



Christ Church, Cambridge, Mass.—1008
Rev. Gardiner M. Day
Sundays: 8, 9, 10, 11:15 A.M., 8:00 P.M.
Weekdays: Tuesday, 10 A.M.; Wed., 8 P.M.; Thurs., 7:30 A.M.
St. John's Church, Newtonville, Mass.—498
Sundays: 8:00, Holy Communion; 11:00 Morning Prayer; 7:30 Evening Prayer
Weekdays: 7:15 A.M., Fridays: 10:00 A.M. Holy Communion

MICHIGAN—Rt. Rev. Frank W. Creighton, D.D., S.T.D., Bishop

St. John's Church, Saginaw, Mich.—650
Rev. Emil Montanus
Sundays: 8 and 11 A.M.
Wednesdays, 7:30 P.M.; Thursdays, 10 A.M.

MILWAUKEE—Rt. Rev. Benjamin F. P. Ivins, D.D., D.C.L., Bishop

All Saints' Cathedral, Milwaukee, Wis.—695
Sunday Masses: 7:30, 9:30, 11:00 A.M.
Weekday Masses: 7:30 A.M., also Thurs. and Holy Days 9:30 A.M.

MINNESOTA—Rt. Rev. Frank Arthur McElwain, D.D., S.T.D., Bishop; Rt. Rev. Stephen E. Keeler, D.D., S.T.D., Bishop Coadjutor

St. John the Evangelist, St. Paul, Minn.—1028
Rev. C. H. Gussner, Rev. A. M. Wood
Wednesdays: 9:30 A.M., 7:45 P.M.
Sunday: 8:00, 11 A.M.
Daily: 8:30 Matins

NEW HAMPSHIRE—Rt. Rev. John T. Dallas, D.D., Bishop

Church of the Good Shepherd, Nashua, N. H.—493
Rev. Reamer Kline
Sundays at 8, 9:15, 10:45
Weekdays in Lent—7:30 P.M.; Holy Communion Wednesdays 9 A.M., Fridays 7 A.M.

NEW JERSEY—Rt. Rev. Wallace John Gardner, D.D., S.T.D., Bishop

St. Peter's, Freehold, N. J.—398
Rev. J. H. Schwacke, LL.D.
Sundays: 7:30-9 (Matawan) 11
Weekdays: Tues. & Thurs., Holy Days, 7:30
Holy Week: Daily, 7:30; Good Friday, 12 to 3
Confessions: Saturdays, 7 P.M.

NEW YORK—Rt. Rev. William T. Manning, D.D., LL.D., D.C.L., Bishop; Rt. Rev. Charles K. Gilbert, D.D., S.T.D., Suffragan Bishop

The Cathedral of St. John the Divine, New York City
Sundays: 8, 9, 11, Holy Communion; 10, Morning Prayer; 4, Evening Prayer; 11 and 4, Sermons
Weekdays: 7:30, 8:30, 9:15 (also 10 Wednesdays and Holy Days), Holy Communion; 9, Morning Prayer; 5, Evening Prayer.

The Church of the Holy Trinity, 316 East 88th Street, New York City—1033

Rev. James A. Paul
Sundays, 8, 9:30, and 8 P.M.
Daily: Holy Communion 7 and 11 A.M.; Morning Prayer, 9:40 A.M.; Evening Prayer, 5:30 P.M.
St. Bartholomew's Church, Park Avenue and 51st Street, New York—3171
Rev. Geo. Paul T. Sargent, D.D.
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.
Weekdays: Holy Communion at 10:30 A.M. on Thursdays and Saints' Days
The Church is open daily for prayer

St. James' Church, New York City—2230
Rev. Horace W. B. Donegan, D.D.
Sundays, 8 A.M., Holy Communion; 9:30 A.M., Church School; 11 A.M., Morning Service and Sermon; 3 P.M., Choral Evensong.
Holy Communion, Wednesdays 8 A.M. and Thursdays 12 noon

St. Mary the Virgin, 46th St. bet. 6th and 7th Aves., New York City—1243
Rev. Grieg Taber
Sunday Masses: 7, 8, 9, 10, 11 (High).
St. Thomas' Church, Fifth Avenue and 53d Street, New York—2450
Rev. Roeliff H. Brooks, S.T.D.
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, One East 29th Street, New York—656
Rev. Randolph Ray, D.D.
Communion 8 and 9 (Daily 8)
Choral Eucharist 11—Sermon (Rector)
Vespers and Devotions 4
Lenten Noonday Service 12:10-12:40

Trinity Chapel, Trinity Parish, 25th Street West of Broadway, New York—385
J. Wilson Sutter, D.D.
Sundays: 8, 10:15, 11 A.M.; 4 P.M.
Weekdays: Mon., Tues., Thurs., Sat., 7:30 A.M.; Wed., 8:30 A.M.

Friday: 10 A.M.; Mon., 5:30 P.M.; Tues., 8:15 P.M.
Trinity Church, Broadway and Wall Street, New York City—807
Rev. Frederic S. Fleming, D.D.
Sundays: 8, 9, 11 A.M., and 3:30 P.M.
Weekdays: 8, 12 (except Saturdays), 3 P.M.

Church of St. James the Less, Scarsdale, N. Y.—1867
Rev. James Harry Price, Rev. William C. Kernan
In Lent—Sun., 7:30, 9:15, 11 A.M.; 5, 7 P.M.
Weekdays: Mon., 10, 8:15; Tues., 5 P.M.; Wed., 10, Thurs., 7:30 A.M.; Fri., 5 P.M.; Holy Days, 10

NEWARK—Rt. Rev. Benjamin M. Washburn, D.D., S.T.D., Bishop; Rt. Rev. Theodore R. Ludlow, D.D., Suffragan Bishop

All Saints Church, Valley and Forest Sta., Orange, N. J.—409
Rev. E. C. Boggess
Sundays: 7:30, 9:45, 11
Wednesdays: 7:45 P.M.; Mon., Tues., Wed., 7:30; Thurs., Sat., 9; Fri., 7

OHIO—Rt. Rev. Beverley Dandridge Tucker, D.D., LL.D., S.T.D., Bishop

St. Paul's Church, Norwalk, Ohio—591
Rev. Charles Henry Gross
Sundays: 8 A.M. and 10:30 A.M. (Holy Communion first Sunday in month 10:30 A.M.)
Weekdays: Thursdays, Holy Communion, 9:30 A.M.; Evening Prayer, 7:30 P.M.

Trinity Episcopal Church, Adams and St. Clair Streets, Toledo, Ohio—1359
Rev. Benedict Williams, Rev. Arthur W. Hargate
Noontday Lenten Services, Monday through Friday: 12:10 P.M.
Sunday: 8:00 A.M. Holy Communion; 9:30, 11:00 A.M. Church School; 11:00 A.M. Morning Prayer and Sermon; 5:30 P. M. Young Churchmen

OKLAHOMA—Rt. Rev. Thomas Casady, D.D., S.T.D., Bishop

Trinity Church, Tulsa, Okla.—1450
Rev. E. H. Eckel, Jr., Rev. Joseph Harte
Sundays: 7:00, 8:00, 9:15, 11:00 A.M., and 5:00 P.M.
Weekdays (except Sat.): 12:05 P.M.; Tues. & Fri., 10:00 A.M.; Wed. & Thurs., 7:00 A.M.; Wed., 7:30 P.M.

PENNSYLVANIA—Rt. Rev. Francis M. Taitt, S.T.D., LL.D., Litt.D.

Memorial Church of the Good Shepherd, Germantown, The Oak Road, Philadelphia, Pa.—378
Rev. Hugh E. Montgomery, D.D.
Sundays: 8:00 A.M. and 11:00 A.M.
Thursdays: 10:00 A.M.—Holy Communion and Healing Service

St. Mark's Church, Locust Street Between 16th and 17th Streets, Philadelphia, Pa.
Rev. Frank L. Vernon, D.D.
Sunday: Low Mass, 8 and 9 A.M.; High Mass and Sermon, 11 A.M.; Evensong and Devotions, 4 P.M.
Daily: Masses, 7 and 7:45 A.M. Also Thursdays and Saints' Days, 9:30 A.M.
Confessions: Saturday, 4 to 5 and 8 to 9 P.M.

TENNESSEE—Rt. Rev. James Matthew Maxon, D.D., LL.D., Bishop; Rt. Rev. Edmund Pendleton Dandridge, D.D., Bishop Coadjutor

Calvary Church, Memphis, Tenn.—1211
Rev. Theodore N. Barth
Noontday Services, 12:05-12:35 P.M. each weekday except Saturday

WASHINGTON—Rt. Rev. James E. Freeman, D.D., LL.D., Bishop

St. Agnes' Church, 46 Que St., N.W., Washington, D. C.—280
Rev. A. J. Dubois (on leave—U. S. Army); Rev. William Eckman, S.S.J.E.; Rev. E. O. Rossmaclessier
Sunday Masses: 7, 9:30, and 11 A.M. Vespers and Benediction 7:30 P.M. Mass Daily—7 A.M. Fridays, 8 P.M. Holy Hour. Confessions, Saturdays 4:30 and 7:30 P.M.

Transfiguration Episcopal Church, 1415 Gallatin Street, N. W. Washington, D.C.—439
Rev. J. J. Qually
Sundays: 8, 11 A.M.; and 7 P.M. (Sunday School 9:30 A.M.)
Other Services as announced

WESTERN MICHIGAN—Rt. Rev. Lewis Bliss Whittemore, D.D., Bishop

St. Luke's Church, Kalamazoo, Mich.—1109
Rev. A. Gordon Fowkes, Rev. Robert K. Giffin
Sundays: 8:00, 9:30, 11:00 A.M., and 5:30 P.M.
Weekdays: Daily at various hours

St. Paul's Church, Lansing, Mich.—1268
Rev. C. W. Brickman, Rev. J. L. Slagg
Sundays: 8, 9:30, and 11 A.M., 5 P.M.
Weekdays: 9 A.M. 5 P.M., H.C. var. hours weekdays

WESTERN NEW YORK—Rt. Rev. Cameron J. Davis, D.D., S.T.D., Bishop

St. Paul's Cathedral, 128 Pearl Street, Buffalo, N. Y.—1569
Very Rev. Austin Pardue, D.D.
Sundays: 9:30 Church School; 11:00 Morning Service and Sermon (Holy Communion 1st and 3rd Sundays)
Daily: 8:00 A.M. Communion; and 12:00 Noonday Service

St. Peter's Church, Niagara Falls, N. Y.—1766
Rev. Charles Noyes Tyndell, D.D., S.T.D., Rev. Henry T. Egger, B.D.
Sundays: 8 and 11 A.M.
Weekdays: (During Lent) Wednesdays, Holy Communion 10:30 A.M.; Thurs., 8 P.M.; Fridays, 12:05-12:30 P.M.

St. Peter's Church, Rochester, N. Y., East Ave. near Broadway—1458
Rev. C. C. W. Carver, Rev. D. H. Gratiot
Sundays: 8 and 11 A.M., 5:30 P.M.
Mondays thru Fridays: Noon-Day Services—Special Preachers, 12:05-12:35 P.M.

SOUTH FLORIDA—Rt. Rev. John Durham Wing, D.D., LL.D., Bishop

St. Peter's Church, St. Petersburg, Fla.—1007
Sundays: 7:30, 10:30 A.M., and 7:45 P.M.
Weekdays: 7:30 or 10:30 A.M.

SOUTHERN OHIO—Rt. Rev. Henry Wise Hobson, D.D., Bishop

All Saints' Church, Portsmouth, Ohio—435
Rev. Henry Neal Hyde
Sundays: 8 and 10:45 A.M.
Wednesdays, Fridays, 10 A.M.; Thursdays, 7:30 P.M.

SOUTHERN VIRGINIA—Rt. Rev. William A. Brown, D.D., LL.D., Bishop

St. Paul's Church, Petersburg, Va.—395
Rev. C. W. Sydnor, Jr.
Sundays: 8 and 11 A.M.
Lenten weekdays: 5:15 P.M., Tues. 8 P.M.

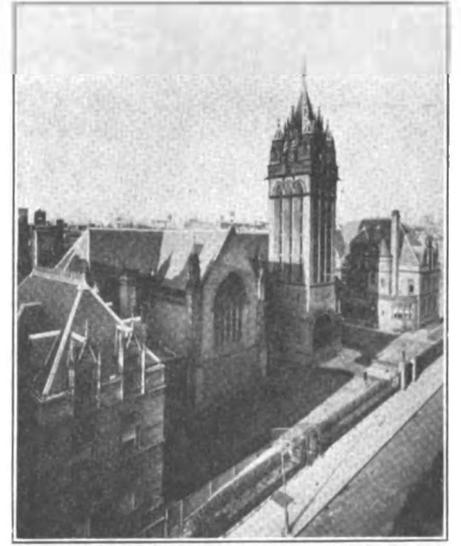
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Calvary Church, Memphis, Tenn.—1211
Rev. Theodore N. Barth
Noontday Services, 12:05-12:35 P.M. each weekday except Saturday

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St. Agnes' Church, 46 Que St., N.W., Washington, D. C.—280
Rev. A. J. Dubois (on leave—U. S. Army); Rev. William Eckman, S.S.J.E.; Rev. E. O. Rossmaclessier
Sunday Masses: 7, 9:30, and 11 A.M. Vespers and Benediction 7:30 P.M. Mass Daily—7 A.M. Fridays, 8 P.M. Holy Hour. Confessions, Saturdays 4:30 and 7:30 P.M.

Transfiguration Episcopal Church, 1415 Gallatin Street, N. W. Washington, D.C.—439
Rev. J. J. Qually
Sundays: 8, 11 A.M.; and 7 P.M. (Sunday School 9:30 A.M.)
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