DESIGNED FOR THE PROMOTION OF PRACTICAL PIETY, THE DIFFUSION OF RELIGIOUS AND GENERAL INTELLIGENCE, AND THE MAINTENANCE OF THE PRINCIPLES OF THE PROTESTANT EPISCOPAL CHURCH

Southern Churchman

Miss Laura Clay
193 N Mill St
2SFeb33

Vol. 98. RICHMOND, VA,. FEBRUARY 4, 1933. No. 5.

FEBRUARY'S PROMISE

When Winter's hosts first sound their slow retreat,
And melting snow sets rippling waters flowing;
And from afar, the balmier breezes blowing,
With Spring's first subtle breath of life are sweet:
When brighter are the freshening grass and wheat,
And elms and maples swelling buds are showing;
They herald sun awakened flowers growing;
Though storms may rage before the foe's defeat.

So to the spirit, that has struggled long,
With evils of the times, and foes within;
There comes a stirring, sweeter for long strife,
When life's true tides their slow advance begin;
That like Spring's first far breath, and water's song,
Brings the sure promise of abundant life.

—*Virginia Woods.*

EDUCATIONAL

THE GUNDRY HOME AND TRAINING SCHOOL FOR THE FEEBLE-MINDED

Falls Church, Fairfax County, Va.
Established 1892
For terms and information, address
MISS M. GUNDRY

NURSING

CHILDREN'S HOSPITAL in New York, Sisters of St. Mary (Episcopal), 405 W. 34th Street. Accredited School of Nursing, two years and eight months. Major subject, children. Adult and maternity nursing in affiliated hospitals. Single rooms. Full maintenance and allowance. Write for booklet.

The Virginia Theological Seminary

ALEXANDRIA, VIRGINIA

For catalogue and other information,
Address THE DEAN

The Bishop Payne Divinity School

The accredited Seminary of the Church for training colored men for the ministry. The curriculum covers the full course for Deacon's and Priest's Orders. The degree of D. D. is awarded.
For catalogue and information, apply to
Rev. F. G. Ribble, M. A., D. D., Dean
Petersburg, Va.

The General Theological Seminary

CHELSEA SQUARE, NEW YORK

The next Academic year begins on the last Wednesday in September.
Special students admitted and Graduate Courses for graduates of other Theological Seminaries.
The requirements for admission and other particulars can be had from THE DEAN, 1 Chelsea Square, New York, N. Y.

ST. CHRISTOPHER'S

A Church Boarding and Day School
Healthful, beautiful and historic surroundings. Boarding Department limited to 50 boys. Rate, $650. Reduction to sons of clergymen and missionaries. Illustrated catalogue on request.
REV. C. G. CHAMBERLAYNE, Ph. D., LL. D., Headmaster,
Richmond, Virginia.

EPISCOPAL THEOLOGICAL SCHOOL

CAMBRIDGE, MASS.
Affiliated with Harvard University
For Catalog address
THE DEAN

Southern Churchman

SOUTHERN CHURCHMAN COMPANY
628 E. Main Street - - - Richmond, Va.

Officers.

President, RT. REV. H. ST. GEORGE TUCKER, D. D.
Vice-President, MISS SUSANNE C. WILLIAMS.
Secretary Treasurer, MR. JOHN H. COOKE.

Board of Directors.

RT. REV. ROBERT CARTER JETT, D. D.
RT. REV. H. ST. GEORGE TUCKER, D. D.
REV. CHURCHILL J. GIBSON, D. D.
REV. GEORGE P. MAYO, D. D.
REV. CHARLES W. SHEERIN.
MR. CARL H. NOLTING.
MR. ALEXANDER W. WEDDELL.
MR. E. RANDOLPH WILLIAMS.
MR. LANGBOURNE M. WILLIAMS, JR.
MISS SUSANNE C. WILLIAMS.

Voting Trustees.

RT. REV. ROBERT CARTER JETT, D. D.
RT. REV. H. ST. GEORGE TUCKER, D. D.
MR. JAMES M. BALL, JR.
MR. ALEXANDER W. WEDDELL.
MR. LANGBOURNE M. WILLIAMS, JR.

Editors

REV. CHARLES W. SHEERIN.....Editor
REV. F. W. NEVE, D. D.,
Associate Editor.
MRS. CONRAD H. GOODWIN,
Associate Editor.
MISS SUSANNE WILLIAMS..News Editor
JOHN H. COOKE..Secretary and Manager

Entered at the Post Office in Richmond, Va., as second-class moil matter.

SUBSCRIPTION PRICE.

$3.00 a year in advance. To the Clergy, $2.00. Six months, $1.50. Trial subscriptions, three months, 50 cents; 10 cents a copy. Foreign postage, $1.00 additional.

For the convenience of subscribers subscriptions are continued at expiration unless otherwise ordered. Notice of renewal, discontinuance or change of address should be sent two weeks before the date they go into effect.

RECEIPT OF PAYMENT is shown in about two weeks by change of date on address label. If date is not properly extended after each payment, notify us promptly. No receipt for payment will be sent.

Notice post office address. The exact post office address to which we are directing the paper at the time of writing MUST ALWAYS BE GIVEN. Our mailing list is arranged by post office and not alphabetically.

Make all checks and money orders payable to the Southern Churchman, and not not to an individual.

ADVERTISEMENTS.—Rates quoted on request. For classified seee head of that department.

Representatives wanted in each Parish; liberal commissions.

News concerning the Church at large always welcome.

CONTENTS

	Page.
Personal Notes	3
Letters to the Editor	4
Thoughts for the Thoughtful	4
Editorials	5, 6
Fifth Sunday After Epiphany—W. E. Callender	6
The Thousandfold Page—Archdeacon Neve	7
Our Need of God—Donald Bradshaw Aldrich	8
A Meditation—C. O'Faherty, M. D.	9
News From the Front	10
Favorite Scripture Verse	11
The Christ of Luke—Rev. Ezra Floyd Ferris	11
Bible Questions and Answers—E. V. S.	11
Book Reviews	12
Church Intelligence	12
Family Department	18
Children's Department	20

SHENANDOAH VALLEY ACADEMY

Certificate accepted by all universities, colleges, West Point and Annapolis. The Academy's experienced teachers, military training, supervised physical activities and limited numbers enables it to develop fine, manly boys prepared for success in all educational institutions and for success in life.
For catalogue address:
COL. B. M. ROSZEL,
Winchester, Virginia.
Box C.

MARY BALDWIN COLLEGE

The College With a Background of Culture and Scholarship.
An endowed, accredited college for women, offering the A. B. degree. Located in the historic Shenandoah Valley in the educational section of Virginia. Courses in music, art, drama, secretarial subjects. Riding and other sports.
Educationally efficient, spiritually sincere.
Write for catalogue.
L. WILSON JARMAN, President,
Box K, Staunton, Virginia.

A FULL LINE OF S. S. LITERATURE

Following the International Uniform Lesson Topics

Sample pack on application

ALSO

The "Bible Expositor and Illiminator"

Is a Quarterly of 160 pages
It is a regular S. S. Commentary

640 LARGE SIZE PAGES A YEAR

Sample lesson on application

ADDRESS
UNION GOSPEL PRESS
Box 680 CLEVELAND, OHIO

BUCHMANISM NOW CALLED OXFORD MOVEMENT

An Examination and a Warning

Dr. A. C. Gaebelein writes monthly in OUR HOPE on this subtle movement. You must read these articles. Send 50 cents and get the six issues in which his articles appear.

OUR HOPE OFFICE
456 Fourth Avenue
New York, N. Y.

"What we have seen and felt,
With confidence we tell,
And publish to the sons of men
The signs infallible."

Personal Notes

The Rt. Rev. Robert Carter Jett, D. D., Bishop of the Diocese of Southwestern Virginia, left on Wednesday, January 25, to attend a meeting in Richmond on Thursday, after which he will be away from his office for a vacation and rest of three or four weeks.

The Rev. John A. Winslow arrived in Dante, Virginia, January 20, and began his work as assistant to the Dean of Associate Missions, the Rev. H. H. Young of Bluefield. While having his headquarters at Dante. Mr, Winslow will fill various appointments in other parts of the field. Mr. Winslow comes to Southwestern Virginia from Columbus, Ohio, where for the past three years he has served as Minister-in-Charge of St. Andrew's Church and Assistant at St. Paul's.

The engagement has been announced of the **Rev. David Cady Wright, Jr.**, of Waynesboro, Virginia, and Miss Mildred Cochran, daughter of Mr. and Mrs. Joseph Cochran of "Folly", near Staunton, Virginia.

The Rev. C. J. Ryley has been called as rector at Luray, Virginia.

The Rev. Frederick A. Sapp, minister in charge of the churches in Brunswick County, Virginia, has accepted a call to St. Andrew's Church, Hilton Village, Virginia, in the Diocese of Southern Virginia, and will be in residence on March 1 in the Rectory at 43 Main Street.

The Rev. William P. S. Lander, called to the rectorship of the Church of the Good Shepherd, Rosemont, Pennsylvania, from Holy Trinity, West Palm Beach, in the Diocese of South Florida, assumed charge on January 1, succeeding the Rev. Thomas A. Sparks, who resigned to accept a call to the Diocese of New York.

The Rev. Paul D. Wilbur has resigned as minister in charge of St. Peter's Church, Niagara Falls, in the Diocese of Western New York. For the present, pending the complete convalescence of his wife, who is recovering from a very serious operation, his address will be 274 Bedford Street, Stamford, Connecticut.

The Rev. James MacLaughlin, for the past six years rector of St. Paul's Church, Evanston, Wyoming, with his wife and daughter, have left the District for their new home in Long Beach, California.

The Rev. Mr. MacLaughlin has retired on pension after thirty-nine years of service in the ministry. He came to Wyoming in 1923 and served in Green River until 1926, moving from there to Evanston.

The Rev. J. D. Miller, for a number of years rector of St. Paul's, Louisburg, North Carolina, recently resigned, on account of having reached the age of retirement. He will continue to live in Louisburg. Mr. Miller has had a long and useful ministry, a good part of the time in Greensboro, N. C., where he served two pastorates at St. Andrew's Church.

ORDINATIONS.

The Rev. Frank L. Levy was ordained priest by Bishop Morris in Christ Church Cathedral, New Orleans, Louisiana, on Wednesday, January 25, at 9 A. M., at the opening of the Diocesan Council. The Rev. W. S. Slack preached the ordination council sermon.

Frank Frantz Snyder was ordained Deacon in Christ Church, Coudersport, Pennsylvania, by the Rt. Rev. Wyatt Brown, D. D., Litt. D., Bishop of Harrisburg, on January 18, 1933. He was presented by the Ven. Harold E. Schmaus. Canon Hiram R. Bennett preached the sermon. Mr. Snyder will become vicar of Christ Church, Coudersport, Pennsylvania, with address Christ Church Rectory, Coudersport, sport, Pennsylvania.

The Rev. Charles Granville Hamilton was ordained to the Priesthood by the Rt. Rev. Theodore D. Bratton, in the Church of the Incarnation, West Point, Mississippi, on January 25. The Rev. Duncan M. Gray of Columbus presented the candidate, the Rev. William G. Christian of Meridian preached the ordination sermon. Mr. Hamilton was ordained to the Diaconate in the same church a year ago.

The church in which Mr. Hamilton was ordained was built during the last year. The foundation upon which it was erected was built by the Rev. Lundy Sykes when he was minister at West Point some years ago. Mr. Sykes had the pleasure of taking part in the services.

Mr. Hamilton is also in charge of the churches in Tupelo, Aberdeen and in Okolona,

The Rev. David Coleman Watson was advanced to the Priesthood by Bishop Helfenstein on December 21, 1932, in St. Barnabas' Church, Sykesville, Maryland. He was presented by his former rector, the Rev. Robert E. Browning, rector of the Church of the Ascension and Prince of Peace, and the sermon was preached by the Rev. Philip J. Jensen, of St. Thomas Church, Garrison Forest. Mr. Watson will continue in charge of Holy Trinity parish, Carroll County, Maryland.

DEATHS.

The Rev. Arthur Romeyn Gray, D. D., member of the staff of the Cathedral of St. John the Divine since 1930, died unexpectedly at his home in New York City on Wednesday, January 11. He had been at his office in the Old Synod House, Cathedral Close, the day before.

Dr. Gray was professor of Apologetics for the University of the South from 1901 to 1911 and University Chaplain from 1908 to 1911. He then came to New York City where he was for nineteen years connected with the work of the National Council with headquarters at the Church Missions House. From 1911 to 1917 he was educational Secretary and from 1917 to 1930 Secretary for Latin America. He was the author of a number of text books for use in mission study classes and church schools.

Funeral services were held in the Cathedral on Saturday morning, January 14, the Bishop of the Diocese officiating, assisted by the Dean.

PICTURES WILL AID LENTEN PROGRAMS

Nearly 100 carefully prepared lectures on a wide variety of Churchly themes, illustrated by beautifully colored slides are available on a rental basis at modest cost.

What better activity incident to the Lenten or other Church Season than such convincing presentation of the missionary life of the Church at home and abroad?

For topics, rates or other helpful suggestions, including the choice of projecting machines, address

The Lantern Slide Bureau

Church Missions House

281 Fourth Avenue New York, N. Y.

THE BEST AND SAFEST WAY!

To make yourself save regularly you must save for a definite purpose. Let your goal be the building up of an income that will assure your financial independence.

We shall be glad to have you maintain your reserve savings account with us.

State-Planters Bank and Trust Co.

RICHMOND, VIRGINIA.

Letters to the Editor

In this Department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letters to the Editor" will appear in our columns except those coming to us signed by the writer.

THE FELLOWSHIP OF THE INCARNATION.

Mr. Editor:

A small group of full-time workers in religious education in our Church have organized themselves into a fellowship, **The Fellowship of the Incarnation** (F. O. I.). The members of the fellowship have an interest in social reconstruction, the general point of view of progressive education and a sincere devotion to the teachings of our Lord and the traditions of the Anglican communion. I am glad to hear that this small group, which has been up to this time completely informal and unknown, is now opening itself to a wider membership and is by way of becoming a significant movement in the Church. I am glad to hear this because I am more and more convinced that it is to voluntary associations such as this that we must look for leadership in meeting the complex and difficult issues that are facing us in the work of the Church.

Adelaide Case

Teachers College
Columbia University

SOCIAL SERVICE.

Mr. Editor:

With pleasure do I comment on some of the matters covered in the **SOUTHERN CHURCHMAN** for January 21. And may I say without too much "foam,"—it seems to be in the air,—that apparently the **SOUTHERN CHURCHMAN** is getting better with each issue.

I should like, if I may, to connect the subject-matter of two articles, namely, the Rev. Dr. Macartney's comments on the Laymen's Missions Report and Mrs. June Purcell Guild's splendid article on Social Service work. Both matters seem to be infiltrated with "Modernism," and the answer in both cases would be more apparent if the matters were considered in the light either of Low Church or High Church evangelicalism. I surely do agree with Dr. Macartney in his comments on the Laymen's Missions Report; and Mrs. Guild's thought-provoking article could only be improved by the addition of a few answers to her many questions.

My social service experience has covered work in three dioceses, Washington Southern Ohio and Rhode Island. In this city I am a lowly Second-Vice-President of the Board of the Associated Charities. This body was originally created, not merely as an association for the palliation of poverty, but to study each individual case and see how the man or woman might help to work out of the plight in which found. Due to the pressure of about twenty times as much work, twenty times as many applicants, the Associated Charities has become little more than a dole center; it is practically impossible, even with voluntary assistants, to properly inquire into more than a fraction of the applicants conditions. The Central Case Index is, however, a great help.

In Social Service work the "Modernism" comes in through the timidity of some workers to realize the help that a definite religion will give, not only to the worker but to the recipient. Some workers are afraid of spoiling their work, or of taking advantage of the applicant, if the matter of religion is introduced. As a matter of fact, the very latest and most up-to-date dictum on the subject is that religion should most certainly be used,—not necessarily that of the worker, but any religion held on to by the needy applicant. Psychology as well as Christianity now tells the social worker that to rehabilitate the spirit of the needy one all the religion possible must be used; and that the social worker should aid the applicant in bringing into play all the spiritual powers the applicant has had implanted or can raise for the purpose. I in my social visitations, both in the home and in public hospitals, have almost always had a ready response to the religious stimulus—even if the "patient" claimed to be in a most hopeless state spiritually. In talking to Jews and those persons I do not know, I sometimes use the term "Lord," which is always acceptable. In speaking to Christians, or supposed Christians, of whatever creed or cult, the Lord becomes "the Lord Jesus." No Christian, social worker or not, need be ashamed to be known as working in the hope and the strength of Jesus Christ our Saviour. A definite religious belief helps everyone, physician or patient. And Christians should certainly know and teach that there is but one true Saviour; and that all kindness may be summed up in working "in the name of the Father, and of the Son, and of the Holy Ghost."

(Rev.) Thom Williamson.

Pawtucket, R. I.,

"OUR PHYSICAL HERITAGE IN CHRIST."

Mr. Editor:

I thank the Southern Churchman for my acquaintance with Rev. Kenneth MacKenzie. His book "Our Physical Heritage in Christ." Fleming Revell Company, I find very helpful.

So many put health first! But this writer puts the Lord Jesus Christ first. He is so sweet-spirited, one cannot help loving him. And he shows us how to pray for health in the right way.

I lent a copy of the book to a conservative Presbyterian clergyman and he thanked me saying: "I have read it with great interest and with profit." It is not a book to read hurridly; I keep it near my Bible and always I find a paragraph helpful, inspiring and practical.

(Mrs. E. C.) Grace W. Harrison.

"IT IS NOW HIGH TIME."

Mr. Editor:

At this time, the blindness of our religious leaders is nearly equal to that of the blindness of sinners. Can they not all see that the time has come to hide away their religious differences and put on a solidified front against the forces of evil?

It is now high time to put behind us denominational and factional differences and bickerings and stop dissipating our Christian energy and powers and combine the one general and all powerful name of Christian and with this solid battle front fight through the crisis of good against evil. With the entire structure of civilization tottering, we can well afford to forget sectarianism and for a few years forget our denominational names, combining in one great body to fight forward for the salvation of mankind.

Randolph Rosewell Page.
Columbia, S. C.

Thoughts for the Thoughtful

In prayer it is better to have a heart without words than words without a heart.—John Bunyan.

To worry is wicked though people do not generally recognize it as a sin.

Again and again I have been tempted to give up the struggle but always the figure of that strange man hanging on His cross sends me back to my work again.—George Tyrell.

The Pharisees thought that there were only two attitudes to take on sinners—condemnation and condonation. It was the great discovery of Jesus that there was another—redemption.—John Baillie.

Faith is courage to go forward in the path of obedience, doing your best with what you have and trusting God to back your best with His almighty power.—Selected.

It's not what you'd do with a million,
If riches e'er be your lot;
But what are you doing at present
With the dollar and a quarter you've got? —Exchange.

His name is a trust. Speak it in the company of men and women. Its appeal is unmistakable. The world must hear it, for though there be many teachers, there is but one Savior.—Robert MacGowan.

If by the exercise of my will, I endow material things around me with the best uses, there is inevitably a reaction upon myself. In this work and labor, in the direction and the purpose, I myself become of greater human value.—Charles Herbert.

What have we to take to our friends across the sea which will stand in the fierce heat of today's refining, other than Jesus Christ? He is our dynamic and our apologetic for the missionary task.—Stephen J. Corey.

A man can avoid making up his mind, but he cannot avoid making up his life. Those who in religion do not decide, thereby decide against religion. Religious faith is a positive achievement, and he who does not deliberately choose, loses it.—Harry E. Fosdick.

He clothes the lilies of the field—
He sees the sparrow's fall;
Assured am I our Father hears
His children when they call;
And known to him are all their needs—
His sight is never dim;
And nothing good does He withold
From those who trust in Him.
—Willa Hoey.

Life is what we are alive to. It is not length, but breadth. To be alive only to appetite, pleasure, pride, money making, and not to goodness and kindness, purity and love, history, poetry, music, flowers, stars, God and eternal hope, is to be all but dead.—Babcock.

SOUTHERN CHURCHMAN

Catholic for every truth of God; Protestant against every error of man.

EDITORIALS

Vol. 98. RICHMOND, VA,. FEBRUARY 4, 1933. No. 5.

Leadership of the Church:

In times like the present of uncertainty and doubt, the Church must of necessity assert her leadership and the question is what kind of leadership shall that be?

We have as Church people been trailing in our main purpose—the evangelization of mankind. Our leadership has been in recent years more of the type of following the methods of America's commercial life and translating them to Church affairs. There has been nothing wrong in all of this and materially we have advanced greatly, but mere physical expansion is not what the Church was founded to perform and now that our doubts of our ability and methods in all walks of life are evident, the real methods of personal evangelism and vital religion of experience, which only the Church is equipped to give, must be emphasized.

The cry today from men's hearts is a plea to show them our God and to make Him real in their lives.

Of course there will be those who will place the blame on the general public and say that for years the Church has tried to do just that and the public has been loath to accept such leadership. There is much truth in such a statement, but we will only make the correct emphasis when we are willing to admit our own errors and sins of omission and say frankly that we who have been the Church's representatives have neglected greatly the emphasis upon the spiritual and have placed the emphasis upon the material.

There are many signs of hopefulness in the present. Such work as is being done by the National Commission on Evangelization is an example. Every seminary is laying stress upon the personal religious life of its student body. Prayer groups and schools of prayer are much more common in parish churches than they were three years ago.

Our leadership can only be exerted when we emphasize that in which we move and have our being, the practice of personal religion based upon a clear knowledge of God.

Prayer as a Living Force:

The astonishing thing about asserting our leadership along lines of personal religion is to find the huge ignorance of even our best laity and sometimes the clergy also. We can be compared to Dr. Butler's example of the group of savage islanders who found a watch on the seashore. They admire it. Its glistening case of gold was considered an object of adoration and worship. They treasured it. In fact, they did everything fine about it except to use it—and its use depended upon removal of their ignorance.

And so we find religious people who admire religion and even adore it and worship in its presence but never use it.

To many, prayer is only something that is a last desperate method of gaining what human knowledge and skill cannot get. To others it is a sentimental relic of the days of the nursery and how often we read that a man always used the prayer learned at his mother's knee. As Mr. Taylor of the College of Preachers says, spiritually we are content to remain dressed as a nine year old child.

Our sermons have been reviews of the news of the day rather than inspirational challenges to amend our lives spiritually. The teaching ministry has been often confined to a few minutes of Sunday School and a review of the Catechism for a confirmation class. And now that real knowledge of God is longed for, we in the Church must be prepared to teach the truer meanings of prayer and the necessity for regular spiritual exercise.

We do not like to be numbered among those who only look to the past for guidance, but we do wonder what has become of the old time Protestant that believed in the practice of the presence of God.

An English Bishop Speaks:

Apropos of the above, we quote from words recently written in "The Church of England Newspaper", by Dr. E. A. Burroughs, the Bishop of Ripon:

"A first century Christian who paid a visit to the Christian Church of the twentieth century would have to face many surprises and quite a few shocks. He would certainly contrast the complication of our creedal systems with the simplicity of the faith by which he lived, and the elaboration and formality which mark the most approved models of Christian worship with the spontaneous and straightforward thing he knew by that name. But when he began to look behind such phenomena for their cause, he would probably find it in what would surprise him most of all: the way in which **inspiration** and **convention** seem to have changed places in the Church's program. And that in turn he would trace back to what, in his view, would sufficiently account for everything else that puzzled him: the small place assigned to the Holy Spirit, who, for him, was the Representative not only of the Unseen Christ in human hearts, but of the creative activity of God in the world.

* * * * *

"True, the days are past when the Church of England could be described with any truth as 'the Con-

servative Party at prayer'. But how many members of the average congregation give the impression that inspiration, not 'correctness', is the keynote of the Christian life? How many are forces impinging on and changing their environment, and so helping to 'turn the world upside down'? An able young writer recently published a mordant criticism of the typical British outlook under the title 'World Without End'; suggesting that the last half of the familiar Doxology, in its misleading English version—contrast the German, 'from Eternity to Eternity'—has got out of our Prayer Books into our bones. Yet the genius of Christianity as the world first knew it is summed up in the words spoken from the Throne of heaven (in Revelation 21): 'Behold, I make all things new!' And the process by which God does so is the renewal of human personalities in such wise that each becomes an inspired, and therefore, revolutionary, influence on his surroundings."

Meditation and Retreat:

Those of us who rejoice in the word "Protestant" should nevertheless be aware of our own faults and shortcomings. We have not been the leaders in the work of "retreats" and meditation services, and now that the revival of interest is so apparent in the Church we should learn how to use such methods and in all probability can add great richness to them from our inheritance.

If we allow the names to be associated with party churchmanship, we will be doing immeasurable harm to a part of religious life that has the utmost importance today. People (most people) are not arguing about whether there is a God today, they want to know what God is like and how does He work and enter into my soul.

Valuable lessons from the past can be learned. Silence has been one of the methods for the Holy Spirit to use in strengthening a life. Silence can be learned in the well conducted and disciplined retreat and we (Protestants) have had few retreats to our credit.

We remember one "quiet day" we attended which was conducted by a good minister. It consisted of a harangue for two hours about the budget of his church and concluded with a noisy luncheon. The art of meditation and quiet was conspicuous by its absence.

The technique of retreats, quiet days and meditation, can be learned and does not need to include those things with which we do not feel we can be in agreement. Fortunately there are parishes with beautiful services of meditation which use familiar honored ritual and phraseology. We only hope there will be more.

JUST IN THE FAMILY.

We would like to emphasize this week as much as possible the need of personal religion, well realizing that there are almost as many views on this wonderful subject as there are people.

Donald B. Aldrich is the well known rector of The Church of the Ascension, New York. It is well known as "the church of the open door", for its doors are never closed and uniquely, Dr. Aldrich has worked out a scheme of religious work that is impressive to all. He is a graduate of Dartmouth University and the Episcopal Theological School, Cambridge, Massachusetts. His alma mater (Dartmouth) has also conferred upon him the degree of Doctor of Divinity.

We wish we knew more of "C. O'Flaherty, M. D." We know that he is a priest in the Roman Catholic Church and that the meditation printed this issue originated with him and was "revised" or adapted by the Rev. James A. Mitchell of the Virginia Seminary. It is a fine example of what we as Christians need in our personal devotional life.

Our old and dear friend Bishop Rowe of Alaska has just sent us a renewal of his subscription and has also sent us a gift to enable us to carry our message to some who cannot afford to pay the subscription price. It is characteristic of this great missionary who has so many needs of his own to do such a thing, and we tell this (without his permission) just to remind our readers what kind of men lead in our mission field.

FIFTH SUNDAY AFTER EPIPHANY.

This collect is a very free translation from the Sarum Missal, 1549 (Sac. Gregory). It is of interest to note that the words "Church and Household" are practically the same as used in the collect for the Twenty-second Sunday after Trinity, viz: "Thy household the Church." This is also one of the few collects in which we pray specifically for the Church. In the original collect the Church is described as "The family of God", "Familiam tuam", which expression is much more expressive than the English translation, "Household". All are born into the family of God, but some wander away from the family of God, which is well illustrated in the case of the Prodigal Son. Both children belong to the same father, but one wanders away and is brought back through suffering and misery to be welcomed into the unit of the family again. And so our Father in Heaven has provided the Church as the unit in which we "may assemble and meet together" as members of His family to sense and to realize that "as a father pitieth HIS children" so our Father in Heaven has in a far greater sense that love and compassion for all His children, not only for those who are seeking to do His will, but also for those who have wandered away and for whom He is seeking and knocking at the door of the heart, saying, "Come unto me, all ye that labour and are heavy laden".

True religion only reaches its full meaning when our Lord has taught us to think of God not only as the Creator, but that far more endearing term, "Our Father". We notice that this is not an ejaculatory prayer, but from the words "We beseech Thee" we find a deep sense of the necessity for the Church to be kept and guided by a Divine Power if it would fulfil the destiny for which it was formed, and yet how many pray from a sincere heart, knowing the dangers and diffculties by which it is beset that it may be kept unspotted and manifest its faith by its desire to win souls for the Great Master. According to the teaching of Jesus Christ, the Church needs less Theology and more Christology, a seeking to really try and do His will, in this we all fail, a greater endeavor to remember that as members of His family our duty is not only to endeavor by our example to lead others to the Christ, but to see that we ourselves are so living that by our words and works we may set before others the example of our great Examplar, Jesus Christ.

William E. Callender.

THE THOUSANDFOLD PAGE

ARCHDEACON FREDERICK W. NEVE, D. D.

The Kingdom of God---Now

PART V.

In seeking for the Kingdom of God, as a present reality, there is this very important thing to remember, and that is we must approach the subject with a child-like spirit. We are constantly reminded of this when we are present at a Baptismal Service, and hear the words read: "Verily, I say unto you whosoever shall not receive the Kingdom of God as a little child, he shall not enter therein." St. Mark 10:15.

We may, however, be within the Kingdom and yet have never realized its glory and beauty. There was a period in Israel's history, when we are told, that there was "no open vision" (1 Sam. 3:1). The Vision had been lost, and it may well be that we have been passing through a similar period.

When the Vision Was Seen:

In St. Peter's sermon on the Day of Pentecost, he quoted from the prophet Joel, as follows: "Your young men shall dream dreams." Acts 2:17. There was the open vision of the Kingdom in those days, and though the vision has been lost for the time being, except perhaps among the mystics, there is no reason why it should not be recovered. It is of great importance that it should be recovered, because we are told: "Where there is no vision the people perish." Prov. 29:18. These words seem singularly appropriate at the present time.

An Illustration—Fog and Sunshine.

I remember a number of years ago when I was still living at my old home, that one morning the house was surrounded by a fog which lasted all day. It so happened that my father had to leave home on business and did not return till the late afternoon. He told us that as soon as he had reached the top of the hill about a half a mile away, he passed out of the fog into the sunshine and that he had been in the sunshine all day, whilst we had been surrounded by fog. The difference between being in the sunshine and in the fog was simply due to a rise in the ground of perhaps less than a hundred feet. It may be so with us in a spiritual sense; a similar rise to a higher spiritual level might well bring us into the sunshine of the Kingdom.

A New Dawn in Human History:

Christ came into the world to make the Father known to men, and thus throw new light on the nature and character of God. And this He did, not only by His spoken word, but by every act of His Life, and above all by His Death upon the Cross. When Philip asked Him for a revelation of the Father, Christ rebuked him, saying: "Have I been so long time with you and yet hast thou not known me, Philip? He that hath seen me hath seen the Father, and how sayest thou then, Show us the Father? Believest thou not that I am in the Father and the Father in me? The words that I speak unto you, I speak not of myself, but the Father that dwelleth in me, He doeth the works." St. John 14:10.

God Is Love.

Now the very sum and essence of His manifestation of the Father can be contained in one word—Love. "God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish but have everlasting life." St. John 3:16.

In His dealings with, and whole attitude towards men as the representative of the Father, love was the inspiring motive. It was the same with the Cross. Men would never have thought or dared to ask for such a proof of God's love for them. But the Cross sets the divine, the everlasting seal to the truth that "God is Love."

The Light Which Shone from Christ Was Love.

The light which Christ sheds upon all mankind as the Light of the world, is the Light of Love. If we could only realize this all the time, if we could see love manifesting itself on all sides, and breathe it in as the very atmosphere in which we live and move and have our being, then we should not only be living within the Kingdom, but would actually know and experience that such was the case.

A Change of Climate.

It would not take many degrees upward in the mean temperature of Virginia or Maryland, to give them a similar climate to that of Florida. And such a change of climate would change also the whole aspect of things because subtropical trees and plants and fruits would not only transform the landscape, but also alter in many ways the lives of the people.

The Spiritual Climate.

And in a similar way to live in the abiding consciousness of the Love of God, would change the spiritual climate of our existence. It would make everything seem different to us, and the new light would give an added glory and beauty which could never have been realized without it. Christ said: "Seek ye first the Kingdom of God," placing this before everything else as the initial step. He also said, "Seek and ye shall find," indicating clearly the reward open to those who seek.

> But what to those who find? Ah this
> Nor tongue nor pen can show;
> The love of Jesus, what it is
> None but His loved ones know.

Meditation on the Love of God.

It may well be that if we would really take the time to sit down quietly and meditate on the Love of God as revealed to us in His Son, Jesus Christ, and would make a daily practice of it, the mist and the fog would clear away and we should have vouchsafed to us after a while something of that vision which St. Paul refers to when he says: "I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the Love of God, which is in Christ Jesus our Lord." Rom. 8:38-39.

Our Need of God

By Donald Bradshaw Aldrich

An hour strikes! We need God.

THE minutes roll up into hours—a thousand hours with a thousand choices. The hours roll up into weeks, months and years. And then suddenly an hour strikes! and the years and the months and the days are resolved to a moment again. Then at a stroke all things are different, never to be the same again; a new occasion teaches a new duty; and we reach for that which does not change—for Him who is always the same, and whose years do not fail, with whom is no variableness neither shadow of turning.

Who has not so discovered his need of God? I do not mean that we feel the need of a stronger mystic religious experience. We need something unshakable, secure, a hand-hold to keep us from falling, a grip on something that we may withstand change.

A man sets his eye on a mark. He devotes the most vigorous years of his life to the building of a constructive work. He has a just right to expect a measurable security for his efforts—something to show for the work done. Then, through circumstances quite beyond his control, his naturally anticipated reward is swept away. The hour strikes! And he turns again to dependence not upon the just reward of his efforts, but on the inner qualities which have made him what he is, and which mark him one superior to circumstance—a pioneer once again; an inspiration to an on-coming generation. And, strange to say, lack of ease without is sometimes more than compensated for by the joy of a certain challenge met within—a challenge calling one to trust not in what he has done but in what he still can be.

It is uncertainty we fear, not the fact. But the hour strikes! and we discover there is no choice. We discover that of which we are made. An hour strikes, and we discover that we are related to realities which never fail us in our need.

Surely it is an odd path we travel. Though the way is plain enough, and the Master Guide has shown us where to place our feet, our day is at best but a gleam between two nights of dark. We look back and know not whence we have come; we look ahead and cannot see the road. An hour strikes! Suddenly we walk alone. And as suddenly we know our need; we loved to choose and see our path, but now we ask, "Lead Thou me on".

Now such hours have startled us individually at our work and in the circle of our home. These have been followed by that inevitable sense of individual need. And as days have followed days perhaps we have learned of hope even in the midst of such hours. But today if our ears are attuned to the times we can all together hear the sound of significant hours which betray our corporate and common need. And in their present ringing there is Hope for us all.

At midnight, on the last hour of the old year, many of us here heard Big Ben strike. It sent its notes in a far-flung peal over that Empire on which it is said the sun never sets. There is an hour striking today—an hour as far flung in its reach and more resonant of hope. For it sounds the death-knell of that which we were wont to hold controlled us. I believe we have heard the death-knell of a purely materialistic philosophy. I believe the hour has been struck on a mechanical interpretation of life; on the belief that the universe is so controlled and ordered. We have at length recognized that we cannot isolate phenomena. The mind which perceives must be taken into account. We can believe once more that we are committeed to a universe which has at the heart of it not an abstract impersonal force, but a mind that feels and cares and understands. Surely the last fifty years have taught us that life cannot safely be controlled from without, by the mechanics of it, but only by aspiring to the guidance of that Eternal Mind which is within.

THE hour of materialistic determinism has struck! We need to trust our thoughts to the mind of Him who expressed His thought in a single word—Jesus. "Science has not closed and never will close the Soul's east window of divine surprise."

There are other significant sounds which strike on our ears. We hear it said that everything would be all right if we were more like Jesus and loved one another. . . . But do we not hear as well in that far-off sound an echo which denotes that just the human will to goodness, just the human urge to do good, is not of itself enough? In order to do good we need God. A social service institution is not the originator but the expression of the spirit of goodness. The Good Samaritan is a good half of the Gospel: but it is not the first half. The will-to-goodness in you and in me is to be honored and trusted and cultivated; but its springs lie deeper than its expression.

"We were dreamers dreaming greatly in the man-stifled town.
We yearned beyond the sky-line where strange roads go down.
Came the whisper, came the vision, came the power with the need
Till the soul that is not man's soul was lent to us to lead."

There is a soul that is not man's soul which is lent to lead us.

But people do not become like Jesus automatically; nor love one another just of their own will. There is a State Department of the Soul that can dictate the policy of human relations. There is, as Dean Sperry says, someone in charge of Spiritual Foreign Affairs whose inspiration and leadership we need.

We hear, further, that if the principles of Jesus were applied to industry and to our social and economic order, everything would be all right. . . . Let us not qualify Love, nor make it an instrument of what we want. We cannot love for a purpose—any more than we can enjoy a sport when we play it to win, or only for the exercise!

Here lies our danger: that we judge of the efficacy of religion by what it does for our prosperity. We have our eye on the prize. We advocate Jesus' faith for what it can give us, rather than for the development of its own spirit, by making certain kinds of people out of us.

The principles of Jesus—what did they do for Him? Nothing! They got Him failure and loss. His followers thought that He would bring "better times" for the Jews; so they misconstrued His mission and finally deserted Him. The standard of a comparison is not of prosperity or happiness. if we are to look at that figure on the Cross. The standard of the validity of what we receive from God is rather to be measured in terms of what we can do for Him, and what we can be. He makes us master of circumstance, not the slave to it. We would not regard God as the slave of our interests, but the arbiter and determiner of them. We become willing to accept anything for ourselves, and only that

(Continued on page 9.)

A Meditation

By C. O'Flaherty, M. D.

(Sit comfortably, relaxed, in quiet, and alone; breathe regularly and softly; shut the world out of your mind. Then say:)

I know that our Lord is here; for He has promised: "I am with you always."

Again, He says, "Behold, I stand at the door and knock." He knocks at the door of my mind and heart. He knocks and waits, for **He never forces an entrance.**

As He crosses the threshold of my mind He gives me His first message: "Peace I give you. My Peace I give unto you. Not as the world giveth give I unto you. Let not your heart be troubled, neither let it be afraid."

In the stillness of His Peace, I enter more deeply into the realization OF THE LOVE OF GOD. God's love has no end. It is infinite, and cannot be diminished by division among many children. All the fullness of His love is for each one.

Therefore, I make an act of surrender of all my faculties of body and soul.

Into His hands, therefore, **I surrender my keys—the keys of all my being**—that He may unlock every door and by His Spirit enter into every chamber and possess me for His own with undisputed possession.

Into each chamber of my being, as He enters it, He carries **His Peace,** the peace that follows surrender, the peace of God that passeth all understanding. As His Peace fills my mind, all anxiety and misgiving fade away. They cannot remain where His peace is, for in this peace I realize that He makes all things work together for good, for all who love Him.

While He fills me with His Peace, He also fills me with **His Love,** that love from which nothing in earth or hell can separate me. As His love fills me, all fear dies, for perfect love casts out fear. In the safekeeping of His love is perfect security. Nothing can pluck me out of His hands, His love surrounds me as armour: it enfolds me as a garment; it fills my being within.

As He fills me with His peace and love, He fills me also with His Joy. In His presence is the fullness of joy, and His joy no man taketh from me. Nothing can separate me from His love. therefore nothing can rob me of His joy.

As He fills me with His Peace and Love and Joy, He fills me also with His **Power;** the Power of His Spirit, by which He makes all things new, and renews the face of the ground, and refreshes what is weary, and brings order out of disorder, and light out of darkness, and peace out of conflict, and more and more abundant life.

With His power and peace and love and joy He fills my whole being full.

I Make My Will God's Will.

He enters the chambers of my Will. I surrender it into His hands, and He sets it truly. As the needle of the compass is set to point to the North, so He sets my will true, to point in line with the Father's will, so that the will of God can flow through mine undeflected to its accomplishment.

God Fills My Memory.

He enters into the chamber of my **Memory** and fills it with His light and love. He opens **All That Is Past,** all that I remember, all that I have forgotten, and all that I have never known. He knoweth whereof I am made. He knows every link of every chain of cause and effect that has gone to make me as I am.

I Give Over My Affections to Him.

He enters into the chambers of my **Affections.** I give them into His power. He disentangles my desires from all that is unworthy of the child of God, and sets my affections truly on things above, on all that is good and joyous and well-pleasing in God's sight.

He Enlightens My Understanding.

He enters the chamber of my **Understanding,** and fills me with that deep inner knowledge of God which is eternal life—**knowledge too deep for intellect to grasp,** the knowledge of growing intimacy. Through prayer and sacrament I abide in Him and He in me, and He fills me more and more with the inner knowledge of Him which will grow eternally.

So He fills all my mind with Himself, with His peace, and love, and joy, and power.

God Heals My Body Through My Mind and Spirit.

As He fills my mind, He fills **the organ of my mind** (my brain and nervous system). Every nerve comes to rest in His peace, and while it rests it is refreshed in the multitude of Peace. Every nerve is attuned to its true note, and all the nervous system becomes harmonized together to respond to the peace of God in my mind. As the nerves rest, they are refreshed, restored and recharged with nerve-energy. The reservoirs of vitality are refilled while I rest in the peace of God.

As my nerves rest, they carry the message of peace and order to all my body. Every organ rests, every fibre rests, every cell rests. And as my body rests, all its working becomes tempered in true proportion. Each contributes its share to the harmonious working of the whole. All the work of the body becomes peaceful and regular and harmonious; and gradually the vitality and strength of all my body are restored.

My body is the dwelling place of Two: of **My Spirit** and of **The Holy Spirit.** In the innermost shrine the cloud of the Presence rests, and I, the priest of my body, enter there alone with God.

OUR NEED OF GOD.

(Continued from page 8.)

for others which shall give them a larger life. Prosperity must be the servant, never the master, of that larger life. The hour has struck on the identification of religion with prosperity.

Our need of God is not, then, that we may complete **our** plan; but that, as creatures of His wise spirit, we may trustfully return again to **His.** So let us not with typical American efficiency—appraising our needs of the moment and finding God as it were somewhat unemployed—think it a good time to strive for His favor; to get Him to be a Director of our Company, because it will be a good thing for the Firm. We would not so dishonor our God. Let us see our true littleness—as creatures in time and accomplishment—tiny! And our true greatness, as channels for His Spirit—therefore precious and eternal. We are not here to make use of God, but to have Him make use of us. We love God because He first loved us. Our need comes not first from our heart to Him, but first came from His heart to us.

So we face the future with a new hope. We need God because we were natively born of Him and His Spirit, and wherever we are we have a touch of Him. We may be travelers in a far country 'mid new and

(Continued on page 10.)

News From the Front

(The Southern Churchman, believing that missions constitute the life of the Church, hereby invites the missionaries of our Church to write letters to this paper describing the work they are doing, in an interesting way, so that our people may know more of what is going on in the mission field.
During the Great War news from the front formed the chief news of the day, and it would seem as if this ought to be so in a Church paper. At any rate, this forms an important part of the policy of The Southern Churchman.—Editor.)

REST ORDERED FOR MISS MONTEIRO.

Miss Margaret Monteiro, missionary in the District of Anking, China, writes in a letter dated December 22, 1932, that Dr. Harry Taylor of St. James' Hospital, Anking, has found it necessary for her to take a few months rest to recover from a second attack of pleurisy.

She says that she will not be able to answer letters, but she does want to thank the friends who have sent greetings and hopes to be able to write to them before very long. In a postscript added January 3, she writes she already is much better.

It is hoped that she will be able to resume some of her duties in the spring and start again on a regular routine in the fall. In the meantime her Chinese associates are carrying on her work in a splendid manner.

There could hardly be a more consecrated, devoted and indefatigable worker than Miss Monteiro, and as her labors have been abundant so is her faith. It is therefore hardly necessary to tell her many friends here that she is facing this enforced rest with true Christian fortitude, and the New Year with brightening hope for returned health and new opportunities for Christian service for the people to whom she is so devoted.

THE SAGADA MISSION HIGH SCHOOL, PHILIPPINE ISLANDS.

A young student describes one of our mission schools in the Mountain Province Churchman:

The Mission High School is situated at Sagada. Sagada has a fair climate, beautiful scenery, lofty hills around, beautiful growing stones sticking out here and there, wonderful caves of considerable length where stalactites and stalagmites are found attracting attention, grand mission buildings in American architecture, and a few big Igorot stores (the owners are our own Church members and Mission products) where visitors may stop and get good food at reasonable price—and a favorable geographical location which offers possibilities for its becoming an excellent city, a city of great commercial importance and a center of trade between Besao and Amtadao and between Tanolong and Tac-cong.

Coming out from the unshaky stone church, one would view a tall building with an iron roof painted red, in the midst of the beautiful pine trees. That is the Sagada Mission High School. It is an enormous three-story building built during the time of Fr. Staunton.

We have two dormitories and two eating rooms. One dormitory (Lamasita's former house below the Mission store) is for the High School students, and they have their eating room near the kitchen just close to the school.

Every beginning of the school year there are many applicants from the nearby barrios crowding in the principal's office clamoring for admission. It is always hard on the part of the principal to accept a few and reject many—but this must be done to leave room for the people from far places who wish to be educated by their own High School that belongs to their own Church. We have fifty-three students and have about the same number of boys who are in the lower grades (intermediate, primary, etc.).

Every boy spends three hours in class, three hours in work, and the rest for his recreation and pleasure. The subjects required by the government for each grade are taught. Religious education is also given to every pupil, Fr. Nobes being responsible for this in the High School. In addition to this, an hour's instruction in religion is given by Fr. Rose on Thursday nights. The class is composed of a few boys and girls from the various Mission stations. The selecting of these boys and girls does not mean that they are the most preferable people in the school. No, it is for convenience that this is done. With the help of those boys who have sufficient training in religious work, Fr. Rose was able to start the Sunday school, which is now working out successfully.

Each month every boy, depending upon his attainment, pays a little sum of money to the school. This sum is not for his "board", for such an amount cannot maintain a boy in the school for a month. This money is really a help to the school. Jobs are given as much as possible to the boys, from which they get a little money. There is also a wide garden where the industrious boys are raising vegetables and selling them to the Americans or to the school.

Most of the boys can play baseball and volleyball fairly well. Besides these two popular games, there are boys taking part in the track and field events, where each can readily show his personal ability.

The faculty of the Sagada Mission High School are men and women of degrees. They offer lots of opportunities. It is therefore the duty of the girls and boys to grasp and make use of these opportunities.

AFRICA.

An old African living up-country on the St. Paul River in Liberia read about the shortage of funds for missionary work, and the Bishop's request for prayers for the National Council meeting. He came to the Bishop's office to say he had been praying, and brought a gift of eggs and beans and cassava to help toward the deficit.

OUR NEED OF GOD.

(Continued from page 9.)

arresting things. But we never become entirely expatriated, we are never able altogether to renounce allegiance to that home-land of our souls. And even at moments when we seem to be most far from home, because God's world is round and whole, because we are creatures of a space-time world and of a world of spiritual realities—we find when we have traveled most far to the East, lo! we have but come around to the West again.

We know today that the hour has struck on a materialistic and mechanical philosophy. The hour has struck on the Humanistic view of the destiny of man. The hour has struck on the identification of religion with prosperity.

Our own powers and the wizardry of things have too long cast their spells upon us, and confounded our national vision and lead us afield into barren and desolate places. The hour has struck. It is time to shake them off. So let us clear our eyes again, to see the simple wizardry of God:

"There's many a crafty alchemist in Mecca and Jerusalem;
And Michael Scott and Merlin were reckoned very wise;
But I know a Wizardry can take a wisp of sunfire
And round it to a planet, and roll it through the skies,
With cities, and sea-ports, and little climbing windows,
And hedge-rows and gardens, and loving human eyes."

The Christ of Luke

By the Reverend Ezra Floyd Ferris

CHAPTER XVIII.

IT IS important to observe how The King continues in this chapter His instruction on His great theme, The Kingdom of God. In the cleansing of the ten lepers the emphasis was upon faith and obedience—in their relation to the kingdom. Also this is brought out, though it is not often emphasized; the grace of The King extends beyond the limits of The Kingdom, even as the Father maketh His rain to fall upon the unjust as well as upon the just. Nothing better than this miracle illustrated the truth that this King is "the express image of The Father".

This chapter opens with a parable, intended to emphasize prayer in its relation to The Kingdom. The time and place are the same as was the case in chapter seventeen. It does not mean that God will hear a petitioner because of his much speaking. But it does mean that subjects of The King "should continue instant in prayer". That is a part of normal life in The Kingdom. The King Himself was preeminently The Man of Prayer. The parable of the Pharisee and the Publican illustrates another aspect of Prayer, with the emphasis upon the right approach to The Throne of Grace. Righteousness is the true base of prayer, not the righteousness of The Law (such as the Pharisee undoubtedly thought he had) but the righteousness which is the gift of Divine Grace, which itself is based upon true penitence, and humility. Such righteousness the Publican had.

Children are eligible to the Kingdom. Fond parents thought that some benefit would be derived if The King would touch the children. The disciples thought they would but annoy Him, or else that the King had no time to be troubled. These disciples had a lesson to learn, namely, that The Kingdom was made up of individuals of a child-like spirit. To become as **little** children, with their simplicity and trust and characteristic lack of pride and vanity, is an indispensable prerequisite for membership in The Kingdom. God counted it of greater worth than all the learning and wisdom of the "colleges" and "universities". Neither A. B. nor D. D. is required, but a child-like spirit is required of learned and uneducated alike. Strange Kingdom, this. Certainly it was not that of which Israel's blind leaders taught.

The rich young ruler would like to enter The Kingdom. "What shall I do?" he asks. Keep the law in spirit as well as in letter, he is told. He has done that. One thing is lacking. He was near the Kingdom if he lacked only one thing. Most of us have greater lack. Yet there are still many who have perhaps only one serious fault. That one is sufficient to bar them. Many of the rich are moral, and often given to a goodly measure of good works. Yet if they put their riches before The Kingdom they cannot enter. And many do. Peter caught the point. "We have left all." The rich young ruler was ready to leave a part, but not all. It is a case of "seek ye first The Kingdom", and be content with what things may fall to you. To give first place in life to The King and His Kingdom is an indispensable prerequisite for entry thereto.

Privately, to His disciples, He explained what would shortly come to pass. The Kingdom would not be established as they supposed. Its principle and its power are love. We are bound for Jerusalem. The prophets have foretold the sufferings of Messiah, as well as His glory. ALL must be fulfilled, the sufferings first. When you see The King crucified and insulted do not despair. I will rise again. This truth was given them, beyond doubt, so that after the resurrection they would remember that He had forewarned them, and that their faith in the reality of the resurrection would be strengthened. As it was a new kind of kingdom, such as man had never before known, and such as man by the power of his own mind could never conceive, so it would be established by means never dreamed of by man. Love is the all-conquering power. Dreaded death is the way to life. The Author and Goal of life will show the way thereto—by dying on The Cross. He will prove the power of love by rising triumphantly from the grave.

Near Jericho a blind beggar or two sat beside the road. They had heard of this Prophet, who called Himself a King, and they knew something of The Kingdom He preached. They also knew His authority, and to an extent they had faith. What a King! He is gracious beyond the power of words to express. The roads were cleared and made safe for the passage of temporal kings, beggars were silenced, but when this King passes the very least of humanity may petition Him, and He is willing and glad to stop and serve, meeting varied needs, even though He is so busy with His work. Sometimes He would not wait to be asked, as in the case of the meeting with the widow of Nain. Sometimes it was the faith of the afflicted which secured the benefit. Sometimes infinite love overcame even when faith was lacking.

(To be continued.)

BIBLE QUESTIONS AND ANSWERS.

Conducted by E. V. S.

(Our readers are invited to send in their questions from time to time concerning Scriptural subjects in which they are perplexed or desire light. Our limited space necessitates brevity in questions, as well as in the answers which we will endeavor to maintain in strict accordance with the Word of the Lord, which, after all, settles all argument. This column is therefore not for controversy, but for a testimony.)

Question No. 153—"How can we account for the famines we read about in the Old Testament, causing so much distress among God's people, and the conditions of today that try men?"

Answer No. 153—In the Old Testament times a famine was oftentimes a disciplinary testing of the Lord's children (see Gen. 26:1; Ruth 1:1; 2 Sam. 24:13 and Ps. 105:16). Men were inclined to substitute for lost spiritual power the fleshly resources of Egypt. So it is today, instead of seeking through confession and amendment the favor of God and His soul-satisfying presence, man is trusting in resources that sooner or later fail. From the spiritual viewpoint there is now a sifting process going on and we see whether men are trusting in an all-sufficient Saviour whose lordship guarantees the peace which passes understanding in any and every condition of life, and a joy which the world cannot give, or floundering about in a sea of bewilderment and unrest and anxiety because of their unbelief.

FAVORITE SCRIPTURE VERSE.

(In this space each week will appear a favorite passage of Scripture as sent in by a different reader. Every one is, therefore, invited to send us their favorite verse. It is suggested all who can, join with the rest of us in committing to memory the verse which appears here each week, including its location in the Holy Book; and in due time your memory chest will be laden with choice, eternal treasures, indeed. "Thy word have I hid in my heart, that I might not sin against Thee." (Ps. 119:11.)

This week the following verse was submitted by Miss Callie King Walls of Cincinnati, Ohio:

"For the grace of God that bringeth salvation appeared to all men,

"Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world."—Titus 2:11 and 12.

Who will send one from the far away places as well as the very near?

Book Reviews

RELIGION IN OUR TIMES: By Gaius Glenn Atkins. Round Table Press, Inc., New York. 1932. Pp. 330. $2.75.

Books dealing with phases of our social and political life since the beginning of the century have been many and popular. But the historical literature of the period is incomplete in that writers have uniformly neglected religion as a significant force which has influenced social trends and has moulded no little the political developments of the past few years. The work under consideration is an attempt to give this vital element its proper place in the history of the period and presents a colorful survey of religious trends in Protestant America through the past forty years.

The author, a Congregational minister, has served a number of important city churches and is now teaching in a theological seminary. He is a widely known lecturer and an able writer. For his religious history of modern America he has chosen the period from 1892 to 1932, first because he thinks it constitutes a distinct epoch, and secondly, because it coincides with the years of his ministry. He writes as an eye-witness, evaluating men and events judicially and as impartially as one can who deals with matters still hotly controversial.

The survey begins with a study of the "twilight of revivalism". The author looks back to the work of Jonathan Edwards, which brought a new element into American church life. With him revivalism began, was given impetus by Whitefield and Wesley, and reached its climax and its finest expression in the work of Dwight L. Moody, playing through the years an outstanding part in the making of the evangelical mind. From the time of Moody it declined, taking on a gaudy, theatrical quality which characterized the bizarre services of the raucous Billy Sunday in whose preaching and methods the objectionable trends of later revivalism came into sharp focus.

For the churches the 1890's were halcyon days which continued well into the twentieth century. Services were well attended and churches well supported. The old theological rigidities had been softened and the artistic and literary sermon, which enjoyed then its heyday, beguiled but seldom challenged the listener. The issues between fundamentalism and modernism had not been drawn. Membership lists swelled rapidly. New church buildings were springing up all over the land. All seemed serene and the churches waxed prosperous and complacent. Then came the storm! Science invaded the field of religion and challenged fundamental beliefs. Higher criticism struck at age-old ideas concerning the infallible Bible. Psychology undertook to strip off the supernatural quality of the phenomena of conversion. Industrialism raised social problems which the churches could not ignore. Manners and morals changed as the nation became rich and the people extravagant. "The twentieth century," states Mr. Atkins, "challenged every article of the Church's inherited program—save the two eternities which are now being hyphenated with space—and the brevity of the pilgrimage. What could the churches do?"

They bent their efforts to the necessary tasks of adapting Christianity's "inherited faith to the conclusions of science, critical history and the new psychology; the examination and reinterpretation of its sacred books; the discovery of a changed appeal; the Christian recasting of society". The ensuing chapters narrate the attempt of the churches to meet the challenge of the changed thinking of the twentieth century. The author thinks that their valiant and persistent efforts deserve more credit than has been granted by this critical age.

The challenge was first and most positively met in the effort to create a more Christian society in a Christian world and the "social gospel" was emblazoned upon "the banner of the Cross". The institutional church, with its parish house, its social activities, and its top-heavy budget has replaced in towns and cities the old parish church, and in spite of glaring defects has been found far more human, interesting and serviceable by the individual. The liberal groups have struggled to put the fundamentals of faith on a more rational basis, to come to terms with the conclusions of modern science, to break down the divisions separating Christian bodies, to arouse world opinion in favor of world peace and to reconcile fundamentalism and experimentalism. The churches are endeavoring to make effective the crusading spirit. There is a splendid chapter on the religious literature of the period and the publicity methods of various church groups. Cognizance is taken of new trends as seen in such movements as Christian Science, New Thought, Spiritualism, Barthianism and Buchmanism. Mr. Atkins sees every indication of a deepening interest in religious matters wherein lies the supreme opportunity of the future.

The author's style is fresh and vigorous. His pages sparkle with delightful humor which is at times mordant but not cynical. Deeply sympathetic with the spiritual aspirations of the churches, he does not hesitate to ridicule the folly of many of their methods.

A few quotations will illustrate his pungent wit:

"He (Billy Sunday) added to the Church Militant the Church Acrobatic."

"Sunday's fervid reference to the inferno had something of the metallic sound of coin falling into the dishpans he used for collection plates and the procession down the sawdust trail had the bright nature of a social function with Sunday at the head of the receiving line."

"The young pastor's assistant was just beginning to show above the horizon—a luminary of small candle power, but expected to brighten."

"The Scopes trial marked the end of the age of Amen and the beginning of the age of "Oh Yeah!"

Speaking of the well-read minister's books of a generation ago, Mr. Atkins says: "They were all written by 'accredited scholars', the majority of whom had German visés on their intellectual passports. Untranslated German quotations lent distinction to their lighter pages, references to the church fathers (necessary or merely to add impressiveness) were always backed up by the Latin quotation. The average ministerial erudition has never been more subtly complimented."

The book is interesting and stimulating. It is a significant work which should be read by one who wishes to understand the religious developments of the present time and its recent past. Strangely enough, Mr. Atkins failed to discuss prohibition or refer to the political campaign of 1928, which leaves his work rather incomplete. There is an index of topics and another of names. There is no bibliography but sources of fact or of quotation are always given credit.

W. Leigh Ribble.

A CHILD'S STORY OF JESUS: By Marion Ryan. Illuminated Covers, with thirteen colored illustrations in addition to seven uncolored. Pp. 30. Published by The Morehouse Publishing Company, Milwaukee, Wisconsin. Price, 25 cents. Cloth., $1.

Here is a truly fascinating contribution to the field of child religious literature. Miss Ryan's textual treatment of the life of our Lord is most commendable. The phrasing is simple, the wording within grasp of young minds and the adherence to the sacred record faithful. As a gift it will prove valuable to those who wish to inspire growing children with love for the idealizing of the matchless life.

The author needs reminder of the fact that the visit of the wise men was not coincidental with the appearance of the shepherds at the place of the nativity; but occurred when the Child and Mother were in a "house." That Herod gave order to slay all children two years and under has been regarded by the historians as evidence that the wise men arrived when our Lord was two years old. That may not be accurate, but at least is suggestive.

Kenneth Mackenzie.

THEIR LAST WAR: By Clara A. Korn. Cloth. Pp. 89. Published by The Christopher Publishing Company, Boston, Massachusetts. Price, $1.50.

Mrs. Korn enjoys a distinguished position in the world of lyrical composition; and in this play she unfolds characteristic qualities of skill and charm.

While the immediate object is the reconciliation of Cuba and Spain and that of Spain and America, a theme which we may venture to say has not been attempted by any former writer, her real end is to discourage war altogether. And with this before us we may well commend her contribution. The intriguing love stories hold the interest of the reader; and doubtless the presentation of the play with competent actors and fitting accessories will engage the sympathies of the hearers.

There may be some criticism of her poetry which she will pardon, say as when she writes:

> "And Stuyvesant a clumsy "butter-in"—
> Muriel's heart is fluttering
> For some one, that is certain.
> Maybe she's been a-fiirting."

To have eliminated the final g in the second and fourth lines would have made the work perfect as to form. But this play, requiring simple scenery and costuming, has a message and may be well recommended to dramatic circles of the churches and schools which are fast seeking to educate and to entertain by this method of interpretation.

Kenneth Mackenzie.

Church Intelligence

TWELVE BISHOPS TO ATTEND BICENTENNIAL CELEBRATION IN GEORGIA.

Savannah, Ga.—The plans as now outlined for the bicentennial celebration to be held in Christ Church, Sunday, February 12, have been announced by the Rev. David Cady Wright, D. D., rector. This celebration will mark not only the founding of the Church in Georgia with the establishment of Christ Church, the oldest church in the State of Georgia, but also the founding of the colony.

Twelve Bishops have signified their intention of taking part in the celebration, which will also open the One-hundred-tenth Annual Convention of the Diocese of Georgia. Among the Bishops are: The Most Rev. James deWolf Perry, the Presiding Bishop, the Rt. Rev. John D. Wing, D. D., Bishop of Southern Florida, the Rt. Rev. Henry Judah Mikell, D. D., Bishop of Atlanta, the Rt. Rev. Albert S. Thomas, D. D., Bishop of South Carolina, the Rt. Rev. Frank Juhan, D. D., Bishop of Florida, the Rt. Rev. Albion W. Knight, D. D., Coadjutor Bishop of New Jersey, the Rt. Rev. Boyd Vincent, D. D., retired Bishop of Ohio, and Bishop Reese. Bishop Perry will be the Celebrant at the morning service and the speaker at the evening service. Bishop Mikell will deliver the patriotic address at the morning service, which will be a corporate Communion of all the parishes. The afternoon service will be conducted under the auspices of the Georgia Society of the Colonial Dames of America, and the Society of Colonial Wars in the State of Georgia. Bishop Reese has arranged the form of service to be used and Mrs. James P. Andrew, of Hartford, Connecticut, national president of the Dames, will be the speaker. The evening service will officially open the Convention which will assemble at Christ Church during the week.

The Young People's Service League of the Dioceses of Atlanta and Georgia will also meet in Convention at this time.

Mr. Willis A. Sutton, of Atlanta, chairman of the executive committee of the Georgia Bicentennial Commission, has requested the pastors of all Georgia churches to hold special services on Sunday, February 12, the day General Oglethrope landed at Savannah, 200 years ago.

Julia St. Clair Moore.

NUMBER OF LYNCHINGS LOWEST ON RECORD.

An item of good news which came out of 1932 was that the total number of lynchings, eight, was the lowest in the nearly fifty years for which records are available.

From 1885 to 1901 there were more than 100 lynchings a year. The number fell gradually to around twenty by 1924. Totals for 1922 to 1932 inclusive are: 57, 33, 16, 17, 30, 16, 11, 10, 21, 13, 8.

Even more cheering is the report of thirty-one instances of prevented lynchings during 1932, cases in which there was an attempt to lynch with every human certainty of success, prevented by prompt action on the part of officials. Forty-two persons, seven white and thirty-five negroes, were thus saved from violent death at the hands of mobs.

Brief but exact details of place, date, etc., are given in the Annual Bulletin of the Southern Women's Association for the Prevention of Lynching (703 Standard Building, Atlanta, Ga.) The association tries to create public opinion which in turn encourages and supports officials of the law in carrying out their duty.

BIBLE PRINTED IN STRANGE TONGUES.

Four new languages were added by the New York Bible Society to its list of unusual tongues and dialects in which the Bible is circulated, making the total number of foreign languages in which the Bible was distributed in the city and harbor of New York last year seventy-nine. The four additions were African, Xosa, Goanese and Seneca.

The most interesting of these is that of Goanese or Konkani. This was obtained by the society at the request of its waterfront workers, who distribute the Scriptures to seamen on vessels and crafts along the New York waterfront. These workers discovered groups of Indian coolies speaking Goanese on freight steamers that dock regularly in the East River. Goanese, a hybrid language made up of Portuguese and the native language, is spoken by a large class of natives on the southwestern coast of India, where a colony of Portuguese navigators settled hundreds of years ago.

The request for the Bible in Xosa was made by the niece of a South African tribe chief who came to get her Master's degree at Columbia University. The request for Seneca came from an American Indian of that tribe who formerly lived in Northern New York State. The Bible in Tonga was supplied last year at the request of a South African chieftain's daughter, who was a student in New York. The request for Broad Scotch came originally from a negro in Harlem whose family had emigrated from the West Indies to Scotland when he was a boy.

In his report to the annual meeting of the society last month Dr. Robinson, general secretary, stated that hundreds of letters from correspondents and reports from agents showed conclusively the increasing dependence upon the Bible during this most trying year of financial depression.

During the society's 125 years of existence, a total of 18,177,452 volumes have been given out. In 1932 the total number of volumes of the Scriptures distributed was 802,563.

CHURCH PERIODICAL CLUB REPORTS A GOOD YEAR.

By Mary E. Thomas, Executive Secretary.

The Church Periodical Club has indeed many causes for thankfulness. . . . Interest on invested funds has fallen off very little, and generous gifts have been made to the book fund and the endowment fund. This does not mean the satisfaction of every need. There must be many in this and every year unknown to the Church Periodical Club and which it has never dared to investigate. When the whole Church becomes missionary-minded, the club can venture to make a complete survey of possibilities of service.

Meanwhile it helps wherever possible. It may be the beginnings of a library for a missionary doctor in primitive surroundings who finds it possible with this aid to cope with many cases unfamiliar in his previous practice. Again, it may be a much coveted volume for a retired priest whose leisure for reading is only equaled by his inaccessibility to books. If this report should chance to come to the notice of clergy who buy books for their own temporary reading, it may interest them to know that among their fellow-clergy are many who would welcome a reversion of these books while they are still worth reading. Their tastes run to a variety of subjects, theology always, and then philosophy, education, archaeology in general and of South and Central America in particular, social conditions, historical research, gardens. Detective tales, of course, hold a high place in the list, and are frequently offered by lay people, as is also theology. . . .

The Overseas Association of the Anglo-Catholic Congress in England asked for full information concerning the Church Periodical Club, and in this country the Federal Council of Churches. These inquiries were followed by a business-like blank from a metropolitan daily which also thirsted for knowledge of our work. These items are mentioned as signs that the work is becoming better known, a cause for rejoicing always.

There is much more activity of late in the matter of local publicity. One Diocese has undertaken broadcasting with remarkable results, while another Diocese is planning for it. While Church Periodical Club meetings or Church Periodical Club addresses at meetings of other organizations are not unusual, it is, as far as we know, a new departure for a parish officer to have an afternoon tea every month in the interests of the Church Periodical Club.

As the annual reports come in from diocesan officers, the accompanying letters show a spirit of courage that is very cheering. . . . If magazines have fallen off, more books and money have been given. One director reports a gain in current magazines and in money for the library fund as well. Another writes of having interested new people. In a Southern port a Church Periodical Club secretary takes care of all magazines sent to the Seamen's Home, sorting them and making up bundles for outgoing ships. More branches featured Children's Book Week with most satisfactory results. In one Diocese the Church Periodical Club is responsible for keeping the library in the diocesan college for girls up to the standard required by State regulations; in another it is making school attendance possible to seventy-eight children who would otherwise be kept away through inability to buy their own school books. In actual figures the cost of this project is not high, but what must be the satisfaction of the contributors that they are placing opportunity in the hands of almost eighty children. One Diocese had the pleasure of reporting the gift of the entire theological library of the Rev. John Carl Jager, a thoughtful gift made while the books were of present day usefulness.

Many more activities might be mentioned, and there are doubtless many others that never come to the knowledge of the executive secretary. A word must be said about service somewhat outside of Church Periodical Club lines. It is but natural this year that many who forward magazines have learned of extraordinary needs among those who receive them, and whenever possible help has been given. Some little children are going more warmly clad this winter, some families had a touch of Christmas cheer because of their connection with the Church Periodical Club. As for less personal gifts, there are reports of victrolas, pianos and sewing

machine and a baby carriage, to say nothing of all sorts of surgical instruments and supplies. One director boldly announced that she would take anything that was offered. Several rural workers have been supplied with flower seeds to help their people beautify the church grounds and their own home surroundings.

It is the Master's work. Let us rejoice that we are privileged to have a part in it.

PRAYER FOR THE NATIONAL COUNCIL.

Again the Church is asked to offer intercessions for the guidance of its National Council. At our meeting on February 7-9 we shall be facing many difficult and serious problems. The nation is in distress, financial resources are reduced, world-wide unrest and uncertainty complicate our program of service. Yet we must find a way to bear continued and adequate witness for the Christ whose servants we are. Will not the Church pray that we may be led by His Spirit?

To this end I would suggest the following prayer for public and private use.

(Signed) **James DeWolf Perry.**
Presiding Bishop.

Almighty Father, who dost order all things in heaven and earth; Grant to us, in these difficult and trying days, the grace and guidance of Thy Holy Spirit. Especially we pray for Thy Church and its National Council, that with wisdom, faith and courage we may go forward in service to a bewildered and distracted world. May the light of thine eternal purpose shine upon our onward path, directing our steps, controlling our wills, and inspiring all our efforts, to Thy glory and to the upbuilding of Thy Kingdom; through Jesus Christ our Lord.

HARRISBURG VOTES TO PERMIT WOMEN ON VESTRIES.

"The spiritual results during the past year have been as invigorating and encouraging as the temporal struggles have been heartbreaking," announced Bishop Wyatt Brown, in his Annual Address to the Diosesan Convention, held in St. Stephen's Cathedral, Harrisburg, Pensylvania, Tuesday, January 24. "The Bishop, upon his visitations has rejoiced in almost every instance to find himself faced by congregations larger in numbers and more earnest in worship this year than last. More persons were confirmed, and this with fewer clergymen in the field. One hundred and fifty-seven more were confirmed this past year than the average number during the decade before 1931. The Bishop thanks the indefatigable Treasurer of the Diocese, the clergy, vestries and congregations for the great achievement of the past few weeks. Through sacrificial efforts, the hardest year of our diocesan history terminated with a deficit of only $2,000. In our determination to face the present condition courageously, parish and diocesan budgets have been drastically cut. At his own request, the salary of the Bishop has been reduced, and the stipends of the missionary clergy have had to be cut from the minimum established in the years of prosperity. Mission stations have been co-ordinated and re-arranged until the work is in danger. During the coming year, we shall be tried as silver is tried in fire. It may be only our poverty we can share, but the fact that we are sharing will prove our right to be called fellow-workers with Christ and citizens of the Kingdom of God. * * *

The twenty-ninth annual convention of the diocese opened with a service in St. Stephen's Cathedral. The Bishop, the Rev. H. Percy Silver, D. D., Rector of the Church of the Incarnation, New York City, and the Rev. Lloyd S. Charters, Rector of Emmanuel Church, Norwich, N. Y., were the speakers at a diocesan dinner held in the Penn Harris Hotel, Harrisburg, Tuesday evening. General Charles M. Clement, Chancellor of the Diocese, was toastmaster. "America will lead the way out of the depression when it goes back to the fighting faith of the pioneers who hewed the Nation from the wilderness," declared Dr. Silver. "We people of America need more of the spirit of the people who founded this Country," he said. "They didn't sit down and wait for someone to build a town or dig a road. I find a good many people in this so-called depression are sitting around waiting for a miracle. God doesn't act that way. We've got to pitch in and work our way out. The banks have more money than they know what to do with. The farmers have more food than they know how to get rid of. We're in the midst of plenty, but we don't know what to do with it. Faith and devotion will solve this problem. We must learn that there is no substitute for righteousness. There must be enough men of faith and courage to stand up and fight for the right. We need character. We need to cut away everything that we do not need, and make the invisible reality stand out, just as the sculptor cuts his ideal out of the marble."

General Charles M. Clement, Chancellor; Mr. Richard M. H. Wharton, Treasurer; Mr. Lesley McCreath, Secretary, and the Ven. Alun A. Hughes, Registrar, were unanimously re-elected.

The Ecclesiastical Court on Marital relations, established a year ago, reported that it had held two sessions, and acted favorably upon seven petitions brought before it, which were approved by the Bishop, and that two other petitions were still pending.

The Convention went on record as unanimously in favor of a bill introduced into the General Assembly of the Commonwealth of Pennsylvania requiring three days' notice in writing before the issuance of a marriage license in the Commonwealth.

The Church of the Transfiguration, Blue Ridge Summit, was admitted into union with the Convention as an incorporated parish, and All Saints Church Selinsgrove, was admitted into union with the Convention, as an Organized Mission.

The Convention approved a change in the Canons of the Diocese, permitting women to serve on vestries in organized missions.

Elections were as follows: The Standing Committee, Canon Paul S. Atkins, the Very Rev. Oscar F. R. Treder, D. D., Canon Clifford G. Twombly, D. D., the Ven. Charles E. McCoy, the Rev. J. Thomas Heistand, and Messrs. Caleb S. Brinton, William B. Hamaker, John I. Hartman, Stuart S. Heiges, and Frank K. Lukenbach. Deputies to the Provincial Synod, the Rev. Messrs. Edward M. Frear, Squire B. Schofield, Anthony G. Van Elden, and Thomas Worrall, and Messrs. Henry Brock, Charles Gardner, Jr., Stuart S. Heiges, and Charles L. Miller. Executive Council, Rev. Messrs. Canon Hiram R. Bennett and Lewis D. Gottschall, and Messrs. George A. Gorgas and John I. Hartman. Incorporated Trustees of the Diocese, Messrs. A. W. Duy, Vincent K. Keesey, Charles N. Tull, and Richard M. H. Wharton. Finance Committee, Messrs. George A. Gorgas, Herbert W. Hartman, Carl W. Herdic, Charles L. Miller, and A. Thomas Page. Ecclesiastical Court in Marital Relations, The Very Rev. Oscar F. R. Treder, D. D., Canon Clifford G. Twombly, D. D., the Rev. Edward M. Frear, the Hon. Fred S. Reese, Mr. William K. Meyers, and Mr. Harry S. Knight. Committee on Bishop Darlington Memorial Fund, The Very Rev. Oscar F. R. Treder, D. D., and the Rev. John W. Mulder.

Various other committees were appointed by the Bishop.

Canon C. W. French.

LONG ISLAND ELECTS BISHOP CREIGHTON AS NEW SUFFRAGAN

The Rt. Rev. Frank W. Creighton, Missionary Bishop of Mexico, and in charge of Domestic Missions for the National Council, was elected Suffragan Bishop of Long Island at a special Diocesan Convention, held in the Cathedral of the Incaranation at Garden City, New York, January 24.

The request read by the Rt. Rev. Ernest M. Stires to the Convention, after he had opened the session with a celebration of the Holy Communion, that the Diocese grant him a second Suffragan, gave rise to strenuous debate. Upon the Bishop's demonstration as to how the additional expense involved could be met without increasing the Diocesan assessments laid upon parishes and missions, and upon his demonstration of the real need for further Episcopal ministrations, the main point at issue became a consideration of possible eventualities of the more remote future. The Bishop's request was at length granted by a clerical vote of 90 to 39, and a lay vote of 62 1-3 to 24 2-3. The Convention then recessed for luncheon.

Upon reassembling, the following nominations were made for Suffragan Bishop: the Rt. Rev. Frank W. Creighton, S. T. D.; the Rev. Jeffrey Jennings, D. D., Ph. D., Rector of the Church of the Atonement, Brooklyn; the Rev. Rockland T. Homans, acting-Archdeacon of Queens and Nassau; the Rev. Samuel Tyler, D. D., Canon of St. Paul's Cathedral, Boston; the Rev. John Henry Fitzgerald, Rector of Christ Church, Brooklyn; the Rev. Wallace J. Gardner, D. D., Rector of St. Paul's Church, Flatbush, Brooklyn. Bishop Creighton was elected by the laity on the first ballot, and by both orders on the second ballot. The election was then made unanimous.

Bishop Creighton was born at Frankfort, Pennsylvania, December 3, 1879, son of Thomas and Elizabeth Whittington Creighton. He graduated from the Philadelphia Divinity School in 1915, was made deacon the same year and priest the year following, by Bishop Rhinelander. His first charge was the Church of the Redeemer, Andalufia, Pennsylvania. In 1916 he was called as Rector of St. Andrew's Church, Albany, New York, and in 1923 of St. Ann's Church, Brooklyn, Long Island. He was elected Missionary Bishop of Mexico by the General Convention of 1926. Being obliged to leave his District by the Civil Laws forbidding foreign clergy to officiate, he has recently been a member of the National Council. The Diocese approved also a request made by Bishop Stires that the post of Acting Archdeacon of Queens and Nassau be included in the duties

of the new Suffragan. The Right Rev. J. I. Blair Larned, present Suffragan, is acting in that capacity for the Archdeaconry of Brooklyn. The office in Queens and Nassau was left vacant at the resignation of the Rev. Roy F. Duffield, who had held it for twenty years.

T. C. Webb.

MARYLAND CONVENTION SENDS RESOLUTIONS TO STATE LEGISLATURE

The new Pro Cathedral was the scene of the One Hundred and Forty-ninth Convention of the Diocese of Maryland, January 25, 26, 1933. The attendance was larger than usual and Bishop Helfenstein was celebrant at the opening service of the Holy Communion, assisted by the Rev. Arthur Chilton Powell, D. D., and Canon Harold N. Arrowsmith.

In his address, the Bishop gave a very interesting resume of the work of the Diocese during the past year and while he congratulated the Diocese on meeting its promise of $50,000 to the National Church, in addition to the $8,000 contributed for the Deficiency Fund and the payment of all Diocesan obligations for 1932, he deplored the decreased amount available for 1933, and even here he expressed his sympathy with both clergy and laity and congratulated them on the promise of as much as $100,000 (the total of the new budget) at this present time.

In speaking of the preesnt chaotic condition, he declared "Had the Sermon on the Mount been lived up to and Christ followed, in sincerity and truth, I know conditions today would not be as they are. Is it not time that all Christian people, yes the Church as such, should throw their influence in that direction which will make it forever impossible to return to the old order? Can there not be formulated and enacted well-guarded legislation for a just and equitable unemployment insurance and it may also be for widow's and old age pensions? I believe the Church should now exert her influence along such lines of rehabilitation so that should another panic come, which please God it may not, we will be better prepared to meet it and avoid much of the present want, hunger and misery."

The Rev. Don Frank Fenn, D. D., Rector of the Church of St. Michael and All Angels, Baltimore, presented the following Resolution:

RESOLVED, that the One Hundred and Forty-ninth Convention of the Protestant Episcopal Church in the Diocese of Maryland urge the Legislature of Maryland, now in session, to so amend the Marriage License Law of the State as to provide for a delay of at least seventy-two hours between the application for and issuance of a marriage license, with the provision that waiving the time limit in emergencies when the reasons therefor are deemed sufficient by any Judge of the Circuit Court in the counties or by any Judge of the Supreme Bench of Baltimore City.

AND BE IT FURTHER RESOLVED, that the Secretary of this Convention be instructed to send a copy of this resolution to the Chairman of the proper Committee in the Legislature of Maryland.

The discussion on this Resolution was very interesting and very thorough. The Rev. Dr. Robert Scott Chalmers, Rector of Grace and St. Peter's Church, Baltimore, said "in the increasingly pagan condition of society the State's marriage laws will be increasingly different from those of the Church. The business of the Church is to enforce its own laws, although the Episcopal Church would be within its right in sending a petition on any subject to the Legislature." The Rev. David C. Trimble, Rector of St. Matthew's Parish, Oakland, favored the resolution and added that if "the Legislature is pagan, it is our fault, as a large number of the members of the Senate and House of Delegates in Maryland are Episcopalians." The Resolution was finally adopted.

In the Report of the Committee on Canons, it was recommended that under Canon VIII ("Of the Executive Council"), Section 5, that this section be amended by adding a new Department—A Field Department, which shall "assist Parishes in preparing for and executing the Annual Every Member Visitation and shall at its discretion hold Diocesan conferences with the clergy and laity in the interest of the Church's Mission and shall co-operate with the National Field Department in the promotion of the Mission of the Church."

On the second day of the Convention, the Budget of the Diocese was adopted. Last year the Budget called for $130,000 but it was necessary to cut it to come within the amounts promised by the parishes, which was $113,000. This year, $130,00 was asked for, but the promises from the parishes aggregated only $100,000, so a further cut in the Budget had to be made, without, however, calling for a reduction in salary to clergy aided by the Diocese. The Budget as finally adopted was for $100,000.

The Bishop welcomed Mr. Eugene E. Thompson, President of the National Laymen's League of the Episcopal Church, and Mr. Busey H. Howard, Vice-President of the League for the Third Province, to speak to the Convention. They explained the purpose of the League and urged its establishment in the Diocese of Maryland.

On the evening of the first day, a dinner was held for the members of the "Corporation for the Relief of Widows and Children of the Clergy of the Protestant Episcopal Church in the Diocese of Maryland." This Corporation is nearly one hundred and fifty years old and is not only a substantial organization, but one of great aid to the widows and children of the clergy. Fifty-two members atended the dinner.

The following elections were made:

Standing Committee: Rev. Benjamin B. Lovett, D. D. Rev. Noble C. Powell, D. D.; Rev. Robert Scott Chalmers, D. D.; Rev. Arthur Chilton Powell, D. D.; Mr. Henry D. Harlan, Mr. Herbert M. Brune, Dr. Joseph S. Ames and Mr. Blanchard Randall.

Delegates to the Synod of Washington: Rev. Roger A. Walke, Rev. Horace W. B. Donegan, Rev. William O. Smith, Jr., D. D., Rev. Henry F. Kloman, Mr. John G. Schilpp, Mr. G. Herbert Boehm, Mr. Daniel H. Hamilton and Mr. F. A. Savage.

PITTSBURGH CELEBRATES BISHOP MANN'S TENTH ANNIVERSARY

The sixty-eighth annual convention of the Diocese of Pittsburgh, which marked the tenth anniversary of the Consecration of Bishop Alexander Mann met in Trinity Cathedral Tuesday and Wednesday, January 24-25, with a large attendance. The convention preacher at the festival service Tuesday night was the Rt. Rev. Cameron J. Davis, Bishop of Western New York and an intimate friend of Bishop Mann from boyhood. The convention tendered a reception to the Bishop Tuesday afternoon in honor of the anniversary. Due to the economic conditions prevailing the convention adopted a division of the missionary receipts for 1933 giving the National Council forty per cent and the Diocesan work sixty per cent. This was adopted as an emergency measure for the present year. The convention also adopted a resolution endorsing a special Whitsunday offering this year in case the Bishop deems it wise. The budgets adopted for 1933 were less than those of the past year.

The convention closed with a dinner given by the Church Club in honor of the anniversary. Three hundred were present. The list of speakers included representatives of the Christian and Jewish Communions and Bishop Davis, The Rev. E. J. Van Etten and Bishop Ward of Erie. The Club presented Bishop Mann with a fine pipe and tobacco.

Following are the results of the important elections:

The Standing Committee—The Rev. Messrs. John Dows Hills, E. J. Van Etten, W. F. Shero and Robert N. Meade; Messrs. C. S. Lamb, H. H. McClintic, Bill Burgwin and Charles S. Shoemaker.

Deputies to the Provincial Synod—The Rev. Messrs. L. N. Tucker, F. Orr Johnson, Thomas J. Bigham and John S. Taylor; Messrs. Edward Snodgrass, Jr., Harvey H. Smith, Weaver H. Rogers and Dr. Thomas Turnbull.

The Diocesan Council—The Rev. Messrs. H. Boyd Edwards and the Rev. E. L. Pielow; Messrs. George P. Rhodes, John A. Lathwood, Shirley P. Austin and Theodore M. Hopke.

The convention went on record favoring no change in the present Provincial System.

The Rev. Charles H. Collett, of the National Council, adressed the convention on the work and program of the Council.

W. F. Bayle.

SOUTHERN VIRGINIA VOTES DOWN ACTION ON SEATING COLORED DELEGATES

The forty-first annual Council of the Diocese of Southern Virginia which met in St. Paul's Church, Suffolk, Virginia, January 24 and 25, the Rt. Rev. Arthur C. Thomson, D. D., presiding, was dominated neither by a paralyzing discouragement nor an illusive optimism but by a quiet determination to face present problems squarely and to press forward with courage and hope for better things. This spirit was manifest in the address of the Bishop, the repeated singing of the hymn, "Rise Up, Oh Men of God," and in the message from the National Council.

In his address, the Bishop expressed thankfulness for the fact that every parish and congregation and mission in the Diocese is being served by some Rector or Minister, and also for the unselfish devotion to the Church on the part of both clergy and laity. The Bishop reported a gain in confirmations; the number confirmed last year being 828; also a distinct gain to the Diocese in the fact that there are fewer churches and missions than in previous years due to increased facility in travel and the resultant combinations of scattered groups.

At the Service of Evening Prayer, Council was deeply impressed by an address by the Rev. B. H. Reinheimer, D. D., Executive Secretary of the Field Department of the National Council. Dr. Reinheimer indicated how the existing conditions in society are strengthening the morale of the Church. Following Dr. Reinheimer's address, the Rev. Myron B. Marshall, chairman of the Diocesan Commission on Rural Work, portrayed the needs and opportunities in the diocesan missionary field.

A memorial to Council from the Colored Convocation asking for representation in Council on the same basis as is accorded to the clergy and delegates from white churches gave rise to a spirited debate. Southern Virginia has a large colored missionary work which is a unit by itself, semi-autonomous under the supervision of the Bishop. Under the constitution of the diocese, this group is entitled to two clericai and two lay delegates to Council. The memorial petitioned Council for the privilege of seating all the colored clergy and lay delegates from each congregation or mission. Council voted to take no action at the present session.

Another matter of considerable local interest was the proposal to move the diocesan offices from Norfolk to Petersburg. This will come up for discussion at the next Council.

By vote, Council expressed itself as opposed to the proposed regrouping of dioceses into the Provincial System.

The relationship between Southern Virginia and the Chatham Hall School for Girls, which in March, 1932, became a general church school, was greatly clarified at this session.

Officers elected:

Secretary: The Rev. Wm. A. Brown, D. D.

Treasurer: The Rev. Norman E. Taylor.

Chancellor: Col. James Mann.

Historiographer: Miss Mary F. Goodwin.

With the approval of Council, the Bishop appointed the Rev. E. Ruffin Jones and the Rev. Walter C. Whitaker, D. D., as examining chaplains.

Standing Committee: The Rev. Edwin R. Carter, D. D., The Rev. Charles H. Holmead, The Rev. J. K. M. Lee, Mr. C. W. Grandy, Mr. E. W. Maupin, Jr. Mr. F. W. Darling.

The Executive Board: The Rev. Myron B. Marshall, The Rev. Richard H. Lee, The Rev. E. Ruffin Jones, The Rev. Wm. A. Brown, D. D., Mr. N. E. Clement, Mr. George B. Townsend, Mr. George H. Lewis, Mr. W. B. Ferguson, Mr. C. W. Grandy.

Deputies to the Provincial Synod: The Rev. Charles H. Holmead. The Rev. Wm. E. Callender, The Rev. N. E. Wicker, Jr., The Rev. Richard H. Lee, Mr. W. B. Ferguson, Mr. E. B. Hodges, Mr. Ivor A. Page, Dr. B. W. Baker.

The forty-second annual Council will meet in Petersburg, Virginia, in January 1934.

N. E. Taylor.

LOWRY BEGINS SERVICE AT CHURCH DIVINITY SCHOOL.

The Rev. Charles Wesley Lowry, B. D., newly appointed instructor in theology at the Church Divinity School of the Pacific, was the principal speaker at the opening service of the school on January 9—He discussed conditions in the Church of England as he found them during his recent period of study at Oxford and prophesied that central churchmanship gave promise of dominating Anglican thought in the future. During the service Bishop Parsons, president of the Board of Trustees, announced the coming celebration of the fortieth anniversary of the school to be held next October, and on behalf of Bishop Gooden, reported that the Provincial Cooperative Committee was rapidly developing plans to increase the financial support of the institution. The school has just been taken over by the province and is trying to establish itself as a truly provincial enterprise.

On January 12 the Rt. Rev. W. Bertrand Stevens, Ph. D., D. D., LL. D., lectured at the school on Church Art and Architecture. On January 17 the school was visited by the Rt. Rev. John McKim, D. D. (Oxon), Presiding Bishop of the Holy Catholic Church in Japan.

MAINE.

Rt. Rev. Benjamin Brewster, D. D., Bishop.

Endowment Fund Brings New Life to Church.

For the first time, St. Margaret's Church, Belfast, Maine, has had a resident priest in charge, the Rev. Tom G. Akeley. In his first eighteen months there, he had sixteen baptisms and two people confirmed, and found twenty-nine communicants who had not previously indicated their membership. Only eleven were listed as members in June, 1931. Average attendance at services has increased from twenty-five to forty. The Church school is also growing. Mr. Akeley has held weekly services in the chapel at Mason's Mills and helped with a summer chapel in East Belfast.

St. Margaret's has functioned for fifteen or twenty years as a summer chapel only; a lay reader had services for two winters prior to 1931, with occasional visits from a priest.

The important point in all this is that the growth and strengthening were made possible, humanly speaking, by two gifts, received through the will of the late Maud Gammans, one for endowment and one for furnished rectory.

WASHINGTON.

Rt. Rev. James E. Freeman, D. D., Bishop

Dr. Oliver Conducting Conference.

Dr. John Rathbone Oliver has been in residence at the College of Preachers recently, conducting a conference on "Ministry in Institutions and on City Mission Staffs".

Dr. Oliver preached the sermon at the 10:30 A. M. service at Washington Cathedral on Sunday, January 22, and also was the guest speaker at the annual parish party of St. Paul's Church, Twenty-third Street, on January 24.

His subject was "The Right of the Episcopal Church to Be Classified as Catholic". This was conducted in an unusual way, Dr. Oliver acting as judge, the audience as jury, and such characters as Sir John Magna Charta, Mr. Book of Common Prayer, Luther, Calvin, Wesley, Peter Pontiff and others as witnesses.

Dr. Oliver is well known for his four-square life as described in his autobiography and for his other books, several of which have been listed as best sellers.

Cemetery Associations.

The Cemetery Associations of the District of Columbia and Maryland were the guests of the vestry of Rock Creek Parish at a meeting and luncheon on Thursday, January 19.

St. Paul's Church, Rock Creek Parish, is situated within the confines of Rock Creek Cemetery, which is not only one of the oldest in this part of the country, but one of the most beautiful and interesting from the standpoint of historical importance.

Lay Readers Meet.

Rt. Rev. James E. Freeman, Bishop of Washington, invited all lay readers in the Diocese to meet him in the Chapel of St. Joseph, of Arimathea, in the crypt of Washington Cathedral, immediately after the Sunday afternoon service on January 22.

He conducted a special service for the lay readers and delivered an address on the potential opportunities they have for deepening the devotional life of the Diocese and winning new converts for the Christian Church.

It is expected that this will be the first of a series of gatherings for the lay readers under the sponsorship of the Bishop.

M. M. W.

KENTUCKY.

Rt. Rev. C. E. Woodcock, D. D., Bishop.

Y. P. S. L. Active.

The Young People's Service Leagues have been very busy carrying out their service programs. Most of the organizations provided baskets for the needy at Thanksgiving and Christmas and helped with the Christmas pageants of the Church Schools. The League at the Church of the Redeemer, Louisville, sponsored their pageant. The most outstanding Y. P. S. L. achievement, however, was an entertainment given by all the Louisville groups for the children at the Waverly Hills Sanatorium. The Redeemer League again presented its pageant and girls from other leagues told stories and conducted games. A white birthday cake for the December children with favors for all the children was an important feature of the party. The sanatorium served cake and ice cream.

Beautiful Music.

Grace Church, Hopkinsville, had beautiful music at Christmas. The Christmas carol service under the direction of the rector, the Rev. Charles E. Craik, was especially lovely. Dr. Gardiner L. Tucker will conduct a mission at Grace Church from February 13-22.

Pageant.

On the evening of December 18 a beautiful pageant was given at St. Luke's, Anchorage, under the direction of the rector, the Rev. Robert C. Board.

Annual Convention.

At the time of writing the Diocese of Kentucky is looking forward to its one hundred and fifth annual convention. The program for the week is as follows:

January 22—Acolyte service at Christ Church Cathedral at 4:30, Canon Murphy, of Versailles, Kentucky, in charge.

January 23—10:30 A. M., midwinter meeting of the Diocesan Council of the Girls' Friendly Society, Miss Frances Arnold, Field Secretary of the National Council of the Girls' Friendly Society, guest speaker.

January 2—Annual meeting of the Diocesan Woman's Auxiliary. This session is to last all day, beginning with Corporate Communion at 9:20 and continuing through the afternoon. At 12:30 there will be a lunch served by the women of St. Paul's, Louisville. Mrs. Almon Abbott, wife of the Bishop of Lexington, will be the guest speaker.

The meetings of the convention proper will be held January 25 and 26.

Bishop Woodcock's Anniversary.

On Wednesday, January 25, we shall celebrate the twenty-eighth anniversary of the consecration of the Rt. Rev. Charles E. Woodcock as our Bishop. During his twenty-eight years here

Bishop Woodcock has not only endeared himself to our own church people, but has won the respect and love of the citizens of Louisville for his service to the city. Because of his interest in promoting high scholarship at the University of Louisville, the oldest municipal university in the country, the honor society of that institution bears his name. Bishop Woodcock is also known throughout the church as one of her outstanding preachers, a man of true Christian character and humility.

Two Louisville Clergymen Dead.

During the month of January two of our Louisville clergy have been taken by death, the Rev. Robert Nash and the Rev. Lloyd E. Johnston. For a number of years the Rev. Mr. Nash had been connected with the Church Home and Infirmary. Father Johnston was the beloved rector-emeritus of Grace Church, Louisville.

K. W. Lewis.

SOUTHWESTERN VIRGINIA.

Rt. Rev. Robert C. Jett, D. D., Bishop

Interesting Anniversary at Lexington.

On Sunday, January 15, the congregation of R. E. Lee Memorial Church at Lexington celebrated the fiftieth anniversary of the opening of the present church building in 1883. The rector, the Rev. Vincent C. Franks, D. D., was in charge of the service, the Rev. Dr. Berryman Green preached the sermon, and the Rt. Rev. Robert Carter Jett, D. D., offered the closing prayers and benediction. The first service held in the present building was the funeral of the Rev. William N. Pendleton, D. D., rector of the church, who, during the War Between the States, had been General Pendleton, of the Confederate Army. There are few churches to be found anywhere in the country that are richer in historical associations than this one at Lexington. The name "R. E. Lee Memorial" was given to the church in 1907. Previous to that time it had been called "Grace Memorial". In attending a vestry meeting held in the rectory (the same house which is still used for that purpose) General Lee contracted the cold which caused his final illness.

Seminary Dinner at Lynchburg. A "regional dinner" of alumni of Virginia Seminary was held in the Parish House of St. John's Church, Lynchburg, the Rev. Robert A. Magill, rector, on the evening of Monday, January 16. The two guests of honor were the Rev. Berryman Green, D. D., for many years Dean of the Seminary, and the Rt. Rev. Robert Carter Jett, D. D. There were present a large number of the clergymen from the Diocese of Southwestern Virginia and several from the Diocese of Southern Virginia. Dr. Green made the principal address, giving a number of Seminary reminiscences, both in humorous and serious vein. Bishop Jett followed with a few remarks and gave the benediction.

T. A. S.

MARYLAND.

Rt. Rev. E. T. Helfenstein, D. D., Bishop

The Protestant Episcopal Brotherhood of Diocese Hold Annual Meeting.

The Protestant Episcopal Brotherhood in the Diocese of Maryland held their yearly meetings on January 15 and 16 in St. Thomas' Church, Alameda, Baltimore. A Corporate Communion was celebrated by the Rev. Charles E. Perkins, rector of St. Thomas' Church, on Sunday morning, and at the evening service the Brotherhood enjoyed a sermon delivered by the Rev. William O. Smith, Jr., D. D., rector of the Church of the Good Shepherd, Ruxton.

On Monday evening, in the Parish House of St. Thomas' Church, a banquet was held which was attended by over one hundred of the members of the Brotherhood. Mr. W. S. Dubel was toastmaster and the rector of the parish made an address of welcome. Bishop Helfenstein talked of the splendid results in the Diocese of Maryland for 1932 and the Hon. John J. Cornwell, Ex-Governor of West Virginia and now General Counsel for the Baltimore and Ohio Railroad, talked on the conquering spirit of the depression. The Glee Club of the Tall Cedars furnished the music for the evening and was greatly enjoyed.

N. E. P.

BETHLEHEM.

Rt. Rev. F. W. Sterrett, D. D., Bishop

Clergyman Robbed.

While the Rev. Harry G. Elston was assisting at a Week of Prayer service, thieves entered the rectory through a study window and ransacked the house. They took $30 in money, some jewelry and clothing. One cannot think of another family in Mahanoy City which has done more for the poor than the rector of the Church of Faith. He has more than once denied himself of his meal and given it to some one else. There are some ungrateful and mean people in the world.

Reading Convocation.

This Convocation met in Trinity Church, Easton. There were three outstanding features: The fine addresses by the Rev. Dr. Addison Ewing, Professor of Homiletics at the Philadelphia Divinity School; a book review by the Rev. Kenneth Heaim—The Catholic—by Dr. More of Princeton; the attendance at the service of Father Jeremines of the Greek Orthodox Church. Quite a number of his people attended the evening service, including four pews full of Greek children.

Annual Meeting.

The annual meeting of the Woman's Auxiliary was held in St. Luke's Church, Scranton, the Rev. Robert P. Kreitler, D. D., rector. Almost two hundred delegates from the diocese were present. There are but two changes among the officers: Mrs. Carl Lindsay was elected as secretary in place of Mrs. Koons, resigned, and Mrs. Neumiller of Landsford as box secretary in place of Mrs. Taylor, who refused re-election. Father Hughson was the speaker for the occasion. He gave a very illuminating talk on Liberia and conducted the Quiet Hour the second day on the subject of Love.

H. P. W.

VIRGINIA.

Rt. Rev. H. St. George Tucker, D. D., Bishop.
Rt. Rev. F. D. Goodwin, D. D., Coadjutor Bishop.

Frozen Assets.

To put the gold-fish bowl in the oven for safe-keeping overnight and find it frozen solid, fish and all, in the morning, was the recent experience of one of our mission workers, Mrs. Paul Schultz of Blackwell's Hollow, Virginia, far up in the Blue Ridge Mountains. She is living in a temporary shack while construction on the partly built mission home is held up for lack of funds.

When finished, the new cottage will have besides living quarters space for community gatherings and for the clothing sales. As always with these mountain mission centers, it will be a simple but beautiful little home, an example of home-making for the people of the mountains.

The new chapel for Blackwell's Hollow is finished, thanks partly to a grant from the American Church Building Fund, and is to be consecrated in May at a great gathering of mountain workers from all the Blue Ridge archdeaconry.

Huguenot Evangelical Society.

The Sunday evening meeting of the Huguenot Evangelical Society was held recently in St. James' Episcopal Church, Richmond, with an interesting address by the Rev. Richard Venable Lancaster, pastor of the Presbyterian Church of Fredericksburg, Virginia. Owing to the sickness of the Rev. Wm. E. Hill, the President of the Society, the Rev. Churchill Gibson, rector of St. James' Church, made the appeal for our work and read the following selections from letters written by the Rev. Charles Merle d'Aubigue, President of the Central Evangelical Society of the Protestant Church of France, in acknowledging the payments from our Society for the salary of the pastor at Maubeuge, the center of a large mission field. On April 14, 1932, he writes: "We are exceedingly grateful for the constant support of our friends in Richmond, and all the more that no doubt the economic depression is diminishing the income of many among them. In almost every other country, outside of France, the gifts for our work have diminished. Although the receipts from France have increased considerably, our financial position is a very difficult one. We have begun the year with a deficit. It is truly a pity, for we do not dare to go forward as we did before. We have been obliged to refuse several calls for new enterprises. We shall be thankful if we can keep up the old ones. Yet doors are opening and the reports from our workers are very encouraging, showing that, in spite of the prevailing infidelity and the depression, or perhaps partly on account of the latter, God is at work in many souls. At our annual meeting yesterday in Paris, speakers from different parts of the country and the Communistic suburbs of Paris, all told of religious awakenings in the hearts of men and women. I am sorry to have to tell you of a change which is take place in Maubeuge. Mr. Perret found that the pastoral and evangelical work, together with the administration of our Northern Branch was too much for him, so he has decided to go to Tourcoing, where the work is less extensive. His place at Maubeuge will be taken by Pastor Dunant, a young man, ardent and enthusiastic, who, with his wife, has been doing good work in another mining district. I am going North to visit the region, and shall see him and speak to him about the true friends we have in Richmond."

On July 2, he wrote: "It is really a wonder that, in the present condition of things in your country, you should be able to keep up your subscriptions

(Continued on page 22.)

Family Department

FEBRUARY.

1. (Wednesday.)
2. Purification B. V. M. (Thursday.)
5. Fifth Sunday after Epiphany.
12. Septuagesima Sunday.
19. Sexagesima Sunday.
24. S. Matthias. (Friday.)
26. Quinquagesima Sunday.
28. (Tuesday.)

COLLECT FOR THE FIFTH SUNDAY AFTER THE EPIPHANY.

O Lord, we beseech Thee to keep Thy Church and household continually in Thy true religion; that they who do lean only upon the hope of Thy heavenly grace may evermore be defended by Thy mighty power; through Jesus Christ our Lord. Amen.

OPEN THY WINDOWS EASTWARD.

Open thy windows eastward, let in the first glad ray,
And, ere the sun has risen, lift up thy heart and pray.
Thy Lord will hear and help thee, each hour of this new day.

Open thy windows eastward, the windows of thy soul,
When pressed in midday labor, ask Him to keep control.
Pray, praise Him for His guidance, e'en though no prayer-bell toll.

Open thy windows eastward, when fall the shades of night,
If clouds are dark and heavy, if stars should give no light,
The Morning Star ariseth—watch for its pathway bright!

—M. H. Kemp.

Is Personal Salvation Obsolete?

The religious needs of men do not seem to change except upon the surface of life. One whose task it is to explore the souls of men in order to help them to better life adjustments, comes upon certain attitudes and soul-sets with surprising frequency. While man's philosophy of life and his interpretation of its meaning change, it would seem that the elemental hungers of his heart are very much the same. And the remedy, whatever be our modern name name for it, is salvation.

One of the most striking phenomena in modern religious life is the almost complete absence of the sense of sin, especially in cultivated circles. Even in the Church the increase of stress upon social iniquity and collective unrighteousness has been proportionately offset by a decrease in the consciousness of personal guilt. Now, there is no doubt that an earlier generation rather overemphasized and over-dramatized the soul's conviction of sin and its sense of condemnation. But certainly today the sinner has vanished. In all our respectable circles to talk of one being saved from the guilt or even the sense of sin would be to court ridicule if not to be accused of insult. This, of course, is in no small part due to a chance in the conception of God. We no longer think in terms of the court and the criminal. We think of an immanent God, and unquestionably, for most people, while God has become more pervasive, he has become less personal. There are other reasons why this sense of sin has largely disappeared. One of them is the wider knowledge of the history of morality and the understanding that much which was thought of as God's law grew out of the mores of the people.

But this sense of sin has not really been lost. It is recrudescing in other forms. While sin has gone in the theological sense, practically everyone, who has any experience in exploring the interior life, comes, before he has gone far, upon the vague sense of guilt, the nameless feeling of alienation. It is the unreasoned conviction that somewhere one has missed the way. It is one of the most persistent symptoms with which the psychiatrist and the pastor has to deal.

A more apparent and perhaps more general reappearance of the sense of sin, or of something from which deliverance is needed, is the wide-spread feeling of life's futility. The conviction of sin came from living below ideals; the sense of futility is in part the result of the awareness that one has not any vital ideals below which he can live. That very earnest critic of life and letters, Mr. Krutch, says concerning our generation: "If love has come to be less often a sin, it has come also to be less often a supreme privilege. If one turns to the smartest of these novelists who record the doings of the advanced set of those who are experimenting with life—to, for example, Mr. Aldous Huxley and Mr. Ernest Hemingway—one will discover in their tragic farces the picture of a society which is at the bottom in despair because, though it is more completely absorbed in the pursuit of love than anything else, it has lost the sense of any ultimate importance in the experience which preoccupies it." And so, far more than any of us like to think, we are living in a devaluated world.

Religion is needed to give life significance. Religion has always linked man's life with eternity. Even Jonathan Edwards' conception of sinners in the hands of an angry God was epic in its interpretation of life compared with that of the literati to whom reference has been made. Man's life, his actions and choices mattered to God—they were of eternal significance. And when life is conceived in terms, for instance, of the shorter catechism—"the chief end of man is to glorify God and enjoy him forever"—then we have a conception that enlarges, releases and dignifies human life.

A second very definite religious need of modern men is deliverance from fear in all its forms. One can but be impressed with the numbers of people who are victims of some haunting fear. Experience confirms that word of H. G. Wells in his "Men as Gods." "As night goes round the earth, there are hundreds of thousands of people who should be sleeping, lying awake and fearing a bully, fearing a cruel competitor, dreading lest they cannot make good, ill of some illness they cannot comprehend, distressed by some unnatural quarrel, maddened by some thwarted instinct or suppressed or perverted desire." The joy, the spontaneity, the eagerness are strained out of life.

This weight of corroding care that is to be found in the souls of people in all circumstances of life, can be effectively and permanently cured only by religious faith. It is engendered in no small part by man's feeling of solitariness. Back of it all is a great gray loneliness. Man is fighting against a "vast indifference." In all the universe there is no one higher than himself; no one whose friendship he may share; whose guidance he may seek. But perfect love casteth out fear. It is the soul bathing itself constantly in the rivers of God's presence who feels at home in the universe, and whom neither life nor death can make afraid.

A third dominant religious need of modern men and women is a source of authority in conduct. Good taste is proving a poor substitute for righteousness. Social welfare is not imperative enough and admits of too many interpretations. The external authority of the Church is gone for the most part—and perhaps better gone. A biblically revealed authority is no longer generally recognized. Indeed, many people have come to doubt if there is anything inherently right or wrong. Pleasure and pain need be our only guides, or at best conduct is relatively social or anti-social. But this newer conception has not made for stronger and more joyous living. It is doubtful if any morality will ever be imperative which does not derive from correction of the spiritual nature of the universe.

Morality must be rooted in life. It cannot be superimposed. A man is what he is plus his potentialities. Morality is the "actualization of his potentialities." Immorality is that which inhibits the realization of his man's fullest power or what tends to dwarf the personalities of others. "I am come that ye might have life, and that ye might have it more abundantly." This is the meaning of morality—abundant life.

Religion must lay this authority upon man. He needs a moral imperative that springs from his own soul and seems related, he knows not how, to an eternal purpose. We must insist that the life of Jesus of Nazareth is normative, and as we tend toward his stature we are fulfilling a life purpose, and as we regress from it we are stultifying ourselves. Goodness has always been authorative even though the content of goodness has differed in different generations. The supreme goodness is the supreme authority. This must be impressed upon our age if it is to be saved from moral confusion. But when we seek the supreme goodness that we might be guided by it, we come in our search to a Carpenter's shop in Nazareth and to a cross upon a lonely hill. He is the Way, the Truth and the Life.

The need of freedom from a subtle sence of alienation; the soul's cry for release from fear, and the consciousness of a sustaining and comforting Companionship; the demand for a moral ideal that can unify the sundered soul and save it from anarchy—this is the salvation our times demand. But this is the deliverance which men have ever found in him of whom it was said: "He shall save his people."—Dr. William H. Boddy, in "Presbyterian Banner."

Finding Faith in Galilee.

My father was a clergyman, to whom Christ was as real as was his own brother. My mother held the same simply sure faith. Thus, it was all a part of my cosmos, as far back as I can recall. I took it for granted. I grew up with it. It was not until I spent long months in Syria, in my young manhood, that Christ took on a new reality to me. In those days Palestine, for the most part, was much as it had been in our Lord's day. In the back country and in the small hill towns, customs and habits and modes of thought were as primitive as when he lived there. My mother used to

say the Bible was the best Baedeker to carry into the holy land. And she was right.

Today, that country is recolonized and made modern, and it swarms with cruise tourists. No longer can one visualize the white-robed figure moving at dusk through the fields of red lilies. The roar and stench of the high-power motor car have blurred the vision past recapturing. But back in 1893 and 1894 it was far easier to slip into the atmosphere of the past than to keep out of it. In that atmosphere and in those surroundings I dwelt; and somehow I grew to feel I was a part of it all.

Through no conscious will of mine, it taught me to understand Christ the man; where once I had worshiped vaguely Christ the God. I tramped the cruelly rough trails his tired feet had pressed. I halted in the same hamlets or among their ruins. I studied the farmers or villagers or fisher-folk who lived the same lives and thought the same thoughts as had their prototype ancestors in his time.

Out of it all there come to me a new and wonderful perception of Jesus. The gospels no longer were quaintly worded records of a distant deity and of his deeds. They became annals of someone whom I knew. They brought me closer to a comprehension of Christ than could all the sermons ever preached. In the light of this new nearness I exchanged a mere hereditary faith for a rock-solid knowledge.—Albert Payson Terhune, in "The Son of God."

For the Southern Churchman.

NEVERTHELESS GOD.

Suggested by Rev. James Colville's Book—**The Inner Advent.**

William Olney.

Dark was the Age and Ignorance beclouded
The minds of men, who knew not the True God;
When the Lord Jesus came to the enshrouded
And earth-bound soul shedding true Light abroad.

When persecution, with a cruel fervor,
Thought to extinguish the pure Gospel Light,
The Grace of God defeated the endeavor,
And caused the Heavenly beams to shine still bright.

In after years, when a conceited self-love,
Dethroning Faith, put works into its place,
Revival came again from Heaven Above,
Restoring the great Truth—saved by God's Grace!

When nearer to our Time, a death-like coldness
Took the heart out of preaching and of prayer,
God sent His servants with a Heaven-taught boldness
The preciousness of Scripture to declare.

Now in our Day, when love of Earth's possions,
Of ease and leisure draw men's thoughts aside
From sense of God and burden of transgressions,
The Spirit calls souls to the Crucified.

Thus is it seen, repeated through the ages,
In the experience of human hearts,
God keeps alive His Truth in Sacred Pages,
And to that Truth a mighty force imparts.

A Prayer for the Unity of Christians.

O God, our Father, our help in ages past, our hope in years to come, our ever-present inspiration and guide, give us, we pray, a new vision and a sense of our privilege as brethren in Christ, in whom bond and free, in whom Greek and barbarian, in whom male and female, in whom high church and low church, in whom apostolic succession and free grace, in whom every race and kindred and people and tongue, in whom every creed and confession and sect find their full and complete fruition,—give us, we beseech thee, a new sense of our privilege as brethren in Christ.

Give us fresh understanding that we may comprehend the brotherhood our Master came to establish, and a new will that we may exemplify it in personal, social, and institutional relations. May this eternal message of brotherhood, undefiled by the traditions of men, undarkened by our sectarian or other divisions, revive our hearts and inspire us to work for the renewal of the Church's unity. Help us to make brotherhood in Christ the good news of our day, help us to make thy church the haven of all peoples of whatever condition or circumstance, that the world may believe through our unity, through our oneness, our loving fellowship, that thou didst send him to become the Savior of the nations and the unifier of men's hearts.

O God, thou giver of life and of every good gift, we pray for union, a union so deep, so abiding, so universal that it shall gather all within one fold, a union that shall truly represent in one inclusive spiritual brotherhood, the kingdom of heaven on earth. May we never be content so long as any group of thy children anywhere entertain aught that excludes another from the fullness of thy grace, that erects a barrier to keep a single soul from the welcome of thy heart. May no legal entanglements be too difficult, no ecclesiastical customs too deeply fixed, no sentiments too precious to yield, no ambitions or personal commitments too intense, to prevent our traveling for ourselves and making plain to all, the joyous road to united fellowship in Christ. In his name. Amen.—Dr. W. A. Harvey.

Sunlight After Twenty Years.

The Burman Missionary tells the story of an old man who years ago came into possession of a copy of the Psalms in his native language, which had been left behind by a traveler stopping at his house. He began to read and before he had finished the book he resolved to cast his idols away. For twenty years he worshipped the eternal God revealed to him in the Psalms, using the fifty-first (which he had committed to memory) as a daily prayer. Then he fell in with a white missionary, who gave him a New Testament. With joy unspeakable he read for the first time the story of salvation. "Twenty years I have walked by starlight," he said, "now I see the sun."

Personal Acquaintance.

At a gathering of people, among whom an aged clergyman, and a famous actor, one of the party present requested that the actor should give a recitation. The old clergyman suggested that the actor should read the 23rd Psalm ("The Lord is my Shepherd.")

The actor agreed, and proceeded to read the Psalm with such perfect pronuncition, such faultless elocutionary powers, that the audience was delighted and heartily expressed their grateful appreciation. The actor then turned to the clergyman and said mischievously: "Now, Sir, you read it."

The aged saint took the Bible, as as his voice, tremulous with emotion and mellowed by a ripe and deep experience, slowly repeated the words of that sweet Psalm, the audience was spellbound, and sat in a great silence, being deeply moved.

When the reading was finished, the actor rose, and coming over to the old clergyman, he said: "Forgive me, Sir, I know the Psalm, but you know the Shepherd!"—Jamaica Dio. Magazine.

LORD, DOST THOU LOOK ON ME?

Lord, dost Thou look on me, and will not I
Launch out my heart to Heaven to look on Thee?
Here if one love me I should turn to see,
And often think on Him and often sigh,
And by a tender friendship make reply,
To love gratuitous poured forth on me,
And nurse a hope of happy days to be,
And mean "until we meet" in each good-bye.

Lord, Thou dost look and love is in Thine eye,
Thy heart is set upon me day and night,
Thou stoopest low to set me far above;
O Lord, that I may love Thee, make me wise;
That I may see and love Thee, grant me sight;
And give me love that I may give Thee love.

—Selected.

For the Southern Churchman.

ON THE HIGHWAY.

Frances Forbes Grafton.

Pass not thy judgment on the clown;
Dame Nature sets a cunning trap;
All are not kings who wear a crown,
Nor fools beneath a workman's cap.

The man beside thee on life's road
Is pressing t'ward a higher goal,
Who helps another bear his load
Hath given wings to his own soul.

Perhaps there's laughter in his eyes,
Perhaps his mien is slow and still,
But both are trekking toward the rise—
The smooth, green path above the hill.

Who lends a lightness to your heart?
The man whose eyes are filled with gloom,
Or he who leads with laughing art—
Yet gladly on the way gives room?

Boys Who Were Thorough.

"If you're not thorough you're through," reads the slogan of a school which trains men and women for better jobs in the business world. It is another way of stating an ancient success maxim from one of the world's greatest astronomers.

John Bacon, an English lad, at the age of fourteen, was apprenticed to a maker of porcelain and was set to work painting pieces of china. He did this job "with his might," and so thorough was he that his work soon attracted attention. He began modeling figures and became a distinguished sculptor.

To be thorough is to win.—Selected.

For the Young People

For the Southern Churchman.

A LITTLE MOTHER'S LOVE.

Magda Brandon.

My dolly's in the hospital,
And in my heart is fear;
A scar might spoil her beauty,
And make her face look queer.

A scar may blot my dolly's looks,
But still I'll love my doll.
Scars can never hinder
A mother's love at all!

For The Southern Churchman.

FOLLOWING THE GLEAM.

Part Twelve.

M. M. F.

Katherine Mayo knelt at the altar rail on Thursday morning and saw the sunshine stream through the lovely east window. Her prayer was "that we may be presented unto Thee with pure and clean hearts."

She did not see until she had turned to leave the church after the service that Dr. Royce was there, still kneeling, in the last pew of all.

She passed softly out and he did not follow her. Instead, he sought the pastor's study again and said to him,

"I have come to have a talk with you by myself, Sir, if you have time."

As the priest gladly assented he went on to say,

"I have kept to my agreement, so far, and I noted what you asked today: That we may be presented to Heaven's eye with pure and clean hearts. Now, Sir, that young lady is as pure and clean of heart as if she were a Madonna lily. Can I be made pure and clean enough to marry her? Do tell me that I can, Sir."

"Surely," said Mr. Tyler; "that is what I am here for—to assure you that you may be cleansed from everything in your past life that you feel to have been wrong, and to promise you the help of God for all your future life. Will you accept the terms, my son?"

He then explained the conditions as you have learned them. Repentance and Faith. The first, he said, was briefly 'to be sorry, to say sorry, and to show sorry'. The second was to accept the belief, act on it and make it real by experience.

"The first part is all right enough," said Dr. Royce; I am sorry, I am willing to own up to you all I've done, and I certainly hope to show that I am sincere about it by being more careful in the future.

"But how can I accept a belief before I have proved it true? That is unscientific."

"It certainly is," agreed Mr. Tyler; or, rather, it is prescientific. I presume you doctors make new discoveries, now and then? What was that I heard last winter about the new mode of treating paresis?"

"Well, Sir, it is only in the experimental stage, but it does seem to be testing out well, in some cases."

"Why do you have to test it, if you are sure it is all right Why not just accept and use it?"

"Oh, that we shouldn't dare to do. The value of human life is so great we can only proceed with caution."

"Good. That is wise. How do these new practices begin to develop?"

"Well, Sir, somebody gets hold of an idea—"

"Yes, that's just what I want to know. How does he get hold of it?"

"Why, by studying and hearing lectures and watching the progress of disease and chemical action—Anyhow he gets hold of a new clue of some kind and then he follows it up to see where it will lead, and if it proves good at all he keeps working on it till he has got it perfected. Then he tells the world about it and others try it and report their results. Why, even since I got my degree a few years back there have been theories tried and rejected or accepted, ever so many of them."

"Yes; well that is what we ask you to do in religious matters. Accept as a working theory the Articles of the Christian Faith. They have been tested and proved by millions of persons, but no matter for that. You try them out for yourself. Believe them; that is, accept them whole-heartedly on the evidence of their having helped others; but do not say 'I know' until you are satisfied of their efficiency in your own case."

"I see," exclaimed Dr. Royce. "You are not binding me to an untruth, or to an untried theory even, but to an experiment in Christian living."

"Exactly so," said the Rector.

"Then I heartily agree to this plan, and, if you will accept me, I hereby put myself under your direction at once. I enlist as a student of the Christian Faith."

"God be praised! You shall be prepared for being accepted by my chief, the Bishop, who is coming next month. Now take this Book of Common Prayer; use the passages I have marked for you; see all you can of Katherine and attend church when you are not obliged to help the sick and dying. And, by the way, I want you to see Mrs. Royal. She is apparently failing in strength. Find out whether it is from lack of food or what, and send the bill to me if she seems unable to pay it."

"Bill nothing! I'll see her today. And I usually have a package of nourishment that I can leave to be taken in such cases. There are a good many still who aren't in danger of over-eating. Some are the better for it in my opinion. I'll remember the hope that 'I am to lean on for myself,'" and he drove off to see the old lady in Merton Street.

On Thursday morning in St. Andrews occurred the wedding of Burnham Royce and Katherine Mayo. Their friends had made the church gay with flowers, and one of them who was a musician played the wedding marches and Keble's nuptial hymn,

"The Voice that breath'd o'er Eden
That earliest wedding day"—

Choir boys, excused from school for an hour flung out the sweet tune with all the enthusiasm of their fresh young throats and the little children of the Kindergarten Class strewed flowers from their warm little hands along the aisle as their beloved mistress passed them with her loving smile.

The wedding breakfast was a wholly satisfactory affair, and the young couple went off to begin their new life after the Rector had blessed them with these words:

O Lord, we beseech Thee to keep this new portion of Thy Church and Household continually in Thy true religion; That they who do lean only upon the hope of Thy heavenly grace may evermore be defended by Thy mighty power; Through Jesus Christ our Lord. To which all present responded with a hearty "Amen."

The Best Scholar.

Kips was a new dog, and not yet acquainted with the ways of the household. Every morning after breakfast he went for a little run in the big field back of the house, and when he came home again the children were nowhere to be found; not until four o'clock would he see them again. One morning, however, he came back early from his run and found them just setting off for wherever it was they went.

"Aha!" said he to himself. "I shall keep my eyes on them and follow along, too. Then I shall find out."

They went down the road to a large building, with rows of windows, a mile away. It was the schoolhouse, and as soon as the children entered the door Kips rushed in behind them and found Ted.

"See, here I am!" he wig-wagged with eager tail. "It's perfectly easy. I just kept back out of sight and smelled my way home again; it's so lonesome when you're gone."

"He may stay," said Miss Jennings, the teacher. "I'm sure he'll be good. We'll let him have the mat outside the classroom door. Take him out and tell him to lie down on it, Ted."

All the morning Kips lay quietly, except for once, when Ted was called on to read, and at the sound of his master's voice inside the little dog outside barked, which amused everybody very much. When Ted stopped he stopped, too. Recess came and Kips joined in the children's games, having earned a playtime through good behavior; at noon he shared their lunch, and joyfully he raced home with them after dismissal.

Kips always went to school after that. No amount of coaxing could keep him home, and as the children loved to have him, he was allowed to go. Then one night a great snowstorm came. The children looked out of the window next morning, shook their heads, and decided that nobody would go to school that day; they couldn't get through the drifts. Why, that kitchen door was snowed over clear to the top, and father had to shovel other huge piles away from the windows before the light could come in.

Kips looked at the children after breakfast, and as they seemed rather slow about getting ready, he thought he might as well start off first. He sometimes did this and nobody noticed his going at the time.

The snow was piled so high that it covered the fences and lay in a succession of smooth, white waves that completely covered the beaten track of the road. The teacher had to be driven by Mr. Elkins, at whose house she boarded, and their sled was the first on the road. They started early, because they knew it would take a long time to break through. Some time after nine o'clock they reached the schoolhouse. The teacher got out at the door and stepped inside. There was Kips waiting for her on the mat. He had arrived just behind the furnace man and had slipped in and lain down as usual.

He thumped his tail on the mat and rose politely. "I'm so glad to see you," he wagged. "I was just beginning to think something must be wrong. Sometimes there are two Saturdays in one week."

Miss Jennings shook her head. "No, Kips, it isn't holiday," she said. "It's an honest and true school day, but I

am very much afraid there aren't going to be any scholars. Come inside where it's warm and keep me company."

She brushed off her coat, hung it on a hook, and took off her overshoes. In a short time they were perfectly at home. While she was busy at the blackboard or among her books and papers, Kips lay comfortably snoozing on the rug, nose on his outstretched paws, now and then opening his eyes and turning his head to watch her movements.

Then at ten o'clock three children came!

"Late—it's awful! But it took such a long time to come. Nearly an hour. We just swam through some of the biggest drifts," they laughed, shaking off the snow that had thickly powdered them from head to foot. "But when we found that Kips had come to school we had to come, too. You can't let yourself be beaten by a dog."

"Better late than never, I'm sure," smiled Miss Jennings, looking into their fresh, rosy-red faces. "You did well to come at all a morning like this, and I'm proud of you."

Then somebody looked out of the wndow and saw two more coming up the road.

"Good!" praised Miss Jennings. "You're plucky children, all of you. Five will make quite a school. And then we have Kips. He's the best scholar I have, for snowstorms or sunshine, he always gets here just the same, and exactly on time. He has never been absent or tardy yet, so I think he deserves a prize, and he's going to have it."

She went to the drawer of her big desk and took a large, luscious chocolate from a box. It was dropped, plump, into the little dog's waiting mouth, and Kip's conclusion as he lay down on his mat was that school was getting nicer every day.—Girls' World.

A Queer Barber Shop.

James and Ross were waiting their turn in the barber shop. They were watching the barber use the electric clippers.

"Keen way to trim hair," remarked James.

"I'd say," agreed Ross, "but you should see the barber shop at Uncle Frank's. I'm going to help him next week after school closes."

"You!" laughed James. "Hey fellows," he called to the boys in the barber chairs, "hear that? Ross says he's going to turn barber down on the farm next week."

"Lucky fellow," mumbled George.

Ross chuckled. "Bet you I have more fun than you do! I say, James, ask your mother to let you go with me."

All the week James teased Ross about the barber shop on the farm, but Ross only laughed, and said, "Better come along. More fun than staying in town."

James didn't think so, but he was so curious that the day after school closed found him on the way with Ross.

"Here we are," said Ross, as the car turned into a drive shaded with old elms. "Welcome to the barber shop!"

"And welcome to strawberry shortcake," added Uncle Frank.

All during dinner James wondered what the men meant as they talked of sheep dips and rounding up the flocks in the north and west fields; but he would not ask one question.

After all the shortcake had disappeared, the boys followed the men out to the long shearing sheds. Along one side were many clippers attached to tiny electric motors. The men were bringing in the sheep, one to each man.

James began to chuckle. "Now I know what you meant by a barber shop on the farm, you old rascal."

"What's that?" asked Uncle Frank.

"Why, sir," answered James, "Ross has been telling me all the week he was going to work in a barber shop on the farm. I couldn't think what he meant."

Uncle Frank laughed. "I promised Ross last year he might help with the shearing this summer. He did well rounding up sheep last year. Here you are, Ross," he added, as he walked over to the end of the row of men and sheep. "Let's see what you can do."

Ross grasped the clippers, while Uncle Frank held the sheep. The wool came off in sheets and fell to the floor as Ross guided the buzzing clippers over the body of the sheep.

"Not so bad for the first one," said his uncle. Ross, however, was not satisfied, for it had taken him twice as long as it did the men to clip the wool.

"Here's your next one. You can do it alone, I think," and Uncle Frank walked down the long row, inspecting the wool as it was piled deeper and still deeper on the other side of the shed.

The afternoon went by quickly. James and Ross were glad when suppertime came.

"Do you suppose your uncle will let me help?" asked James, as he tumbled into bed that first night.

"I think so," sleepily replied Ross.

It seemed only a short time till they heard someone calling: "Hey, you fellows! Roll out! I need you to help round up sheep this morning. James can ride Gray."

A little later, with breakfast over, the boys mounted the ponies and rode off to the north field.

"Whew!" exclaimed James, "riding isn't so easy as I thought."

"Oh, you'll soon learn," returned Ross. Lots of fun, you know."

The boys topped the rising ground where the north field began. "I say, Ross," exclaimed James, "how many sheep does your uncle own?"

"Oh, around a thousand, I think. Now we must help the men over here." They soon were very busy cutting out part of the flock. At last, with the help of the big collie, the sheep were going down the long lane to the shearing sheds. The boys followed close after.

"Good work, boys," said Uncle Frank. "This afternoon, Ross, you show James around, and then tomorrow I shall need your help again."

"Let's watch the sorters," suggested Ross. "Uncle sorts his wool into three piles. One is the wool from the old sheep, another that of the yearlings, and this is from the lambs. The fleeces are fine this year, I heard the men say."

"What kind of sheep are these?" asked James.

"Merinos. Their wool is shorter and brings a better price than that from some other kinds of sheep. Short wool makes better cloth, too, than long wool."

The boys watched the men baling the wool to ship to the mills. Bale after bale was piled onto the big trucks, ready for the trip to the depot.

"Uncle sends his wool to mills in Connecticut. He will save a lot to send this year."

"Wasn't it in a Connecticut mill that George Washington ordered the goods for the suit he wore when he made his first speech in Congress?" asked James. "Hello!" he exclaimed, before Ross could answer. "What's going on here?" What are they doing with that water?"

"Where? Oh, those are the sheep troughs where the sheep are dipped to free them from insects and diseases. The men drive the sheep into the trough at this end. Tomorrow you and I are to keep the sheep walking through the trough into this big yard, where they dry off. They put poison in the water, you know, so we have to keep the sheep moving."

The boys stood watching the men as Uncle Frank came along. "Ross, you take Red's place while he helps load the trucks. Then you boys may go to the depot with me."

The big trucks went rumbling to town. "Well," asked Uncle Frank, as they rode along, "how do you like it on a sheep farm, James?"

James grinned. "Just fine, sir. I'd like to stay longer."

"We will drive around and you can ask your mother.

It did not take long to get his mother's consent, and all summer James worked with Ross and the men. He learned to ride, and he could sort wool so well that the old sorter remarked, "You'll do, for a young un," which was high praise for James from him.

Not only did he learn how sheep raising was carried on on this big farm, but he learned that thousands and thousands of acres in Argentina, Mexico, Australia and South Africa are devoted to sheep raising. He learned that more wool clothing is worn in this country than any other, and that millions of pounds of wool are imported every year.

He found out also that in some countries sheep are kept for their milk, from which cheese is made, and that in New Zealand sheep are raised largely for mutton.

"Well, James," said Uncle Frank, do you want to spend another summer on the farm?"

"I sure do. I've learned more than I did last year in school, and had heaps of fun besides."

"Be sure you come back in time for the first shortcake next summer," said Aunt Grace, as the car took the boys back to their homes and school.—Youths World.

Greatheart Is Forgiving.

We all do things sometimes that need to be forgiven, and people forgive us and God forgives us. And so we must not be spiteful and resentful and malicious, but learn to say, "Well, never mind," and so forgive any who do us wrong.

In an old book there is a story of a crusading knight. He had gone to fight in the Holy Land in those foolish wars of that time, and was taken prisoner by a Turk, who used him very cruelly. At last money was given to the Turk, for what is called ransom. At great cost the knight was set free from his cruel prison, where his hardships and sufferings had almost ended his life. The war went on, and one day it chanced that this same Turk was taken prisoner by the soliders of the knight, who brought him before their master. There they stood face to face. The tables had turned, and the prisoner was now master of his former tyrant. The knight thought a little as he looked at his captive, and then he said: "So it is my turn now, what do you expect from me?" "Retribution," said the Turk, "Yes," said the knight, "you shall have the retribution of a Christian. If you will not fight against us you shall go safely to your home in peace, for the Christ we serve has said: 'Love your enemies.' "

It is great, it is godlike to be merciful and forgiving.—Samuel Gregory.

Classified Advertising and Notices

All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line each insertion. Special rates to contracts of any length. A rate of 15 cents per line is made to persons seeking positions. No advertisement accepted for less than 50 cents.

Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

SPECIAL NOTICES.

CHURCH LINEN.

NEW ECONOMY PRICE LIST JUST issued. Surplice Linens from .65 per yard. Reductions all through our line. Send for samples to MARY FAWCETT CO., 812 Berkeley Avenue, Trenton, N. J.

SITUATION WANTED

NURSE, REFINED, EXPERIENCED, DESires to nurse a convalescent case. Best references. Address, "Nurse," care of Southern Churchman.

CLERICAL.

CLERGYMAN, NOT UNDER ECCLESIASTical censure, single, 48 years, good reader and parish visitor, extempore preacher, experienced rural missionary as well as city rector will accept any kind of charge. Salary to cover ordinary necessities. Write "Clericus" care The Southern Churchman.

DEATHS

A TRIBUTE.

(Published by Request.)

Church of the Epiphany,
Richmond, Va., Jan. 25, 1933.

Miss Mary Pollard,
Richmond, Va.

At a meeting of the Bishop Newton Memorial Chapter of the Daughters of the King, I was instructed to express to you the sincere love that we have had for dear Mrs. Rennolds, and how her loving influence was felt by all who knew her, and how her good example will not pass. Her cheery ways, reverent attitude and Christian fellowship will always be remembered by young and old who had the privilege of knowing her.

Sincerely,
(Signed) ANNIE DUNN (Mrs. W. S.)

BURKE: Died in Alexandria, Va., on January 20, 1933, at the age of seventy-one, MISS FRANCES MAURY BURKE, eldest daughter of John W. and Martha Jefferson Trist Burke, a descendant of Thomas Jefferson.

"Father, in Thy gracious keeping
Leave we now Thy servant sleeping."

WILLIAM WALLACE MORTON.

WILLIAM WALLACE MORTON, son of Charlotte Washington Turner and Jeremiah Morton was born at Culpeper Court House, Va., September 6, 1871, and died at Maple Grove, Spottsylvania County, Va., January 7, 1933. He is survived by his wife and three children, Mrs. John Young, of Urbana, Illinois; Thomas Gregory Morton, of Morehead City, N. C., and William Wallace Morton, Jr., of Post Oak, Va. Also one brother, Jeremiah Morton, of Hopewell, Virginia, and two sisters, Mrs Frank Marshall and Miss Kate Morton, of Post Oak, Va.

From early manhood a vestryman in the Episcopal Church, his unassuming character, his integrity, his kindness to the needy, his industry and devotion to duty won the love and admiration of all who knew him.

"Servant of God, well done;
Rest from thy loved employ;
The battle fought, the victory won,
Enter thy Master's joy."

CORNELIA RACHEL MAGRUDA BIRCKHEAD.

CORNELIA RACHEL MAGRUDA BIRCKHEAD entered into life eternal on November 6, 1932, in the eighty-third year of her age, after an illness of fourteen months marked by continuous and intense suffering, which was borne with uncomplaining fortitude. Her body was laid to rest in the family burying ground at "Morven", her life-long home in Albemarle County, on November 8th, the services being conducted by the Rev. Robert F. Gibson, rector of Christ Church, Charlottesville, and Mr. Sydney H Coates, minister in charge of Buck Mountain Church, Earlysville. The funeral was attended by a large number of relatives and friends, the wealth of flowers that they brought testifying to the love and esteem that the deceased had inspired in all who had had the rare privilege of knowing her. The hymns sung at the grave, "Nearer, My God, to Thee" and "Peace, Perfect Peace", were a fitting requiem for one who throughout a long life, uneventful perhaps as the world counts events, but filled with good deeds, had been steadfast in hope, abounding in charity and rich in faith in God.

"Miss Nellie" Birckhead, as she was affectionately known to a wide circle of friends, was the daughter and third child of Dr. Edward Francis and Cornelia Rachel Magruda Birckhead. Born at "Morven" March 26, 1860, baptized in infancy by the Rev. Samuel Slack, and confirmed by Bishop Whittle, she was a consistent communicant of Buck Mountain Episcopal Church, Earlysville, of which her father, two brothers and a nephew were wardens and vestrymen for a period extending over more than half a century. She was also a member of the American Clan Gregor Society.

The writer of this notice first became acquainted with Miss Nellie Birckhead twenty-six years ago when he came to Albemarle County as minister in charge of Buck Mountain Church, and he will never forget the warm welcome into the parish and into their home circle extended him by Dr. Birckhead and his family, consisting then of three sons, six daughters, a son-in-law, a daughter-in-law, and several grandchildren. In this large family, closely knit together by the bonds of affection, Miss Nellie was conspicuous for her gentleness and sweetness of disposition. Shy almost to the point of self-effacement, she was withal a woman of strong convictions, ready wit and sterling virtues; and one had but to know her to be drawn to her in admiration and affection. In her death not only the members of her immediate family, but the entire Buck Mountain-Earlysville community and many friends scattered throughout the State have suffered a grievous loss. She is survived by one brother, Robert G. Birckhead; two sisters, Miss Thea S Birckhead and Mrs. A. L. Garth, and several nieces and nephews.

Remember thy servant, O Lord, according to the favour which Thou bearest unto Thy people, and grant that, increasing in knowledge and love of Thee, she may go from strength to strength, in the life of perfect service, in Thy heavenly kingdom; through Jesus Christ our Lord.

C. G. CHAMBERLAYNE.

CHURCH INTELLIGENCE.

(Continued from page 17.)

as you are doing. This makes us all the more grateful for your never-failing help, and we thank God that He is giving you strength to continue it, and our friends the will to persevere."

As late as December 12, he writes: "Even in France the gifts have been diminishing, so again this year, in spite of retrenchments all along the line, we have a serious shortage of receipts. May God help us to get through these difficult times."

We fear very much that this year we will fail to send the full amount for the salary of our French pastor, unless some new members come to our help. We still need $150 to complete the $520 for the salary. We have never failed before during the thirty-two years since we began to send this help to the Home Mission work carried on by the descendants of the Huguenots who remained in France during the years of persecution, or returned there later on. The Huguenot Evangelical Society is interdenominational, and is not confined to the descendants of Huguenots. General membership is $1 a year. Our membership is not large enough to raise the $520 without sustaining memberships of $5 or $10, or more, a year. The treasurer is Mrs. J. B. Halyburton, 1628 Park Avenue, Richmond, Virginia.

Execdtive Committee of Y. P. S. L. of Third Province Plans Spring Conference.

Representatives from seven out of the twelve diocesan Young People's Service Leagues of the Third Province gathered in Baltimore recently for the best quarterly meeting of the Executive Committee ever held in this Province.

St. John's Church, Waverly, was the host church. Its rector, the Rev. Edmund L. Gettier, Jr., and Mrs. Gettier, entertained the young people at dinner Saturday afternoon. On Sunday they attended St. John's and Mr. Gettier preached.

Plans submitted by the Diocese of Virginia for the Provincial Conference to be held in Richmond this spring, were approved by the committee, and the Virginia representatives were given full authority to make changes in the plans if desired.

The dates set for the Provincial Conference are May 12-14. The topic of the Conference will be "The Church Comes to Life."

The plans include automobile tours of Jamestown and Williamsburg, and addresses on subjects such as "How Can the Fellowship of Young People Help Industry," "The Revolt (?) of Youth". The Virginia young people have high hopes of making this one of the best Conferences yet held.

NEW YORK.

Rt. Rev. Wm. T. Manning, D. D., Bishop
Rt. Rev. A. S. Lloyd, D. D., Suffragan
Rt. Rev. Charles K. Gilbert, D. D., Suffragan.

We Are Fed Up.

We are all getting very much "fed up"—or ought to be—over the pessimism which is weighing on the world today. It is cursing the life of the Church even more than it is the world, and is leading to inaction, a false economy, and even hardship everywhere. It only goes to show how much more deeply ingrained is the spirit of the world than is the spirit of Christ in the Church today. If Jesus were here we are sure He would say: "Where is your faith;" and "How little you trust God!"

The time has come for a forcible ejection of this un-Christian attitude, as the time has come also for facing the problems of the Church based on a new set of facts. Needless to say these facts are in essence spiritual in character. This will not mean setting aside business methods or right-mindedness in church affairs, but it will give a larger place to faith in God and for a new spiritual adventure. If St. Paul had insisted on balancing his budget before he started on his missionary journeys, he would have stayed in Damascus where he was converted. No one is going to take passage on a ship where all the officers are saying: "The ship is sinking." What has become of our pride anyway, to say nothing of our faith and, 'Where is now thy God?"

This much is certain: most churches are approaching the problems of the Church, including its financial problems, from the wrong end. Jesus said: "Seek ye first the Kingdom of God and His righteousness and all these things shall be added unto you." These are not the words of a dreamer, but of the soundest economist the world has known. If we do not believe them, we should have the courage to say so. If we say we do believe them, then we should have the courage to live by

them. The time has come for a show down, not only because we are fed up on pessimism and unbelief, but because we long to see the Church rise above the spirit of the world and live its life in Christ.

Party for Mission Aid.

The Church School of St. James' Church held a party in the parish house on Saturday afternoon, January 28. The proceeds from the party will be used to help in missionary and social service work which the school has undertaken.

Missionary Volunteers.

Mr. Martin S. Firth and Mr. Raymond E. Fuessle of the senior class at the Theological Seminary in Virginia addressed the morning congregation in Grace Church on Sunday, January 29. Mr. Firth and Mr. Fuessle have volunteered for service in our mission field in Brazil—that mission which was started by the courageous adventure of Lucien Lee Kinsolving, afterwards Bishop, James W. Morris, William Cabell Brown, late Bishop of Virginia, and John G. Meem. They spoke to the congregation telling why they wanted to go to Brazil and what the need was in that field.

What the Church Does Between Sundays.

(Fragments from the reports to the Church Council of the Church of the Ascension.)

As part of their help to St. Barnabas', the City Mission's temporary shelter for women and children in distress, the women of this congregation have painted and decorated the nurseries, and equipped the children with bedding and clothes. There are usually some 80 children. They stay two or three weeks. And because they often have nothing they must take clothes away with them. Thus, this congregation has supplied them 2,000 small garments this season.

* * *

Our volunteers man the desk at the Seamen's Church Institute where 10,000 seamen a day go in and out. To this desk they turn with every known problem—from lost members of their families to advice about doctors and shows.

* * *

Thirty homeless men a day are interviewed in the parish house by members of the staff.

* * *

Twenty-four Episcopalians, most of them members of this parish, are being cared for and financed wholly or in part through the Social Service department. In addition, middle aged and elderly women, families with children, and men of superior background are being individually helped.

* * *

The Parish Shop has earned and given $527.23 for the building of churches in the mission field.

* * *

Every day, through the Church School and the Kindergarten, our children are learning of a living faith in terms of their own experience.

Thus—the business of 1,200 people is carried on through 12 departments, 7 days a week.

Dr. Fleming Instituted Rector of Trinity.

On Wednesday morning, January 25, the Rev. Frederick Sydney Fleming, D. D., was instituted as rector of Trinity parish by the Rt. Rev. William T. Manning, D. D., Bishop of the Diocese of New York. Dr. Fleming became the twelfth rector of the parish. Some 200 clergymen of the diocese and nearby dioceses were present and marched in the procession. Following the reading by Bishop Manning of the Letter of Institution, the keys of the church were handed to Dr Fleming by Mr. John A. Dix, junior warden. The Bishop then presented the rector with the Bible and the Book of Common Prayer and the Books of the Canons of the General Church in the Diocese. In his sermon Bishop Manning, who served one time as rector of the church, reviewed some of the events in its long history and welcomed the new rector to his duties.

Feast of Lights.

On Sunday evening, January 29, the Epiphany service of the Feast of Lights was held in St. Andrew's Memorial Church, Yonkers. The story of Christ's life was rendered in music, from His birth to His resurrection, bringing out the truth that Christ is indeed the Light of the World.

Bishop Creighton Has Accepted Election.

At the special convention of the Diocese of Long Island on January 24th, the Rt. Rev. Frank W. Creighton, D. D., Bishop of Mexico since 1926, and secretary of the National Council of Domestic Missions, was unanimously elected Suffragan Bishop of the Diocese of Long Island. The Rt. Rev. Ernest M. Stires, Bishop of Long Island, presided over the convention in the Cathedral of the Incarnation in Garden City, L. I. Bishop Creighton has accepted his election and will devote special attention to the church's work in Nassau and Queens counties. The Rt. Rev. J. I. Blair Larned, D. D., already a Suffragan Bishop of the Diocese, will devote himself especially to the work Kings County. Bishop Stires said that an additional Suffragan Bishop was needed to take care of the church's rapidly growing missionary work on Long Island.

W. F. K.

St. Mary's Hall, Burlington, N. J.

St. Mary's Hall, in Burlington, N. J., the oldest church school in America, is celebrating this year the hundredth anniversary of the Consecration of George Washington Doane, the first Bishop of New Jersey and founder of this historic institution.

Through its graduates, the first class being graduated in 1840, twenty other church schools have been founded, among them being St. Agnes, Albany; St. Mary's, Morristown, N. J., and St. Mary's Hall, Faribault, Minnesota.

Every year on Founders' Day, May 27, the Society of Graduates hold their annual meeting at the Hall. This meeting is preceded by an impressive service in the beautiful Chapel of the Holy Innocents with Communion, and with the Bishop as Celebrant. Following the service, two of the seniors crown Bishop Doane's portrait with a wreath of pansies from the garden. At this service the hymns composed by Bishop Doane are always sung.

Of interest to all visitors at the Hall is the collection of Class Pictures of the Graduates, beginning with the year 1844 up to the present day. They are hung all along the Nelson Corridor and show the history of costumes from that time to the present.

The Chaplain is Rev. John Talbot Ward, rector of St. Mary's Church, Burlington, and a nephew of the late Bishop Ethelbert Talbot.

Bishop Matthews of New Jersey is President of the Board of Trnstees and an almost daily visitor at the Hall. He is much loved by the girls, as he makes it a point to know each one personally. The Bishop's latest gift to the school is a new hockey field.

Anyone motoring through Burlington will be well repaid in many points of interest and will be made very welcome at the Hall.

Bishop Doane's house, in the school grounds, built in 1833, and lately reconstructed by the Society of Graduates, is full of interesting things, especially the study. It was here the Bishop wrote that lovely hymn, "Softly now the Light of Day, Fades upon my sight away", as he so often saw it through the lovely casement windows looking out on the Delaware.

Frances Graff Newton.

Class 1891.

HARRISBURG.

Rt. Rev. Wyatt Brown, D. D., Bishop.

Another Chapter of Pi Alpha Instituted.

Blue Ridge Summit, Pennsylvania.—Central New York Chapter of the Pi Alpha Fraternity was instituted by the Supreme Council of the Fraternity at Christ Church, Binghampton, N. Y., the Rev. Theodore J. Dewees, rector, on Friday evening, January 20. The installing officers were the Rev. Arthur G. W. Pfaffko, the Rev. Harold V. O. Loundsbury, George M. Cannon and Jack H. Drewett. The Chapter consists of ten young men, and the Rev. Theodore J. Dewees, and the Rev. William R. McKim.

At a recent meeting of the Supreme Council of the Fraternity, the following were elected officers for 1933.

Honorary President, The Bishop of Harrisburg.

President, The Rev. Arthur G. W. Pfaffko, Blue Ridge Summit, Pa.

Chaplain, The Rev. Harold V. O. Loundsburg, Parkersburg, W. Va.

First Honorary Chaplain, Rev. George D. Langdon, Pomfret School, Pomfret, Conn.

Second Honorary Chaplain, Rev. George S. Gresham, Goldsboro, N. C.

Secretary, Ben. A. A. Hughes, Archdeacon of Harrisburg.

Treasurer, Fred Hammond, Waynesboro, Pa.

Supreme Council, in addition to officers.

Rev. Samuel H. Sayre, Williamsport, Pa.; Luke Ashworth, Waynesboro, Pa.; John McGowan, Waynesboro, Pa.; George M. Cannon, Binghampton, N. Y.; Charles L. Albert, Blue Ridge Summit, Pa.; Emory Happel, Highfield, Md.; Charles S. Gardner, Jr., Blue Ridge Summit, Pa.

A. A. Hughes.

Bronchial Infections Need Creosote

For many years our best doctors have prescribed creosote in some form for coughs, colds and bronchitis, knowing how dangerous it is to let them hang on.

Creomulsion with creosote and six other highly important medicinal elements, quickly and effectively stops all coughs and colds that otherwise might lead to serious trouble.

Creomulsion is powerful in the treatment of all colds and coughs, no matter how long standing, yet it is absolutely harmless and is pleasant and easy to take.

Your own druggist guarantees Creomulsion by refunding your money if you are not relieved after taking Creomulsion as directed. Beware the cough or cold that hangs on. Always keep Creomulsion on hand for instant use. Adv.)

CHURCH EQUIPMENT



WOODY'S ART GLASS SHOP
ART STAINED & LEADED GLASS
CHURCH WINDOWS A SPECIALTY
513 EAST MAIN STREET
RICHMOND, VA.

BEVERLEY HEATING
The Best for Homes, Churches, Stores and Buildings for all uses
R. C. BEVERLEY HEATING COMPANY, Inc.
308 E. Main St,. Richmond, Va.
QUALITY—SERVICE



R. GEISSLER, INC.
450 SIXTH AVE. NEAR 10th ST. NEW YORK
Church Furnishings
IN CARVED WOOD AND MARBLE · BRASS · SILVER FABRICS + WINDOWS
EST. 1877



THE J. & R. LAMB STUDIOS
NO. 325 SIXTH AVENUE · NEW YORK
STAINED GLASS · MURALS
MOSAIC · MARBLE · STONE
CARVED · WOOD · METAL
ESTD 1857



Church Furnishings
Gold, Silver and Brass
Church and Chancel Furniture
Write for Catalogue for Episcopal Churches
W. & E. Schmidt Co.
308 Third St., Milwaukee, Wis.



Church Vestments
Cassocks, Surplices, Stoles
EMBROIDERIES
Silks, Cloths, Fringes
CLERICAL SUITS
COX SONS & VINING, Inc.
131-133 East 23rd St
New York

Dewey's
EST. 1857
MATURED
WINES
for Sacramental Use
Affidavit Blanks and Price Lists Mailed on Request
H. T. Dewey & Sons Co.,
138 Fulton St., N. Y. C.

DO YOU NEED MONEY?
for your favorite organization?
GOTTSCHALK'S METAL SPONGE
has helped more than 40,000 bodies to raise money, thus enabling them to successfully carry on their work. Our liberal cooperative plan makes it easy for organizations to make money. Gottschalk's Metal Sponge, due to a new patented process of formation, cleans and scours twice as fast with half the effort. Keeps the hands dainty and white. Sells on sight and repeats. Write for our liberal money making plan.



Metal Sponge Sales Corp.
JOHN W. GOTTSCHALK, PRES.
2726 Mascher St., Philadelphia
"The little fellow that does the big job"
GOTTSCHALK'S
THE ORIGINAL-SANITARY
METAL SPONGE



PARKER'S HAIR BALSAM
Removes Dandruff-Stops Hair Falling
Imparts Color and Beauty to Gray and Faded Hair
60c. and $1.00 at Druggists.
Hiscox Chemical Works. Patchogue, N. Y.

CONFIRMATION PAPERS
By
CANON F. E. HOWITT

1. Confirmation and Baptism.
2. Baptism and the Christian Covenant.
3. The Baptismal Covenant—Repentance.
4. The Baptismal Covenant—Faith and the Faith.
5. The Baptismal Covenant—The Faith.
6. The Baptismal Covenant—Obedience.
7. The Lord's Supper.
8. The Means of Grace.

A series of informing pamphlets compiled by Canon F. E. Howitt. They have an inestimable value in instructing those who contemplate membership in the Church, and for impressing the already confirmed with the sacredness and meaning of this holy ritual.
Price, single pamphlet, each..... 5 cents
Complete set of eight.....25 cents

Order from
SOUTHERN CHURCHMAN COMPANY
Richmond, Va.



CASSOCKS
FOR THE CLERGY AND CHOIR
Vestments, Altar Linens, Embroideries, Materials, Tailoring
J. M. HALL, INC.
174 Madison Avenue
(Bet. 33d and 34th Sts.)
New York

When answering advertisements mention this paper. Thus you will aid us in securing more advertising patronage.

XANTHINE
ill hereafter be sold in the new style bottle nd package. Always best for the hair. Not dye, but restores the color, promotes growth, nd prevents dandruff.
Price, $1.00 at druggists, or sent prepaid by us.
XANTHINE CO., Richmond, Va.

VIRGINIA COLONIAL CHURCHES
An interesting and illuminating series of sketches by qualified writers of the early Churches in Virginia.

$10.00 A COPY, POSTPAID

To students of history, biography and research, this book affords a fund of information as to the amazing effect which Churchmen had on the founding of the colonies and the tremendous part they played in the upbuilding of the nation.

Cloth bound, 318 pages, 35 full-page illustrations. Order now from
SOUTHERN CHURCHMAN CO.
Richmond, Va.

L. T. CHRISTIAN
Funeral Director
Boulevard and Park Avenue
Richmond, Va.
Efficient Service
Moderate Charges

$10.00 CASH FOR YOU!
OR
YOUR CHURCH!

THE KING'S BUSINESS—one of AMERICA'S GREAT BIBLE FAMILY MAGAZINES, published by BIBLE INSTISTUTE OF LOS ANGELES, who occupy two- thirteen-story million-dollar buildings in the heart of the city, is forming Subscription Clubs upon a new and very liberal basis called THE CLUB-OF-TEN PLAN, which is meeting with great success, and will be continued until June 1, 1933.

You will be paid $10.00 for sending us ten annual subscriptions at $1.50 each, or you may send THE KING'S BUSINESS to ten friends for the small sum of $5.00—50c. each. CLUBS OF FOUR or FIVE pay you 75c per subscription.

Many church workers are using this liberal commission to help pay their church's expenses or debts. Write today for sample copies and supplies. Be first in your community.

THE KING'S BUSINESS,
536 South Hope St., Los Angeles, Calif.

Please send me ..... sample copies. I will try to form a CLLB OF TEN.

Name . . . .
Address . . . .

A NATIONAL CHURCH PUBLICATION

The Southern Churchman

Miss Laura Clay
192 N Mill St 28Feb40

Vol. 105. RICHMOND, VA., SEPTEMBER 23, 1939 No. 38

PRAYER IN TIMES OF INTERNATIONAL STRESS

Eternal God, in these times of stress and calamity, when life seems hard to maintain and cheap to lose, and innocence seems a poor protection and human policies insane imaginations, and passion is spent and peace not won; Lead us, we pray Thee, to deal with the earth as we inherit it, so to value man that we shall see Thee, so to fight for peace and righteousness as to enter Thy kingdom of peace, through Jesus Christ our Lord. Amen.—(Compiled by Randolph Crump Miller, from John Oman, *Grace and Personality*, pp. 118-119.

Comments On Dr. Fosdick's Sermon

In the Light of the Cross

Mr. Editor:

As I sit down to write this the brilliance of high noon sends the cloudless blaze of unrestricted light on the world. The cross-topped spire of the church sends its shadow at my feet outside the window. That symbol of the Christian Church is clearly outlined on the pavement. Even as I write, it moves farther away, and before many moments are passed it will be ever less clear, and long before the light of the sun has left us for the night, the cross will have sent its shadow up into the clouds where human eyes can not distinguish it. It is a reminder that we must restrict our efforts to distinguish the implications of the cross in life to that period when our vision is clearest. If we wait till the object of our perusal is lost in shadows of other things, or till it has dissipated itself in the clouds we will have failed to accomplish our purpose.

In times such as these we are passing through we are called even more compellingly to look only when our vision is clearest. We must be sure that we are not letting the events about us cloud the issue. We must not wait till the distant setting sun paints rosy tones in the clouds of the opposite horizon, and so become emotional as we play the game of finding figures in those tinted clouds.

Nothing could be easier than for us to look at the present war with the feeling that we are facing a monster running amuck. All the noble ideals of waging war to end war and to save Democracy and Christianity will give us a stimulus sufficient to carry us to the very heights of sacrificial effort. We can with difficulty avoid the pleasure of indulging in a righteous wrath against whole nations of people. After such a process of preparation, it would be inevitable that any official peace would impose a punishment on the defeated nation too heavy for any virile people to bear without resentment. So many of us followed through this course during the last war and subsequent settlement, that the national leaders felt supported in the punishment meted out to the enemy. If we could have placed all the facts in the clear light of a noonday sun, we might not have made so many mistakes in judgment, and the world might not now be starting a conflict born of the hate and desire for revenge that has smoldered in the soul of this nation during the past twenty years.

This must not happen again. It will continue that vicious circle spoken of with such obvious sincerity by Dr. Harry Emerson Fosdick, in a sermon published in the Southern Churchman of September 2.

On this basis, Dr. Fosdick outlaws all war. He simply sweeps aside any armed conflict by saying, "You cannot cast out Satan with Satan". He insists that all wars are a part of the vicious circle, which brings us around again to the point where the conflict involves us. He says that this is inevitable because war is satanic.

There are some of us who do not go so far in outlawing war. We will say that it is in itself a deteriorating agent. It is only a world at peace that can really grow. But we can not bring ourselves to say that we must stand aside to let the world be swallowed by forces that will destroy both Democracy and Christianity.

We have not the temerity to say that we will go through a great world conflict without preserving the vicious circle, but I do say that it is distinctly in the range of possibility, and that the spirit so far shown by France and England would indicate that there is absolutely no hate; that there is no other motive than the re-establishment of a world which is secure for people who would like to be Christians.

R. H. Baker.

Baltimore, Md.

A Just Use of Force

Mr. Editor:

I read the sermon of Dr. Fosdick in your issue of the 2nd with interest but was not convinced that it is Un-Christian to fight under any circumstances. There exists today in a part of the world a state of warfare as urgent in its appeal to the lovers of religious freedom and justice as any pathological condition. Dr. Fosdick concedes that a pathological condition such as insanity or crime justifies the use of force. An armed government led by one whose creed is that "Might makes Right" is now at large in Europe and on the high seas. Though Satan cannot cast out Satan why cannot God by the use of just minded men defeat the wrongdoer? Law and order a condition necessary to peace, justice and religious freedom is based on the natural and revealed religion of God. Exiled German writers describe Hitler's as a criminal regime. Should the Church of today forbid its members from opposing by every lawful means such a flagrant effort to destroy the very foundations of the Christian religion and morality? Can we fail to assist those opposed to the Hitler regime with honor and a clear conscience? Time will tell. We can at least repeal or amend the present neutrality law so as to permit purchases from us by our former allies.

John Rutherford.

New Rochelle, N. Y.

The Question of Methods

Mr. Editor:

Since Dr. Fosdick wrote the article which appeared in your September 2nd issue under the title, "Dare We Break the Vicious Circle?" war has become an actuality. The immediate issue, therefore, is the question of the Christian's attitude to a conflict at present remote from these shores.

Let me say at the outset that with Dr. Fosdick's position I agree in the main. No other position, it seems to me, can be agreeable to the Christian faith and ethic. The Church both in England and here has lost stature by compromising its position in the previous war and many people with whom I have talked will have nothing to do with the Church because it has failed to take a firm stand. A Church not tied to the State is in a position to express itself clearly and is under no compulsion to preach a gospel of hatred or to engage in recruiting, but may direct its efforts to salvaging what remains of human decency and to prayer for those who suffer.

Such a Church, however, cannot dictate to the State. Considerations which influence State policy when the vast majority of its citizens do not take Dr. Fosdick's position are not those which influence the Christian as an individual. The Church must oppose the philosophy and tactics of totalitarian states, but when the issue resolves itself to the "fearful arbitrament of war" the Church has done its part (or not) and failed. The Church cannot now take a critical position and obstruct the efforts of those whose position also calls for great heroism.

There is something to be said for the Christian's duty as a citizen. Many Christian thinkers and the recent Oxford Conference have insisted that "community" is a gift of God, and, the member of a community has a duty to that community. But here arises for many the question of divided loyalties and conflicting duties. The Christian must put his duty to God first and when his conscience tells him that the use of force with intent to kill is wrong before God he cannot then fulfil his duty to the lesser claim of the State. He must then take any suffering involved by his position in the faith that a yet distant generation will arise in which so many will follow him that war will be an impossibility.

This provides no answer to what the democracies should do about the dictatorships. Many will feel the force of the English Primate's pronouncement that force alone can resolve the situation. But, while the means do not "determine" the end perhaps, the means do enormously qualify the end, and a victory achieved by force can leave only a legacy of hatred and retaliation and the "vicious circle". The nations have seen this already but have been unable to profit by the lesson. The Christian is not a non-resister. He is a resister, but a non-violent one.

The logical outcome of the position taken by the Christian who renounces force would be one intolerable for the nations in their present state. The ways to a solution arising from the Christian position have failed because of the preponderance of other considerations and the small minority of its supporters. The only thing to do now is to await the cessation of hostilities and try to preserve a moral position which will find, perhaps, a better opportunity in the next peace.

In the interim the Christian who either takes this position or whose people are not yet at war has several clear obligations.

1. To believe that the world is God's and under His laws; that the present distress is the result of disobedience to God's will revealed in Christ. Therefore, to repent and pray God's mercy in all humility and to resist the spread of the theory that because the world is plunged into frightfulness there cannot be a loving God! It is still the world for which Jesus died and His prayer should be often on our lips, "Father, forgive them; they know not what they do".

2. To pray and pray and pray again for every soul and body upon which the blows fall, to pray for the men, women and children who suffer in every land and of every race on whatever side they may be and however much in error he may feel some of them are. Suffering humanity is a universal category.

3. To pray for a speedy cessation of

hostilities and the creation of a new situation of justice and peace.

As Christians we are bound to oppose the Nazi philosophy because it strikes at the roots of Christianity—but not with Nazi methods. Somehow we must distinguish between people and statesmen who direct them against their will, and between men and their sins.

In another context Mr. Winston Churchill said, "Storms may lash us from without, but in our hearts is peace". In the Christian context this must be our attitude. And may God help us all.

Charles W. F. Smith.
Exeter, N. H.

Use Language They Understand

Mr. Editor:

I have read in your columns the sermon by Dr. Fosdick. It is interesting to observe that he concedes that "coercion has its proper place in life", and that it is "capable of salutary use in the interests of the whole community". He validates the maintenance of the police force in our cities, from the point of view of Christian ethics.

But he seemingly believes that "Munich" should be the dominant word in the language of diplomacy: that Napoleons and Caligulas and Hitlers should be permitted to work out their evil plans in a world which suffers enough without their help; that Washington and Lincoln and Robert E. Lee were morally and ethically wrong in the use to which they put their God-given powers.

Regretfully one must part company with him at this point, and with very real sorrow. This is a pagan world and is only slowly and painfully striving for a better basis for life. We must speak to the Hitlers and their followers in a language they understand, as Poland, France, England are at present doing.

The nations today constitute a family; the world is increasingly a neighborhood. It is to be observed that this family suffers not because of the physical gifts God has bestowed upon the race, but because of the abuse to which those gifts are subjected. If alcohol were always poured into the radiators, instead of so frequently into the drivers, there would be fewer people in the hospitals and the cemeteries. A man should use his physical and other powers in behalf of his family and his neighbors, not to their detriment. That is what men do when they get into uniform, shoulder rifles and march away to fight a war in defense of home and fireside—and neighbors' families.

China and Poland have fallen among thieves who propose to strip them of their goods and leave them (at best) half dead by the wayside. We sell war materials to Japan while we sympathize with China (it is profitable) and we say to Poland "I'm sorry", and pass by on the other side of the way. England and France have undertaken to do something about it. Which now of us three would Dr. Fosdick say is neighbor unto them that have fallen into the hands of thieves? To turn the other cheek is wholesome doctrine. A Christian man has the right to do so without being subjected to the charge of cowardice. But we are not instructed to turn the cheek of wife, or of child, or of neighbor, to the marauder, and a Christian man has therefore the right to defend family and friends against all comers—without being charged with failing in his Christian calling. We Americans have the right to let Hitler "spoil" America if a referendum on the subject should unanimously approve; we could not as Christian men allow Spain to continue her abominations in Cuba, and we were required to contribute to the ejection of the Kaiser's forces from Belgium and France. To keep the peace, highwaymen must be shot, unfortunately. Germany and Japan today are no whit better than the Barbary pirates whom our fathers chastised with such salutary results.

My personal judgment is that we should use military force in behalf of Poland and all the small nations, and that we should use it NOW.

Ezra Floyd Ferris, Jr.
Portland, Maine.

God's Judgment on Evil

Mr. Editor:

During the 8 o'clock Communion Service this morning a newsboy outside shouted "Extra! War has been declared!" At that moment the words were being repeated before the altars: "The blood of Jesus Christ, which was shed."

Many of us have predicted for months that this moment was inevitable—a prediction based on conviction that a God who requires justice, mercy, and righteousness controls human history and all other courses must lead to destruction. Nevertheless, as the moment strikes it finds us hardly willing to believe it really has come. We ask ourselves, "could it not have been prevented?" "Was the decision made with such precise calculations, the best alternative?"

Let us try to look at the alternatives. Perhaps a story will help us. Two brothers owned a mill, which was their only source of livelihood. One brother was strong and owned the greater part. The other was weak and was about to lose the lesser part that was his. He appealed to the strong brother for help, telling him his children were hungry. The strong brother promised to help but instead tried to get more of the mill for himself The weak brother was being driven desperate. His brother noticed signs of strange behavior. He showed signs of violence. He stole from neighbors. When the strong brother remonstrated with him, he protested that his family's hunger was driving him mad. He pled for help. He threatened to seize a larger part of the mill. The strong brother again promised help but instead he took steps to protect his part of the mill.

The weak brother became madder. He became more violent. Foam showed at the corners of his mouth as he berated his brother for not helping him. Suddenly, one day in his madness he became possessed of a great strength and in a wild rage took the life of his little sister. The strong brother watched the murder, fearing for his own life.

Afterwards, the strong brother began to feel uncomfortable. His conscience accused him of having helped drive his brother mad by refusing to share with him. His conscience accused him of having sacrificed his sister. While thinking on these things he saw his mad brother, stronger and more violent than ever, pointing a gun at the head of another sister, threatening to shoot!

He had to make up his mind, what should he do?

In such a situation there would be various alternatives. (1) He could allow the mad brother to kill another sister. But this was no solution for he would then turn the gun on him. (2) He could ease his conscience for having helped drive his brother mad by offering more of the mill. He tried this. But mad men with guns do not reason. This was no solution. (3) He could try to bind the mad brother. But this was no solution for it carried risk of death for all three of them.

Does this story throw light on the decision made that tragic morning? Not able to reason with a mad man whom they helped create, were not the alternatives a mad man's peace that is no peace or a struggle to the death? And the point is: neither alternative offered a solution.

And why? Because when evil has gradually gained control in God's world—where justice, mercy, and righteousness are demanded—until evil dominates a situation it inevitably destroys. It matters not which course it takes, destruction is the result.

When such periods have been reached in history, the Christian understanding of history has called them "periods of judgment." Evil is revealed for what it is. We see that man cannot live by it finally. This is God's world, and He requires justice, mercy and righteousness. No alternative offers escape from judgment when evil dominates.

What does this mean for you and me?

There is a chapter in Jewish history that points its lesson to us. When the Scythian's armies were invading and destroying the nations of eastern Asia Judah enjoyed an isolation afforded by her mountain fastnesses, and so escaped destruction.

The people exulted at being passed by, but the prophets warned that the escape was God's allowing them more time for repentance. Not mountains, but changed ways alone could save them from the destruction that was God's judgment. The people paid no heed.—Jerusalem was destroyed a few years later.

As judgment falls on western Europe a fateful moment of decision confronts America. The isolation furnished by oceans cannot forestall the results of the decision we make now.

One choice is to allow evil to direct our destiny. We can strive to exact as large a profit as possible out of our neighbor's tragedy. We can continue to be the richest nation in the world with a population of paupers within our borders. We can continue to strangle the productivity of God's abundance while keeping a large portion of our people in hunger and misery. We can continue to enjoy the freedom God grants us while keeping many of our people burdened and oppressed. The one choice is to allow evil to gradually assume more and more control of our destiny until it dominates us. But no oceans can protect us from the destruction that must follow!

The other choice is to recognize the sad import of our neighbors' tragedy and turn to the ways of God. We can set our faces towards God and our energies towards achieving the justice and mercy and righteousness which He requires and thus provide God with a foundation upon which to build a new civilization that more closely resembles His Kingdom.

My Christian brethren, the responsibility of this decision rests heavily upon our shoulders. We must proclaim the meaning of this dreaded moment. We must take the lead in erasing the hold of evil on the life of our nation.

We'll be persecuted, beaten, and hated for it. But it is the only hope. And as

we accept the responsibility we know that "The blood of Jesus Christ has been shed" in the struggle to free the world from the yoke of evil—and it will be shed again.

Ernest A. deBordenave.
Alexandria, Va.

Moral Rearmament

Mr. Editor:

In regard to Dr. Fosdick's article in the Southern Churchman of September 2, I am submitting what Dr. Frank Buchman said in a broadcast August 28. I believe he sets forth the only way by which war can be avoided:

"I speak," said Dr. Buchman, "on behalf of those millions, known and unknown, in every country who have found in Moral Re-Armament a common life transcending all the barriers that separate man from man and nation from nation, and who are convinced that Moral Re-Armament is the only permanent cure for crisis.

"There is an answer to crisis and it must be made known.

"Crisis shows our failure. Before crisis ends in catastrophe have we the courage to face its real cause? We ourselves are the cause. It is the way every nation and everyone of us have been living that has brought us where we are.

"Every nation and every individual is responsible for the existing situation.

"The failure lies not with one nation, but with all. We are all guilty. For in every nation those forces are at work which create bitterness, disunity, and destruction. Nations, like individuals, have turned a blind eye to their own faults while pointing the finger at each other. Selfish men and selfish women make front line trenches necessary. A wave of unselfishness sweeping through our nation and every other nation would be the permanent answer to war.

"We have all wanted peace. We have sought it in pacts, in leagues, in alliances, in changes of systems, in economic and disarmament conferences, and we have sought in vain. We have wanted peace, but we have never yet paid the price of peace—the price of facing with God where we and our nation have been wrong, and how we and our nation, as God directs, can put wrong right.

"A new spirit comes when we make an honest apology for our own mistakes instead of spot-lighting the mistakes of the other nations. There is a common meeting-ground in the fact that we all need to change—nations as well as men. In a crisis of this kind if leaders change, they can change their people. If people change, they can change their leaders.

"The crisis is moral and can only be met in the spirit of Moral Re-Armament —the spirit of honesty, justice and love. Moral Re-Armament means the power to change people—your enemies as well as your friends, the other nations as well as your own. We must be prepared for unexplained paradoxes.

"Every man is responsible for his nation. Nations will make honest apologies and rectify past mistakes when the peoples of those nations demand that kind of national policy.

"Each man has an immediate part to play. He can accept for himself a change of heart. He can decide to listen to God daily. He can start to build a hate-free, fear-free, greed-free world. There is enough in the world for every nation's need, but not enough for every nation's greed.

"The sacrifice necessary for lasting peace is nothing compared with the useless sacrifice of war.

"There is still time for a selfish, fear-driven world to listen to the living God. The forgotten factor in diplomacy is that God has an inspired plan for peace, and the means to carry it out through men and women who are willing to obey.

"Above every other loyalty is loyalty to God. In obedience to the God of all peoples every nation will find its true destiny. This is the truest patriotism. It requires the highest courage. It gives the greatest strength.

"A nation's surest defense is the love and gratitude of her neighbors. The people of the nations will support to the utmost those statesmen who shall seek in this spirit to avert catastrophe and build that peace without bitterness which all men desire. Will the statesmen and leaders of every nation unite in this program which puts right the past and reconstructs the future?

"The millions who already know these great truths must pass them on to the millions more. If those people who are listeners now will ask those millions who are already living Moral Re-Armament how to begin, it will help change the world quickly. A hundred million listening to God will form a world opinion that will make war unnecessary. On account of the crisis we are now speaking to the world instead of waiting until December 1, 2 and 3 when there will be a hundred million people listening.

"We need nation-wide thinking and action. We have war because we cannot make peace. We can gain by peaceful means far more salutary ends than we could otherwise obtain. We must point to the new era, the new type of personality, the new home, the new industry, the new type of government that, by the force of its constructive program, will outlaw war and industrial unrest. During these days we must develop the framers of the just peace—the peace that will be permanent. If this thinking had dominated Versailles, we would not now again be in the throes of crisis, and twenty years of tragedy would have abeen averted.

"The menace of war makes us rethink all our values. Personal and national surrender to God is a world necessity. Civilization is at stake.

"The future lies with the men and nations who listen to God and obey."

Mrs. P. F. Thornton.
Richmond, Va.

KNOW YOUR BIBLE

By Rev. Ira Charles Swanman

CROSSLESS CROSSWORDS*

1. Paid to lawyers plus what a cat does to kittens equals a Roman official. (Acts 23:24)
2. A witch plus merry plus to watch closely equals one of a team of Temple "boosters" (Ezra 5:1, 2)
3. Sick plus part of the head plus another part of the head plus to draw near equals a geographical limit of Paul's ministry. (Rom. 15:19)
4. Part of verb "be" plus a container plus the capital of Moab (Isa. 15:1) equals a "burden bearer". (Gen. 49:1, 14)
5. Term used in a children's game plus a kind of cat equals a country. (Heb. 13:24)
6. To punch (boxing) plus a false move (baseball) equals the scene of a wrestling match. (Gen. 32:21-24)
7. A term in music plus a pair plus heard in certain kinds of bowls equals the mother of Midian. (Gen. 25:1, 2)
8. A famous gift plus a hint plus a grain plus a pronoun equals a name once applied to an apostle (Acts 14:12)
9. Often used in praying plus to confine plus part of an article used in sewing plus an exclamation equals an exile who returned with Zerubbabel (and also the name of an O. T. book). (Ezra 2:2)
10. Part of a building plus conceited plus a pronoun equals a companion of Paul. (1 Thess. 1:1)

---

*NOTE: Some syllables phonetic and some far-fetched!

KEY: (1) fee-licks; (2) hag-gay-eye; (3) ill-ear-eye-come; (4) is-sach-Ar; (5) it (in "tag")-alley; (6) jab-balk; (7) key-two-rah; (8) myrrh-cue-rye-us; (9) knee-hem-eye-ah; (10) sill-vain-us.

* * *

FAITH IN THE MYSTERIES, by Earl G. Hamlet. 144 Pages. $1.00. The Cokesbury Press, Nashville, Tenn.

This book was to be released from the press September 1. It is called in sub-title, "Three-Minute Interpretations of Life," and contains 34 brief chapters, each one attempting to give an answer to some riddle of human life and experience. Young and old will find them appealing and readable.

Some of the subjects are, "The Brevity of Life," "Seeing the Invisible," "Longing for a Larger Life," "The Language of Silence," "The Ear of Faith," "The Face of Christ," "He Is Risen," "The Destiny of Mother"—this latter is suggestive and comforting. "I Am the Way" and the last but not the least, "The Message of the New Year." This book has a message for every great day of the year and can be enlarged into sermons or lectures. The subjects will be interesting to every one, because "when all mysteries have been solved, it will be time for God to turn out the stars," writes the author.

S. S. Spathey.

EDITORIALS

Flowers at Funerals

Some time ago we commented on the use of flowers at funerals, suggesting that fewer flowers be used and that those who wanted to express their sympathy in some tangible form do so by a gift to some worthy cause in memory of the person who had passed on. A note or card can be sent to the family telling them of the gift. Recently we received an account of a funeral for which it was requested that no flowers be sent. The reason for their omission was that the interment was to be in the church, and consequently there was no place to leave the flowers. The only flowers in sight were those on the altar. One man sent a card saying that he was sending a check to a charitable institution as a memorial.

What we are particularly interested in is the reaction of the congregation that was accustomed to seeing flowers banked in the chancel on such occasions. It is reported that they were so favorably impressed that it has been suggested that the vestry pass a resolution forbidding the use of flowers in the church with the exception of course of those on the altar.

Again we want to make it clear that there is no objection to flowers in themselves. Nothing is more appropriate on such an occasion than a limited number. When, however, they are sent in great quantities their value is largely only in the card that goes with them. One florist said the decision not to use flowers at the funeral we referred to caused him to lose the sale of an order of one thousand dollars. Our suggestion is that the use of flowers be limited and that a better way of expressing our sympathy be found. Sometimes the money can be used for the bereaved family. Sometimes it might make possible the educatio of a child. If it is not needed for these purposes or cannot be graciously tendered, it can always be used for a worthy cause, or given to a charitable institution.

Who can doubt that this is a more worthwhile way to express our sympathy than to add another wreath to those that are already piled high over a grave? Certainly it seems more in keeping with the spirit of Christ, and with the desire of His followers for themselves or for their loved ones.

A Great Sin

This is not a book review, nor an effort to promote the sale of a book. But every once in a while a fascinating presentation of an old subject comes off the press. We hope that many people have read, or will read, Antoine DeSaint Exupery's "Wind, Sand and Stars". Here is a French aviator, who not only is a skilled pilot, but a deft artist of the human scene, and a fine philosophic interpreter of the human drama that spreads out before him. He sees not merely a geographic map checkerboard-like beneath him. But he sees that map peopled with all the infinitude of human drama.

His closing sentence gives the key to all that he writes. It is this: "Only the spirit if it breathes upon the clay, can create a Man." This sentence suggests to us that we are witnesses today to a large scale depreciation of such a view. Man is viewed not as a person, but as a thing. And this we conceive to be the great sin of our generation. It is the root of a great deal of the sorrow and tragedy in the world today. Man is mere "Back and Belly". He is a beast of burden, and will carry many heavy loads and suffer untold indignities so long as you feed him. The State places the burden on his shoulders, because the State is goin to feed him. It is against this type of hinking—this system of ideology—that the Christian should continually lift his voice in protest.

Exupery's sentence suggests another one. It is a verse from the book in the Bible that purports to give the story of the origin of the human race. We may reject it as an unscientific description, but we cannot reject its moral evaluation of the purpose of man in this world. "And Jehovah God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living Soul!

May we as Christians be on our guard constantly during the coming days, against the danger of succumbing to the pressure of propaganda that would have us think of man as a thing—either as an economic entity or a political pawn. Every human life is significant in the eyes of God. We paraphrase Exupery's sentence. Only the Spirit of the living God, if it breathe upon the clay can create a man. May we as Christians live our lives so that living Spirit may breathe upon them, and upon all men everywhere. Guard against the great sin of thinking of man as a thing!

Under His Wings

Psalm 91

Happy the man, whose soul in faith abiding,
  Dwells in the covert of eternal things;
Who 'mid the tempest, in the Lord confiding,
  Shelters beneath the shadow of His wings.

Under the pinions of His love undying,
  Thou shalt find refuge from the fowler's snare;
Safe from the arrows at the noonday flying,
  No prowling pestilence can harm thee there.

Though round thy soul destruction's tide be swelling,
  Yea, though ten thousand fall at thy right hand,
Naught that is evil can come nigh thy dwelling,
  Fixed and serene shall His pavilion stand.

What though the world become a desolation,
  They who in God their hopes and fears confide,
Shall with rejoicing see His great salvation;
  Under His wings they shall in peace abide.

—British Weekly.

The Order of the Thousandfold

By Archdeacon Neve

A CHRISTIAN PEACE

The war is on, and there is little that we can do about it, but when the bitter end comes there is the Peace Settlement, and that is something about which all nations should have something to say, as it will affect the future of civilization. It would seem that Christendom, through its representative leaders, should see to it that this time the Peace should not be, as one of our columnists has said, of the last one, "a peace to end peace", but rather a peace to end war. President Roosevelt has publicly said, on more than one occasion, "I hate war!" And there is no doubt that a large majority share this feeling with him. We all hate war and, therefore, the best way to solve the war problem is to concentrate our hatred on War as World Enemy No. 1, and make up our minds that by doing away with War we shall be doing away with the whole tribe of War Lords, present and future.

Doing Away With War Lords.

As it is, after straining the resources of the world to do away with the most troublesome war lord for the time being, we may find that we have simply made it all the easier for Stalin to take his place. Civilization will never be safe until war has been altogether abolished. It is always very unsafe to have a loaded gun lying around. The very natural question to be asked will be, How can we do away with war? This cannot be answered until we know what is Christ's teaching on the subject. We Christians acknowledge Him to be Lord of all, and that war is a matter concerning which His teaching is not only necessary but imperative; it is the final Court of Appeal.

War and the Brotherhood of Man

In the first place Christ taught the Brotherhood of Man. He is our Elder Brother, of the same flesh and blood as ourselves. Moreover, He has taught us in His Great Prayer, beginning with the words, "Our Father, who art in heaven," that God is the Father of us all, and that therefore we are all brethren. The fact that modern science has brought us into such close contact with other nations ought to enable us to know them better and therefore be more able to understand them and their ways of looking at things. And this better understanding should help us to realize more clearly the fact that we all share the same human nature and are, in the sight of God, one family. Thus St. Paul says, "For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named." St. John said, in his First Epistle, "We know that we have passed from death unto life, because we love the brethren." This brings us back to our Lord's own words, quoted in last week's article, "A new commandment I give unto you, that ye love one another, as I have loved you that ye also love one another, so shall all men know that ye are my disciples if ye have love one to another."

"Thy Brother's Blood."

It is difficult to see how Christ's teaching, with regard to human brotherhood, can be reconciled with modern warfare. If we go back to the first record of one brother killing another, we read, "And (the Lord) said, What hast thou done? the voice of thy brother's blood crieth unto me from the ground. And now art thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand." The curse of Cain rests upon war, and will remain upon it until it has been abolished. The men in the trenches are compelled to fight their brethren on the other side, whether they wish to do so or not. They are the victims of war, which like a tyrant enslaves them for the purpose of destroying their brethren. The President has every reason to hate war, and every Christian should do the same, for war is destroying not only millions upon millions of men, brother killing brother in endless succession, but it is helping to destroy the great ideal of Christ, the Brotherhood of Mankind, or at least to indefinitely postpone it.

War and Hate.

Let us now pass to another important conflict between the teaching of our Lord and war. This has to do with the fact that war necessarily engenders hatred between those fighting on one side and those fighting on the other, and in the population as a whole. It was reassuring to hear within the last day or two, that the English Government were instructing their people not to hate the German people. It is very hard, however, in time of war, especially as the fighting proceeds and the suffering of the people increases, to prevent a growing bitterness from springing up in the minds and hearts of the population generally; war and hatred, as a rule, go together. Now Christ was very explicit in His teaching on this subject. We find in His Sermon on the Mount, in which He laid down the principles of His Kingdom, these words: "Ye have heard that it hath been said of old time, Thou shalt love thy neighbor and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, pray for them which despitefully use you and persecute you; that ye may be the children of your Father which is in heaven; for He maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust."

The Divine Attitude Towards Hate.

Our Lord was not content with this clear statement of complete exclusion of hatred from the Christian life. For in the Lord's Prayer we are taught to address these words to Almighty God: "And forgive us our trespasses as we forgive those who trespass against us." And on another occasion we find Him saying, "When ye stand praying, forgive, if ye have ought against any; that your Father also which is in heaven may forgive you your trespasses. But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses." War is certainly one of the most effective means of placing men, at any rate for the time being, beyond the limits of the Divine Forgiveness.

A Mystery.

Why the Christian Church has tolerated war for so long a time instead of pronouncing its anathema against it, is a mystery, but the advent of the bombing plane and the submarine should have nerved it to pronounce final judgment on it. Nothing can be done until the present war is over, but there should certainly be an earnest preparation on the part of Christian leaders, backed strongly and enthusiastically by Christians generally, to see that the settlement, when the war is ended, will be a really Christian peace which will put war, once and for all time, outside the pale of Christian toleration.

North With Bishop Rowe

By W. M. PARTRIDGE,
Chaplain to Bishop Rowe

ST. MARK'S MISSION on the Tanana River is a wonderful place and I would not have missed seeing it for a good deal.

On our way from Anchorage we passed Mount McKinley which Archdeacon Stuck was the first man to climb. It ought to be called by its Indian name, Denali (Home of the Sun). You know, of course, that it is the highest mountain on the Continent, there being ten other mountains in Alaska higher than Mt. Whitney in the United States proper. Denali is 20,-



The Episcopal Palace, Home of Bishop Bentley, Nenana. The building is made of logs

310 feet above sea-level. We were exceedingly anxious to see it, but to our great disappointment the clouds shut it out. On clear days it can be seen over a hundred and fifty miles away.

Surrounding Denali is the great McKinley Park of thousands of acres (over 3,030 square miles) a perfect wilderness of mountains, valleys, forests and native wild-life of all kinds. There is now a hotel near the railroad where for an exorbitant sum one can rest over most comfortably. We did not enter the park because of the expense and lack of time, but stopped the night before at Curry, a hotel stop on the railroad where the Government also charges a high price at the Government hotel. You see, the regular trains on the Alaska Railroad do not run at night and so all passengers have to stop overnight at Curry and submit to the Government hotel prices.

We left Anchorage in the morning and because of the night stop-over at Curry did not reach Nenana till the afternoon, where we were greeted by Miss Blacknall, Deaconess Thompson and Mr. Fred Goodwin, the latter the son of the Coadjutor of Virginia and a volunteer worker now at Nenana. He expects to move on later to Fort Yukon for the rest of his year's stay.

Bishop Rowe had decided to go right through to Fairbanks but was anxious to have John Burleson and myself stay over till the next train (three days!) so I could write about St. Mark's and John could photograph it.

Well, what a wonderful time we had! Bishop Bentley being away with his wife in Virginia, John and I occupied the wonderful log-house they live in and were most comfortable. How we did enjoy the open fire! But next time we start a fire in a strange fireplace, you can depend upon it, we will see that the flue is open. This one was shut to keep the mosquitoes from invading the house by way of the chimney and the smoke got so all-pervading that poor Miss Blacknall and the deaconess thought we were burning up and rushed over. When the flue was finally opened everything cleared up in a short time, but being the Bishop's house we felt rather embarrassed and almost exclaimed, "Holy Smoke!"

I WISH YOU could all see St. Mark's! It is only a few feet, you know, from the muddy Tanana which flows down to the mighty Yukon. In fact, we and our baggage were taken up stream for about a mile in the little gasolene punt used by the Mission (the large Pelican IV is laid up on the bank, being too expensive to run as gasolene in many places is seventy cents a gallon!) and landed right in front of the main building of the Mission.

Only a few steps from the main building, between it and Bishop Bentley's house of logs (the main building is unfortunately a frame one and not built of logs, which would have been more in keeping with the other buildings) is the mission church, of most attractive log construction and churchly interior, with a little belfry on the front gable containing a small sweet-toned bell. Then some distance on the right of the mission building is the school house, furnished with blackboards, individual desks, etc. Here the deaconess teaches the children the "Three R's" and "all other things which a Christian ought to know and believe to his (or her) soul's health".

It is here also that the deaconess holds her sewing classes for the girls while the boys are working outside learning from Mr. Mueller (who is in charge of the outside work at the mission) the elements of carpentry, vegetable gardening, etc. I wish you could



Indian children in the dining room of the school at St. Mark's Mission, Nenana

see what becoming little dresses the girls make for themselves and the really wonderful vegetables the boys grow, sometimes, be it said, with the assistance of the girls.

TWO OTHER VERY vital things the boys learn are wood-chopping and fishing. During the winter they go into the woods with the dogs (I wish you could see the wonderful dogs!) and cut cord after cord of wood for the fires, for the winters are long and

very severe at Nenana. Often they have the dogs bring in the wood on the river, for the Tanana for many months makes a wonderful highway in winter with its solidly frozen surface as well as a boat-highway in summer. There are really, you know, only two seasons in the interior, winter and summer. We saw I do not know how many cords of log-wood all nicely piled up in deep, long rows back of the mission building and among the out-buildings which consist of the carpenter, forging and machine shop, store house, large green house, etc. In fact, the different buildings at



The mission staff, Deaconess Thompson, Miss Blacknell, and Mr. Fred Goodwin with an Alaskan husky at Nenana

Nenana make quite a little settlement of their own. In addition to the above, Bishop Bentley has his own little shop back of his cabin and they are now constructing an addition to the school-house which will be used for high school instruction for the older children under Mr. "Ted" Jones, the semi-volunteer worker, formerly at Nenana but now at Fort Yukon, who will return to Nenana for the winter. Speaking of school, the deaconess showed me with commendable pride a certificate from the Territorial Board of Education certifying that the Nenana school rates A No. 1.

The first morning, Mr. Burleson ("John") and I arose early and went out in the little boat to see the boys empty the fish-wheel across the river. A fish-wheel is an interesting device for automatically catching salmon and other good-sized fish and was introduced into Alaska by Bishop Rowe from the Columbia River, years ago. I do not know what the people would do without it now and one sees them on all the Alaskan rivers.

It consists of a wooden frame-work inside of which two large wire-meshed scoops revolve from the current of the river, twenty-four hours a day. The fish swim into one of the scoops which whirls them around till they fall into a slanting wooden chute which, in turn, drops them into a wooden box from which the boys take them every morning, thus insuring constant food for the people and the dogs. As one scoop is receiving the fish who innocently swim into it, the opposite scoop is dumping its contents into its flume and the box, and vice versa.

Speaking of the fish, much of the salmon is cut into strips and dried, and then hung up in the open smoke house to be thoroughly smoked so it will furnish dog-food all winter. The fish heads are also smoked separately and furnish much of the dogs' diet.

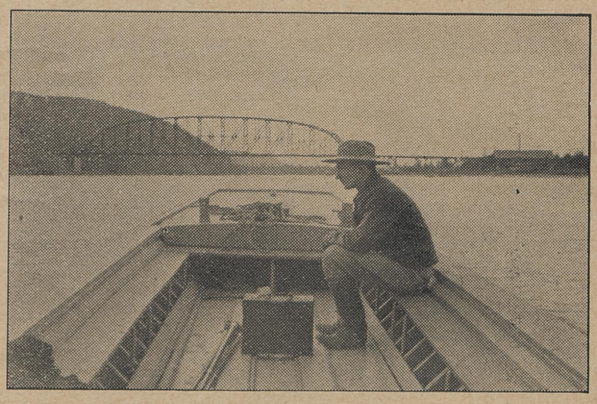
I must say a few words about the wonderful flower and vegetable gardens at St. Mark's. The soil seems particularly well adapted to raising practically all kinds of luscious vegetables, except things like tomatoes, cucumbers, etc., which require long sunshine and which are raised in the green-house; and the cultivation of not only the beautiful flowers of the "States" but also many varieties peculiar to Alaska. One woman interested in botany has, I am told, already listed over five hundred different flowers, many strictly Alaskan.

Sometimes the Mission is able to dispose of some of its produce for either money or an exchange. For example, Miss Blacknall nearly took our breath away one day at dinner by producing for dessert as fine a flavored watermelon as ever I tasted. Inquiring where on earth she could have procured such a delicacy in Alaska we found she had traded some of the mission's wonderful hot-house tomatoes and cucumbers with the grocer in town for the melon, the latter of course having been sent up from the "States" in cold storage, and I believe its price was two dollars and seventy-five cents! I concluded St. Mark's Mission was run on a strictly economic basis.

One evening the children cleared the chairs, benches, tables, etc., from the dining room and had a dance. And what a good time they had! It did one's heart good to see these native children dancing the old simple American dances with such grace and evident enjoyment.

LIFE CONSISTS largely of the unexpected. I found this to be true as we sat at dinner one early evening when Miss Blacknall asked me to officiate at a funeral which she had been asked to take, as she sometimes is when Bishop Bentley is away. There is a little cemetery across the Tanana on the hillside, with its white wooden cross visible from the mission side. She told me she had tramped up to it for an Indian burial when the thermometer was around twenty below. But this burial was on our side of the river, about two miles away over a bad road, in the white cemetery. This cemetery was largely filled by the victims of influenze of nineteen-twenty (it took two years for the epidemic to reach the interior of Alaska).

This was the funeral of an "Old Timer", as the early white settlers are called, found dead in his cabin on the outskirts of the little town (they tell me that there are only about a hundred white people and as few Indians in Nenana. In fact, outside of Fairbanks, the metropolis of the Interior, most of the places have



John Burleson, son of the late Bishop of South Dakota. He is taking moving pictures of the church's work in Alaska. He expects to show them in the United States as he recently showed pictures of Indian work in the West.

but a handful of whites). Of course I did not know the deceased, but as I was told, a well-worn Bible was found under his pillow and that he had fought for his country (the U. S. A.). I gave him the best I could I wish you could have been there!

The service was held in the bare hall of the Legion and I think most of the town was there, including some Indians and the United States Deputy Commissioner, who, by the way, is a woman. Another woman played

(Continued on page 9)

THE WOMAN'S AUXILIARY *Mrs. W. Shelley Humphreys, Editor*

NEWS AND NOTES

Sponsored by the Woman's Auxiliary as a Quiet Day for Prayer, Armistice Day, November 11, calls for preparation that will make its observance this year a memorable one. Early, unhurried preparation is conducive to best results. Some idea of the extent to which this day is observed may be gained from the fact that last year the 113,800 copies of the prayer leaflet received from the printer were not enough. 115,000 were ordered.

A little church of but 30 members has a branch of the Woman's Auxiliary with eight members, and these eight report $67 in their United Thank Offering.

The week-end Auxiliary Institute of the Sewanee Summer Conference was a marked success and has won its place as an established feature of the adult conference. Speakers were Mrs. Cain, Miss Beardsley, Mr. Parsons, Dr. Easton, and Mr. Seymour.

A three-day Institute for Volunteer Workers was held recently in St. Matthias' Negro parish, Asheville, Diocese of Western North Carolina. Each morning four classes were taught by diocesan secretaries and each afternoon was given over to supervised religious activities. The United Thank Offering worker at Bat Cave was the director.

This delightful bit of news in a letter from Miss Bessie B. Blacknall, United Thank Offering missionary, Nenana, Alaska, is shared with readers:

"We spent a busy day yesterday with Mr. John Burleson, who is taking pictures of the mission. He and Fred Goodwin spent the entire morning getting the wires run and fitted up so he might get indoor pictures. Our power plant does not have sufficient voltage for such a high powered machine so we were trying out the 'juice' from the Nenana plant. After much hard work everything was finally rigged up and the entire Mission family seated at the dinner table waiting to be 'shot' but it was not to be done! The voltage from that plant was not sufficient, and he will not be able to show off our table manners or our fresh vegetables and fish!

"In the afternoon Mr. Burleson took a number of pictures of outdoor life. Deaconess Thompson, Fred Goodwin, and I dressed in fur parkas and boots and took one of the sled dogs and walked around among the flowers and green trees for pictures until I felt exactly like a tourist."

Fourth Province

"The Fellowship of the Holy Ghost" will be the theme around which the program will center at the Provincial Meeting of the Auxiliary to be held in Tampa, Florida, at the time of the meeting of the Synod, November 14-16. The subject of the conferences of diocesan officers will be the same for both Promotion and Missions. Both chairmen will stress "The Strengthening of Conviction and Consecration."

Mrs. Fred Ramsey, provincial president, will go to Raleigh, North Carolina, to teach in a week-end institute at Christ Church, the Rev. John Wright, rector. the institute beginning October 8.

Mrs. A. H. Sterne, provincial chairman of missions, spoke before a joint meeting of the branches of Trinity Church, Asheville, Western North Carolina, August 28. Later that day, after a supper, Mrs. Sterne spoke before the branches of business women of the same parish.

The winner of the second prize in the provincial scholarship contest, is a girl of nineteen whose first experience at a Summer Conference was that at Kanuga this year. On her return home she taught "The Program of the Church" and she is entering college this Fall. Those in charge of the contest wish to emphasize that in awarding these prizes, the identity of the writers was not known, the papers being judged solely by numbers.

NORTH WITH BISHOP ROWE

(Continued from page 8)

on the old piano which had seen better days, like most of the congregation, and we sang those dear old hymns of long ago, "Nearer My God to Thee", and "Rock of Ages". I could not but think how memories must have been stirred up in the minds of some present, particularly the men, which latter would have drawn a crowd on Broadway, N. Y., from their rough clothing and faces, worn and hardened by toil for gold and strong drink—the latter the great Alaskan curse!

After a short service of prayer and Scripture and a few words from me about the House of Many Mansions his neighbors carried out the casket and placed it in an open truck, clambering in and sitting on each side of the body till we reached the burial ground. Miss Blacknall sat on the seat of another truck, between the truck-driver and myself, while behind us sat some Indian women and children.

I could not help contrasting this funeral with the so-called "stylish" ones of our large cities in the States and felt that perhaps there was more real brotherly love among these rough people than in the former—who knows? So we laid the old, worn-out body to rest in its consecrated grave and went back once more to the duties and activities of this present world, realizing anew the shortness and uncertainty of human life.

But all good things in this world come to an end and we finally had to bid our friends, white and Indian, at St. Mark's good-bye, and after our three delightful days took the train north to Fairbanks where Bishop Rowe and Bishop Bentley were awaiting us.

As we left in the little punt with its tiny gas motor, the whole mission, staff and children, stood on the bank in front of the little log church and the mission building and waved to us. Then when we got to the wharf near the railroad station a sudden catastrophe overwhelmed us, for I found I had left behind my best, Sunday-go-to-meeting pipe that a kind druggist in Seward had presented to me; our little fourteen-year-old Indian "deck-hand" Harold (Fred Goodwin had been running the engine) started up the engine himself and ran the boat back and got the pipe, just as another mission-boy was starting to run down on land to give it to me. And I got the pipe, fearful that it would not arrive before the train did. The latter was about an hour and a half late! Mirabile dictu!

I almost forgot to tell you that the large, beautiful Altar in the little Church at St. Mark's was made and most artistically carved by some former Indian pupils of the Mission.

A WEEKLY REVIEW OF THE NEWS

Young Men Join St. Paul's Faculty

Give Up Business Careers to Become Teachers in University

New York City.—The striking story of how in recent months three young American and one young English business men, located in Tokyo, have given up promising business careers to become missionary teachers on the faculty of St. Paul's University, is told by Paul Rusch, also a member of the university faculty.

When it is considered that the university asks its faculty members to give full-time and pays something under $20 a week for salary, the action of these four young men is the more striking. They are:

David McAlpin Pyle, of New York, graduate of Princeton, who went to Japan to begin a diplomatic career; Warren Nuenzenmeyer, graduate of University of Kansas, who has been on the faculty of the American school in Japan three years; Vincent Canzoneri, Rollins College, who went to Japan three years ago on a fellowship to explore Japanese music, and J. Hamish Sutcliff, the young Englishman who went to Japan with a banking corporation.

Close associations with missionaries and a house party at the newly established Camp Seisen Ryo were deciding factors in the decisions of these young men to give their lives to work for the Church. The three Americans have been admitted into the St. Paul's University chapters of the Brotherhood of St. Andrew and are chapter councilors.

More than thirty college men at St. Paul's have been baptized since spring and recently twenty-seven were confirmed.

Another significant incident connected with St. Paul's University is the recent confirmation of a young man, a Baptist, who was graduated two years ago. He decided his community, a suburb of Tokyo, needed a church; organized a Bible class in his own home and eventually presented seven young people to the University chapel for baptism. All seven, together with the young man who prepared them, were later confirmed by Bishop Reifsnider.

* * *

SCHOOL FOR CLERGY
Valuable Archdeaconry Enterprise

Boston, Mass.—The School for the Clergy being held in Rest House, Swansea, on September 25-27, by the Rev. Howard Key Bartow, Archdeacon of New Bedford, is in its second year of existence. This valuable and unique enterprise enlists the voluntary attendance of the clergy in that Archdeaconry, and is modelled to fit the needs and problems as propounded by the clergy themselves. The general theme of the school this autumn is "Prayer and Work in the Parish".

Beside the periods devoted to parish administration, the church school, to finances and other routine aspects—for all of which Archdeacon Bartow has called upon experts in their line as leaders—there are demonstration periods, when constructive criticism of the conduct of a service and sermons preached at the school itself will have place. Parish publicity, presented in two courses, calls for actual releases as intended for the secular press to be written by those present and mercilessly criticized to the enlightenment of all.

The zest and verve with which the school will be conducted is suggested by "Problems of the Clergy" to be discussed in two conference sessions; they are: Personal Problems of the Laity, Dull Vestry Meetings, Cranks and Nuisances, The Personal Budget, Conserving One's Time and Defense Against Coddling.

The devotional life, presented intensively at the request of the members, includes: The Parson's Portion of Reverence, Giving Out the Light, Translating Experience to Others. At the close of the school, comes a period of constructive criticism, which will make its effect felt in the clergy school of 1940.

* * *

OLD BARN CONFERENCE SEPT. 22-24

Cincinnati, O.—Southern Ohio clergymen and laymen will attend the annual conference of the leaders of the Diocese of Southern Ohio, September 22-24.

The Conference, known as "the Old Barn Conference", will be held at St. Edmund's Conference Center, Glendale, Ohio.

The conference of the laity will be preceded by a two-day conference of the clergy.

Bishop Henry W. Hobson, head of the Diocese of Southern Ohio, is in charge of the Conference.

Dr. Lewis B. Franklin, treasurer of the National Council, is to be one of the Conference leaders.

"The Christian's Responsibility in a Time of War" is one of the subjects on the program.

* * *

THE REV. J. L. JACKSON HAS SERVED ST. MARTIN'S CHURCH FOR 25 YEARS

Charlotte, N. C.—The Rev. John Long Jackson, rector of St. Martin's Church, celebrated the twenty-fifth anniversary of his rectorship of St. Martin's Church at services Sunday, September 17.

No special services were conducted, Rev. Mr. Jackson said. The subject of his morning sermon was the same as his first sermon in Charlotte 25 years ago. The subject was "Am I My Brother's Keeper".

Since Rev. Mr. Jackson came to Charlotte on September 15, 1914, as rector of St. Martin's the church membership has grown from about 80 to approximately 475. Rev. Mr. Jackson said that when he came to Charlotte, the church owned property valued at $15,000 and was in debt approximately $5,000. Now the church property is valued at $60,000 and the church is free of debt.

Mr. Jackson had served four years as rector at Harrisburg, Va., before he came to Charlotte, the only other church he has served.

He is the only rector St. Martin's Church has ever had.

War Stimulant To Missionary Work

Committee of Conference Says No Abatement Is Planned

New York City.—Commenting on the European war and its effect on missionary activities, the executive committee of the Foreign Missions Conference of North America asserted in a statement yesterday that "there is no intention whatever that missionary work be abated, but rather that it be increased."

The statement said that the missionary movement, through its international organization, was "prepared to meet the challenge of its present crisis."

"Before the actual declaration of war," it added, "practical measures of cooperation across national boundaries had been devised to provide for the maintenance of missionary work that might otherwise be interrupted by the war. These plans are now being carried into effect."

The statement asserted that the last two years in China had "been but one demonstration of the power, validity, hopefulness and necessity of the Christian mission in time of war."

"The deep-plowing of war through the life of China and the hearts of her people has not prevented an increasing harvest of new spiritual life," the statement said. "Everywhere the churches are crowded. Christian groups in the universities and colleges have increased in numbers and vitality. Presses cannot print Bibles fast enough to meet the demand. The service of the Christian missionary has been widely recognized and appreciated."

* * *

W. AUX. PRESIDENT WINS AWARD FOR PAINTINGS

Ancon, Canal Zone.—Mrs. Herbert H. Evans, president of the Woman's Auxiliary in the district of the Panama Canal Zone and the wife of the senior warden of the Cathedral of St. Luke, has just been awarded the Grenfell Medal by the Royal Horticultural Society of London, for her water color paintings of the flowers of Panama which she exhibited recently in the hall of the Society in Westminster.

The medal was presented to Mrs. Evans by Frederick E. F. Adam, C. M. G., the British Minister to Panama and a lay reader at the Cathedral of Ancon. Mrs. Evans is a sister of Mrs. R. Bland Mitchell, wife of the Bishop of Arkansas.

Mr. and Mrs. Evans have addressed various gatherings at garden clubs and scientific institutions in the United States in the past few years, showing not only Mrs. Evans' water colors, but also colored motion pictures which Mr. Evans has taken on the Isthmus of Panama. Mr. Evans, a graduate of Annapolis Naval Academy and assistant superintendent of the mechanical division of the Panama Canal, is an authority on the woods of tropical America.

A Call To Prayer

In Commemoration of the 150th Anniversary of the Adoption of the Book of Common Prayer

New York City.—A call to prayer has been issued by the Rt. Rev. H. St. George Tucker, Presiding Bishop, in connection with the commemoration on October 15 of the 150th anniversary of the adoption of the Book of Common Prayer for use of the Church in the United States.

The prayer which is suggested for use, and which has been officially authorized by Bishop Tucker, was prepared by a committee of the House of Bishops of the Church, including the Rt. Rev. Ernest M. Stires, Bishop of Long Island; the Rt. Rev. George Craig Stewart, Bishop of Chicago; the Rt. Rev. Herman Page, Bishop of Michigan, and is as follows:

> O God, by whose spirit the whole body of the Church is governed and sanctified, we give Thee hearty thanks that by Thy holy inspiration Thy Church hath from its foundation ordained rites and ceremonies, prayers and praises, for the glory of Thy name and the edification of Thy people.
>
> More especially do we thank Thee that when, in the course of Divine Providence, these American states became independent, this Church was moved to set forth The Book of Common Prayer in a form consistent with the Constitution and laws of our country, yet in agreement with ancient usages, and adapted to the spiritual needs of new times and occasions.
>
> We beseech Thee to help us so to read, mark, learn and inwardly digest Thy teaching as set forth in this Book, that Thy name may be glorified, Thy Kingdom hastened, Thy Church increased and Thy people strengthened in faith, courage and devotion to Thee. All this we ask through Jesus Christ our Lord, to whom, with Thee and the Holy Spirit, be all honor and glory, world without end. Amen.

* * *

CLERICAL MANNERS STRESSED IN SEMINARY

Berkeley, Calif.—In a day when clergymen are more than ever the controllers of their own time, actions and habits, warnings were given to young theologs at the Church Divinity School of the Pacific that there are certain things which pertain directly to the lives of ministers. During the second week of the Fall quarter, the Rt. Rev. W. Bertrand Stevens, of Los Angeles, and the Rev. Leslie Learned, of Pasadena, were special lecturers on "The Life of a Clergyman". Bishop Stevens mapped out the average clergyman's day in connection with such notable habits as prompt answering of mail, making pastoral calls, keeping neat at all times, connections with Rotary and other organizations, being prepared to speak at all times, having a wife to check on activities and other important factors in the successful carrying out of duties. Dr. Learned outlined the life of a priest between Sundays, and in a second lecture discussed the problem of relations of the churches to the state.

The Pacific Churchman

On the anniversary of its 76th year, the Pacific Churchman, news organ of the Diocese of California, appeared in a startling new format, with a yellow cover modeled after the Churchman, and excellent three column articles and news stories. The Rev. B. D. Weigle continues as editor, with a staff consisting of the Rev. Randolph Crump Miller, the Rev. Harold Brewster, the Rev. John Leffler, the Rev. Charles Greenleaf and the Rev. John Craine.

* * *

RESTORATION ASS. AND HENRY FOX SOCIETY MEET JOINTLY SEPT. 24.

West Point, Va.—The Society of Descendants of Henry Fox and Anne West will join with the Restoration Association of old St. John's Church, King William County, Virginia, Sunday, September 24, in their annual meeting at the church. After a short meeting of the Fox group and a picnic lunch, the local association will convene at 2 P. M.

A feature will be the unveiling, by Edward Jackson Fox, Jr., of Washington, D. C., of a bronze tablet in memory of Henry Fox, vestryman and warden of St. John's Parish prior to and shortly after 1700. He was also a member of the House of Burgesses and of the Court of Justices of King William County. He married Anne West, daughter of Col. John West of York County and a granddaughter of Gov. John West, early Colonial governor of Virginia.

Dr. H. J. Eckenrode is scheduled to speak at the meeting also.

Mrs. Edward Lansing Fox of Washington is president of the Fox Society; George Harrison Sanford King of Fredericksburg is vice-president, and Mrs. Charles McLean Murray of Washington is secretary-treasurer.

Dr. Malcolm H. Harris is head of the Restoration Association, the Rev. Albert C. Muller, vice-president, and Waring L. Christian, secretary-treasurer.

Old St. John's Church is one of the four Colonial Churches still standing in the County, of King William, but is the only one which enjoys the status of an historic shrine. About fifteen years ago, largely through generous gifts of the late Langbourne M. Williams and others, it was restored to a good state of preservation. Since then minor improvements have been made, land has been added to the property and some landscaping has been begun.

* * *

THE REV. MR. HUGHES IS HONORED

Pocahontas, Va.—The members of the Guild of Christ Church, entertained on Sept. 5 at the rectory with a dinner in honor of their beloved rector, the Rev. Edward William Hughes. About sixty persons were present, including the Rev. Jennings W. Hobson, rector of Christ Church, Bluefield, W. Va., and Mrs. Hobson, and about twenty guests from Bramwell, West Virginia, just a little way over the state line, where Mr. Hughes serves as rector of Holy Trinity Church, in addition to his work at Pocahontas.

Mr. Hughes was presented with a purse by the hostess Guild, and received a number of useful and attractive gifts from the visitors.

For several years past, until recently, Mr. Hughes had charge of Trinity Mission at Richlands, and when he surrendered that work to the Rev. Haskin V. Little, now in charge of Richlands and Tazewell, the vestry at Richlands presented Mr. Hughes with a handsome travelling bag as a token of their affection and their gratitude for his loving service.

"Baby Bishops" Invited To Confer

Preceding Meeting of House of Bishops in St. Louis

New York City.—"Baby Bishops" of the Church are being invited to a conference next November, immediately preceding the meeting of the House of Bishops in St. Louis.

Invitations have been sent by the Presiding Bishop, with an agenda based on suggestions from the various younger bishops, and it is hoped to hold the conference November 6 and 7, in the parish house of Christ Church Cathedral, St. Louis.

Subjects to be discussed at this "Conference of the Younger Bishops" include "The Bishop's Job—What Is It?" —"The Duties and Responsibilities of the Bishop as Executive Head, in relation to the organization of the Diocese"; and "The Bishop as an Officer in the General Church."

Consideration will be given to training of candidates for Holy Orders, clergy placement, selection and training of lay leadership, the problem of divorce, current trends in diocesan organization and policy, the problem of unemployed clergy, the Church's Missionary Program, and her approaches toward unity with other Christian communions.

The younger bishops who are invited include Bishops Ludlow, Dagwell, Kroll, Van Dyck, Reinheimer, Clingman, Whittemore, Gardner, Essex, Ziegler, Lawrence, Beal, Atwill, Fenner, Roberts (Shanghai), Wilner, Heron, Brown, Carpenter, Dandridge, Phillips, Tucker (Ohio), Peabody, Block, Mitchell (Arkansas), McKinstry, Kirchhoffer, Blankingship, Burton (Haiti), McClelland, Daniels and Bishop-Elect Randall.

* * *

"CHRISTIAN LEADERSHIP" THEME OF THREE CONFERENCES

Port Huron, Mich.—The Diocesan Field Department sponsored three conferences during the week of September 3, all 24 hours in length and held at the Woman's Benefit Association Camp ten miles north of Port Huron. More than 100 Churchwomen met on September 5-6; 65 of the clergy on September 7-8; and about the same number of laymen on September 9-10.

The program, identical in all three conferences, was built around the theme "Christian Leadership", and included sessions on the afternoon and evening of the opening day in each case, and on the morning of the second day, with adjournment following luncheon. Each conference considered, under the main theme, Leadership in the Parish, in the Diocese, and in the World, from the standpoints of spiritual leadership and leadership in service and support.

The leaders at the conferences of clergy and laymen were identical, and included the Rt. Rev. Frederick B. Bartlett, D. D., of Idaho; Bishop Coadjutor Frank W. Creighton of Michigan.

Clergy Conference Adopts Resolutions on War

The clergy at their conference, recognizing the seriousness of the world situation, passed a series of resolutions regarding their attitude toward war. They expressed themselves as not committing the Church, the Diocese of Mich-

igan, or the laymen in the coming conference, but stated that the resolutions expressed their unanimous feeling regarding the present world crisis. They are as follows:

"The Clergy of the Diocese of Michigan in the present world crisis affirm that it is the purpose of the Christian Church to stand for humanity as a whole. We ask that the Episcopal Church shall stand for the peace of the world to be achieved by the teachings and methods of Jesus Christ. We believe therefore in the following:

"(1) The Christian Church is the House of God for all peoples of the earth, and we should pray for all peoples regardless of nationality, race, creed or color.

"(2) Since war is a denial of the Christian fellowship of all nations, we will endeavor to guard the public Service of Worship, and the Church's property, against being used as instruments for the promotion of war.

"(3) In order that we may prepare the minds of ourselves and of all people for the making of a fair and just peace, we will do all in our power to promote the practice of love, faith, and forgiveness, and to dispel within ourselves and within others the sins of greed, bitterness, and hatred."

* * *

MEMORIAL SERVICE TO JOHN WALKER WORTH, ORGANIST

Fayetteville, N. C.—In St. John's Church on September 3 Rev. W. Tate Young, rector, a memorial service was held for John Walker Worth, organist at the Church of the Advocate, New York City, for thirty-two years. Twenty members of choirs formerly trained by Mr. Worth sang his communion service in "A". In the afternoon a memorial at his grave in Old Cross Creek Cemetery was dedicated by Mr. Young. The choir sang several of Mr. Worth's favorite hymns.

John Walker Worth was born in Fayetteville sixty-two years ago, member of a long prominent North Carolina family. He graduated from Trinity School and National Conservatory of Music. He studied under Dr. Stubbs and Dr. John White. After serving as organist at St. Paul's Church at Morrisania, he went to the Church of the Advocate. He was closely identified with the work of the church, serving as church school teacher, as well as organist and choirmaster, and was always interested in every phase of Christian work. His choir boys were devoted to him, spending much of their spare time with him at his home and in summer at his camp. He organized the Bronx Opera Club, since renamed the John W. Worth Memorial Association, and remained its musical director until his death. Many standard light operas were presented, as well as Mr. Worth's own Opera, "The Stolen Halo". Always a devout Christian, Mr. Worth felt that his best talents should be given to the church. Several settings for the communion service, various anthems and an Ave Maria, as well as a cycle of Southern songs, a Cantata, "In a Gondola", and "On a Flatboat" have been published. Mr. Worth entered into rest January 17, 1938. "Christ's faithful soldier and servant unto his life's end".

* * *

MORAL REARMAMENT'S TRAINING ASSEMBLY INSPIRES YOUNG PEOPLE

Richmond.—The Moral Rearmament Training Assembly of the Mid-South spent the week of Aug. 26-Sept. 2 at Orkney Springs Hotel, Orkney Springs, Virginia, in training to fit themselves for deeper responsibility in Moral Rearmament's battle for peace. One hundred and fifteen men and women from ten states were registered.

At the first session held Saturday night, Edward N. Lewis, editor of "The Cathedral Age", and executive secretary of the National Cathedral in Washington, D. C., presided, and an invitation was extended through him from Dr. Woodward to take part in the early morning communion service at Shrine Mont when special prayers for peace would be offered. The Assembly attended this service Sunday morning, and following breakfast the morning was given to listening to a special broadcast from Treasure Island, California. The principal address was given by Frank Buchman on "Moral Rearmament—The Permanent Cure for Crisis." Later, copies of this address were made for careful study and consideration.

The entire Assembly met for sessions of study and discussion regularly each morning and evening with the exception of Friday evening which was given over to a public meeting which had been requested by some of the local citizens. A few neighbors from nearby towns attended this meeting. Small groups met for more detailed discussion and planning during the intervals of the regular sessions.

Some of the questions studied were: What is the value of the press, radio, moving picture, photography, etc., in creating a positive force in molding public opinion; The problems facing youth; The status of the home; The Church's stand in facing the world crisis; Men and women under God's control the only answer for war.

Friday morning the meeting was interrupted to hear Neville Chamberlain's broadcast from London which began with the statement that this is a time when actions rather than speech is required.

Robert W. Hudgens, Assistant Administrator of the Farm Security Administration, speaking before one of the sessions said: "Moral Rearmament is looking for people who can speak to a nation and at the same time for a nation. . . . Moral Rearmament is the voice that is saying the things most needed to be said at this time."

At each session, the vital relation of the individual to national life was brought out, and that every nation, and every individual is responsible for the existing situation in the world today.

* * *

DR. RANDALL'S CONSECRATION ON SEPTEMBER 29.

Chicago—With the Rt. Rev. Henry St. George Tucker the Presiding Bishop as consecrator and eight other prelates of the church participating in the service, the Rev. Edwin J. Randall will be consecrated suffragan bishop of Chicago in colorful ceremonies to be held in historic Church of the Epiphany here on the feast day of St. Michael and All Angels, September 29.

Plans for the service as disclosed by the Rev. Dr. Haro'd Holt, Grace church, Oak Park, chairman of arrangements, announce that Bishop Stewart and Bishop Benjamin F. P. Ivins of Milwaukee will be the co-consecrators, with the former also being the speaker.

Bishop Frank E. Wilson of Eau Claire and Bishop Frank A. McElwain of Minnesota, will present Dr. Randall for consecration, and Bishop Stephen E. Keeler, co-adjutor of Minnesota, will serve as Litanist. Bishop Frederick G. Budlong of Connecticut and Bishop Arthur W. Moulton of the missionary district of Utah have been invited to serve as Epistoler and Gospeler respectively. Bishop Winfred H. Ziegler of Wyoming is also expected to attend.

The Very Rev. Gerald G. Moore, dean of St. Luke's Pro-Cathedral, and the Rev. F. F. Beckerman of the city missions will be the attending presbyters. The Masters of Ceremonies appointed are: the Rev. Messrs. Donald W. Blackwell, A. E. Johnstone, Francis J. Foley and Arthur R. Willis, local mission clergy. Dr. Harold L. Bowen, St. Mark's, Evanston, will serve as deputy registrar, and will be assisted by the Rev. G. Carlton Story.

A committee of 30 prominent clergy and lay people is working with Dr. Holt on arrangements for the consecration. Special music will be provided by the Church of the Epiphany choir augmented by choristers from other churches throughout the diocese.

A luncheon in honor of the new suffragan will follow the service.

Y. P. F. PRESIDENTS' CONFERENCE AT CAMP TAITT

Philadelphia.—Between 70 and 80 young Episcopalians—presidents of parish units of the Young People's Fellowship, principal youth organization of the Protestant Episcopal Church—participated in the annual Young People's Fellowship Presidents' Conference of the Diocese of Pennsylvania held Sept. 9-10 at Camp Taitt, Quakertown.

The theme of the two-day conference, at which Gordon Bradley, of Germantown, diocesan president, presided, is "Youth Serves the Church". Chairman of the sessions is William Todd, second vice-president of the diocesan group and representative of St. Mark's Church.

Among the discussions of the greatest interest was that led by Frank McNaul, who has recently returned from Amsterdam, Holland, where he was a delegate to the International Youth Conference, the latter part of July. Young McNaul had an opportunity to observe the early reaction of neutral Holland to the rising war fever in central Europe and to meet young men and women from the nations that have since become belligerents. Many of those who attended the Conference were expecting to be called to the colors in their homelands at the outbreak of war.

Other discussions at Camp Taitt were led by the Rev. Robert C. Hubbs, minister in charge of St. Ambrose Mission; the Rev. George E. Condit, curate at St. Mark's Church, and the Rev. Aaron Manderbach, assistant minister, Chapel of the Mediator, all of whom are members of the younger group of clergy in the Diocese of Pennsylvania and recognized leaders of the young people.

* * *

HOUSE OF BISHOPS TO MEET NOVEMBER 5 TO 9

St. Louis, Mo.—The House of Bishops will hold its annual meeting in St. Louis November 5 to 9.

The Presiding Bishop, the Rt. Rev. Henry St. George Tucker, will speak on a nation-wide broadcast and preach at Christ Church Cathedral at the 11 o'clock service November 5, the opening day of the five-day session. During the convention younger bishops of the church will hold sessions for two days for the interchange of ideas.

The Bishop of Missouri, Rt. Rev. William Scarlett, who resides in St. Louis, will be host to the convention. Among the newer bishops to attend will be Rt. Rev. Karl Morgan Block, bishop-coadjutor of California, who was rector of the

Church of St. Michael and St. George in this city at the time of his election to the episcopate last year.

The triennial convention will be held in Kansas City in 1940. Hence, the State of Missouri is doubly honored in having these two important conventions of the Episcopal Church in two successive years.

* * *

150 MILES OF PENNIES

Chicago.—One hundred and fifty miles of pennies—enough if placed in a straight line to reach from Chicago to the banks of the Mississippi river, the western boundary of the state and diocese—have been collected by some 12,000 Episcopal families in the local area in the six years the plan has been in operation.

This was disclosed recently by Sylvester A. Lyman, executive secretary of the Bishop's Pence, in a report issued on the sixth anniversary of the program. He announced that $129,000 has now been raised through this plan.

Mr. Lyman also reported that the plan has been adopted as a money-raising project in points as far distant as British Honduras, Canada and Hawaii, and has been taken up by hundreds of churches in the United States, with a number of Episcopal churches and dioceses using it.

The plan has spread to such an extent, he said, that many other denominational groups are now using it, including units of the Evangelical Lutheran, Presbyterian, Methodist, Congregational, Reformed Episcopal, Lutheran, Baptist and the Polish National churches.

He cited the average gift in Chicago as approximately one and one-half cents per day, with some Pence collections running as high as $15 or $20 regularly for each period.

* * *

SYNOD OF WASHINGTON TO MEET OCTOBER 17-19

Pittsburgh.—The Sixteenth Provincial Synod of Washington will meet in St. Stephen's Church, Wilkes-Barre, in the Diocese of Bethlehem on October 17, 18 and 19, 1939.

It will begin with a Devotional Service, conducted by the Rt. Rev. James E. Freeman, D. D., Bishop of Washington, at 3:00 P. M. on Tuesday, October 17.

The following was adopted at the last Synod: "Resolved, That boards, commissions and members having recommendations and resolutions to be presented, be instructed to send copies to the secretary at least two weeks before the meeting of the Synod and he send copies of the same to the deputies for their consideration." Please send them in not later than October 3.

The printed program will be sent as soon as it can be assembled and printed.

Thomas J. Bigham,
Secretary.

* * *

PLEADS FOR CHINA RELIEF

Col. Roosevelt Says Suffering of Civilians Is Increasing

N. Y. C.—Emphasizing that there had been no let-up in the Japanese campaign against China, Colonel Theodore Roosevelt, Jr., national chairman of the United Council for Civilian Relief in China, urged yesterday public support of the organization's "bowl of rice" parties the week of October 30 for the aid of Chinese war sufferers.

Luchow, a city of 200,000, was left "without a single set of surgical instruments," he said, when twenty-seven Japanese planes dropped bombs killing or injuring a thousand persons there last week.

"There, in a nutshell," he said, "is the present plight of China. She is acutely in need of the barest necessities to care for the civilians struck down by the terror from the sky. More than 50,000,000 of her civilians are homeless."

* * *

CLERGY CONFERENCE DIO. OF VIRGINIA SEPT. 25-27

Richmond, Va.—The second annual fall conference of the clergy of the Diocese of Virginia will be held at Shrine Mont, Orkney Springs, September 25-27, beginning at 5 P. M. The field board will conduct several periods with reference to diocesan problems and the every member canvass, and there will also be several lecturers on theological and kindred subjects.

The lecturers scheduled to speak are the Rev. Joseph B. Dunn, D. D., Richmond; the Rev. Dr. Charles W. Lowry and the Rev. Albert T. Mollegen of the faculty of Virginia Seminary. Bishop-Coadjutor Frederick D. Goodwin, the Rev. Beverley M. Boyd, chairman of the field board, the Rev. Herbert A. Donovan, chairman, and the Rev. W. Francis Allison are also down for active participation.

A feature of the conference will be the showing of new technicolor motion pictures of the Church's work in the Archdeaconry of the Blue Ridge, recently taken by John E. Burleson. These will subsequently be shown over the diocese and the Church generally.

* * *

WESTERN NORTH CAROLINA CONVOCATION.

Asheville, N. C.—"I can not agree with Mr. Chamberlain when he says that one man must bear the war guilt. All Christians who have failed to make the principles of their religion apply in economic, political, social and international relations, must admit their share." Such was the impressive statement made by Mrs. James R. Cain, National Council Member, at the fall meeting of the Convocation of Asheville, held in Trinity Church, on September 12 and 13.

Addresses dealing with the approaching fall campaign were made by Mrs. Howard Etheridge, president of the Woman's Auxiliary of Western North Carolina, and by Bishop Gribbin. Two thoughtful papers on "The Religious Problems of the Modern Man" by the Rev. Frank Bloxham of Franklin, and on "How the Gospel Answers the Problems of the Modern Man" by the Rev. N. C. Duncan of Asheville, completed the programme.

Arthur W. Farnam.

* * *

GIVING—BETWEEN A MAN AND HIS GOD

New York City.—At a parish conference one man objected strenuously to the suggestion that members of the Church should be asked to pledge in the Every Member Canvass in accordance with their means, or on a proportionate giving basis. "What I give is entirely between me and my God," he declared with considerable warmth. That man was worth several million dollars. His pledge was 75c a week. After the meeting the visiting speaker of the occasion was driven to the railroad station in the imposing limousine of this same parishioner. Sitting with the chauffeur, he inquired about his Church. "I belong to the United Brethren," said the chauffeur. "And do you give regularly to your Church?" "Oh, yes," was the reply, "I give $3.00 a week, and my wife gives $2.00."

"Five dollars a week from the chauffeur on the front seat—75 cents from the gentleman in the rear," mused the visitor; "truly in both cases giving is a matter between a man and his God."

* * *

MISS JANSEN "KNOWN SURVIVOR"

N. Y. C.—The many friends of Miss Bernice Jansen, of the Training School for Kindergartners, Sendai, Japan, will be happy to know that she is safe, after having been rescued from the Athenia, first marine casualty of the European War.

Miss Jansen was returning to the United States for a furlough and press reports announce that she is definitely a "known survivor" and has been sent to Galway.

* * *

GANDHI'S MESSAGE TO POLAND

The Polish Government has received the following message from Mr. Gandhi, the Indian leader:

"To all those in Poland who believe that only truth and love can be the foundation of better days for humanity, and who are doing their best to serve these ideals by their life, I send my good wishes and blessings."

* * *

BISHOP PENICK DELIVERED PRINCIPAL ADDRESS AT LAYING OF CORNERSTONE OF MEMORIAL HOSPITAL

Charlotte, N. C.—Bishop Edwin A. Penick of the Diocese of North Carolina, made the principal address at ceremonies in connection with the laying of the cornerstone of the Charlotte Memorial Hospital, on September 21.

Paul C. Whitlock, chairman of the hospital building committee, had arranged the program at 4 o'clock, at which W. N. Hovis, mayor pro tem and a member of the board of directors of the hospital, presided.

Dr. C. C. Weaver, pastor of the First Methodist Church, made the invocation and the audience sang "America."

* * *

TWO NEW TRUST FUNDS CREATED.

New York City.—Creation of two new Trust Funds is reported by the Treasurer of the National Council. One of $1,000, from an Iowa Church family, is for "general missionary purposes", and the other of $4,000 provides that the income is to be paid to a designated beneficiary during lifetime, and upon the death of the beneficiary, principal and interest may be used at the "discretion of the National Council, with special thought of rebuilding churches in China".

* * *

PAYMENTS ANTICIPATED

New York City.—Because of the possibility of mail being delayed in certain areas due to war conditions, the Treasurer of the National Council is arranging to anticipate payments to some of the mission staffs, particularly in Liberia, Brazil and the Jerusalem and the East Mission.

Classified Advertisements and Notices

All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line each insertion. Special rates to contracts of any length. A rate of 15 cents per line is made to persons seeking positions. No advertisement accepted for less than 50 cents.

Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

SPECIAL NOTICES.

ALTAR BREAD AND INCENSE
ALTAR BREADS—Orders promptly filled. Saint Mary's Convent, Box 311-C Kenosha. Wisconsin.

SITUATION WANTED.

WANTED, POSITION AS HOUSEKEEPER-companion to elderly person. Light duties. Address "G," care of Southern Churchman.

Personal Notes Of Interest

The Rev. Rollin J. Fairbanks, for the past three years rector of St. John's Church, St. Johns, Michigan, has announced his resignation as of October 1, and his acceptance of a call to St. James' Church, Grosse Ile. Mr. Fairbanks was born in Watertown, N. Y., and attended the public schools there. He is a graduate of the University of Michigan and of the Episcopal Theological School. He was ordained to the diaconate and also to the priesthood in 1936, by the Rt. Rev. Henry K. Sherrill, D. D., on behalf of Bishop Page of Michigan. Before taking up his work in St. Johns in 1936, Mr. Fairbanks served as deacon-in-charge of the Church of the Good Shepherd, Boston, Mass.

Mr. Fairbanks succeeds at Grosse Ile **the Rev. Leonard K. Smith,** who resigned last spring to accept a call to St. Paul's, Newport, Ark.

The Rev. Robert S. Whitehead, formerly senior curate in St. Agnes' Chapel of Trinity Parish, New York City, has become assistant to the Rev. Francis B. Creamer, rector of Christ Church Parish, Detroit, Mich., Grosse Pointe Farms and St. Clair Shores. Mr. Whitehead has been assigned to duty as vicar of the parish church.

Mr. Whitehead was born in Chester, Penn. He is a graduate of Ursinus College and the Berkeley Divinity School. He was ordained to the diaconate in 1923 by Bishop Rhinelander, and to the priesthood in the same year by the late Bishop Garland.

Before taking up his duties in New York City, Mr. Whitehead served in St. James' Church, Philadelphia, as curate; and as rector of St. Philip's Church, Laurel, Del.

The Rev. Richard Upsher Smith, a graduate in June from the Virginia Theological Seminary, has become assistant to the Rev. Otis G. Jackson, rector of St. Paul's Parish, Flint, Mich.

Bishop Thomas of Southern Brazil preached in St. John's Church, Beverly Farms, Mass., on the morning of September 24 at the invitation of the rector, the Rev. Bradford Burnham. On the evening of this one Sunday in Massachusetts, Bishop Thomas gave the address in Christ Church, Cambridge, when Mr. Everitt Titcomb, with the new Schola Cantorum, presented the first evening of the new musical service, and the Rev. Dr. Leslie Glenn, rector, was in charge.

Missionaries Travelling By Sea

War interference with shipping has resulted in many inquiries at the Church Missions House, New York, about missionaries who may be travelling to or from their fields. The Department of Foreign Missions supplies the following list of sailings:

The Rev. and Mrs. Hollis S. Smith and their two children, Marjorie and Hollis, sailed September 2, from Vancouver on the Empress of Canada for Shanghai.

Mr. T. Foster Teevan sailed for Shanghai on the same ship.

Miss Ella L. A. Foerstel sailed on the same ship, her destination being North Kwanto.

Mrs. Claude L. Pickens and children, Samuel, Peter, Marjorie, Katrina and Patricia sailed September 16 on the Empress of Russia from Vancouver for Chefoo. Mr. Pickens, missionary to the Moslem peoples in China, had been working among the Moros in the Philippines, waiting for it to become possible to return to China. Arrangements having been made for his return, his family are sailing to join him, and Mrs. Pickens in her goodbye message wrote, "Do remember us in prayers and write to us occasionally."

The Rt. Rev. William M. M. Thomas, Bishop of Southern Brazil, will sail September 29 on the Southern Prince, for Rio de Janeiro, taking with him the **Rev. and Mrs. Custis Fletcher,** who is to take up new work in the Brazil field, following a rectorate of eleven years at Grace Church, Paducah, Kentucky.

Recovering From Accident

Later information received at National Council offices in New York tells that **Bishop Wilner,** suffragan of the Philippine Islands, suffered a broken right arm in the automobile accident previously reported. With the Bishop in the car were the **Rev. Arthur H. Richardson,** of Brent School, Baguio, whose left arm was broken and who suffered head injuries necessitating seventeen stitches, and the **Rev. William H. Wolfe,** of Bontoc, who was badly bruised, but escaped without broken bones.

The accident occurred on a trip from Manila to Baguio, and all the injured were hospitalized at St. Luke's, Manila, and are recovering rapidly.

Mr. Henry S. Azariah, son of Bishop Azariah of Dornakal, India, arrived in the United States early in September, to-together with his wife, to study at the Cornell Agricultural College for two years. Mr. Azariah is a member of the teaching staff at the Allahabad Agricultural Institute, the head of which is **Dr. Sam Higginbottom.**

ORDINATION

The Rev. Gilbert Parker Prince was ordained to the priesthood by the Rt. Rev. W. Bertrand Stevens of Los Angeles at St. Andrew's Mission, Oakland, on September 9. Clergy taking part in the service were: the Rev. Henry H. Shires, dean of the Church Divinity School of the Pacific, preacher; the Rev. John Leffler, presenter; the Rev. Henry M. Shires, gospeller; the Rev. Randolph Crump Miller, epistoler; and the Rev. Everett Bosshard, litanist.

DEATHS

The Rev. E. W. Daniel

The Rev. Everard W. Daniel, for the past 18 years rector of St. Matthew's (colored) Parish, Detroit, Mich., died on September 6 following a long period of ill health.

Mr. Daniel was born on February 22, 1876, at St. Thomas, in the Virgin Islands. He attended St. Augustine's School and the University of New York. He trained for the Ministry in the General and Union Theological Seminaries. Mr. Daniel was ordained to the diaconate in 1902 by Bishop Worthington, and to the priesthood in the same year by Bishop Edsall.

The funeral service was read in St. Matthew's Church on Saturday, September 9. So great was the respect in which Mr. Daniel was held in Detroit that the Church and Parish House were thronged. Prominent citizens of Detroit, including a judge and an ex-mayor, formed the band of honorary pall-bearers. The service was conducted by the Rev. R. D. Brown, of Pittsburgh, for nearly 40 years a close friend of Mr. Daniel. He was assisted in the service by Bishop Coadjutor Frank W. Creighton, the Rev. Francis B. Creamer, and the Rev. James G. Widdifield. Many clergy and lay people of the diocese attended.

* * *

"ALL MOTHER HAS GOT"

London.—A little sister and her brother who had been evacuated stood at the front door of their new home. When the "new mother" appeared the little girl said: "Please, mother says, will you take great care of us as we are all she has got!"

What Happens On Our Side Of The Chancel

when the Parish Priest is on tip-toe on HIS side, and what happens when he isn't? Ask any earnest layman. He has the answer. Tip-toe? What does that mean? Incessant teaching of what The Church **is,** and not what many people imagine or want it to be; thoughtful, but not necessarily "brilliant" preaching; consistent and persistent visiting; modern methods supported by old fashioned standards; bringing parishioners in touch with all the lovely aids to a deeper spiritual life; just as much tender consideration of the old as "specializing" in the young; to wit: a programme that can be put on paper and looked at, and then worked at.

Where do WE come in? At almost every angle, in fact, for we furnish all the tools with which may be carved or emblazoned upon the hearts and minds of our people the exquisite beauty of Our Lord's Bride.—The Church.

Ammidon & Co.
Horace L. Varian, President
31 S. Frederick Street
Baltimore, Maryland

A PAGE FOR THE CHILDREN

Mrs. Conrad H. Goodwin, Editor

BIG BROTHER'S AMBITION

Once there lived a little Chinese boy. He was called Four because he was the fourth little boy born in the family. But his little brothers and sisters called him Big Brother.

One day Big Brother and his little sister Orchid were sitting outdoors. "Orchid," he said, "I intend to be president of China when I grow up. Everybody will wait on me and do exactly as I tell them. I shall be very, very rich of course, and have everything I wish. I shall have lots of soldiers. They will do everything I say. If they don't, I'll just look at them, so," and he scowled so terribly that Orchid looked frightened.

Just then they heard their cousin Wong call "Four" and Big Brother ran to see what was wanted. But he did not come back and by and by they were very much surprised and quite frightened too, when Cousin Wong came in carrying Big Brother. His new trousers were torn and stained, and one leg hung limply down.

"Don't cry," said Big Brother, opening his eyes and trying to smile.

Cousin Wong laid him down on his hard brick bed and went away to get a man from another village to come and put some medicine on his leg. "He fell off my cart when he was riding with me,' Cousin Wong explained, "and the wheel went over his leg."

Poor Big Brother lay on the brick bed for two days. The strange looking medicine put on his leg did not make it one single bit better. He did not cry, but he felt like it sometimes when he thought that he couldn't be president now, because no one with a lame leg could be a president. But one day he heard some wonderful news. There was a hospital only twenty miles away where a missionary doctor made blind people see and lame people walk. Big Brother's father and mother said: "We will take him to be made well." So Big Brother was driven to the Mission Hospital.

So that afternoon the foreign doctors took Big Brother into a queer room, all glass, even glass in the roof. Before they did anything, they all shut their eyes and put down their heads and stopped talking—all but one man, the foreign doctor, who seemed to talk to somebody Big Brother could not see. The only words he could understand were, "Make this little boy well and give him strength."

The next thing Big Brother knew he was lying on a soft, white bed, in a quiet room. There beside him sat his mother, smiling to see that he was awake.

"Now you will get well, Big Brother," she said.

"Oh," he smiled, "now I can be president!' and went off to sleep.

Next time he woke up it was light. He could see all about his room. On the wall hung a large coloured picture. There was a man in it dressed in white, and in front of him were some people all holding out their hands to him. One man was leaning on a crutch. "Oh," thought Big Brother, "he is lame, just like I am." Another had a little boy with him who was showing him the way because he was blind. The man's face was very, very kind.

Big Brother grew so interested that as soon as the nurse came he forgot that she was strange and called out: "Oh, nurse, who is that man in the picture?"

The nurse sat down on the bed beside Big Brother and told him the story of Jesus. Big Brother had never heard it before. "Tell me some more," he said, when the nurse stopped. "By and by," she answered.

All through the long weeks Big Brother was never tired of looking at the picture or hearing how Jesus gave all His time to helping people. "Oh," Big Brother said, "I do love Him and I shall tell Apricot and Orchid and Cousin Wong and everybody about Him as soon as I go home."

It was a very happy day when Big Brother left the hospital. How glad he was to be home! Orchid and Apricot danced about him, while he showed the little book that told all about Jesus, which he had learned to read at the hospital. He showed them that he could run a little now, too. "Oh, now you can be president!" laughed Orchid. Why, so he could! His leg was quite well. He had been so interested in Jesus that he had forgotten that now he could be president.

That night, as he lay in bed after the others had gone to sleep, Big Brother began to think about being president and having everything he wanted. "Jesus did not," he thought, "and I want to be like Jesus. Nobody waited on Him. He helped everybody else. It is just as different as can be, this plan to be a president. And I have always planned to be president," he sighed, and tried to go to sleep.

Next morning he told his mother about the hospital where everybody helped one another, and how the big doctor spent all his time going about caring for sick people just as Jesus would do.

"Aren't you glad you went there?" exclaimed Apricot. "Just think if you hadn't gone there and been cured, you would never grow up to be a great man and be president," put in Orchid.

And Big Brother thought to himself, though he did not say it out loud, "If the hospital people had not loved Jesus enough to come to China, there would never had been any hospital here, and my leg would never had been cured, and I would never have known He loved me.'" This decided Big Brother. He would try to do as Jesus did, too. He swallowed hard; that lump would stick in his throat! He did wish to be a great man. "I," he began slowly, "am not going to be a president, mother." Mother and Orchid were too surprised to speak. "I am going to try to be a helper. He helped folks, you know, and waited on them."

"You won't be a great man—you—you'll be just like a servant," gasped Apricot.

"But perhaps," as a big idea came to him, "I'll be a doctor instead, and cure sick folks like the hospital people Four said. And when he grew up that's just what he was—a kind, good doctor that made people well. And that's better than being president of China.

—From Primary Story Worship Programmes.

* * *

WHAT DOES IT MEAN?

When this verse has been properly punctuated it will not look so foolish as it does now:

A funny little man said this to me:
I fell in a snowdrift in June said he
I went to a cricket match out to sea
I saw a jellyfish float up a tree
I found some birds in a cup of tea
I stirred my milk with a big brass key
I opened the door on my bended knee
I beg your pardon for this said he
But it's true when told as it ought to be
It's a punctuation puzzle, you see.

—The Canadian Churchman.

* * *

MATTERS FOR REFLECTION

What is the difference between a chatterbox and a mirror? One speaks without reflecting and the other reflects without speaking.

—The Canadian Churchman.

* * *

The pedigree of honey
Does not concern the bee;
A clover, any time, to him
Is aristocracy.

—Emily Dickinson.

St. Catherine's School

Richmond, Virginia

An Episcopal Country School for girls. College preparatory course with graduates in leading Eastern colleges. General course also with music and art. Attractive buildings. Riding and other outdoor activities all year. Swimming pool. Catalogue.

LOUISA deB. BACOT BRACKETT, A.B.
(Mrs. Jeffrey R.), Headmistress

St. Anne's School

(Episcopal)
"GREENWAY RISE"
Charlottesville, Virginia

New site with modern buildings on 23-acre campus. College preparation emphasized. General course for non-college girl. Fully accredited. Separate dormitory for younger girls, grades 4-8. All sports. Riding.

Margaret L. Porter, M. A., Headmistress.

St. Margaret's School

TAPPAHANNOCK, VIRGINIA.

A Church School for girls. Boarding Department limited to 70. College Preparatory Course and Intermediate Grades Athletics. Very moderate cost.

Country life and simplicity without isolation. Beautiful grounds on Rappahannock River. Three dormitories for different stages.

EDITH LATANE, Headmistress

The General Theological Seminary

CHELSEA SQUARE, NEW YORK.

The next Academic year begins on the last Wednesday in September.

Special students admitted and Graduate Courses for graduates of other Theological Seminaries.

The requirements for admission and other particulars can be had from THE DEAN, 1 Chelsea Square, New York, N. Y.

The Episcopal Theological School

Cambridge, Massachusetts.
Affiliated with Harvard University
Dean H. R. Washburn, 3 Mason Street

The Virginia Theological Seminary

ALEXANDRIA, VIRGINIA.
For catalogue and other information, Address THE DEAN.

ATTENTION CHURCH SCHOOL OFFICERS

We are now ready to fill your orders
FOR CHRISTIAN NURTURE SERIES
And any other systems of
CHURCH SCHOOL INSTRUCTIONS
ALSO
CROSS AND CROWN and ROYAL PIN
ATTENDANCE SYSTEMS
AND ALL CHURCH SCHOOL SUPPLIES
Send for lists
LYCETT, Inc., Church Section
317 N. Charles St.,
Baltimore, Md.

THOUGHTS FOR THE THOUGHTFUL

Conquer your foe by force and you add to his enmity. Conquer by love and you reap no after-sorrow.

—Fo-Sho-Hing.

Made heir of all things, I were yet unblest
Didst Thou not dwell with me and make me rest.
Beneath the brooding wing
That Thou doest o'er me fling.

THE SOUTHERN CHURCHMAN

SOUTHERN CHURCHMAN COMPANY,
Mayo Memorial Church House,
110 West Franklin Street,
Richmond, Va.

CATHOLIC FOR EVERY TRUTH OF GOD; PROTESTANT AGAINST EVERY ERROR OF MAN.

Officers

President, RT. REV. H. ST. GEORGE TUCKER, D. D.
Vice-President, E. OTTO N. WILLIAMS
Secretary-Treasurer, JOHN H. COOKE

Editors

REV. SAMUEL B. CHILTON, Editor
REV. F. W. NEVE, D. D., Associate Editor
REV. G. MacLAREN BRYDON, D. D., Associate Editor
REV. BEVERLY M. BOYD, Associate Editor
MRS. CONRAD H. GOODWIN, Associate Editor
MRS. R. TATE IRVINE.....News Editor
MRS. W. SHELLEY HUMPHREYS, Woman's Auxiliary
REV. S. S SPATHEY....Book Reviewer
JOHN H. COOKE....Advertising Manager

Subscription Price

$2.00 a year in advance. To the Clergy $2.00. Six months, $1.50; 10 cents a copy. Foreign postage, $1.00 additional.

Entered at the Post Office in Richmond, Va., as second-class mail matter.

Notice.—Unsolicited manuscripts should be accompanied by self-addressed envelopes with sufficient postage for return.

SEPTEMBER

1. (Friday.)
3. Thirteenth Sunday after Trinity.
10. Fourteenth Sunday after Trinity.
17. Fifteenth Sunday after Trinity.
20, 22, 23. Ember Days.
21. St. Matthews (Thursday).
24. Sixteenth Sunday after Trinity.
29. St. Michael and all Angels (Friday).
30. Saturday.

* * *

COLLECT FOR THE SIXTEENTH SUNDAY AFTER TRINITY

O Lord, we beseech Thee let Thy continual pity cleanse and defend Thy Church; and, because it cannot continue in safety without Thy succour, preserve it evermore by Thy help and goodness; through Jesus Christ our Lord.

Amen.

ELLISON & HAWES

Richmond, Va.

COAL AND FUEL OIL.

FAIRBANKS-MORSE AUTOMATIC COAL BURNER.

General Office, 530 East Main St., Atlantic Life Insurance Co. Bldg. Tel. 2-4766.



R. GEISSLER, INC.
450 SIXTH AVE. NEAR 10th ST. NEW YORK
Church Furnishings
IN CARVED WOOD AND MARBLE · BRASS · SILVER FABRICS + WINDOWS



HEADQUARTERS for CHOIR GOWNS
PULPIT ROBES • EMBROIDERIES
HANGINGS • STOLES • VESTMENTS
ALTAR APPOINTMENTS
COMMUNION SERVICE
NEW CATALOG on Request
NATIONAL ACADEMIC CAP & GOWN CO.
821-23 ARCH ST. PHILADELPHIA, PA.

FINE IRISH LINEN

SPECIAL QUALITIES FOR CHURCH USE—priced so that you may now replace worn linens with the best.
Samples free.
MARY FAWCETT CO.,
Box 146. Plainfield, N. J.

Cauthorne Paper Company

The South's Most Progressive Paper House
ALL GRADES OF PRINTING AND WRAPPING PAPERS
Richmond, Va.
This paper is printed on paper supplied by the Cauthorne Paper Company.

XANTHINE

If you feel a slight inferiority from greying hair, dandruff or itching scalp, get a pleasant change using the old reliable Xanthine. Marvelous in effect. Not a dye; same for any color hair, but gradually restores natural color, stops dandruff and itching. Highest testimonials. At druggists or sent for $1 by XANTHINE CO. Richmond, Va.



EWART'S Cafeteria
112-116 North Fifth St. RICHMOND, VA.

EXCELLENT FOOD
Reasonable Prices.
BANQUET ROOMS
Serving from 10 to 500.
Other Ewart Locations
Washington, D. C. Philadelphia, Pa

When answering advertisements mention this paper. Thus you will aid us in securing more advertising patronage.

A NATIONAL CHURCH PUBLICATION

The Southern Churchman

Miss Laura Clay
193 N Mill St
28Feb40

Vol. 105 RICHMOND, VA., NOVEMBER 4, 1939 No. 44

Ralph Hicks



This Arapahoe boy is justly proud of his cornfield. All the boys and girls of St. Michael's Mission, Ethlete, Wyoming, have gardens which they care for under the joint direction of the mission and the government. Some of the children are able to augment their Lenten offerings with earnings from their gardens.

THE TWENTY-SECOND SUNDAY AFTER TRINITY

The Concordat

Mr. Editor:

I have read with much interest your Editorial in your issue of October 21 replying to my Open Letter on the proposed Concordat. I appreciate the kindly spirit and courtesy of your reply, but you will, I think, agree that, in view of the importance of the matter, your readers have the right to read for themselves what I wrote. I must ask you, therefore, in fairness, to publish my Open Letter in full so that your readers may have opportunity to form their judgments in regard to it from the letter itself and not only from your brief summary of it in a previous issue.

William T. Manning,
Bishop of New York.

Below is printed in full Bishop Manning's Open Letter to the Commission on Approaches to Unity:

Dear Brethren:

As one who is deeply concerned for the cause of Christian unity, and for the peace of the Church, I address this letter to you who have been appointed to represent the Church in this matter. Through nearly all the years of my ministry I have been actively associated with movements for Christian unity. At the General Convention in Cincinnati in 1910 it was my privilege to help to formulate, and to offer, the resolution the adoption of which officially initiated the movement for a World Conference on Faith and Order and ever since that time I have served on our commission for the World Conference movement, which has borne great results and which promises to bear results still greater.

The chairman of your commission has asked, rightly, that the proposed concordat between the Episcopal Church and the Presbyterian Church in the USA shall be considered in the spirit of love, and of desire for unity, and it is in that spirit that I write this letter. I write in the spirit of love for both the Catholic-minded and the Protestant-minded members of our own Church as well as for our Presbyterian brethren whose loyalty to their principles and convictions I deeply respect and admire, and many of whom have declared themselves in strong opposition to the proposed concordat. In that spirit I most earnestly beg and urge you to withdraw entirely this concordat the advocacy of which is bringing apprehension and dismay to great numbers of our clergy and people, and as to which even your own commission is not united.

In view of the whole present world situation it seems more than ever important to abstain from action which will certainly not produce unity but will, if pressed, produce a situation in the Church which none of us would wish to see.

1. I urge you to withdraw this proposed concordat because, if adopted, it would work untold harm to the cause of Christian reunion in its larger and wider aspects. In all our efforts for unity we must keep before us the fact that Christian reunion does not mean a union only of Protestants on the one hand, or of Catholics on the other, but that it means the reunion of the whole of Christendom. As we all know, the Anglican communion and the Episcopal Church hold a providentially-given middle place between the Catholic Churches of the world and the Protestant Churches and thus have a unique opportunity to serve as a mediating influence in drawing these two great sections of Christendom nearer to each other.

The Anglican communion and the Episcopal Church would not aid the cause of Christian reunion, but would gravely injure it, if in order to draw nearer to the Protestant Churches they repudiated, or compromised, those principles which identify them with the Catholic Churches. In the judgment of many competent theologians and scholars the adoption of the proposed concordat would be such a repudiation.

2. I urge you to withdraw the proposed concordat because its terms are not in accord with the faith and doctrine of the Episcopal Church and if adopted it will bring not only discord but actual division in the Church. To suppose that this concordat is disapproved by only one party in the Church is quite untrue; it is disapproved by all who hold to the Faith and Order of the Church as the Prayer Book declares it. In common with all the historic Catholic communions both of the East and of the West, in common with the whole of the Anglican communion throughout the world, and in common with at least two-thirds of all Christians in this world at the present time, the Episcopal Church believes in the office and functions of the priesthood and that episcopal ordination is necessary for the exercise of that office. This is the belief expressed plainly in her Prayer Book, in her Constitution and Canons, and in her practice all through her history. That this is the doctrine of the Episcopal Church is made clear beyond all question by the fact that in the Episcopal Church and in the whole of the Anglican communion a priest from the Roman Catholic Church or from one of the Eastern Catholic Churches is received without reordination whereas a minister from any of the Protestant Churches must be reordained.

But the Presbyterian Church honestly and conscientiously rejects this belief in the office of the priesthood and in the necessity of episcopal ordination for that office. The Episcopal Church declares solemnly and officially, in her Prayer Book, "that from the Apostles' time there have been these Orders of Ministers in Christ's Church—Bishops, Priests, and Deacons" and "therefore, to the intent that these Orders may be continued, and reverently used and esteemed in this Church, no man shall be accounted or taken to be a lawful Bishop, Priest, or Deacon, in this Church, or suffered to execute any of the said Functions, except he . . . hath had Episcopal Consecration or Ordination." The Presbyterian Church in its official statement sent to the World Conference on Faith and Order and published in 1934 says, "It is difficult to see how the Presbyterian Church can enter into union with Churches which regard as essential the acceptance of the episcopacy as being historic in the sense that it can be traced directly back to the Apostles and as such is a sine qua non of the Church of Jesus Christ, or is even necessary for its bene esse." This is part of the statement approved and submitted by the Department of Church Cooperation and Union of the Presbyterian Church in the USA and signed by its chairman, the Rev. J. Ross Stevenson and its secretary, the Rev. Lewis Seymour Mudge. (See "Convictions," edited by the Rev. Leonard Hodgson, pp. 81-83). In the light of the clear, definite, and official statement above quoted the statement in the proposed concordat that both Churches "believe in episcopal ordination" is a strange one. It is evident that the two Churches use these words in entirely different senses and with quite different meanings.

We shall all be thankful indeed if organic union can be achieved between the Episcopal Church and the Presbyterian Church or any other great body of Christians, but if organic union is to be achieved it must be in accordance with Catholic Faith and Order and must be based not upon ambiguous statements but upon the mutual acceptance of principles clearly expressed and fully understood.

3. The proposed concordat is one of those well meant but mistaken efforts to promote unity by theuse o f ambiguous phrases which cover up fundamental differences. It is an at-

(Continued on page 15)

THE SOUTHERN CHURCHMAN

SOUTHERN CHURCHMAN COMPANY,
Mayo Memorial Church House,
110 West Franklin Street,
Richmond, Va.

CATHOLIC FOR EVERY TRUTH OF GOD; PROTESTANT AGAINST EVERY ERROR OF MAN.

Officers

President, RT. REV. H. ST. GEORGE TUCKER, D. D.
Vice-President, E. OTTO N. WILLIAMS
Secretary-Treasurer, JOHN H. COOKE.

Editors

REV. SAMUEL B. CHILTON, Editor
REV. F. W. NEVE, D. D., Associate Editor
REV. G. MacLAREN BRYDON, D. D., Associate Editor
REV. BEVERLY M. BOYD, Associate Editor
MRS. CONRAD H. GOODWIN, Associate Editor
MRS. R. TATE IRVINE.....News Editor
MRS. W. SHELLEY HUMPHREYS, Woman's Auxiliary
REV. S. S. SPATHEY....Book Reviewer
JOHN H. COOKE....Advertising Manager

Subscription Price

$1.00 a year in advance. To the Clergy, $2.00. Six months, $1.50; 10 cents a copy. Foreign postage, $1.00 additional.

Entered at the Post Office in Richmond, Va., as second-class mail matter.

Notice.—Unsolicited manuscripts should be accompanied by self-addressed envelopes with sufficient postage for return.

NOVEMBER

1. All Saints. Wednesday.
5. Twenty-second Sunday after Trinity.
12. Twenty-third Sunday after Trinity.
19. Twenty-fourth Sunday after Trinity.
23. Thanksgiving Day.
26. Sunday next before Advent.
30. St. Andrew, Thursday.

* * *

THE TWENTY-SECOND SUNDAY AFTER TRINITY

Lord, we beseech Thee to keep Thy household the Church in continual godliness; that through Thy protection it may be free from all adversities, and devoutly given to serve Thee in good works, to the glory of Thy Name, through Jesus Christ our Lord. Amen.

EDITORIALS

The Flag and The Cross

At a dinner given in his honor, in the city of Norfolk in 1816, Commodore Stephen Decatur, fresh from his victories in the war with the Barbary States, proposed this toast: "Our Country! In her intercourse with foreign nations may she ever be right; but our Country, right or wrong." Many Christians still adopt that attitude. In the name of their countries Christians fight against Christians, thereby putting country above any other cause. Political and national questions not infrequently cause divisions in Churches. Sometimes the divisions remain long after the questions that caused them have been settled.

Today as we consider the question of peace in a war-torn world the question of the relationship of the Flag and the Cross is a vital one. Can a man be patriotic and put the Cross above the Flag? On the other hand can he be loyal to the Prince of Peace and put the Flag above the Cross? What is the domain of the Flag, and what is the domain of the Cross?

These questions were considered by President Eddy of Hobart in a recent address before the Synod of the Province of Washington. The address is published in this issue. We commend it to your careful consideration.

Clara Lee Horsley

An editor often finds that a subscriber whom he has never seen is far more than just a name. The Southern Churchman feels particularly close to a number of individuals who have been subscribers for a long time, and to a number of families whose connection with this journal goes back many years, some of them perhaps to the first issue in 1835. Then there are others who are known by their friendly interest and written comments when renewing their subscriptions and at other times. All of these belong to a kind of inner circle.

One of this group was Miss Clara Lee Horsley of Wingina, Virginia, who on October 21st entered the larger life. Although more than a decade ago she passed her three score and tenth birthday, she maintained her interest in questions of importance in the Church and the world. Her comments on these questions were those of an old person who was still young in spirit, and of one who could appreciate the viewpoint of those with whom she disagreed. The Southern Churchman will miss her as one of those who occupied a place in its inner circle of unseen faces.

Red Cross Disaster Relief In Kentucky

The smell of powder, let loose in celebration of last Independence Day, still lingered in the deep ravines of eastern Kentucky. Inhabitants, retiring for the night, congratulated themselves that the rain which began to fall about bedtime had not spoiled their Fourth of July.

Little did they realize that many who had participated in the joyous celebration would never see the rising of another sun. For the rain that fell on dusty roadways soon began increasing in intensity. By midnight it was a torrential downpour. Creeks and brooks had swollen to proportions never seen before. So heavy was the rain that shortly after midnight actual walls of water began rolling down the valleys.

The next morning what twenty-four hours before had been a radiantly green series of peaceful mountains and valleys, filled with people in happy mood, had become a scene of desolation. Seventy-nine persons were dead, drowned while trying to save themselves. Whole families had been swept away, homes and buildings destroyed, crops and food supplies washed out, with communications to the outside world cut off. Wires were down, railroads and highways were many feet under water, bridges no longer existed, and human needs were mounting hourly in Rowan, Breathitt and nearby counties.

During the night word of the catastrophe had gone out and by early morning Red Cross chapters in the vicinity were in action. As relief workers penetrated deeper into distressed areas the seriousness of the disaster became more evident. Authority went out over temporary wires from National Red Cross Headquarters to meet all emergency needs, regardless of cost. And at the same time instructions went to Red Cross workers throughout Kentucky, Indiana and neighboring states to proceed without delay to the disaster area.

These experienced workers, in cooperation with the hundreds of volunteers, began the task of bringing food, clothing and shelter to the homeless, medical and nursing care to the sick, or organizing order and sanitation out of chaos and epidemic-breeding conditions. Shelters, equipped with cots and blankets from Fort Knox, Ohio, were established by the Red Cross. Some 6,000 refugees were cared for, many waiting anxiously for word of missing relatives or neighbors.

As the emergency began to wane, the Red Cross turned its attention to permanent rehabilitation of the victims. Early estimates indicated that before the word "Closed" could be written at the bottom of the report on the disaster, some 4,500 families would receive assistance—in repairing or rebuilding homes, in refurnishing their houses, in reestablishing their farms on a going basis by provision of essential machinery and stock, and in tiding themselves over until they were again wholly reestablished. Complete self-sufficiency is the aim of the Red Cross in all disaster relief operations.

Services of the Red Cross are all supported from membership dues, voluntary contributions and gifts. To keep it prepared to meet any demands, it is planned to enlist at least 1,000,000 new members this year. The annual Roll Call, when chapters the country over invite all to join their ranks and thus help keep the Red Cross ready, begins November 11th and ends November 30th.

The Order of the Thousandfold

By Archdeacon Neve

IS THERE A WAY OUT?

As applied to war, this is the most urgent and at the same time the most important question which Christianity and civilization have to face, as the failure to solve this problem means the eventual destruction of both. A defeatist policy as defined in the statement that there always has been and always will be war, is a counsel of despair. Medical science furnishes us with a more courageous and inspiring ideal. Has medicine capitulated to cancer because it has not as yet discovered a real cure? By no means, nor will it ever do so. It is out to conquer the disease no matter how long it may have to wait and work on towards the desired end. War is a far worse disease than cancer, because so far from its being kept in check, it is spreading its poisonous roots more and more widely all the time, as will be seen later.

If the World Were Christian?

It has been said that if the world were really Christian there would be no war, implying that Christianity must be universally accepted and practiced before war can end. But on the other hand it is the so-called Christian nations which have been chiefly responsible for its continuance and its more terribly devastating equipment for destruction. It is they who are the most fully armed and are the best prepared for war. Even Japan owes its military superiority over the vastly more populous China to its association with the Christian nations and from having learned the more modern art of war from them. If the passing of war awaits the Christianizing of the world, then what hope is there of this very desirable end being attained since war is the chief cause, not merely of Christianity's loss of influence, but of the actual shrinkage of Christendom through the capture of Russia by the Communists?

The Use and Abuse of Physical Force.

The idea again that extreme pacifism is the only alternative to war and that this means that the use of physical force in restraining crime in our national life must be eliminated is an exaggeration. There are a good many references in the New Testament to the duty of obedience to civil rulers and similar instructions to children to obey their parents, which implies physical restraint and discipline in both cases. But modern warfare constitutes a flagrant, barbarous, and inhuman abuse of physical force, not only against armed combatants, but against innocent women and children as well. A physician often uses medicines, which in moderate doses, are beneficial, but which in larger doses would be fatal. If the medical profession were to abuse the privileges which are accorded to them by the law and kill their patients, they would be a menace to the State and would be punished accordingly. Within the memory of many of us, modern science has been enlisted in securing the progressive efficiency of modern weapons of warfare, and the end is not yet. Modern warfare constitutes an inhuman, and we may even say, a devilish abuse of physical force which in its proper place and within due limits, is a necessary part of human life and society.

Doing Evil That Good May Come.

And now we come to perhaps the most important question of all. Is war justifiable where a righteous end seems to be involved? Bishop Manning, in a recent sermon, has said:—"We all want peace but right is more important than peace. Peace can only come as the fruit of righteousness. The Christian religion stands not for peace at any price, but for righteousness at any cost." With due deference to Bishop Manning, but feeling that here is the real heart of the problem, we must not forget, that a righteous end does not justify the use of unrighteous means to secure that end. . . "Doing evil that good may come" is not a Christian principle, for St. Paul says:—"(And not rather as we be slanderously reported, and as some affirm that we say) Let us do evil that good may come."

The Evil of War.

It was recently reported, and not denied, that in the World War about 600,000 of the civil population of the Central Powers were starved to death by the Allied blockade, the majority of whom must have been women and children, as the bulk of the men were soldiers and had to be properly fed. The constant succession of wars in Ethiopia, Spain, China besides the more recent one connected with Poland, only serve to prove what a terrible thing war is. Modern warfare shows that all wars are terribly evil in the means used, no matter whether the ends aimed at are righteous or not. The doctrine that the end justifies the means is not a Christian doctrine, and is open to every kind of abuse.

What Will End War?

The Great War to end war was the most outstanding example of seeking peace at any price, to be found anywhere, and it will take future generations to fully estimate that price. Its aim was a good one, but the means used defeated the purpose aimed at, for "The wrath of man worketh not the righteousness of God." It proved that war cannot end war, however vast the cost may be. The politicians and diplomats tried their hand in the Briand, Kellogg Peace Pact to outlaw war, but of the fifty nations who agreed to it, how few still hold to it. Is there no way out? Yes, there is one way, the only democratic way. Trust the people. Let these same nations, who through their political leaders outlawed war, consent to a World referendum, whereby the people themselves may be able to give utterance to their heart's desire, without any pressure from their rulers and without being misled by propaganda, but carried out by the League of Nations or the Nobel Foundation and Institutes. Let the people decide this question since they are the ones most deeply concerned. And it can be done now, then let it be done at the end of the present war, before the Peace Conference assembles for the settlement of what the future state of the world is to be.

Thy kingdom come, O God!
Thy rule, O Christ, begin!
Break with Thine iron rod
The tyrannies of sin!

When comes the promised time
That war shall be no more
Oppression, lust, and crime
Shall flee Thy face before?

O'er heathen lands afar
Thick darkness broodeth yet;
Arise, O morning Star,
Arise, and never set.

—Hymn 329

The Cross and The Flag in a Warring World

By WILLIAM ALFRED EDDY,

President of Hobart College

IN A VISIT to one of the caves of the Shenandoah valley through which we walked half a mile underground, the guide manipulated a series of successive electric lights, and continually stationed us in prescribed spots whence he pointed out with childlike delight the resemblance to familiar objects on all sides. In the stalagmites and stalactites, projections and shelves of rock, he showed us more or less fanciful profiles, animals, pieces of household furniture, soldiers, orators, and even a kitchen range with a fried egg in a frying-pan! Apparently we were supposed to admire this marvel of nature merely for its accidental and incidental imitation of commonplaces of home and town. I asked him whether this was the only interest of tourists, and he replied yes, except for children who would play hide and seek, or for the rare geologist, a dull fellow who came to see the cave itself! I have known other tourists who travelled far to the White Mountains only to see the Great Stone Face of the Old Man of the Mountain, and I was reminded of the rather pathetic tendency of our race to feel at home in the universe by looking everywhere for some enlarged reflection of its own self.

The glorification of human personality is four hundred years old. With the renaissance first, and later in the romantic movement of the nineteenth century, came the cult of personality, according to which the heavens and earth were reduced to the proportions of a gymnasium in which man performed no matter what, so long as his experience was intense and satisfying. Benvenuto Cellini, Pietro Aretino, Byron and Shelley were alike in making man's emotions the criterion of truth. They espoused opinions and careers that were satisfying, exhilarating, and perhaps intoxicating, and like wine-tasters they rejected impatiently whatever was unpalatable in nature, religion, and society.

THIS NATURAL TENDENCY to regard the universe as a Hall of Mirrors in which we look about and admire reflections of ourselves is extremely naive and childlike. It would be very comforting and comfortable to live again in a geocentric world in which the stars are hung as lamps, and the planets revolve about this earth. But we have survived the disturbing revolution of Copernicus and have reconciled ourselves to the truth that this planet on which we live and die is a tiny speck on the wheel of the universe, as astrology has given way to astronomy. We have maintained successfully our conviction that the importance of man does not depend upon his size and that God's plan for us is not less important because our world is small and our time is short. How shall we now revert to a more provincial and preposterous naivete which makes the national interest equal to the universal kingdom of God? If the earth is not the center of creation how can a small part of this earth, the German Reich, the U. S. S. R., the British Empire, or the U. S. A. be elevated to that dignity? And yet that is a common assumption by many who think they are putting the Cross before the Flag. We find them in practice insisting that the national interest must rule even over the Gospel and the individual conscience; and the Supreme Court renders its decision in the MacIntosh Case to the effect that the State, in order to survive, is justified in overruling the conscience of the individual. We do not have effective separation of Church and State in our country, even though it exists on paper. When their paths diverge, the State maintains the right to bend the Church, and Churchmen, to its will.

This subject is charged with dynamite because it stirs the emotions of legitimate national pride and patriotism, which have been so effectively cultivated ever since the Reformation smashed Christendom to pieces and replaced allegiance to the Church with reverence for that man-made unit, the modern nation. To reassure our fellow-citizens who do not know the Church, we should make it clear first of all that we do not disparage the civil liberties and benefits secured by our American democracy. Indeed, it is clear to me these days that there is no higher secular bond than our American democracy, which I value so highly that, as a teacher, I spend my days and nights to extend and defend the understanding of my students of the privilege which they inherit as American citizens. Actually, however, the more idealistic the nation, the greater is the danger of identifying the domain of the Cross and the Flag. In so far as the American commonwealth has adopted the Christian emphasis upon the worth of the individual, just so far is the danger increased that we confuse the United States with the Kingdom of God. The difference, of course, is not that the Flag represents something bad and the Cross something good, but that the Flag represents an interest (good or bad) which stops at the national frontier and may clash at any time with the interest of other flags; whereas the Cross represents the interests of the Creator and Preserver of all mankind, everywhere and everywhen, interests it might be added, which were not discovered in 1492, but which go round the globe and down the endless arches of the Milky Way.

AS CITIZENS we are duty bound to support all humane and constructive national purposes, but as Churchmen we are duty bound to keep those purposes out of the sanctuary and from confusion with the object of our adoration. Otherwise, we fall into idolatry. The error of the idolater is that he mistakes some adjacent object of wood or stone for the spiritual reality of which it is only the hieroglyph. Now idolatry is not out of fashion even in higher education where the local and immediate advantage is worshipped and adored as if it were the altar of the Living God. Men still turn away after false gods even after long service in the train of truth. After five hundred years of liberal education at Heidelberg, the statue of Athena, goddess of wisdom, with the inscription "To the Eternal Spirit" has been replaced by the swastika and the tribal eagle with the impudent inscription "To the German Spirit." Discordant voices demand hysterically that we idolize some novelty of Russian economics or some antiquity from early American politics in the expectation, apparently, that the timeless arts and sciences will be prostituted to the demands of a lobby of mercenaries, who, concerned about the quick profits of today, take no thought for the morrow, much less for the Eternal Spirit. With the fads and phobias of the hour, even of the election hour, we can have no traffic. Specially must we beware lest some handsome and more durable model of idol find a place on the altar, for idols of gold are as lifeless as idols of clay. Too often in the history have education and the Church been pressed temporarily into the service of inquisitions, crusades, imperial wars, and sectarian strife for power. The Eternal Spirit has been blasphemed whenever the

boundaries of knowledge or of the Kingdom of God have been contracted to coincide with the petty province of the Roman Empire, the U. S. A., the Divine Right of Kings, the army of Cromwell, or the theology of the Puritans. The worship of local, tribal gods is idolatry, even when the tribe covers a continent. No man hath seen God at any time for the obvious reason that the material and cultural objects we see with the naked eye are never God.

WE MUST DISENTANGLE the absolute and timeless claims of the Gospel from the temporary and temporal claims of the State, and resist all specious efforts to put the Flag before the Cross. The State has been glorified in Russia until it has replaced all religion; that is happening in Germany today; and it may happen in America tomorrow. We, who have a view of eternity, must remember that our Christian freedom existed before America was discovered, and that the Church triumphant will exist when these continents are again uninhabitable in the next ice-age. Patriotism is the highest secular bond, but the only commonwealth that endures forever is the Kingdom of God. To make this clear to our misguided patrioteers, we must put our allegiance to Christianity out in front of national pride.

Modern history is so full of evidence that I shall not take your time to do more than refer briefly to disasters which have followed or will follow the confusion of civic patriotism with the more universal claims of the Christian Church. In Europe we have irrefutable evidence of the decadence and ultimate disappearance of the Russian Church, as a result of subservience to the imperial government of the czars. In Germany, we have an equally clear demonstration of steadfastness in the Faith which was proclaimed heroically by Catholic cardinals, bishops and priests and by Evangelical pastors who refused to restrict the gospel to the program of the national government. I would recommend to you a volume entitled "I Was in Prison",[1] containing letters from German pastors in concentration camps which read like the epistles of St. Paul. Almost forgotten in our Communion is the heroism of the Archbishops of Canterbury, Stephen Langton and Thomas à Becket, who preferred to have the cathedral despoiled and closed rather than to make the Church the servant of a wicked king. In our own country almost every Protestant denomination was torn in two by the Civil War with the result it would be ridiculous, if it were not tragic that they continue divided today because of a political controversy settled seventy-five years ago. The Oxford Conference on "Church, Community and State," 1937, agreed that the Kingdom of God must not be identified with any international political machinery. And yet there are many Christians who assume that a single nation such as ours embodies and represents the highest ideals of the Christian Church. This heresy would again encourage prayers for military victory if we go to war. Surely that, at least, is a blasphemy to which we should not subscribe. Is there anyone here who wants to dwarf his God to make Him the exclusive ally of either side in the dog fights for power that set human beings and Christions at each others throats at least once in every generation? Nor should we be too sure that our nation is different from others simply because we have on paper a bill of rights which declares in favor of the forgotten man. The democratic doctrine of majority rule is as susceptible to perversion and to tyranny as was the doctrine of the Divine Right of Kings.

It was natural, after centuries of absolute monarchy, that majority rule should look like free government, but today we are witnessing popular autocracies exercising extremes of tyranny seldom equalled by the worst of hereditary kings. There is a profound fallacy in the idea of absolute majority rule. Often some privilege is at stake which is mildly objectionable to the majority but passionately dear to the minority. In colonial New England, for example, the Puritan majority disliked the Catholic Mass, but the value of the Mass to the Catholic minority was vastly greater than its inconvenience to the majority who were not obliged to attend the Mass. The conscientious objector to war does not prevent the majority from waging war, and his opinion may well prove to be the majority will when the next war-scare is dinned into our ears. Every progressive platform of a majority began as a minority movement. How then can we suppress the "heresy" of today which may prove to be our gospel tomorrow?

It would seem to me very dangerous to identify Christianity with or to put it in opposition to the socialist, the capitalist, the pacifist, the publican, the Republican or the sinner. On the contrary, there should be room within the Christian Church for members who in their capacity as citizens espouse any of these social philosophies. Each of us lives in a tangled network of overlapping loyalties that claim our allegiance in varying degrees; the family, the club, the community, the political party, the race, the nation and many others. If the Church is only another thread in this sociological structure, we cannot hope for much from our religion. It is my belief, however, that the Cross differs from the Flag not only in degree, but in kind.

I FIND IT DIFFICULT to align myself with any of the so-called parties in our Church. The Anglo-Catholic party too often shows preoccupation with ceremonial and with a fear of conceding any virtue to the Presbyterians. The Low Church members, on the other hand, often appear to me every-ready to shift with the wind, adopt a new gospel each week, and issue manifestos for the latest burning cause on the same grounds (and with about the same effect) as other pressure groups in educational and civic circles. In this matter of Church and State, however, there is a basis for a very genuine catholicism which every Protestant, I believe, could accept; namely, that the Church represents a cause as far above the fevers and frets of nationalism as the heaven is above the earth. The Church proposes no specific cure for some special discomfort in society. The Church alone in a modern world knows that the disease is universal and the cure "Ye must be born again."

We suffer today from extreme specialization; from doctors who can treat the eye and ear but cannot minister to a mind diseased; from pedagogues who can drill us in the syntax of dead languages but cannot help us understand ourselves or our neighbors. The chemist tells us we are a shovelful of atoms; a breakfast for worms; bookworms, earthworms, glowworms—we don't know which. The economists tell us we are so many units of man power, horsepower, to be used up and discarded at the age of forty. The biologist reminds us that we are animals who can be run over by a truck and killed by a germ. The politician tells us we are robots who must hate the New Deal, or who must get ready to kill some more Germans. But we are not wholly identified by any of these miserable tags and labels. We are more than chemicals, animals, voters, serfs or citizens. We are also potential children of God, with eternity for our native land. This vital, dynamic, organic truth, the Church alone teaches.

"Thou Shalt Love the Lord Thy God" is the great

[1]Student Christian Movement Press, $1.00.

and first Commandment and the second is like unto it, "Thou Shalt Love Thy Neighbor as Thyself." Nationalism is not even mentioned as a third Commandment and has no place alongside of the first two, on which hang all the law and the prophets. Our young people today are quite ready to concede that one should be prepared to die for his country, but they are astonished when it is suggested that one should be prepared, like the noble army of martyrs, to die for the Church. Our problem is not to haggle and bargain for a non-aggression treaty between Church and State as though they were coordinate authorities mildly disturbed over a few acres on a common frontier. Our problem is rather one of declaring with the utmost clearness that allegiance to the timeless Gospel must be disentangled from the temporal and tribal purposes of national life; that the eternal God cannot be invoked to promote military victory over fellow-Christians and fellowmen. To do this it may be necessary for us to eliminate even the suggestion of confusion and remove the national Flag in all countries from Church processions and sanctuaries, while we yield absolute surrender and reverence only to the Cross, whose arms reach out in sympathy and love to the people of all nations and of all time.

BOOK NOTES

By the faculty of the Church Divinity School of the Pacific. Edited by Randolph Crump Miller

PSYCHOLOGY FOR RELIGIOUS WORKERS. By Lindsay Dewar and Cyril E. Hudson. Harper Brothers, New York. $2.00.

Canon Dewar of York and the Rev. Cyril Hudson have produced a treatise for the religious worker of a rather unique character. Many books have appeared of late bringing to the pastoral problem the findings of psychology with one purpose only in view, that is the understanding of the problems of others. The authors here, however, aim to bring psychological help to the pastor primarily. There is no neglect of that basic problem of the clergyman, the understanding of, and the ministering to, sick souls. That is just a part of the emphasis. First of all, an analysis is made of the psychological elements in prayer both as to the nature of prayer and the time honored methods by which one arrives at an experience of God. The next section considers the functions of the clerical life from the point of view of psychology and with emphasis both on the minister's physical and mental well-being. Certain occupational failings of the clerical profession are rather cleverly diagnosed in the light of the fuller knowledge of human action and reaction. The methods of the pastor as psychiatrist are presented in three different sets of problems: sin, moral disease and physical disease. The section on physical disease while brief is one of the sanest and best we have seen. In conclusion there are many suggestions from the psychological point of view for the pastor's work in preaching and teaching. Since it was published in 1934 it has had a wide reading and deserves an even larger circle of friends.

Henry H. Shires.

THIS BUSINESS OF LIVING. By L. W. Grensted. The Macmillan Company. 1939. Pp. 187. $1.75.

Nobody seems to be able to let the business of living alone or to refrain from the temptation to reduce psychology, psychotherapy, and even psychiatry to a few simple formulas pressed into the narrow limits of a little book. Dr. Grensted is no exception. His formulas are few, although his heavy style of writing may conceal their simplicity as far as the average reader is concerned.

The first sentence in the book, however, is simple enough: "Life is not easy." It serves as an introduction to an outline of the way in which "our problems are made plain to us," and of a criticism of conventional remedies which leave us with "a deep uneasiness." In chapters which are rather heavy going as reading material, the author reaches the conclusion that the real answer to the problems of the business of living is "not to be found within the limits of our ordinary prudence and morality," nor in psychoanalysis, nor in the way of science, nor in the way of art, but in the way of religion. Religion is defined as "that directive tendency in our lives which looks forward and which issues in our action." The god of "any particular person's religion" is "a kind of principle" in which this directive tendency "can be conceived as embodied."

Scattered through the book—at least they appear to be scattered—are many wise and often caustic comments on such popular matters as fear and self-pity. The purpose of the volume, however, is to show that religion is the answer to our life problems, that, conceived in directive terms, it is "the one thing essential to a full and free development of personal life in each one of us," that it is the way of release and the path from death to life.

James M. Malloch.

* * *

PASTORAL EXPERIENCES

By Bishop Winchester

"Remember thou thy Creator in the days of they youth."

When a deacon under Dr. Peterkin of Richmond, I was wonderfully blessed with wise counsel from him. Among the duties he assigned me was to visit an aged member of the parish who lived several miles away, outside the city limits. I was obliged to reach his house on foot and perhaps that very physical effort that I expended in going to see him made me deeply interested in him. Colonel W. was a fine Southern gentleman, a devout communicant, but his early life had been absolutely secular. One day, looking at me most seriously, realizing my youthfulness in Christian service, he said, "Would to God I had begun life as you have!"

He regretted the four decades and more that he had lived with little thought of God and Christian duty. Those words of Colonel W.'s make a deep impression upon me and I have been thankful for that expression of his spiritual experience.

"Deceive not yourselves."

DURING A WINTER of distressing poverty, one of my parishioners went to Mrs. I. asking her to ake a donation to the civic drive for the poor of the town. She answered, "I can't do anything more for the poor than I have already done. I do a great deal now." Then she explained that she had been employing a poor sewing woman whom she had paid for her work. Hers is a case of mistaken charity.

* * *

CONVINCING ANSWER THAT DEMOCRACY WORKS

The Rt. Rev. G. Ashton Oldham D. D., Bishop of Albany, recently in making an appeal for support of the Community Chest, termed this the answer we may make, not by word of mouth, but by deed, to what he called "the astounding claims of other forms of government and their attacks, verbal and otherwise, on our system." "If throughout this land," said Bishop Oldham, "the Community Chest can show that we are capable of our own freewill of meeting the needs of the unfortunate, we will provide a convincing demonstration of the value of our form of government and a demonstration as well that democracy does work."

THE WOMAN'S AUXILIARY *Mrs. W. Shelley Humphreys, Editor*

NATIONAL BOARD RECOMMENDS CLEARLY DEFINED PEACE PROGRAM

Instead of issuing a new and hastily composed statement of its own in the matter of a peace program, the national board of the Woman's Auxiliary commends to the women of the Church four related steps in a clearly defined program of study and action. This material has all been issued after long and careful consideration.

The board calls attention first to the six-point "American Peace Program" issued by the National Peace Conference. Our national board is one of the 39 religious and social organizations belonging to this Conference.

The American Peace Conference, recognizing the imperative necessity of a well-defined program in the face of the world crisis, at an emergency meeting on September 6, adopted the following six-point program to be recommended to its thirty-nine national member organizations and thirty-two peace councils as the basis for immediate education and action:

1. Keep the United States out of war.
2. Initiate continuous conference of neutral nations to procure just peace.
3. Work for permanent world government as the basis of peace and security.
4. Prevent exploitation of war for private gain.
5. Recognize and analyze propaganda to prevent warped judgments and unjust animosities.
6. Strengthen American democracy through solving pressing domestic problems and vigorously safeguarding civil liberties.

Three-Fold Purpose

The National Peace Conference serves a three-fold purpose: (1) as a council board at which its members express their views on American foreign policy and formulate and clarify policies and issues; (2) as a clearing house to receive, record, and publicize views of its affiliated organizations to the public and the government; (3) as a publisher and program servicing agency to provide its member organizations and the general public with objective, non-partisan information on world events, programs, policies, educational methods and procedures, and organized techniques.

Three other recommendations of the Auxiliary's national board are:

The seven-point program, "Tasks in Time of War," issued in July, 1939, by the World Council of Churches provisional committee, and a "Form of Prayer" from the same source which is "for use by Christian people in all countries during times of war."

The "affirmation" and prayer for peace at the end of the current Forward Movement booklet, the October-November issue.

Triennial Statement

The statement adopted by the Woman's Auxiliary Triennial Meeting in 1937, more timely now than ever, to be sent out as a reprint from the Triennial Minutes. This says in part:

"To condemn war is not enough. As Christian women we must work for peace . . . . Each one of us can strive for peace in the heart, and a concern for the world in which we live. This concern will find its expression in various ways. In individual and corporate prayer for peace; by refusing to believe or report unfounded reports against other nations and races; by cooperating with agencies for peace education. As a group we should share in all community plans to develop a well-directed peace program in churches clubs, and schools . . . . Are we ready to unite with the peoples of all nations in a sense of common responsibility for the common sin of war?"

In addition to the foregoing, the leaflet prepared for use on Armistice Day, November 11, observed by Churchwomen as a Quiet Day for Prayer, is recommended for use in this connection.

KNOW YOUR BIBLE

By Rev. Ira Charles Swanman

HEARTS

1. Whosoever is of a —— heart, let him bring (an offering). (Ex. 35:5)
2. (For disobedience the Lord shall scatter thee) and give thee a —— heart. (Deut. 28:65)
3. Give therefore thy servant (Solomon) an —— heart. (1 Kgs. 3:9)
4. Know thou the God of thy father and serve him with a —— heart. (1 Chr. 2:9)
5. Haman went forth that day joyful and with a —— heart. (Esther 5:9)
6. I will praise thee, O Lord, with my —— heart. (Psa. 9:1)
7. With flattering lips and with a —— heart do they speak. (Psa. 12:2)
8. The Lord is nigh unto them that are of a —— heart. (Psa. 34:18)
9. Create in me a —— heart, O God. (Psa. 51:10)
10. A broken and —— heart, O God, thou wilt not despise. (Psa. 51:17)
11. A —— heart is the life of the flesh. (Prov. 14:30)
12. A —— heart doeth good like a medicine. (Prov. 17:22)
13. An high look, and a —— heart (is sin). (Prov. 21:4)
14. I will take away the —— heart (and will give you a heart of flesh (Ezek 36:26)
15. That on the good ground are they which in an honest and —— heart. (St. Luke 8:15)
16. Became vain in their imaginations, and their —— heart was darkened. (Ro. 1:21)
17. After thy hardness and —— heart treasurest up unto thyself wrath. (Ro. 2:5)
18. The end of the commandment is charity out of a —— heart (I Tim. 1:5)
19. (Take heed lest there be in you) an —— heart of unbelief. (Heb. 3:12)
20. (Having a high priest) let us draw near with a —— heart. (Heb. 10:22)

A PAGE FOR THE CHILDREN

Mrs. Conrad H. Goodwin, Editor

THANKS BE TO GOD

I do not thank Thee Lord,
That I have bread to eat while others starve;
Nor yet for work to do
While empty hands solicit Heaven:
Nor for a body strong
While other bodies flatten beds of pain.
No, not for these do I give thanks!

But I am grateful, Lord,
Because my meager loaf I may divide;
For that my busy hands
May move to meet another's need;
Because my doubled strength
I may expend to steady one who faints.
Yes, for all these do I give thanks!

—Selected.

* * *

BROKEN GLASS

"Glass!" yelled Joe. "Look out for your tires!" With a deft twist of the handblebars and a quick shift of balance he turned his bicycle off the sidewalk and rode past the danger-spot.

There lay the scattered remains of a bottle, broken into thousands of pieces, sharp, glittering, and strewing the entire walk for several feet, a menace to rubber overshoes, to the tender feet of romping dogs, and to the tires of speeding bicycles. Crash! Can't you hear it now? That musical tinkle that delighted the soul of the small boy who threw it there.

But Harry, thanks to Joe's warning, escaped it.

"That's a sweet mess," he muttered, still upset by the close call. "What's the matter with the folks in your neighborhood; don't they ever sweep their walks? I suppose that was done last night and they haven't seen it yet."

Joe pedeled along beside him grinning at Harry's sputtering. "No, that's been there for more than a week."

"Well, believe me, that wouldn't happen on our street," growled Harry. "I'd notify the police and have them make the folks who live there sweep it off before I cut my tires all to pieces."

"But there isn't any one at home. They're away, out of town, so what good would it do to tell the police. Besides, think of all the nuisance of phoning them and all the questions you would have to answer about it . Why, think of all the work you'd be making for yourself."

"Then why don't you sweep it off yourself?"

"What, me sweep it off! Don't be silly. It isn't my walk and I wouldn't carry a broom way over here on a bet."

"I suppose you'd rather take a chance on ruining your new set of balloon tires. Boy, you're sure lazy, there's no question about that." Joe paid a little less than no attention to these remarks, so Harry continued, "We'll be late at the ball diamond now. Do you suppose you can get up enough 'ambish' to get there today?"

The thought of play was all the stimulus Joe needed. He put on such a burst of speed that Harry was left behind and never caught up with him until they joined their comrades at the ball field. Joe seemed to find no difficulty in pepping up for the game, and some of the overflow lasted part way home.

As they passed the glass-strewn spot again, Harry remarked, "Maybe you'll be sorry you haven't used a little of your ball-playing energy on sweeping up this mess."

"Don't let it worry you," retorted Joe, "you don't have to ride through it. I know where it is, so there's no danger of getting my tires cut."

"All right, it's your funeral, not mine," replied Harry, as he turned down the next street to go home. "See you at the meeting at your house tonight."

Joe and Harry both belonged to the same club. There were eight boys, and they met in turn at the homes of the members. Tonight it was Joe's turn to entertain. Funds from the club dues always provided refreshments at each meeting, for how could a boys' club function without something to eat?

Just before time to gather round the festive board Joe's mother called him to one side. "Don't you think it would be nice if you had ice cream for dessert?" she asked.

"Sure do, mother! But we spent all the club money for these cakes and cookies. I know the fellows would think it swell to have ice cream along with them."

All right, here's a dollar. The treat will be on you this time. Go in and excuse yourself for a few moments. Then jump on your wheel and go down to the store for the cream."

"O. K., mother! Thanks a lot!" Joe was in the room with the club-members before you could shake a stick at him. They were more than willing to excuse him when they found out what it was all about.

It was quite dark by this time, as he jumped on his wheel and went scooting down the street, seeing as best he could by the poor light of the street lamps, hidden, as they were in most cases, by the dense foliage of the maple trees lining the street. He rode as fast and furiously as he was able to pump the bike along. No signs of laziness could be noticed now by the most critical. Time was of vital account, for he wanted to get back with the boys and not keep them waiting for the feast.

His mind was in the store ahead of him. His eyes must have been there, too, for he could see himself buying the two quarts of delicious dessert. All in the same mind picture he could see the pleasure the club members were getting as they sat around the table, with himself at the head, and dipped into their portions with the care free abandon of happiness of jolly boys. He felt proud to be the host for the evening.

There is an old saying, "Pride goeth before a fall," and sometimes it is uncanny how it seems to come true. The first indication Joe had of this was the sound of crunching glass under the front wheel of his bicycle. P-s-s-s- went the air. Bump, bump, bump sounded the valve stem as the flat tire spread out on the walk.

Now who can ride on a flat balloon tire, especially when it's the front one on a bicycle! Joe slapped on the coaster-brake and brought the wheel to so sudden a stop that he nearly went over the handle-bars, but the damage had been done. And wasn't he mad!

However the club couldn't be disappointed; so he must carry on. Leaving the now useless wheel to stand beside the untenanted house, he sprinted to the store in record time, arriving all out of breath, and all out of patience, too. When he arrived home with the package of ice cream under one arm and with the other hand wheeling the squelched bike, he took pains to go in very quietly. But you can't keep boys waiting for food And hope to get away with it, so they were ready and waiting for him.

"Where've you been so long?" they chimed in. "What've you been doing, making the cream?"

"Just delayed by a little accident," Joe assured them.

"Didn't lose the cream, did you?" they asked.

"Nope! The cream's all safe and you'll soon be surrounding it. Accident had nothing to do with the ice cream."

"It wasn't the ———" Harry started to say.

Joe nodded, and motioned him to keep it to himself. Just then he didn't feel like having anyone say, "I told you so!" Before Harry left that night he called him aside and whispered, "You were right about that sweeping-up business, Harry, and you can rest assured that the first thing I do in the morning will be to walk over there with a broom and make that side walk safer for the new tire I'll have to put on."

Harry gave him a playful shove to express his admiration for this decision. "Isn't it a poor time to lock the barn door after the horse is stolen?"

"Maybe so, as far as that horse is concerned, but what about the next horse you put in the barn?" asked Joe good-naturedly.

—Bertram Fenner,
in Youth's World.

A WEEKLY REVIEW OF THE NEWS

Presiding Bishop's Radio Address

Arangements Made to Carry Over Many Stations

New York City.—Daily the Presiding Bishop learns of new ways used to focus attention upon his radio address from St. Louis at 10:00 a. m. Eastern Standard Time, 9 a. m. Central Standard Time, Sunday, November 5.

The Rt. Rev. E. T. Helfenstein, Bishop of Maryland, has arranged to make a radio address over the Baltimore station which carries the Presiding Bishop's address, immediately after Bishop Tucker closes. This is planned to localize and fix interest upon the Presiding Bishop's statement, and to supply practical plans for Maryalnd's cooperation in the advance for which Bishop Tucker calls.

Through the efforts of Bishop Stevens of Los Angeles, radio station KNX is opening specially for Bishop Tucker's broadcast. Ordinarily it is not on the air at 7 a. m. and its special arrangement for this occasion will give unusual prominence, particularly as it is backed by special notice to parishes throughout the western region, that the address can be heard from the Los Angeles station.

The Rev. C. Leslie Glenn states that he has arranged to have amplifying equipment in the chancel of Christ Church, Cambridge, Mass., so that the entire congregation may hear Bishop Tucker. "The choir will walk in quietly," he says, "so as to be in their places by ten o'clock. Then we will sing the opening hymn with the microphone, and give attention to the opening sentences and prayers just as though they were being read in the church. We will hear the address, closing prayers and benediction and then shut off the microphone. We will then sing another hymn of our own choosing after which we will have Morning Prayer, closing at 11 o'clock. Then we will have our second service at 11:15, which will be a regular service." This is believed typical of what is to happen in many parishes, together with arrangements for Church schools to hear the address; special groups of Canvassers, parish organizations listening together, and comments by local clergy upon what the Presiding Bishop has said.

From Buffalo and Atlanta come reports that local commercial organizations have waived their regular time on the air, to make way for the Presiding Bishop's broadcast, in each instance this cooperation having been offered to the Bishop of the Diocese.

* * *

GIFTS

G. F. S. and Missionary Society

New York City.—Mailed in New York, a check for $1,000 is bound for India, where it will accomplish the seemingly impossible. It will maintain three teachers in three villages, for four years, in Bishop Azariah's diocese of Dornakal, and is the sacrificial gift of the Girls' Friendly Society.

Another of those gifts that represent much labor and sacrifice, and which accomplishes much, is the $50 given by the Missionary Society of the General Theological Seminary, New York, for the work of one of its former members, the Rev. Leopold Damrosch, who is stationed at Bontoc, in the Mountain Province of the Philippine Islands.

* * *

CONDITIONS TODAY IN PALESTINE

N. Y. C.—A reversal of war conditions of twenty-five years ago is noted by the Rt. Rev. George Francis Graham Brown, Anglican bishop of Jerusalem, according to word received by the National Council.

England and Germany were then at war and the British in Palestine were interned. Now the Germans are interned, including a number of missionaries. The Bishop and his staff are supervising the German mission work, hospital, schools and other centers.

In 1914 the Bishop's predecessor, Dr. Rennie MacInnes, had just been consecrated, but he could not enter Palestine for more than three years. A German pastor then in Jerusalem showed great kindness to the English Church staff and now his son, head of an orphanage, is among those interned while the English bishop looks after the orphanage.

"Refugees provide overwhelming problems at this time," says Bishop Graham Brown. "Churchmen in other lands may not realize the pressure of these problems and their variety." The Bishop has close contact with pitiful groups of Jews, Abyssinians, Russians, Armenians, Assyrians, set adrift from their moorings by the tides of war.

In carrying on all the work which is his special responsibility, the Bishop is determined that whatever else of the Church's work may suffer, the schools shall go on. Twenty nationalities are represented in them and their influence in the coming generation, he believes, will be "tremendous".

The Episcopal Church, along with the other Churches of the Anglican Communion in every part of the world, shares in the support of this work in the Holy Land. The Rev. Canon Charles T. Bridgeman is the American representative on the bishop's staff.

* * *

POSTERS FOR LENTEN STUDY THEMES

New York City.—Six posters, modern in style and design, depict "Christians Everywhere," Lenten study theme for the Church schools, the poster subjects being World Fellowship, the Philippine Islands, China, India, the American Indian, and "Headquarters," the Church Missions House. Varying from a smiling group of polyglot Christians at the Madras Conference, to a desolate company of Chinese refugees, the pictures are keyed with narratives, work sheets for leaders of older pupils, plans for use of the material with younger children and suggestions as to general activities in connection with the study. There is a guide for leaders, in new and attractive format, pamphlets containing the narratives, and a Service of Worship.

The Department of Christian Education of the National Council believes, according to the Rev. D. A. McGregor, executive secretary, that "this year's material is better than anything we have previously produced, and the study this year should prove more engrossing and more resultful, than Lenten study in Church schools has been heretofore."

Teams Available At Bishop's Request

To Visit Dioceses and to Develop Small Groups

Cincinnati, Ohio—Two recent Forward Movement Conferences, at the Virginia Seminary, Alexandria, and the College of Preachers, Washington, D. C., respectively, were representative of the policy of gathering representative Church groups for study of various pressing problems.

The Virginia Seminary group of sixteen, including bishops, priests and laymen, was led by the Rt. Rev. Karl M. Block, bishop coadjutor of California, and devoted three days to exploration of the possibility of a new approach to the problems facing the Church in this time of world stress. Growing out of the conference, plans are under way for teams of men to visit a diocese at the Bishop's request, to conduct quiet conferences with representative clergy, laymen and laywomen. One technique discussed was the development of intimate small groups which would, in fellowship, take active part in the Church's life and work.

The Washington Conference gathered 26 priests and laymen, under the leadership of the Rt. Rev. Malcolm R. Peabody, Bishop Coadjutor of Central New York, who studied "the worst features of parochialism, with proposals for spiritual expansion"; "Notes in the Christion Message that most need re-emphasis today"; "Factors in the Church's work which need to be brought more forcefully to the attention of all the people"; "Effects of Christian disunion in mission fields, and points at which united action should begin to take place"; "The best form for Missionary Education to assume."

Suggestions for the deepening of missionary conviction and strengthening of missionary education were prepared and submitted to the Forward Movement for such action as the Commission deems advisable.

* *

ENGLAND'S ATTITUDE EXPRESSED BY THE ARCHBISHOP OF THE WEST INDIES

N. Y. C.—"England is calm, confident, dedicated to the cause in which she has enlisted—and she is hating war," declared the Most Rev. E. Arthur Dunn, D. D., Archbishop of the Church of England, Province of the West Indies, who called on the Presidiug Bishop in New York in the course of a short visit to the United States en route from England to Belize, his See city.

Archbishop Dunn said he had traveled extensively while in England, and is convinced that the attitude generally is that "we could not stand by—a Christian cannot 'pass by on the other side'—but that there is no anxiety or fear."

"We expect the repeal of the American embargo act," the Archbishop said. "We have no disposition to meddle in your affairs, you know what is best, and, I suspect, will do it. But we feel that repeal of the neutrality act will make the United States truly neutral, and I

find everywhere I go a deep appreciation of American sympathy and understanding in the present world situation.

"Throughout Britain there is expectation that Germany will break inside. There are so many indications of it. But quite regardless of that, we know that the allies can win the war."

As to his own field of work, Archbishop Dunn said it is immediately affected by the fall in the value of the pound sterling, but that otherwise things go on as usual.

* * *

ITEMS FROM THE CHURCH OF ENGLAND NEWSPAPER

They Will Rise Again

There is something thrilling in the way that Poland refuses to be regarded as dead and partitioned. Already a new Government is in being in France.

Now, following this example, comes the announcement that Dr. Benes is taking steps to set up a Czechoslovak Government in the near future—whether in France or Britain is uncertain. Truly, they will rise again.

Lord Nuffield's £100,000 for the Red Cross

Lord Nuffield has given his promised £100,000 to the Red Cross Fund. It will be remembered that he undertook to add £100,000 when the fund reached the quarter of a million mark. This has been exceeded, and generous contributions are being received daily.

German's Tribute to R. A. F. Pilots

A Danish paper publishes a touching account of the burial of three British air pilots shot down by German airmen. They were buried with military honors. The German squadron leader gave an address at the service.

"Soldiers of the English Air Force," he said, "we do not know your names, or ranks, so that at last you find peace on German soil in the same way as you fought, that is, as unknown men.

"We only know one thing: that you fought heroically for your country until you died for it. Death ends all enmity, and German soldiers honor and pay homage to every foe."

They Fell Into the Trap

Rigorous steps are being taken to prevent German citizens from listening to foreign broadcasts. Notices have been issued forbidding such "disloyalty", and it is said that many have been committed to prison.

It is reported that last week an advertisement was inserted in a German daily newspaper offering "bargains in second-hand radio sets capable of receiving all European stations". Those who visited the shop with a view to purchasing the sets were immediately arrested. This is another example of the ruthless efficiency of the secret police!

American's Gift to Barnardo's

Dr. Barnardo's Homes have just received a striking example of American good will. A lady in California has forwarded through her lawyers a special gift of one thousand dollars in place of her usual donation of ten dollars.

* * *

CONFERENCE CHURCH WORKERS AMONG COLORED PEOPLE

Atlanta, Ga.—The fourteenth Conference of Church Workers among Colored People in the Province of Sewanee (Fourth) will be held at St. Agnes' Church, Miama, Fla., November 7-9. Subjects to be discussed: "The Church's Care of Students," "The Missionary Program of the Church" and a round table on "The Christian Social Order."

The conference embraces fifteen clergymen and six of the Institute schools and colleges.

Henry J. C. Bowden, Sec.

* * *

NO "LAMBETH 1940"

The Conference Postponed

London.—It is announced in a statement by the Missionary Council that the Lambeth Conference arranged for 1940 will not take place, and that the proposed visits of teams of oversea bishops to the dioceses in this country are therefore for the present postponed. It is nevertheless pointed out that the outbreak of war has not rendered any the less urgent or necessary the plans which had been laid for missionary education throughout the country. The Missionary Council sees in the new circumstances in which the parishes find themselves many new and unexpected opportunities for interpreting the missionary message of the world-wide Church, especially in relation to the challenge which the war brings to the Christian cause.

TRIBUTE PAID TO CHINA RELIEF WORK

N. Y. C.—The American Red Cross is quoted as saying that they have received more value for relief work in China than for other similar work in a foreign land, according to Major (retired) Arthur J. Bassett, of Shanghai, chairman of the Advisory Committee for the Church Committee for China Relief. Most of the work in China was done by a group of missionaries, who made no charge for their services, and Major Bassett says of their work, "It has been very effective because the people who did it were people with training for work of just this kind". Relief agencies also had the use of mission schools, hospitals and churches.

Mr. Harper Sibley, chairman of the Committee and former member of the National Council, said that "Major Bassett, a prominent business man, had paid high tribute to missionaries in the distribution of China relief."

The Rev. Dr. Sam Higginbottom, Moderator of the Presbyterian Church and former missionary in India, said recently, "The action of foreign missionaries in China, and all that we have heard of the Chinese Christians during this terrible war, constitute one of the great heroic chapters of Christian Church history."

* * *

"ASSURANCE" NOT INSURANCE POLICIES

Tulsa, Okla.—They are writing not "insurance" but "assurance" policies in Trinity Church for the blunt reason, as stated by a local insurance man, "when a man is asked to part with money it is folly not to show him what he, personally and individually, is going to get for his money. In our current fall campaign we are attempting to do this by presenting each communicant with an assurance policy".

The policy is done handsomely in black and gold, with the seal of the parish affixed, and the signatures of the rector and the chairman of the "1940 Church Campaign".

The "beneficiary" is assured of four specific benefits: Peace of Mind; Availability of all Church Ministrations; Christian Training of Children, and Membership in a World-wide Church.

In consideration of these benefits, the Assured agrees to attend church, cooperate with the Church school, and lend his financial support to the Church.

* * *

MEMORIALS IN GRACE AND ST. PETER'S CHURCH.

Baltimore—Several memorials were dedicated at the afternoon service in Grace and St. Peter's Church on Sunday, October 15.

The Rev. Reginald Mallett, rector of the parish, dedicated the memorials and was assisted in the service by the Rev. William Scott Chalmers, O. H. C., son of the late Rev. Robert Scott Chalmers, and the Rev. Gordan Wadhams and Bernard McK. Garlick, who served under Dr. Chalmers during his rectorship.

The memorials are as follows:

The Chapel of the Resurrection, a gift of parishioners as a memorial to Robert Scott Chalmers, priest and doctor; rector of Grace and St. Peter's Church, 1930-1935.

The crucifix above the altar is given in loving memory of Ada Winifred Burnet Chalmers, by her children.

The candlesticks upon the altar are a special gift in memory of Dr. Chalmers and Mrs. Chalmers.

The screens which enclose the chapel and the baptistry are in loving memory of:

Edgar Bernard Browning, the gift of Mrs. Browning

Chauncey Gambrill, the gift of Mrs. Gambrill

Loulie Atkinson Murchison, the gift of her children

The monstrance is a gift of the parish in loving memory of Richard Henry Thomas.

* * *

HARVEST HOME SUNDAY.

Brooklyn, Michigan—Last July, the parish of All Saints', Brooklyn, came under the oversight of its first resident clergyman in twelve years, the Rev. Frank G. Ireland, ordained to the diaconate in June in St. Columba's Church, Detroit. Since that time, attendance at the regular Sunday morning services has averaged more than 50; a Church School has been organized and now has an enrollment of 35 pupils and 5 teachers.

This was a good start, it was felt; but the parish needed an outlook beyond the confines of its own boundaries. As a preliminary step, a parish dinner was held, which drew a large gathering. Then on October 1, the first Harvest Home Sunday in many years was held in the Church. The preacher and celebrant was the Rev. George Backhurst, a former rector of All Saints', now the superintendent of the Detroit Episcopal City Mission. The service was largely attended, 68 persons receiving the Sacrament. None came empty-handed; they brought bushels of potatoes and apples, fall vegetables and canned goods. After the service, the men of All Saints' helped Mr. Backhurst load the good things into the City Mission truck and they were taken to Faber House for boys, Page House for women and Mariners' Institute for men, all part of the City Mission's work.

So everyone is pleased: Mr. Ireland because All Saints' has a new vision; Mr. Backhurst because his old parish is coming to life again, and the people at the Mission's Houses because

food is in the larder and somebody cares about them.

The Brooklyn Parish is a part of the St. Paul's, Jackson field, of which the Rev. Charles L. Ramsay is rector.

* * *

REV. H. F. BRINKER ANNOUNCES ACCEPTANCE OF BISHOPRIC OF NEBRASKA

Chicago.—Acceptance of his election as bishop of Nebraska, subject to confirmation by the authorities of the church, has been announced by the Rev. Howard F. Brinker, rector of St. Barthlomew's Church, Chicago, who was named to succeed Bishop Ernest V. Shayler, retired, at a special convention held in Trinity Cathedral, Omaha, on October 19.

The Rev. Mr. Brinker, whose election was voted on the first ballot, becomes the fifth bishop of Nebraska, which embraces an area of some 22,597 square miles and has a population, according to the 1930 census, of some 907,000 persons.

Rector of the south side parish since 1923, Mr. Brinker came to Chicago from Douglas, Wyoming, where he was for several years rector of Christ Church. Before his graduation from the Philadelphia Divinity School in 1918, he attended Howe School, Howe, Indiana; St. John's Military Academy, Delafield, Wisconsin; Phillips Brooks School in Philadelphia and the University of Pennsylvania.

Bishop-elect Brinker is 46 years old and was born in Nashotah, Wisconsin. He succeeds another former Chicagoan, Bishop Shayler, who was rector of Grace Church, Oak Park, for several years before his election to the episcopate.

* * *

GIPSY SMITH TO HOLD SERVICE IN ST. JOHN THE DIVINE

New York City.—The Evangelist, Gipsy Smith, who has been holding a series of meetings in the Fifth Avenue Presbyterian Church, held his concluding meeting there October 29. The next series of meetings will be given in the upper Westside region of the city and will begin on November 5, at 8 P. M. in Grace Methodist Church.

On Sunday evening, November 19, the culminating meeting of the series will be held in The Cathedral of St. John the Divine, at 8 o'clock. Bishop Manning will preside at this meeting. All are invited to attend and the ministers of all Churches are invited to take seats in the choir.

Gipsy Smith has for fifty years held Evangelistic Meetings all over the world and during his visit to Australia he held a great meeting in the Cathedral at Melbourne at the invitation of the Archbishop of Melbourne, at which ministers and people of all Churches came together for prayer and worship.

* * *

DIOCESE OF GEORGIA

Memorial to Bishop Reese Dedicated

Savannah, Ga.—A tablet in memory of Frederick Focke Reese, bishop of Georgia, was dedicated on All Saints' Day at Christ Church by the rector, the Rev. David Cady Wright, D. D. The tablet, given by Bishop Reese's immediate family, was designed by his grandson, William F. Shellman, and is of white marble mounted on ebony. The inscription is as follows:

"To the Glory of God and in Memory of Frederick Focke Reese, D. D., Fourth Bishop of Georgia, 1908-1936. Born, Baltimore, Maryland, October 23, 1854. Died Savannah, Georgia, December 22, 1936. 'I have set the Lord always before me.' Psalm XVL 8."

FORWARD STEP NO 2

New York City.—The Presiding Bishop announces "Forward Step" No. 2. It is one of a series of announcements containing the good news of increased diocesan objectives for 1940.

The Rt. Rev. Bartel H. Reinheimer, D. D., Bishop of Rochester, has asked his diocese to increase its expectation to the National Council for 1940 from $8,000 to $12,000. This is an increase of fifty per cent and is in line with the Presiding Bishop's call to the dioceses for larger expectations to make up the $300,000 shortage in the missionary budget.

Watch for the next "Forward Step."

A meeting of the Executive Council of the Diocese of Georgia was held at Christ Church, Savannah, on October 27, at which time a tentative budget of $30,688 was adopted, $18,188 of which is for missions. Bishop Barnwell presided.

Additional Chimes Dedicated

Savannah, Ga.—The two new bells added to the chimes of St. John's Church were dedicated on October 22 by the rector, the Rev. Ernest Risley. The bells, a gift of Miss Fannie Hatch Garmany, were given in memory of Mrs. James K. Garmany and her children. The original set of eleven chimes was given the church in 1854 by Joseph S. Fay, of Savannah and Boston. The original and new bells were cast by Meneely.

* * *

ST. STEPHEN'S PARISH HOUSE

Richmond, Va.—The completion of the new parish house of St. Stephen's Church, Westhampton, is subject for rejoicing in that the long-felt need is now fulfilled. By a clever but simple plan the new construction connects the original brick chapel with the rectory to form a unit of attractive design and practical purpose. The interior of the chapel has been entirely rebuilt to provide a handsomely decorated auditorium seating 200 persons. This will serve as the assembly room for the junior and senior departments of the Sunday School, and on week days may be used as a meeting place for secular clubs and organizations. Directly adjoining the auditorium are utility rooms and a well-equipped serving pantry. The kindergarten and primary department have separate assembly rooms. Class rooms are provided for 280 pupils and the furnishings and equipment are entirely new and of the best quality. In the new part of the parish house are located the rector's study, secretary's office and vestry room.

* * *

CITY MISSION AIDS REFUGEES SEPARATED 14 YEARS

Boston, Mass.—Human interest is the stock in trade of the Episcopal City Mission, of which the Rt. Rev. Raymond A. Heron is superintendent in addition to being Archdeacon of Boston. A dramatic instance of this was the recent reunion of two Russian refugees, brother and sister, separated for fourteen years. With parents killed in the revolution, the brother was forced to enter the Red Army, from which he escaped to this country nine years ago. The Episcopal City Mission aided his legal entry, and he is now a naturalized citizen. In like manner, the Episcopal City Mission helped to effect the entry of the sister. The Mission's entry into this family drama was made through the agency of the Sailors' Haven and the Sailors' Haven Woman's Aid, headed by Mrs. Wallace M. Leonard as executive secretary. The Russian brother is one of the best types of seamen and found the Haven a home in the first years of his exile.

* * *

WHERE DID THE WORLD GO TO SCHOOL?

9,000 Swedish Teachers Take Action

London.—The headline stares out at me from the leader-page of Sweden's biggest morning paper, "A New Mentality Can Give the World Peace". Headlines of war, pictures of troops, news of air defense, announcement of further war-time restrictions—and in the middle of it all the paper chooses to bring the positive and constructive news of the day, the news of Moral Re-Armament. A few days ago they gave news of a call by a number of leading Swedish business men, for the application of the principles of Moral Re-Armament in these critical days: the practice of unselfishness that makes panic and hoarding unnecessary. Today they come with news of a message to the country signed by 9,000 Swedish teachers, many of them the leading educationists in the land.

A Factor of Reconciliation

What is this message that has won the support, not only of the cream of the nation's educationists, but of one teacher in every four in the country? Here are extracts from the message:

"We who are responsible for the education of the coming generation recognize that the foundation of our work as teachers crumbles unless we can at the same time make peace in the world where the young are to live.

"We cannot watch with indifference while the world slides into catastrophe. To be a 'spectator-nation' is unworthy of our people. We are convinced that our country can do something positive in the world.

"If this is to happen, we must break with the moral laxity and irresponsibility that is eating into the life of our nation. What is needed is a spiritual revolution and a mobilization of all positive forces.

"We are determined, therefore, to fight that battle for Moral Re-Armament which has already proved its ability in many countries to set on foot invaluable cooperation above party divisions in all areas of life.

"Moral Re-Armament begins when individuals and nations pause and face the standards of honesty, purity, unselfishness and love, and receive the power to apply them in action.

"If the whole world would stop and be still, we might hear God speak instead of the guns.

"We teachers are determined to work for this. We are determined, without selfish isolation and anxiety for our prestige, to cooperate with our colleagues, our pupils and their parents, with the authorities and with all the forces that form public opinion, to create a nation with the will to live, with moral purpose and power.

"So shall our country gain that inner unity and power it needs to be able to

play its part as a factor of reconciliation among the nations of the world."

Ten European Countries

Planned through the earlier part of this year, this design for a new civilization drew together in mid-August educationists and parents from ten European countries to Ljungskile, a little township on a western Swedish fjord. Here among the dark green pine woods, the crimson heather creeping over the rocky hillsides, and the still smooth waters of the fjord, five hundred teachers and parents spent ten days facing honestly how far the situation of the world today is due to the failure of the educational system to produce a type of man whose will, emotions and character are trained to the same extent as his intellect.

The question, "Where did the world go to school?" brought home to many a teacher a realization that education must take responsibility for the lives of the men and women whose early years are spent in school, and that the responsibility of the individual teacher is for nothing less than the whole life of the nation.—Sydney Linton, in The Church of England Newspaper.

* * *

ANNUAL MEETING OF W. AUX.

In Dio. of Southern Virginia

Petersburg, Va.—Addresses by the Rt. Rev. William A. Brown, bishop of the diocese, and the Rev. Franklin Osborn, a returned missionary from Brazil, featured the annual meeting of the Woman's Auxiliary of the Diocese of Southern Virginia, at Christ Episcopal Church. Bishop Hugo Blankinship also spoke on his work in Cuba. In making her report, Mrs. Wilkinson said there were 14,000 communicants in this diocese, but only 3,800 were members of the auxiliaries. She asked cooperation in the Day of Prayer on November 11. Over 400 attended the meeting, which was marked by unusual enthusiasm. This number included two bishops, nine rectors, 101 delegates and 292 visitors.

* * *

DIOCESE OF RHODE ISLAND

Centenary of St. Stephen's Parish Being Observed

Providence, R. I.—St. Stephen's Church is having an ambitious two weeks of celebration, leading up to the observance of the centenary of the parish, which includes an extensive renovation of the interior of the church building. Their celebration services include: October 29, the Feast of Christ the King, solemn services with the Rt. Rev. Benjamin F. P. Ivins, D. D., bishop of Milwaukee, as celebrant, and the Rev. Frederic S. Fleming, D. D., rector of Trinity Parish, New York City, and former rector of St. Stephen's, as preacher. Luncheon the same day, with a greeting from the Bishop of Rhode Island, and addresses by Bishop Ivins and by Col. H. Anthony Dyer, of St. Stephen's. Services on All Saints' Day and All Souls' Day. Services on Sunday, November 5, with Father Whittemore, superior of the Order of the Holy Cross, as preacher, and a conference for young people in the Guild House. November 8, a parish reception in the Guild House. Sunday, November 12, services with the Bishop of Rhode Island to preach. The committee in charge of the Centenary celebration include the rector, the Rev. Charles Townsend, D. D., and Messrs. H. Anthony Dyer, R. H. Ives Goddard, J. J. Bodell, John Nicholas Brown and F. Ellis Jackson.

This coming week there are two conferences in Protestant churches in Providence regarding the relations of Jews and Christians.

Last week Bishop Perry officiated at a memorial service at Christ Church, Providence, for the late Rev. Alfred H. Wheeler, for twenty-two years rector of the parish.

Emmanuel Church, Manville, the Rev. Dudley Tyng, rector, recently observed a service in celebration of the rededication of the church interior. The preacher was the Rt. Rev. Granville Gaylord Bennett, D. D., suffragan-bishop of Rhode Island.

* * *

WOMEN'S DIVISION OF SERVICE LEAGUE TO HOLD SEVEN DISTRICT CONFERENCES

Boston, Mass.—Outstanding speakers, such as Bishop Ziegler of Wyoming and Bishop Bartlett of Idaho will make the series of seven district conferences held by the Women's Division of the Massachusetts Church Service League of special interest during October and November. They are under the direction of Miss Eva D. Corey, president for Women's work, and the vice-presidents. The Rev. George C. Bartter, of the Philippine Islands, addressed the first conference on October 4 in Trinity Church, Haverhill, where Mrs. Donald Heath, of Winchester, vice-president, presided. The Rev. Ernest H. Forster, of China spoke at the conferences in Grace Church, Medford, on October 17, Miss Corey presiding. Bishop Ziegler addressed the conferences on October 20 in the Church of St. John the Evangelist, Duxbury; October 27, St. Peter's Church, Salem; October 31, St. Stephen's Church, Fall River, and on November 2, Church of the Messiah, Woods Hole. Bishop Bartlett will be the speaker in St. Luke's Church, Hudson, on November 9. Vice-presidents presiding at the conferences to be addressed by the visiting Bishops are, respectively, Mrs. E. Willard Flint, of South Hanover; Mrs. Everett R. Wilkinson, of Rockport; Mrs. William Mason, of Fall River; Mrs. Wendell T. Eldredge, of Fairheaven, and Mrs. Henry E. Darling, of Wellesley.

The day's conference in each instance centers around the theme of how Christ may be made pre-eminent in every sphere of life. A service of Corporate Communion, reports and suggestions from the parishes, a series of round tables, all conducted by diocesan officers, have place in the sessions beginning at 10:30 A. M. and closing at 3:45 P. M.

* * *

COLORED CONGREGATION TO HAVE NEW CHURCH

Hanover, Va.—Ground was broken for a new church to be known as Calvary Church to replace Calvary Mission for the colored congregation here, on Sunday, October 29. In the presence of a congregation that was too large to get into the mission building that has served as both church and schoolhouse for twenty years, Archdeacon Brydon broke the sod for the new building and dedicated the site of the new church.

The work at Hanover has an interesting history. Before the War Between the States, the rector of St. Paul's Parish had each Sunday a morning service for the white congregation and in the afternoon in the same church a service for a colored congregation. He died shortly after the war and the work was discontinued. It was revived twenty years ago by a colored clergyman, the Rev. Lorenzo A. King. At present the minister in charge is Archdeacon Thomas A. Brown.

* * *

W. A. OF SOUTHWESTER VIRGINIA VOTES PEACE RESOLUTION

Lynchburg, Va.—The twentieth annual meeting of the Woman's Auxiliary in the Diocese of Southwestern Virginia came to a close October 26 at St. Paul's Church after a business session, in which new officers were elected and several resolutions adopted, including one on peace.

In the resolution on peace, the auxiliary voted to "reaffirm our faith in the church as the great protagonist of peace and justice and acknowledge our individual responsibility for making its power felt throughout the world."

The resolution deplored "conditions in the world today caused by the abandonment of the concepts of humanitarianism and Christian ethics."

* * *

CONCORDAT NOTE

Greenville, Texas.—During the illness of the Rev. T. O. Perrin, pastor of the First Presbyterian Church here, evening service is being conducted for him by the Rev. W. J. H. Petter, rector of St. Paul's Church.

Dallas, Texas.—In a report recently issued here it was recorded that there are seven missionary priests in the diocese serving twenty-two stations.

* * *

Personal Notes Of Interest

Dean J. Wilmer Gresham Retires

The Very Rev. J. Wilmer Gresham, for twenty-nine years dean of Grace Cathedral, San Francisco, Calif., became dean emeritus on September 10. According to the Dean's wishes, the service was simple. The sermon was preached by Bishop Parsons.

Bishop Parsons writes, "He came with high reputation as a preacher, a much-loved pastor, a writer and leader in the Church. Reputation sometimes exaggerates. We have heard of 'stuffed shirts!' There was no 'stuffed shirt' about the new dean. Congregations grew. Building projects began to take form. In 1910, the cornerstone of the new Cathedral was laid.

"As we now face his retirement from active service it is a joy to review the past, to see the outward and visible sign of the great work he has done. But the Cathedral is more than that. We think of it as an offering to the community life, a great center of inspiration and power; and there, too, is a symbol of the influence of the Dean in San Francisco during nearly a generation—a citizen known everywhere, honored by 'all sorts and conditions of men,' trusted by his fellow Christians of other names. The diocese was proud when he was called to be Bishop of the Philippine Islands. The community was proud with us when he decided that God had called him to stay rather than go. We are happy that he is still here among us. We are happy for the great service which Mrs. Gresham has added to his during these many years."

(Continued on page 14)

Classified Advertisements and Notices

All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line each insertion. Special rates to contracts of any length. A rate of 15 cents per line is made to persons seeking positions. No advertisement accepted for less than 50 cents.

Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

ACKNOWLEDGEMENTS

For Religious Work in Virginia Penal Institutions

Alexander W. Weddell.....$50.00

SPECIAL NOTICES.

ALTAR BREAD AND INCENSE
ALTAR BREADS—Orders promptly filled. Saint Mary's Convent, Box 311-C Kenosha, Wisconsin.

DEATHS

HARRIET GARDNER PACKARD

Entered Eternal Life, on August 22nd, in Baltimore, Md., after a long illness, HARRIET GARDNER, wife of the late Rev. Thomas J. Packard, D. D., of Rockville, Md., and daughter of Rev. William F. Gardner and Harriet Rowland, late of Howard County, Md. Interment in Ivy Hill Cemetery, Alexandria, Va.

Oh, what the joy and the glory must be,
Those endless Sabbaths, the blessed ones see!
Crown for the valiant, to weary ones rest,
God shall be all, and in all ever blest.

REV. ROBERT WILLIAMS

Resolutions

The Wardens and Vestrymen of Trinity Parish, Princeton, record with deep sorrow the death on October 11, 1939, of ROBERT WILLIAMS, Priest.

Curate in this Parish from 1915 to 1918; Rector from 1918 until his death; member of the Standing Committee of the Diocese; a Trustee of the William Alexander Procter Foundation; a Trustee of the General Theological Seminary; a former Trustee of the Cathedral Foundation; a Deputy to the General Convention in 1931, 1934, and 1937; for nearly a quarter of a century his life was given in full and devoted service to this Parish and to the Diocese of New Jersey.

To his people he was at all times the true pastor, in sickness and in health, in joy, and in sorrow. His pastoral care extended to the University. To all Churchmen in the student body he made Trinity Church their parish home during their years in Princeton. He was warmly interested in their life, at the altar, in the classroom, on the athletic field. He was the beloved friend of young and old, within the Parish, throughout the community and the Diocese. His life, modest, selfless, unfailingly considerate, courteous to all, guided by a deep Catholic faith, was ever a shining pattern to all men. His spirit lives on as a lasting influence in the lives of hundreds of Parishioners to whom he ministered with humility and love, for the span of a generation.

Trinity Parish will hold his memory in reverent, grateful affection. May his soul rest in peace.

REV. ROBERT WILLIAMS

It is with the deepest regret and sorrow that the Board of Trustees of The William Alexander Procter Foundation records the sudden death on Wednesday, October 11, 1939, of the REVEREND ROBERT WILLIAMS, Rector of Trinity Church Princeton, New Jersey. Mr. Williams was a charter trustee of this Foundation from its inauguration in 1924 as an agency of the Diocese of New Jersey, and before becoming Rector of Trinity Church was assistant in charge of work among Episcopal students in Princeton University.

His conscientious devotion as Rector of a Parish in a University town, his experience as a spiritual leader, and his sympathy with the problems of young men made him always a valuable member of this Board.

Mr. Williams was a graduate of the University of Virginia Law School in the class of 1909, and engaged in the career of Law. In 1911, deciding to study for the Ministry of the Protestant Episcopal Church, he entered the General Theological Seminary. Shortly after his graduation from the Seminary he came to Trinity Parish in 1915 as assistant, and was elected Rector in 1918. He was singularly honored by the Diocese of New Jersey by being elected to the Standing Committee of the Diocese and elected deputy to the General Conventions of 1931, 1934, and 1937. He was also a Trustee of the General Theological Seminary, and a member of the National Student Council of the Episcopal Church.

Led by the Chairman, the Bishop of the Diocese, the Board arose in prayer for its departed member after which, on motion duly seconded and passed, it was ordered that this Minute be made a part of the record of this regular meeting of The William Alexander Procter Foundation, held Friday, October 13 1939, and a copy sent to the Church papers and to Mrs. Robert Williams as an expression of our profound sympathy and evidence of our warm personal affection.

S. LAWRENCE LEVENGOOD,
For the Foundation.

PERSONAL NOTES

(Continued from page 13)

The Rev. W. Carroll Brooke, rector of St. Paul's Church, Weston, West Virginia, has accepted the call to Trinity Church, Staunton, Va., effective December 1. Mr. Brooke will succeed the Rev. J. J. Gravatt, D. D., who became Bishop of the Diocese of Upper South Carolina.

The Rev. Claudius F. Smith, who has been supplying at Trinity Church, Staunton, Va., for the past several months, will return to his home, 2217 Grove Ave., Richmond, Va., the end of November.

The Rev. John W. Haynes, late of our Chapel in Munich, Germany, was instituted as rector of Trinity Church, Pawtucket, on Sunday, October 29, by the Bishop of Rhode Island.

The Rev. Herbert C. Merrill, in charge of Church Work Among the Deaf for several New York dioceses, was tendered a testimonial dinner, in honor of his completing twenty-five years in the priesthood, by St. Paul's Guild for the Deaf, at St. Paul's parish house, Albany, N. Y., October 21. Mr. Merrill has conducted services for the deaf in the Diocese of Albany for many years, regularly visiting the institutions for the deaf, gathering groups for worship and instruction in various centers, and taking an active interest in the social and industrial welfare of the deaf. **Bishop Oldham** made a brief address at the testmonial dinner for Mr Merrill, which was relayed by an interpreter.

The Rev. J. Sullivan Bond, rector of Christ Church, Frederica, St. Simon's Island, Ga., who has been ill in Savannah all summer suffering from an infection of the ankle, has returned home much improved, although still on crutches.

The Rev. C. C. Watkins, rector of St. James' Church, Fremont, Nebraska, will become missionary-in-charge of St. Paul's Church, St. Clair, Michigan, on December 1. Before taking up his work in Fremont in June, 1936, Mr. Watkins formerly served as rector of the Church of Our Saviour, Little Falls, Minnesota, and later St. Lukes, Wymore and St. Augustine's, DeWitt, Nebraska.

The mission at St. Clair has been without direct clerical oversight since December 1, 1938, when the Rev. H. H. Firth, missionary-in-charge, relinquished the mission in order to give his entire time to St. Paul's Church, Port Huron.

DEATHS

Mrs. Richard H. Nelson

Mrs. Richard Henry Nelson, widow of the second Bishop of Albany, died at her home, Croton-on-Hudson, N. Y., October 25, at the age of seventy-eight. She was the former Harriet Schuyler Anderson of Greenwich, Connecticut, and was married to Dr. Nelson in 1885. Mrs. Nelson is survived by two sons, Richard McDonald Nelson and John Leouw Nelson, and five grandchildren. Her home was in Albany from 1904 until two years following Bishop Nelson's death in 1931.

The burial service was from St. Augustine's Church, Croton, the Rt. Rev. G. Ashton Oldham, D. D., Bishop of Albany, officiating, assisted by the Rev. A. T. Young, rector of St. Augustine's. Mrs. Nelson was buried in the family burying ground, Poughkeepsie, by the side of Bishop Nelson and a daughter.

Beverley T. Ribble

The friends of the Rev. and Mrs. G. Wallace Ribble, of Bessemer, Alabama, were shocked to receive word of the accidental shooting of their youngest son, Beverley T. Ribble, on October 14. Young Ribble and a friend were looking over some old guns when one, in the hands of the friend, went off, killing Beverley Ribble instantly. The burial was held in Birmingham.

Beverley Ribble was the brother of the Rev. W. Leigh Ribble of Falls Church, Va., and of the Rev. A. LeB. Ribble of Hyattsville, Md.

AN UNUSED CHRIST?

Something The Rector said in his sermon a few weeks ago started us thinking along the above lines. The Church has the solution to all our problems, but how many of us come to her with them? We won't face them, so The Church is not used. We have The Sacraments, but they are, oh so sparingly used, and many muddle through life as a result. We have Our Lord Actually Present on our altars, but hundreds of Episcopalians leave Him there, alone. We have the priceless heritage of church art centuries old —exquisite symbolism—literature that will inspire,—truly a religion that is sublime. How many of us use it? Who purchased all these priceless heritages for us? Our Blessed Lord Christ! Well, is the title of this strange sort of advertisement true, or not? **You** have the answer inside **you.**

Ammidon & Co.

Horace L. Varian, President

31 S. Frederick Street

Baltimore, Maryland

THE CONCORDAT

(Continued from page 2)

tempt to do what that apostle of true unity, the late Dr. William R. Huntington described as "sticking the denominations together at their edges." The plan proposed for the commissioning or "authorizing" of ministers is an impossible one and certainly carries ambiguity to its furthest limits. The alternate form of ordination in our Prayer Book is to be used, with some significant changes, but the concordat says that this will not be a reordination. Evidently the Presbyterians have been given to understand that it will not be episcopal ordination. What then will it be? If it were episcopal ordination to the priesthood in the Prayer Book meaning of these words the Presbyterian Church would certainly not accept it. forts to promote unity by the use of But if it is not, if it means, as in fact it does, that those who have not been episcopally ordained are to be "authorized" to administer sacraments this means that the Episcopal Church would have repudiated the principle of episcopacy and priesthood for which it has always stood, that it would be a different Church from that which it has always been and that by this action it would have denied its Catholic heritage and separated itself from the Anglican communion and from the Anglican communion and from Catholic Christendom.

Even if it were true, as the concordat says, that both the Episcopal Church and the Presbyterian Church "believe in episcopal ordination," which they manifestly do not in at all the same sense and meaning, our Presbyterian brethren tell us that they freely receive ministers from any of the Protestant Churches without reordination and under the proposed concordat these ministers also would be "authorized" to exercise the functions of the priesthood by this form of commissioning which "is not to be regarded as a reordination." With regard to confirmation the concordat assumes that this is the equivalent of, and no more than, a "profession of faith.' But the Episcopal Church and the whole of Catholic Christendom hold that confirmation is far more than this. And the concordat provides that a minister of the Presbyterian Church, who naturally does not regard confirmation as important and has not himself been confirmed, is to "prepare and present for confirmation those who are desirous of being admitted to communicant membership in the Episcopal Church." The inconsistency and unreality of this procedure need no comment. Would any confirmation class fail to see the incompatibility between this minister's teaching and his practice?

The great difference in the belief of the two Churches as to the sacrament of the Holy Communion are evident from the public discussion of them which is taking place.

The Rev. Dr. McCartney, who has been Moderator of the General Assembly of the Presbyterian Church, and other leading Presbyterian ministers have publicly expressed their disapproval of this concordat. From Dr. McCartney's full and clear statement I quote the following paragraphs. The proposed concordat he says "is undesired by the rank and file of both Churches," it is "not necessary to good will and brotherly relationship, for this already exists," it "is unworkable and would add nothing to the efficiency of either Church." "If in the proposed plan," he says, "the laying on of the hands of the Bishop and the laying on of hands of the Presbytery is not a reordination, then what is it? To call it a commissioning is a mere subterfuge." "It is true," Dr. McCartney says, "that there are distinguished voices in the Episcopal Church today which speak light of the doctrine of apostolic descent and generously ascribe to Presbyterian orders full and equal validity with their own. But this certainly is not the position of the Episcopal Church. Presbyterians would do well to study the response given by the Bishops of the Episcopal Church at the last Lambeth Conference to the questions submitted to that Conference by a delegation of the Greek Orthodox Church. . . The Statement of the Lambeth Conference as to Holy Orders and Apostolic Succession is quite different from that which is implied in the proposed concordat." These are Dr. McCartney's words, and they come from him with special force.

4. It is clear that this proposed concordat will not promote unity, and it is certain that it will not promote peace in the Episcopal Church. It will sow dissension in our ranks where now there is peace and harmony and a steadily deepening spirit of understanding and fellowship between the more Protestant-minded and the more Catholic-minded members of our communion. As Bishop of a diocese which includes every kind and type of churchmanship I know whereof I speak. This concordat is not a unifying measure, it is a measure which cannot possibly be accepted by those who whole heartedly believe the principles and teachings of the Episcopal Church and the Anglican communion as these have come to us from the undivided Catholic and Apostolic Church and are set forth in our Prayer Book. No measure should be forced to an issue in the name of unity if it will do violence to the consciences of large numbers of our clergy and people. Individuals, bishops, or others, may say and do strange things, but if "authority" so acts as to commit the Church itself to a position which large numbers of its members believe to be a repudiation of essential principles—then, a crisis is created.

Already the chairman of your commission has felt moved to rebuke publicly so beloved and revered a priest as Fr. Hughson for declaring his convictions in this matter and has told Fr. Hughson that in doing this he and others are showing "the spirit of schism." But surely it is right for Fr. Hughson to state clearly the situation in which this proposed action would place him and many others. To do this is not to "threaten" but to give needed, and greatly needed information. If it is the fact, as it is, that many of our clergy and people would be unable in conscience to accept these proposed changes in the Church's position, is it not their duty to say so?

Bishop Parsons tells Fr. Hughson that the Anglican communion has never committed itself to the principle that the priesthood is necessary for the administration of the sacraments and that the episcopate is necessary for the priesthood. How then does Bishop Parsons explain the fact that in the Anglican communion a priest from any of the historic Catholic Churches is received without reordination while a minister from any of the Protestant Churches must be reordained? If Bishop Parsons' statement is correct the practice of the Anglican communion is inexplicable and its official formularies are most misleading and should be changed.

Our Prayer Book requires every bishop, at his consecration, to promise that he will labor to set forward "quietness, love, and peace among all men." It is with this desire and in this spirit that I beg and urge that the proposed concordat be laid aside. I do not believe that this concordat will be adopted, but if it were adopted I am certain that that the Episcopal Church would be faced with the gravest crisis in its history.

Let the conferences with our Presbyterian brethren be continued with the hope that in time by God's grace and under the guidance of the Holy Spirit, a true organic union may be achieved with no compromise of Catholic principle, and in the meantime the Episcopal Church and the Presbyterian Church can continue in that brotherly spirit which already exists each with full respect for the conscienscientious beliefs and convictions of the other.

But at such a time as this especially, when we are in the midst of the tragedy of World war the consequences of which no one can foretell, so impossible a measure as the proposed concordat, a measure which will not promote unity but will create dissension and division in our own Church and household, should without delay be withdrawn.

William T. Manning,
Bishop of New York.

CHRISTIAN LITERATURE

for

SUNDAY SCHOOLS

QUARTERLIES AND PAPERS

following the

INT. UNIFORM LESSON TOPICS

A full sample pack including our General Catalogue will be sent on application by any Sunday School Official.

Address

UNION GOSPEL PRESS

Box 6059 Cleveland, Ohio.

A safe place for everything, and everything in its safe place—a safe deposit box at any of the three First and Merchants offices.

FIRST AND MERCHANTS
National Bank of Richmond

JOHN M. MILLER, JR., Chairman of the Board
H. HITER HARRIS, President
Capital and Surplus, $6,000,000
Member Federal Deposit Insurance Corporation.

St. Catherine's School

Richmond, Virginia

An Episcopal Country School for girls. College preparatory course with graduates in leading Eastern colleges. General course also with music and art. Attractive buildings. Riding and other outdoor activities all year. Swimming pool. Catalogue.

LOUISA deB. BACOT BRACKETT, A.B.
(Mrs. Jeffrey R.), Headmistress

St. Anne's School

(Episcopal)
"GREENWAY RISE"
Charlottesville, Virginia

New site with modern buildings on 23-acre campus. College preparation emphasized. General course for non-college girl. Fully accredited. Separate dormitory for younger girls, grades 4-8. All sports. Riding.

Margaret L. Porter, M. A., Headmistress.

The General Theological Seminary

CHELSEA SQUARE, NEW YORK.

The next Academic year begins on the last Wednesday in September.

Special students admitted and Graduate Courses for graduates of other Theological Seminaries.

The requirements for admission and other particulars can be had from THE DEAN. 1 Chelsea Square, New York N. Y.

The Episcopal Theological School

Cambridge, Massachusetts.
Affiliated with Harvard University.
Dean H. R. Washburn. 2 Mason Street

The Virginia Theological Seminary

ALEXANDRIA, VIRGINIA.
For catalogue and other information Address THE DEAN.

XANTHINE

If you feel a slight inferiority from greying hair, dandruff or itching scalp, get a pleasant change using the old reliable Xanthine. Marvelous in effect. Not a dye; same for any color hair, but gradually restores natural color, stops dandruff and itching. Highest testimonials. At druggists or sent for $1 by XANTHINE CO. Richmond, Va.



EWART'S Cafeteria

112-114 North Fifth St. RICHMOND, VA.

EXCELLENT FOOD
Reasonable Prices.
BANQUET ROOMS
Serving from 10 to 500.
Other Ewart Locations
Washington, D. C. Philadelphia, Pa

Cauthorne Paper Company

The South's Most Progressive Paper House
ALL GRADES OF PRINTING AND WRAPPING PAPERS
Richmond, Va.
This paper is printed on paper supplied by the Cauthorne Paper Company.

THOUGHTS FOR THE THOUGHTFUL

The will of God is the Eternal goodness; and what God wills, shall be.

—Selected.

"An eternal rest, a solid and enduring peace, closes round the soul of him who dwells in God."

I am not a Christian; I am a Confucianist. But Confucianism is not strong enough for the crisis which is upon us. Only Christ can save China.

—Yuan Shi Kai.

Jesus hath many lovers of His Kingdom of heaven, but He hath few bearers of His cross.

—Thomas à Kempis.

One is never less alone than when one is at prayer.

—Harton.

We do not give to God a fraction of what we possess, but we loyally acknowledge God's sovereignty over the whole. Just now the Church has no greater need than to have Christian men face this question.

—H. F. Rall.

No Christian can reject sacrifice if he would serve his Lord.

The simple faith remains that He
Will do, whatever that may be,
The best alike for man and Tree.
What mosses over one shall grow,
What light and life the other know,
Unanxious, leave for Him to show.

—Whittier.

The one pressing need in every generation is just here, that the disciple should make a business of intercession even as did his Lord. Why is this so? Because, whether we can explain it or not, prayer is the Heaven-ordained way of bringing things to pass in the Kingdom of God. It is the Christian's first work. We cannot too often remind ourselves that "We can do more than pray after we have prayed, but we cannot do more than pray until we have prayed."

—Cushman.

Hearken, hearken!
God speaketh in thy soul,
Saying, O Thou that movest
With feeble steps across this earth of mine,
To break beside the fount Thy golden bowl
And spill its purple wine—
Look up to Heaven, and see how like a scroll
My right hand hath Thine immortality
In an eternal grasping.

—Elizabeth Browning.

EPISCOPAL PRAYER BOOKS AND HYMNALS

Single and in Sets
at
40 PER CENT DISCOUNT
Write for list and prices to
CHURCH SECTION
LYCETT, INC.
317 N. Charles St.,
BALTIMORE, MD.
EVERYTHING FOR THE CHURCH AND CHURCH PEOPLE.

COMPLETE LINE OF CLERGY AND CHOIR APPAREL
Altar linens, embroideries, materials by the yard. Tailoring.

J. M. HALL INC.

417 Fifth Ave. (38th St.) New York

WANTED: MANUSCRIPTS

New York Book Publisher respectfully solicits worthwhile manuscripts for publication.

FORTUNY'S,
Publishers, 67 W 44th St., N. Y. C.



R. GEISSLER, INC.

450 SIXTH AVE. NEAR 10th ST. NEW YORK
Church Furnishings
IN CARVED WOOD AND MARBLE · BRASS · SILVER FABRICS + WINDOWS
EST 1871

HEADQUARTERS for CHOIR GOWNS



PULPIT ROBES • EMBROIDERIES
HANGINGS • STOLES • VESTMENTS
ALTAR APPOINTMENTS
COMMUNION SERVICE
NEW CATALOG on Request
NATIONAL ACADEMIC CAP & GOWN CO.
821-23 ARCH ST. PHILADELPHIA, PA.

FINE IRISH LINEN

SPECIAL QUALITIES FOR CHURCH USE—priced so that you may now replace worn linens with the best. Samples free.

MARY FAWCETT CO.,
Box 146. Plainfield, N. J.

Cathedral Studios

Washington and London

Church Vestments, plain or embroidered, surplices, exquisite Altar Linens, Stoles, Burses and Veils, Materials by the yard. See my new book CHURCH EMBROIDERY, a complete instruction; 128 pages, 95 illus. Price $4. Also my Handbook for Altar Guilds, price 50c. L. V. Mackrille, 11 N. Kirke Street, Chevy Chase, Md., 30 Min. from U. S. Treasury. Tel. Wisconsin 2752.

Raise MONEY *...Easily*

There is no surer, easier or more pleasant way to raise needed funds for churches or clubs than with the aid of our co-operative plan. Women everywhere accept Gottschalk's Metal Sponge as the foremost metal scouring device. They buy this time and labor saver without hesitation. A sale is made almost every call. In the past 20 years we have assisted thousands of organizations to raise money. We will be delighted to help you. Write for particulars. METAL SPONGE SALES CORPORATION, Philadelphia, Penna.

Gottschalk's METAL SPONGE

ELLISON & HAWES

Richmond, Va.

COAL AND FUEL OIL.

FAIRBANKS-MORSE AUTOMATIC COAL BURNER.

General Office, 530 East Main St., Atlantic Life Insurance Co. Bldg.
Tel. 2-4766.

A NATIONAL CHURCH PUBLICATION

The Southern Churchman

Vol. 106. RICHMOND, VA., MARCH 2, 1940 No. 9

Miss Laura Clay
193 N Mill St
28Feb41

MOTHERING SUNDAY

(Mid-Lent)

"He who goes a-mothering finds violets in the lane."

It is the day of all the year,
Of all the year the one day,
When I shall see my Mother dear
And bring her cheer,
A-mothering on Sunday.

So I'll put on my Sunday coat,
And in my hat a feather,
And get the lines I writ by rote,
With many a note,
That I've a-strung together.

And now to fetch my wheaten cake,
To fetch it from the baker,
He promised me, for Mother's sake,
The best he'd bake
For me to fetch and take her.

Well have I known, as I went by
One hollow lane, that none day
I'd fail to find—for all they're shy—
Where violets lie
As I went home on Sunday.

My sister Jane is waiting-maid
Along with Squire's lady;
And year by year her part she's played,
And home she stayed,
To get the dinner ready.

For Mother'll come to Church, you'll see—
Of all the year it's the day—
"The one," she'll say, "that's made for me."
And so it be:
It's every Mother's free day.

The boys will all come home from town,
Not one will miss that one day;
And every maid will bustle down
To show her gown,
A-Mothering on Sunday.

It is the day of all the year,
Of all the year the one day;
And here come I, my Mother dear,
To bring you cheer,
A-Mothering on Sunday.

—George Hare Leonard.
German, 14th century.
From the Oxford Book of Carols—by Dearmer, Williams and Shaw.

Letters to the Editor

Leper Work in Japan

Mr. Editor:

When I read in your paper the amounts given to the work among Lepers, I wondered if any of our good Church people listed therein, ever heard about the work of The Hospital of the Resurrection of Hope, in Kumamoto, S. Japan. This work was begun in 1895 when Miss Hannah Riddell built the first Hospital for these unfortunates in the above City. Miss Riddell's life was wholly devoted to this work of mercy. It was my good fortune to have her in our home each time. Her story of those poor unfortunates went to the heart of all her hearers, I have had her work and her personality before me continuously since the first day I heard her talk.

Miss Riddell had her niece aiding her during her last years (she died in 1932), and Miss Ada Wright took on the oversight of the Hospital at that time.

It was started by a member of the Church of England, Miss Riddell, it has been under the care of the English Bishop in Japan, and it is strictly a Church Hospital. I have had the position of Treasurer in this Country since Miss Gilpin died early in 1932. Many of our subscribers have gone to their reward and I would be glad to be able to encourage Miss Wright with some additional contributors. I would be glad, to answer questions about this work or to give other information which would be pertinent.

(Rev.) Albert E. Clattenburg.
1005 Drexel Ave.,
Drexel Hill, Pa.

Interference with U. S. Mail

Mr. Editor:

Those who allege that the British "interfere" with United States mails fail to realize that the precautions taken are as much in the interests of the U. S. A. as of anybody else. Why "strain at a gnat and swallow a camel"? The Un-Americanism of many Nazis in your Country has not yet come to light. The United States mails should not be used for nefarious purposes, all your readers and other citizens will concede. World Civilization is at stake, and those who are bearing the brunt of the fight should be encouraged, not hindered, by those who are not.

Sterling Brannen.
Fredericton, N. B., Canada.

* * *

DEMAND FOR CLINICAL TRAINING INCREASING

Cincinnati, Ohio.—The Rev. Joseph F. Fletcher, S. T. D., Director of the Graduate School of Applied Religion, Cincinnati, Ohio, is making his annual visit to seminaries in the East and middlewest. He reports that the increasing demand for clinical training on the part of seminaries, has created a problem which is unique in the eighteen years' history of the Cincinnati Summer School for Social Work (now the Summer Session of the Graduate School). More students are making application than ever before which will tax the School's facilities to the limits.

Visiting Seabury-Western Seminary, Evanston, Dr. Fletcher spoke at the Chapel service and read a paper in the evening. He visited Meadville Theological School from which several students are applying for the Summer Session.

Visiting Virginia Seminary on Feb. 22, Dr. Fletcher read a paper at the Faculty Meeting on "The Necessity of War". While in New York, he visited General Seminary and took part in a conference at the Parkview Hotel with the Rev. Almon R. Pepper of the National Council, Mr. Seward Hiltner of the Federal Council of Churches and others. The conference discussed problems of clinical training for theological students.

More than enough students have applied for the 1940 Summer Session and it is expected that as many more applications will be received. Students are applying from eight seminaries of the Church and several Protestant Churches.

THE SOUTHERN CHURCHMAN

SOUTHERN CHURCHMAN COMPANY,
110 West Franklin St.,
Richmond, Va.

CATHOLIC FOR EVERY TRUTH OF GOD; PROTESTANT AGAINST EVERY ERROR OF MAN.

Officers

President, RT. REV. H. ST. GEORGE TUCKER, D. D.
Vice-President, E. OTTO N. WILLIAMS
Secretary-Treasurer, JOHN H. COOKE

Editors

REV. SAMUEL B. CHILTON, Editor
REV. F. W. NEVE, D. D., Associate Editor
REV. G. MacLAREN BRYDON, D. D., Associate Editor
REV. BEVERLY M. BOYD, Associate Editor
MRS. CONRAD H. GOODWIN, Associate Editor
MRS. R. TATE IRVINE.....News Editor
MRS. W. SHELLEY HUMPHREYS, Woman's Auxiliary
REV. S. S. SPATHEY....Book Reviewer
JOHN H. COOKE....Advertising Manager

Subscription Price

$3.00 a year in advance. To the Clergy $2.00. Six months, $1.50; 10 cents a copy. Foreign postage, $1.00 additional.

Entered at the Post Office in Richmond, Va., as second-class mail matter.

Notice.—Unsolicited manuscripts should be accompanied by self-addressed envelopes with sufficient postage for return.

BOOK REVIEWS

THE DRAMA OF RELIGION, by A. Graham Baldwin. 253 pages. $1.80. Published by The Oxford University Press, 114 Fifth Avenue, New York City.

This is a new approach to the origin and growth of religion. It is not a mere history, but history dramatized by the growth of religion. The author does not pretend to draw up the account of religion in general, only "Our Religion," that is the origin and development of the Jewish religion and its perfection in Christianity. The first twelve chapters deal with the wonder of how the Hebrew religion came to such a power. The first two chapters are largely psychological as well as historical and full of illustrations from savage peoples; the following ten chapters contain Old Testament history well written. Chapter 12 on "The Summary of the Trends in Early Hebrew Thought," is an evidence that "The religion of the early Hebrews did not die with the destruction of Jerusalem or with the dispersion of the Jews over the face of the earth. It continued its development in . . . Christianity, modern Judaism, and Mohammedanism." This is the dramatic element the author is trying to describe in this book.

The rest of the book is taken up with "The religion of Jesus." The reviewer has failed to find any passage in the New Testament in general and in the four Gospels in particular to suggest that Jesus ever used the word "Religion" much less, He was the originator of one. He came to bring "The way of life," and that was the name of the Christian movement in the early days of the Acts of the Apostles. The credentials of the high priest to the persecuting Saul of Tarsus, later Paul the Apostle read ". . . . that if he found any of this way . . . to bring them bound unto Jerusalem." Acts 9:2. The Original reads "of this highway." With this observation, however, the treatment is dramatic indeed. It is a fine brief biography of Jesus Christ. The book is full of good information as well as of inspiration.

S. S. Spathey.

THE CHURCH AND A CHRISTIAN SOCIETY, by Wade Crawford Barclay. 428 pages. $3.50. Published by The Abingdon Press, 150 Fifth Avenue, New York City.

This book can frighten anybody by its size and title, but it is "A Discussion of Aims, Content, and Method of Christian Education." This is the sub-title of the book. There is no one, clergyman, layman, or laywoman who is not willing to find ways and means to promote the knowledge of Jesus Christ as it should be promoted. His saying "Learn of me . . ." is the theme of this big book. It is big because it deals with a big subject, if not the biggest of the day and of every day. The author is aiming at the needs of spiritual adult education which he thinks is the only hope for social reconstruction. This is the best textbook for religious education classes that has come to our attention recently. It deals with every relation of modern life. Personal, Family, Church, Neighborhood, Wider Community Relations (p. 363). The full size appendix will help the expansion of the material to larger uses. An up-to-date book on the subject.

S. S. Spathey.

EDITORIALS

Go Forth in 1940

In the news columns last week it was reported that the National Council had adopted a budget for 1940 which is the lowest in twenty years. The total current budget is $2,212,048. To make the reduction to bring the amount down to what the dioceses told the National Council they expected to give, it was necessary to cut $111,156 from the work in our mission fields and at the national headquarters. Dr. Franklin, treasurer of the National Council, said that he would recommend that no new missionaries be sent out to replace the thirty veterans who have retired or died.

Two encouraging things about the report are that a number of dioceses have increased their quotas and that the total amount that the dioceses have notified the National Council to expect from them is greater than it was last year. The reason the total budget is less this year is because last year the National Council conducted a special campaign that brought in $289.000 in addition to what the dioceses reported in their expectancies. This year no such campaign is being planned, some dioceses are planning special campaigns of their own, however.

A question that demands the serious consideration of each one of us is the small amount given by the average communicant of the Episcopal Church for missionary purposes. Not all of our missionary work is done by the National Council. Every live parish and diocese has its missionary tasks. But for the important work done by the National Council which includes all our foreign work and a great deal of our domestic work, the average amount given per communicant is about $1.50 per year. In a recent article (see The Southern Churchman for Feb. 3, 1940) Miss Joy Homer wrote about the Christian missionaries in China. "These missionaries have endeared themselves to the Chinese people by their faithful and courageous devotion to duty. They have worked days and nights without rest, providing food and shelter for the hungry and homeless and caring for the diseased, wounded, and mangled bodies of civilian adults and children." If the average amount given by the communicants of our Church for the work done by the National Council could be increased by two cents per month per communicant the total amount would be sufficient not only to make up the cut that has been made, thereby enabling the Church among other things to send out the thirty volunteers, but it would enable the National Council to make small increases for the work in such needy and strategic places as China.

It is our firm conviction that if this great opportunity was understood by the people of the Church that the necessary funds would be gladly given.

Mothering Sunday

The poem on the cover page this week refers to a custom that is scarcely known in the United States. We are all familiar with Mother's Day, but not all of us are familiar with Mothering Sunday. Several years ago, however, a special service was authorized in the Church of England for the latter day which falls on the Fourth Sunday in Lent.

Originally Mothering Sunday had nothing to do with mothers. It was the Sunday when the several congregations in each city were supposed to gather for worship in the mother church or cathedral, if there was one. As often happens common practice gradually changed the original purpose. Perhaps no other Sunday in the whole year has a greater variety of associations than the Fourth Sunday in Lent. It is called "Mid-Lent Sunday", Refreshment Sunday and "Five Loaves Sunday" (see the Gospel for the day), "Fig Pie Sunday", "Flowering Sunday", and "The Feast of Violets".

The idea of especial interest is that of Mothering Sunday with its emphasis on family religion. The poem on the cover page refers to this. Where this idea is developed, sons and daughters make a special effort to return home for the day and to go with their parents to church. When possible they bring violets for their mothers. From this custom we have the sayings, "Who goes mothering finds violets in the lane", and "The violet is well hid that stays in the lane on Mothering Sunday."

If the practice of observing could be developed in our country it should have at least two beneficial results from a religious point of view. It would emphasize the importance of the home and it would emphasize family religion.

The Real Deficit

"I doubt whether three or four million dollars added to the budget would save the world. The financial situation is merely a thermometer by which we judge the spiritual condition of the Church." These words are quoted from Presiding Bishop Tucker's charge to the National Council at the recent meeting when they were considering the budget.

Most of us realize that Bishop Tucker was right. The primary need is not for more money but for more consecrated Christians. It is for churchmen and women who really intend to do the will of God with the same determination that they intend to look after the business of making a living.

The Order of the Thousandfold

By Archdeacon Neve

A SPIRITUAL RENAISSANCE. No. 5

It is a good thing to return from time to time to the very important truth that Christianity has vastly more in it than we are getting out of it at present. The period of radical criticism to which it has been subjected has certainly had the effect of weakening its influence and promoting a widespread feeling of indifference and lack of enthusiasm. But if, as Christ said, "The gates of hell shall not prevail against it," so neither can the assaults of human reason. The abiding strength of Christianity lies in its close relationship to God and the Spiritual world, that is the eternal realities. When it is thrown back upon these it emerges with renewed strength and vitality and with a clear consciousness that if "God be for us, who then can be against us?"

The Danger of Compromise.

One of the principal temptations to which the Church is exposed is that of compromise with the world. One form of this is the temptation to burn incense to Christ and the State at the same time, even when their interests conflict. This may be seen in the case of war, where the Church of Christ is apt not only to condone but to defend it. Statesmen always profess to be actuated, in part at any rate, by altruistic motives, but what they have chiefly in mind is the protection and maintenance of national interests.

The Supremacy of National Interests.

I do not know of any nation, however democratic, which is based upon the Sermon on the Mount, or would be willing to make the principles laid down by Christ as the rule of its administration or of its foreign policy. This would seem to show that the claim to be fighting for Christianity is not a valid one. Again, since the Christian Church, according to the New Testament, is the Body of Christ, and is inspired and filled by His Spirit, it should be working together with Him in producing His special fruits, "love, joy, peace, long suffering, gentleness, goodness, faith, meekness ,temperance," it cannot be justified in helping to produce just the very opposite of these virtues and graces.

War, and the Fruits of the Spirit.

For war produces instead of love, hate; instead of joy, fear; instead of peace, strife; which are more akin to the works of the flesh than to the fruits of the Spirit. It is difficult to see how the Churches could have been guided by the Holy Spirit into all truth when they were willing to accept war as a means for the establishment of the Kingdom of God and for the doing of God's will on earth as it is in heaven. I am not aware that the Papacy made any effective protest against the conquest of Ethiopia, or that the Churches exerted any moderating influence at the Versailles Peace Conference.

The Real Armageddon.

It seems as if the war must go on to the bitter end, with reprisals following reprisals, till it would seem as if this will indeed be an Armageddon. I believe the best thing for the Christian Church to do, if she is to have any really beneficial influence during the Peace Settlement, is to seek refuge in God, and make the time from now on a time of close communion with God, so as to find in Him the wisdom and grace and power which will enable them to exert such a constraining influence as will serve to make Peace such a blessed solution of the world troubles that none will wish to disturb it.

The Triumph of Goodness.

There is no hope of a permanent peace, however, so long as an eye for an eye and a tooth for a tooth continues to hold the chief place in settling disputes between the nations and the Churches are willing to regard it as morally allowable. The Christian solution, overcome evil with good, the Churches seem to be afraid to put forward, although it has the authority of Christ behind it. If there is to be a real Spiritual Renaissance it can only come with the Spirit of Christ in control and with sufficient faith in Him on the part of His followers to dare to carry out His precepts, no matter what the world may say.

Love and Reconciliation.

If God is Love and we are made in His image then love is the best proof that we are the sons of God, since love is the greatest, the best, and most wonderful part of our nature. It is here that we are nearest to God and more like Him, for "he that dwelleth in love, dwelleth in God and God in him." But if love is driven out of the heart and hate takes its place, then a gulf of separation opens up between us and Him. It means going out from the Presence of God into the darkness. It is the mission of the Church to carry on a work and ministry of reconciliation between man and God, and also between man and his fellowman. War, however, separates man from man, nation from nation, and by stirring up hatred in men's hearts it separates them, not only from one another, but from God, as well. There was never a time when the Church of Christ needed more urgently the mighty inspiration of the Holy Spirit to carry out the work of healing the wounds of the world by the blessed ministry of reconciliation.

The Omnipresence of Love.

If God is Love, then love is everywhere,
And sheds the glow of dawn on black despair,
Turning the night of gloom to daylight fair.

If God is Love, then love doth ever wait
Upon man's need; it is fair Eden's gate
Through which he flees and finds a happier state.

If God is Love, then sins that bar the way
To His own presence, soon must pass away
When man doth humbly turn to God and pray.

If God is Love, then love doth seek to share
The sorrow and the burden of Man's care,
For Christ the King of Love, the cross did bear.

If God is Love, then death itself must be
Not foe, but kindly friend to set us free,
That man the blessedness of God may see.

Series of Articles on Church History

The Struggle With the Papacy

By VINCENT C. FRANKS

Rector of St. Paul's Church, Richmond, Va.

No. 4

OUR LAST WRITING ended with The Conference of Whitby in 664 when King Oswy of Northumbria settled the dispute between the Celtic and Roman Churches in favor of Rome and the leadership of the Church passed into foreign hands. Although Christianity since its founding had never appeared in a more attractive guise than it did with the ascetic but cheerful monks of Lindisfarne, still Oswy's decision was probably the best for the Church at large. The Roman Church of that century stood for progress, it was not the Church then that it is today, and its victory at Whitby gave unity to the English Church instead of the quarrels of rivals; it brought England into line with continental Christianity and put English Churchmen in a position to receive the culture and learning of Europe. We cannot leave these Celtic monks from Lindisfarne, however, without reminding you that they were, to use George M. Trevelyan's words, "ardent, lovable, unworldly apostles of the moorland, who tramped the heather all day to preach by the burnside at evening winning the hearts of the men of the north. But want of organization rendered the durability of their work doubtful, so soon as the zeal of their successors should decline."

The period we cover in this issue is the 900 years following the Whitby Conference. We can only touch it sketchily, pulling out here and there, incidents from the stream of history but incidents that should reveal a definite phase of the Church's life. We cannot say that the Church developed harmoniously with Rome nor would it be in line with the facts to say that it was always at war with the papacy. The Roman Church was the great giant of those ages, the English Church but a child in comparison, and the giant insisted on forcing his will, his discipline and his taxes on a sometimes docile but ofttimes rebellious Church. Certainly the Church of England struggled hard to maintain its independence century after century and yet most of the time was so under papel influence that her autonomy was swallowed up in the great cosmopolitan organization headed by the bishop of Rome.

THIS ARTICLE, HOWEVER, is entitled, "The Struggle with the Papacy." That struggle was real and almost continuous until the days of Queen Elizabeth. Lest we be accused of basing our proposition on prejudice or mere denominational bias we proceed to list sufficient evidence to justify our present title.

The first sign of the approaching struggle occurred some four years after the decision made at Whitby. The Roman see sent a Greek named Theodore of Tarsus to be Archbishop of Canterbury. This strong, wise and courageous man organized England into dioceses. In the line of duty he came into collision with Wilfrid, bishop of Northumbria, who objected to Theodore subdividing his great diocese. Wilfrid appealed to Rome against the archbishop's policy, and so became the first Englishman thus to acknowledege a papal supremacy. The Pope decided in Wilfrid's favor, but Theodore simply ignored the papal decision, rested his case on his own metropolitan authority, and, working through the King of Northumbria, had Wilfrid thrown into prison. We would not make too much of this incident, it is not important in itself, but when taken with hundreds of other incidents over a period of 900 years, shows how the English Church made war against the Roman bishops' claim to complete supremacy.

Four hundred years pass by. In 1066 William the Conqueror won the Battle of Hastings and overran England with his Norman followers. The Normans, if not serious were at least active churchmen, and the conquest brought a great influx of foreign clergy into England. At this time the mighty Hildebrand was raising the see of Rome to a height never attained before and was even forcing emperors to acknowledge his temporal as well as spiritual over-lord of Christendom. But William refused to sacrifice his independence and wrote to Hildebrand, "Homage to thee I have not chosen, nor do I choose to do so." In his reply Hildebrand seems to have offered a gloved hand and more than hinted at a punishment for disrespect to St. Peter's successor. He cited the bishops of England to appear before him in Rome, but neither bishops nor king would respond to the demand. Before the Conquest, while born Englishmen still ruled the land, the spiritual as well as the temporal supremacy of the popes was frequently denied. Though the Roman Catholic William never questioned the spiritual authority of the man at Rome nevertheless he would not wholly allow the independence and authority of the national Church to pass into the hands of the pope. There were set limits to the Church's and king's submission.

FIFTY YEARS LATER we find the Church still at odds with Rome. Henry I was king then, and the spirit of independence shown by English Churchmen was a matter of such concern that Pope Paschal bitterly complained against the English clergy treating the see of Rome with scant respect. Indeed at this period Warelwart, bishop of Exeter, visited Rome on the express mission of pointing out that "the Church and Realm of England" were in a different position from other European churches and kingdoms, and had always been freer than others from papal jurisdiction. To maintain his dignity and office Paschal dispatched a legate to England to act as his ambassador, and with authority over even the archbishop of Canterbury. But that tactless act so stirred the English people that Henry I expelled the legate from the kingdom. Such actions as this occurring over many centuries had not taught the English to look favorably on papal interference.

It is now the year 1215. Stephen Langton was Archbishop of Canterbury and John, the worst of the English kings, sat on the throne. After many difficulties Pope Innocent III made Langton archbishop. But instead of upholding the claims of Rome, Langton adopted an independent atitude. He was English-born and refused to do anything that would injure his countrymen or dishonor the English Church. In John's reign the English Church led the way in the struggle for freedom and with certain barons forced the king to sign the great Magna Charta. Its first

provision was: "The Church of England shall be free, and hold her rights entire, and her liberties inviolate." Langton and the barons would work with Rome, but made certain reservations. Some writers think the phrase "the Church of England shall be free" applied only to royal interference, but this writer believes with the majority that the signers of Magna Charta meant she should be free from both royal and papal tyranny. The proof of that contention rests on the fact that on hearing of what had been done the pope immediately suspended Langton from office. The story of Magna Charta is but one more incident among thousands of the Church of England's struggle for greater independence and her unfavorable reaction to the forced jurisdiction of Rome.

Or consider the Church's long fight against the papal right to tax the English people. Peter's-pence, a tax of a penny a hearth, was supposed to have been paid annually to Rome after the ninth century. Previous to the Norman Conquest the English had ceased to collect it but William the Conqueror, as a sop to Hildebrand, resumed its payment.

King John had pledged himself and successors to pay a tribute of a thousand marks a year to the papal treasury. But that was not enough to satisfy papal desire. More and more demands were forthcoming. In 1229 Pope Gregory IX demanded a tax of one-tenth of all property. In 1240 the legate Otho asked for nothing less than a tax of one-fifth of all goods. In a number of places the collection of these levies led to popular uprisings. The people were further irritated by various popes jobbing rich English livings to foreign favorites, usually Italian. Poor native priests did the actual work while the foreign appointees, many of whom never even came on English soil, collected the revenues. Foreigners at one time collected 60,000 marks a year which was more than the whole of the king's revenues.

Continental countries under the whip of mediaeval theories regarding the relation of Church and State, felt themselves helpless. But the "English asses" did more than bray. Goaded to action by endless demands Parliament in 1146 and 1353 passed the famous Statutes of Provisors and Praemunire which in turn made it unlawful for the pope to appoint any bishoprics or benefices in Englnd or for any person to bring papal bulls or letters into the country. Much as Pope Martin V demanded repeal of the obnoxious Statutes they stood as passed. Though clever lawyers could find holes in the Statutes at places, nevertheless, as M. W. Patterson says, "a bit had been put in the papal mouth which neither king nor Parliament was willing to remove."

And yet for all the courage Parliament showed in passing anti-papal acts, English Churchmen on the whole felt they were part of the great cosmopolitan organization centered in Rome. Little by little through the centuries the popes had pressed their claims upon English Christianity until the national Church had for all practical purposes lost her autonomy. All friars and most monks were subject to the pope rather than English bishops; they owed their first loyalty and obedience to him. All appeals in ecclesiastical cases had to go to the papal courts. So at the turn of the fourteenth century Rome had captured the English citadel and the Church was in no position to reform herself had she wanted to, because papal appointees occupied all the key positions in the Church.

BUT PENT UP WATERS were beginning to gather force during the fourteenth century. John Wycliffe who lived in that age has been called "The Morning Star of the Reformation." But even before Wycliffe was employed to state the national case against papal encroachments the Italian scholar Marsiglio had done much toward pricking the mediaeval bubble. Marsiglio took the dangerous position that St. Peter had no authority over the other Apostles; that the Catholic Faith is one and should rest on Scripture alone; that doubtful questions should be settled by a general council presided over by the pope but in which laity as well as clergy should have seat and voice. Marsiglio's book "Defensor Pacis" and William of Ockham's trenchant attacks on the worldliness and corruption of the papacy paved the way for Wycliffe.

In the reign of Edward III, Pope Urban V renewed an old demand and ordered the English Church to pay 33 years back tribute into the papal coffer. Wycliffe boldly contended the pope had no right to the tribute. He gave the English a theoretic basis on which they could reject papal authority, and in his "theory of dominion" contended that papal power (and the authority of the wicked) could not possibly derive from God but came from the Caesars of Rome rather than Christ or St. Peter. Indeed he went so far as to say that the Church could exist without any pope at all, or if there must be one, it could be some other than the bishop of Rome. That was daring thinking to express in the fourteenth century but it was a sign of the movement of opinion among lay as well as clerical minds.

Once having secured the ear of the country Wycliffe organized his famous "poor priests" or Lollards. He sent them out in opposition to the begging friars who were overrunning the Church. These mendicant friars had come to great power and were stealthily stealing the affections of the simple people from their parish clergy. Wycliffe's Lollards dressed like the pope's friars, but based their teachings on a plain understanding of Scripture rather than the doctrines of the Roman Church. Monks with "their great bellies and their fat red cheeks" squander the nation's wealth, said Wycliffe. The true Christian life is a life to be lived in the world rather than in monasteries. Therefore monasteries ought to be dissolved. When Wycliffe translated the Bible into the English tongue and denied the doctrine of transubstantiation, and was let live to thunder his "heresies" around the country the "rotten beams upon which the whole theory of papal supremacy rested were dangerously exposed."

THE ENGLISH CHURCH'S long struggle with the papacy was beginning to alarm the "orthodox." True Wycliffe's involved, if not wild theories, would have proved fatal to any idea of good government, but they paved the way for the English Reformation. That Reformation was finally merged in the wave of Protestantism from Martin Luther's Germany, though for all the merging the Reformation in England was of native origin. The pent-up discontent of English Churchmen over many centuries against the encroachments of the papacy was about to break in a great swelling tide. The final break with Rome began while Henry VIII was on the English throne and culminated in the reign of Queen Elizabeth.

It is with the dramatic events of the reign of King Henry that our thought will deal next week.

The Nature of Church Unity

By EDWARD L. PARSONS

Bishop of California

THE GREAT ECUMENICAL conferences of the past twenty years have made an indelible impression upon Christian thinking. Today from every land comes the message "We must not forget our unity in Christ." Chinese and Japanese pray together and for one another. English Churchmen pray for Germans and Germany. Leaders in the national Churches of the Orthodox East hope and pray that a new vision may come of the unity of those peoples in Christ—a unity which may curb the excessive nationalism of their peoples. The phrase una sancta, the one Holy Church, is on men's lips and in their hearts. It is sad that the great Roman Church excludes itself from these gatherings of Christians and their common aspirations. But within its own range it too transcends the boundaries of nations and recognizes unity in Christ.

As one contemplates these infinitely varied groups of Christians, praying together, remembering their unity in Christ, looking forward to the day when these spiritual links have found expression in the visible Unity of the Body of Christ, one cannot escape the realization of the immensity of the task which lies before the Church. It is in this spiritual unity which we are developing that the certainty of the future lies. There will come a time when Christian people will simply refuse to permit division to continue. Spiritual unity must inevitably, if it is real, clothe itself in bodily unity. If men love each other enough to pray together, the time will soon come when they will be united in such fashion as to reveal to the world the common Lordship of Christ.

The task is so immense because of the enormous variety in Christian ways of life. To bring together in the Church all kinds of Christians means e. g. to bring together Christians who are as far apart in their ways of worship and of life as let us say a congregation of American Quakers and one of Athenian Greeks. The contrast between our own somewhat conventional and quiet worship and a Salvation Army group is great, yet we are all Christians. There are Christians who are instinctively sacramental in their worship. There are those whose whole approach to God is mystical. They may like the Quakers have no sacraments because the world seems altogether sacramental, or they may simply find that in their own life the Sacraments are real but not the first point of emphasis. What then are we to do with all this infinite variety of belief and worship and habits of life?

THERE ARE ONLY two alternatives. The first is to wait until all Christians have come to the position of some group within the total area of Christianity today. That means until they can all say "It is the Mass that matters" or all unite in accepting tradition as we have it in the Orthodox Churches, or all pin their faith to an episcopally ordained ministry, or to a Fundamentalist faith about the Scriptures, or some other favorite view. Now as I look at human life, its infinite variety, its many languages, its diverse habits of thought, its strange racial characteristics, its individualists and socialists, its poets and dreamers, its engineers and mathematicians, its inevitable Puritans and its indulgent and charitable lovers, it seems to me that anything approaching such uniformity of detail in faith is as impossible (and indeed as undesirable) as that Christians as a whole would ever come to accept the infallibility of the pope.

The other alternative is the recognition of a really comprehensive Church, a Church which in maintaining some sort of common framework which will witness to unity and make the unity of its mission to the world possible, nevertheless expects infinite diversity, and what in our American lingo we would call the democratic approach to life. This American lingo speaks, however, what was the language of the Church for manw centuries. The common framework grew up slowly. The diversity of worship and thought was accepted. The great Councils of the early centuries were in theory, at any rate, democratic, representative. They accepted primacies of honor but they also recognized primacies of mind and character. Athanasius was only a deacon at that first great Council of Nicea. Furthermore, it was, I think, assumed always that the decrees of the Councils were ratified by the acceptance of Christian people.

Facing the issues today we must accept, it seems to me, this second alternative—a Church comprehensive because it requires as the basis for unity only the essential Christian faith, the faith which the Nicene Creed attempted to set forth, in Jesus Christ as the Incarnate Son of God—that the acceptance of Christ, as the Word, as the Life, as the Truth, is the basis of unity, and that upon that basis there is constructed the necessary framework for a common life and work. That would include the acceptance of the Church as the corporate life of Christians, of the two Sacraments as a part of the normal Christian life and of a ministry everywhere recognized, which I think we may assume would mean the historic ministry. But there could be no regimentation. There could be no invasion of the freedom of Churches of different languages and people to live and worship in their own way and within each national Church the kind of freedom which makes democracy possible.

IF SUCH IS the great Church of the future, its implication for our immediate tasks is clear. We must get over the notion that unity means uniformity, that when we and the Presbyterians have achieved our unity we shall all be using the Prayer Book or all not be using the Prayer Book; that we shall all be holding Wednesday night prayer meetings or making all our Churches upon the same Gothic model. There will no doubt be a norm. There should be standards of excellence in worship. But Christians seem to grow in grace through the sacramental silence of a Quaker meeting as definitely as through participation in liturgical devotions.

With such principles to guide us, we shall be able to pursue the carrying out of our purpose to unite with the Presbyterians with no fear of a future regimentation, no misunderstanding of the generous Catholicity of the united Church we seek. In this particular matter we are making progress. The people of our own Church, clergy and laity, through the somewhat stirring controversies which the proposed first steps have provoked are learning and will learn. It is our business to help forward the process. We shall have the Syllabus for Study very soon in our hands. We here in California are planning with the Presbyterian Committee much joint work, and on April 21st we shall have a Unity Sunday.

THE WOMAN'S AUXILIARY *Mrs. W. Shelley Humphreys, Editor*

NOMINATIONS AND APPOINTMENT MADE BY NATIONAL BOARD

Miss Rebekah Hibbard of Pasadena, California, was nominated by the national executive board of the Woman's Auxiliary at its meeting in New York, February 9-12, to serve as assistant presiding officer for the Auxiliary's Triennial Meeting in Kansas City, Missouri, next October. The Triennial elects its presiding officer and her assistant. As previously announced, the board has nominated Mrs. Edwin A. Stebbins of Rochester, New York, as presiding officer.

Miss Hibbard was one of the first four women elected to membership on the National Council, declining re-election to that office in 1937. She has also been a member of the Auxiliary's national board and president of the Los Angeles diocesan Auxiliary.

Uppermost in the election or nomination of new officers by the Triennial will be that of executive secretary, following the retirement of Miss Grace Lindley. This office is filled by nomination of the Triennial for appointment by the Presiding Bishop. The executive board makes no nominations.

In order that careful advance consideration may be given to the matter, the board is suggesting to diocesan presidents that any nominations for the office of executive secretary may be handed to the Triennial's nominating committee when it is appointed at Kansas City or may be sent in advance to the secretary of the board, Mrs. Charles E. Griffith of Glen Ridge, New Jersey, who will file them for transmission to that committee.

The resignation of Mrs. Chester Smith (formerly Miss Esther Brown) as a field worker on the national staff of the Auxiliary has been received by the Presiding Bishop. The executive board expressed its deep appreciation of Mrs. Smith's nine years of work; they feel it has made a significant contribution to her own race and that to all who have worked with her she has brought a new vision of racial understanding.

The appointment of Mrs. Fanny Gross of Denver, Colorado, was approved by the board and the National Council, to take office later in the year as a national field worker on the Auxiliary staff, filling the vacancy left by Mrs. Smith's resignation. Mrs. Gross has been studying at Teachers College and is now completing her training at Tuttle School, Raleigh.

MICHIGAN HOLDS CONVENTION

The officers of the Woman's Auxiliary in Michigan, elected at the seventh annual Convention of Women of the Diocese held last week, are as follows:

Mrs. Donald C. Stevenson of Grosse Pointe, president; Mrs. Maurice S. Marr, vice-president, Detroit District; Mrs. Harold V. Yocum of Jackson, vice-president, Southern District; Mrs. E. G. Bradford of Alpena, vice-president, Northern District; Mrs. G. J. Brenner of Saginaw, vice-president, Central District; Mrs. H. Ray Will of Grosse Pointe, recording secretary; Mrs. Richard Greedus of Detroit, corresponding secretary; Mrs. W. B. Taylor of Detroit, treasurer; Mrs. Stevenson, chairman of 1941 convention.

Delegates to the Triennial Meeting of the Woman's Auxiliary in October: Mrs. Stevenson, Mrs. L. M. Baker of Birmingham, Mrs. Bradford, Mrs. Brenner, and Mrs. Don Williams of Mount Clemons. Alternates: Mrs. Marr, Mrs. Will, Mrs. A. S. Crawford of Detroit, Mrs. Yocum, and Mrs. Frank J. Weber of Detroit.

A record attendance of nearly 650 marked the Convention, the program for which included addresses on both days by Miss Eva D. Corey, member of the National Council. Miss Corey discussed "Christian Objective for the World Today," emphasizing the need for clear thinking and definite objectives because of the extraordinary conditions in the present-day world.

The Convention of Women united with the Diocesan Convention on the second day for a thorough discussion of the second report of the Diocesan Committee on Christian Research, of which the Rev. William R. Kinder, D. D., is chairman.

KNOW YOUR BIBLE

By Rev. Ira Charles Swanman

TO WHAT DOES "IT" REFER?

1. Went before them, till it came and stood over. (St. Matt. 2:9)
2. And put it under a bushel. (St. Matt. 5:15)
3. Cut it off and cast it from thee. (St. Matt. 5:30)
4. And great was the fall of it. (St. Matt. 7:27)
5. Went and sold all that he had, and bought it. (St. Matt. 13:46)
6. Shall not prevail against it. (St. Matt. 16:18)
7. Remove hence to yonder place; and it shall remove. (St. Matt. 17:20)
8. He came to it, and found nothing thereon but leaves only. (St. Matt. 21:19)
9. Whence was it? from heaven, or of men? (St. Matt. 21:25)
10. Hedged it round about, and digged a winepress in it. (St. Matt. 21:33)
11. Blessed it and brake it. (St. Matt. 26:26)
12. It groweth up and becometh greater than all herbs. (St. Mark 4:31, 32)
13. He gave it again to the minister, and sat down. (St. Luke 4:20)
14. It left her, and immediately she arose and ministered unto them. ? (St. Luke 4:39)
15. It is like leaven. (St. Luke 13:20, 21)
16. He layeth it on his shoulders, rejoicing. (St. Luke 15:5)
17. Be thou planted in the sea; and it should obey you. (St. Luke 17:6)
18. Whose image and superscription hath it? (St. Luke 20:24)
19. Bear unto the governor of the feast. And they bare it. (St. John 2:8)
20. Wilt thou rear it up in three days? (St. John 2: 20)

A PAGE FOR THE CHILDREN

Mrs. Conrad H. Goodwin, Editor

A MEMORY SYSTEM

Forget each kindness that you do
As soon as you have done it;
Forget the praise that falls to you
The moment you have won it;
Forget the slander that you hear
Before you can repeat it;
Forget each slight, each spite,
each sneer,
Wherever you may meet it.

Remember every kindness done
To you, whate'er its measure;
Remember praise by others won
And pass it on with pleasure;
Remember every promise made,
And keep it to the letter,
Remember those who lend you aid
And be a grateful debtor.

Remember all the happiness
That comes your way in living;
Forget each worry and distress;
Be hopeful and forgiving;
Remember good, remember truth,
Remember Heaven's above you,
And you will find through age and youth,
True joys and hearts to love you.

—Youth's Companion.

* * *

THE PARTNERSHIP DOG

Rob and Harry found him when they were returning from hunting nuts. He was lying in the middle of the road, with a most dejected expression on his doggish countenance. One paw was very lame; his coat was rough and he was very thin.

Rob brought him some water and Harry carried him to the shade of a nearby tree. They washed his foot and tied it up with a handkerchief. When they started home the dog, feeling much better, limped after them. Of course they couldn't send him back, so they named him Rollo, and walked slowly so he could keep up.

"I wonder if my mother will let me keep him," said Rob doubtfully.

"Maybe my mother will let him stay with us," said Harry, also doubtfully.

Rob lived in a big house on Main Street, and Harry lived in a little shabby house around the corner of the alley. Rob went in to ask first, while Harry stayed with Rollo. He came out very sober.

"My mother says she can't possibly have another dog around. The house is full of pets now."

Then Harry went to ask; but he, too, came back disappointed. "My mother says we cannot afford to feed a great big dog."

Then both boys sat down to think it over. At last Rob had a bright idea.

"I'll tell you what, I believe my mother would give me things to feed him, if your mother would let him stay at your house. We could have him in partnership, you know."

Both boys raced off to ask, and both mothers laughed a little and agreed.

So Harry took Rollo home after Rob had given him a good supper. The dog slept on an old rug in the corner of the kitchen, and next morning Harry took him to Rob's house again. How proud these boys were of their partnership dog. Rollo only lingered when Rob's little sister Nell coaxed him to stay and romp with her. His good food made him fat and the frequent brushing by Harry made his coat smooth and shining. Rollo became a handsome and intelligent dog.

When Rob came home one night, he was met by dreadful news that little Nell was lost. Her father, and big brother, together with the policemen, were searching for her. Harry was the first to notice that Rollo was missing.

"Let's walk around the streets and call Rollo; perhaps he is with Nell and we will find her that way," suggested Harry.

Every little while they stopped and whistled; but for a long time Rollo was not to be seen or heard. At last, they came to a street of tumbled down houses, and, as they called they heard a faint, eager bark.

"That's him; that's him," cried Rob.

They ran on, guided by the barks, that grew louder and louder, and there cuddled in between two buildings lay little Nell asleep, and faithful Rollo guarding her.

They started homeward, and as others of the searchers saw and joined them, they formed quite a triumphant procession with Rollo marching proudly in front. Nell told her story in her baby way. She had gone to take a little walk, and Rollo went along. He wouldn't let her look at the cars, but pulled at her dress, so she went another way. He scared some bad boys that teased her by growling dreadfully. Everyone felt that Rollo had been taking care of little Nell.

Now everyone wanted Rollo. Rob's mother begged to keep him, promising him the place of honor among the pets, but as the boys would not give up their original idea, he remained the property of both boys. He was given a silver collar, which he wears as he walks the streets, loved by both the children and the grown-ups.

—Selected.

* * *

THE LITTLE HOME IN THE MEADOW

John Burroughs, the great naturalist, says: "If I were a bird, in building my nest I should follow the example of the bobolink, placing it in the midst of a broad meadow, where there was no spear of grass, or flower, or growth unlike another to mark its site." There the bobolink builds her little home amid the daisies, the timothy heads, and the pretty red clover blossoms. You may chance to see the mother bird rise in the air, and think you can go to the very spot where her nest is. But try it once; you will have a hard and long hunt, and the probabilities are you will not come upon it.

Mr. Burroughs says: "One day, I saw a mother bird fly off from her nest, and my friend and I spent a half-hour stooping over the daisies and buttercups to look for it, and then we gave up and hid ourselves, to watch the return of the bird. After some delay, she came back and dropped into the grass near a meadow-lily. That was our guide, and then we found the nest full of little birds, who were such a compact mass, and the same color, too, of the ground, that it was very hard to distinguish them from the meadow bottom."

The mowing machine and the sharp scythe often bring death to the little homes in the meadow; but if the ground birds can hatch their young and get away with them before the hay-makers begin their work, they are safe. The vesper, or field sparrow, builds upon the ground, and so do some other birds. The bird-loving farmers look out for these nests, and when they find one, they leave a fortress of grass uncut about it, so the little family may not be disturbed in their beautiful home.

—Selected.

* * *

BROWN'S VACATION

"I've had a vacation," said Timothy Brown;
"A fine one, although I have not left the town.
I merely vacated my worries and fears,
And at once became younger by fairly five years.
I vacated my ruts, and began to enjoy
My regular humdrum, but useful employ.
I changed my whole outlook and vision of life,
And made it a pastime instead of a strife.
I've had a vacation, not a vacant, a bore,
But fuller and freer than ever before;
The best of vacations for fat purse or lean—
A change of the seeing instead of the scene."

—A. R. Wells.

A WEEKLY REVIEW OF THE NEWS

Uuge Labor Peace Negotiations

Leaders of Three Faiths Call For Round Table Conferences

New York City.—Urging that the Congress of Industrial Organizations and the American Federation of Labor employ for the settlement of their differences the same method of negotiation around a conference table which organized labor demands of employers, prominent religious leaders of three faiths called for resumption of peace negotiations between the two labor organizations. An identical communication containing this appeal and signed by Rt. Rev. Msgr. John A. Ryan, director of the Department of Social Action of the National Catholic Welfare Conference; the Rev. James Myers, industrial secretary of the Federal Council of the Churches of Christ in America, and Rabbi Edward L. Israel, chairman of the Social Justice Commission of the Central Conference of American Rabbis, was sent to the executive board of the Congress of Industrial Organizations through Mr. John L. Lewis, president, and to the executive council of the American Federation of Labor through Mr. William Green, president.

The clergymen representing the three major faiths recalled the fact that "for many years our organizations have supported organized labor in its primary demand that the employers of this country shall settle all differences with employees by the method of collective bargaining, negotiated agreements and constructive adjustment of the points at issue."

"Because we have time and again made public our conviction that the interests of all parties and of the public are best served when differences and disputes are settled by negotiation around the conference table, we feel impelled now to make public our equally urgent appeal to the American Federation of Labor and the Congress of Industrial Organizations to settle their differences by the same method.

The statement recalled the fact that the signers "early in the conflict" had offered their services for any possible friendly mediation and declared that "we have noted with satisfaction the action of both the American Federation of Labor and the Congress of Industrial Organizations at their last conventions to continue their negotiating committees. May we point out, however, that negotiating committees which do not meet are of little value. Obviously the way to resume negotiations is to resume them. We therefore respectfully urge both of your organizations to resume negotiations without further delay by arranging for a meeting of your negotiating committees already officially appointed by both of your conventions. We suggest that the joint conference of these committees can then explore all proposals for procedure including the recent proposal of the president of the Congress of Industrial Organizations that a joint convention of the two organizations be called."

The statement further declared that "millions of members of our faiths who belong to the rank and file of labor and to the general public are being affected by the present unhappy situation. We feel therefore that our concern for them as well as our long record of outspoken support of organized labor make it appropriate for us to offer this friendly counsel to the labor movement at this time."

In conclusion the communication reaffirmed the signers' "faith in the labor union movement as an essential expression of Americanism and democracy in industrial relations" and expressed the hope that "a united and progressive labor movement will again move forward to larger achievements on behalf of the working people of this country."

* * *

SOUTH FLORIDA

Lenten Services

Orlando, Fla.—Rev. John Henry Hopkins, D. D., rector emeritus of the Church of the Redeemer, Chicago, is again the special Lenten preacher in St. Luke's Cathedral, where he is much beloved. His helpful addresses are given in the daily afternoon services. During Lent, Dr. Hopkins is also conducting a special study course for the Y. P. S. L. each Sunday evening.

Prof. H. Shayine addressed the Cathedral congregation on February 18 in behalf of the Assyrian Refugee Orphanage, for children who have been driven out of Iraq and Turkey by religious persecution. With the approval of Bishop Wing, Prof. Shayine is visiting parishes in South Florida and is finding a generous response to his appeal for these children.

With the approval of the Presiding Bishop, the children of the Cathedral Sunday School have designated their mitebox offering this Lent for the Indian work in South Dakota. Bishop Roberts sent a most interesting letter describing this work and telling of the devotion to the Church shown by these Indians. An interesting illustrated lecture on mission work in Alaska and in part of Virginia was given recently in the Cathedral parish house by Mr. John E. Burleson.

Rev. and Mrs. Walworth Tyng, missionaries from Hankow, were recent visitors in St. Luke's Cathedral, where Mr. Tyng preached and Mrs. Tyng addressed the Sunday Schol.

Winter Park, Fla.—Rev. Bernard Iddings Bell, D. D., LL. D., held a teaching mission in All Saints' Church, the final service being on February 18. Through the preceding week, daily celebrations of the Holy Communion were offered for designated corporate needs, and the teaching service of each evening was shared by congregations who filled the church—the general topic being "God for Thinking, Troubled People".

Kissimmee, Fla.—Members of the Woman's Auxiliary, District No. 2, held an enthusiastic meeting on February 21. The excellent work and high standards of the Cathedral School for Girls in Orlando were stressed. The influence of this school has been a helpful factor in the diocese since it was founded by the late Rt. Rev. Wm. Crane Gray, D. D., in 1900.

Rhinelander Home Gift

Diocese of Washington Received Mansion for Offices

Washington, D. C.—One of the most generous and significant gifts that the Diocese of Washington has yet received is the William C. Rives' mansion, 1702 Rhode Island Avenue. This building, the former home of the late Dr. Rives, bequeathed to the late Bishop and Mrs. Philip M. Rhinelander, has been turned over by Mrs. Rhinelander, sister of the late Dr. Rives, to the Diocese of Washington and will be converted into a headquarters for diocesan offices.

Estimated to be worth some $70,000, the mansion which is four stories high, will be a memorial to Bishop Rhinelander, who was for thirteen years warden of the College of Preachers, and who passed into the larger life within the past year. It is understood that when the Bishop of Washington approached the late Bishop Rhinelander with a view to the possible purchase of the home for diocesan purposes, the latter decided to deed the property to the diocese as a gift. This has now been consummated, by agreement with Mrs. Rhinelander and it is expected that the diocesan offices will be transferred to the Rhode Island address in the spring.

For the past year or more the diocesan headquarters has been temporarily housed at Washington Cathedral on Mount St. Alban. This was by courtesy of the Cathedral Chapter which proffered a building which was vacated for this purpose. Since the removal from 1329 K Street, where the diocesan offices were located, in the old Epiphany rectory, the diocese has been on the look out for accessible offices down town. This recent generous gift solves the problem and is regarded throughout the diocese of Washington as a Godsend.

* * *

REAL ENTHUSIASM

N. Y. C.—It sounds somewhat unusual for an Episcopal congregation to be so large and so enthusiastic that it removes three sides of the church in order to have an opportunity to participate in the service. But that is exactly what happened at a new mission station in Haiti when Bishop Burton paid his first visit to it recently.

Bishop Burton recounted the experience to the National Council. He said the congregation was too large to get inside the little church and that the congregation itself took down three sides of the structure in order to participate in the service. The Bishop confirmed seventy-five candidates on this occasion.

* * *

REPORT OF SPEAKERS' BUREAU

New York—Missionary Bishops, missionaries, National Council officers, and others who tell the story of the Church's Program in parishes all through the country, according to a report of the Speakers' Bureau for January, filled 520 engagements in 43 dioceses, and those who filled local itineraries totalled 909 days in 53 dioceses.

Dr. Patton to Retire

Director of Church Institute for Negroes Informs National Council of Intention

Announcing his intention to retire at the end of 1940 as director of the American Church Institute for Negroes, the Rev. Robert W. Patton, D. D., addressed the National Council at its last meeting, at the request of the Presiding Bishop. He reviewed the Church's Negro work previous to the War between the States, and said that the Institute is the product of 40 years of experience after 1865.

"The ravages of the war, followed by twelve years of 'reconstruction', resulted in the loss of most of our Negro communicants. To recover the lost ground, a Negro ministry and Church schools for Negroes were first essentials. St. Augustine's School in Raleigh, N. C., was founded by Bishop Atkinson in 1867. The Bishop Payne Divinity School was founded in Petersburg, Va., in 1878. A few years after the founding of the Bishop Payne Divinity School, its first graduate, the Rev. James S. Russell, founded St. Paul School at Lawrenceville, Va., in 1884.

"In 1865, under leadership of both Southern and Northern Churchmen, a movement was begun in General Convention to awaken the Church to its responsibility for work among Negroes. It was called the "Protestant Episcopal Freedmen's Commission to Colored People, a name later changed to 'Commission on Colored Work.' General Convention did little to arouse the Church to its duty to Negroes until the Commission on Negro Work was appointed in 1886. The idea of a Church Institute arose around 1903, and the actual work of the American Church Institute for Negroes began February 12, 1906. The Board wisely decided to limit its service at the beginning. It adopted St. Augustine's School, the Bishop Payne School and the St. Paul Normal and Industrial School, with a total enrollment of about 700.

Growth of Negro Church

"At that time there were about 15,000 Negro communicants of the Church. At the present time there are about 55,000. It thus appears that in 35 years (including 1940) since the founding of the Institute there are 40,000 more than in 1906, or a 350 per cent increase as compared with an increase of 200 per cent in the Church as a whole. In this increase the Institute has played an important part.

"There have been those who said that while Institute schools have done great things in elevating the standards of Negro citizenship and in training Negro youth to serve efficiently in industrial and professional life, they have done little to increase Episcopal Church membership.

"At the present time one in 92 of the population of the United States is an Episcopalian; one in 50 in high school students is an Episcopalian; one in 20 of college and university students is a member of our Church; one in 7½ in the colleges and schools of the Institute is an Episcopalian. More than half the student body and faculty at St. Augustine's College are confirmed.

Since there were in 1939 nearly three times as many confirmed Negroes proportionately in the faculties and student bodies of our Institute colleges and schools as in the colleges of the United States, seven times as many in the Institute system as in the high schools of the country and twelve times as many in the Institute system as compared with the whole population, it would appear that the Institute schools do perform a service in increasing Church membership. St. Augustine's College has sent 65 of its students into the ministry, including five candidates now at the college; St. Paul's has sent 34. The total number from all Institute schools has been about 140.

Influence of Institute Schools

"The actual number of Negro young people and adults directly influenced by Institute schools cannot be measured by the number enrolled as 'regular' students," Dr. Patton continued. He referred to the 10,000 to 15,000 young people and adults who attend the schools annually for one to two days to several weeks for special instruction; to the visits to communities for miles around by officers and teachers of the schools; to community work by trained nurses; the service of clinics; the neighborhood visiting of Home Economics teachers; the Farmers' Conferences; visits by faculty members to public schools to give advice on sanitation, home life, the need of religion, good teaching and good citizenship.

"It is a conservative estimate," he said, "that all of our Institute schools for the past ten years or more have ministered annually in the schools and through the extension services, to at least 35,000 Negro youths and adults, or 35,000 during the past ten years."

"It is not the part of wisdom to fancy, because the Institute and its partner the Georgia Church Board of the Fort Valley School decided to transfer that school to the State of Georgia, that there is any likelihood that similar action will be advisable or possible as to any other of the schools in the near future. The State of Georgia without a large grant from the Julius Rosenwald Fund and the General Education Board could not have done it in this case. The Rosenwald Fund and the Education Board are soon to go out of existence, having spent far the greater part of their capital. Without such help there is not another State with sufficient resources to follow Georgia's example. Bear in mind, that of the fourteen States in the Union with lowest per capita income, all of them are Southern States; that the Southern States tax themselves at a higher rate for education in proportion to income than any other section of the country. It is true also that from three to six times or more per capita of available educational funds are appropriated for white than for Negro children.

National Appropriation

"Some may feel that the appropriation by the National Council to the Institute, heretofore $140,000, now $130,000, plus $26,000 to the general work for Negroes, is too large a sum in proportion to the present income of the Council. It is only 7 per cent of the income, whereas between 1880 and 1900 the Board of Missions appropriated 9 per cent of its income for work among half as many Negroes as there are now. The present appropriation for work among 350,000 Indians is $111,000 or 30 cents for every Indian, whereas the appropriation for Negro work per Negro is only 1-1/5 cent. Some may think that a good Indian is worth twenty-five times as much as a good Negro, but I doubt it.

"In the light of the remarkable growth in Negro communicants of the Church, during the lifetime of the Institute," Dr. Patton concluded, "it is not unreasonable to anticipate that within another hundred years or much less, if we are faithful to our duty, there may be more Negro communicants of this Church in the United States than white communicants at the present time. Should this prove true, I predict that the presence in our Church in such numbers of a people so endowed with a deep consciousness of God, will not only enrich our Church services, but impart passion and reality in great measure to the daily lives of the average member of our communion. God knows we need it. We need them and their contribution to translate what is too often a cold conventional loyalty among us into something more deeply human and therefore more divine."

The Council expressed its deep appreciation of Dr. Patton's address and asked that it be made available in pamphlet form, which Dr. Patton promised would be done.

* * *

Virginia Beach, Va.—Galilee Church, Bishop Tucker Memorial, the Rev. R. W. Eastman, rector, has contracted with Wicks Organ Company for the installation of a two manual instrument.

The installation has been guaranteed by April 14, the date set for the consecration of the church building. The money for the instrument was provided in the will of the late Miss Alice Griffith.

STATEMENT OF THE TREASURER

New York City.—In explanation of the method used to balance the budget for 1940, the National Council, through its treasurer, Lewis B. Franklin, issues the following statement:

Income

Expectations	$1,405,000
Special Efforts undertaken by numerous Dioceses.	48,000
Payments from Dioceses in 1939 in excess of estimate used in balancing 1939 budget	25,437
Individual Pledges in hand	4,662
United Thank Offering	230,000
Income on Trust Funds	355,000
Income—Outside Trusts and Platt Legacies	22,000
Miscellaneous Sources	12,900
Designated Legacies — mostly in hand	45,424
Gift—Subject to life interest, now available	9,000
Total Estimated Income	$2,157,423

Expenditures

Budget as proposed April 1939	$2,325,000
Reductions adopted by National Council Feb. 15, 1940	112,952
Budge as adopted	$2,212,048
Estimated Lapsed Balances	55,000
Estimated Expenditures	$2,157,048

Annual Celebration Washington's Birthday

2,500 Men and Boys Commune in Dio cese of Long Island

Brooklyn, N. Y.—Probably twenty-five hundred men and boys received Holy Communion at the annual Washington's Birthday men's corporate communion in the diocese of Long Island. In Brooklyn there were about a thousand men and boys at the Church of the Holy Trinity, over five hundred at St. Ann's, and more than five hundred more at Grace Church. At St. Peter's, Bay Shore, forty miles eastward, there were three hundred, and at St. John's, Southampton, still further east, were a hundred and fifty more.

In Brooklyn the three congregations breakfasted at the Hotel St. George. Reservations had been made for 2,300, and the capacity of the grand ball room with its galleries, its foyer, and rooms adjacent to the gallery was taxed to make room for so many. Mr. William J. Leggo, diocesan president of the Brotherhood of St. Andrew, presided; speakers were Congressman Bruce Barton and Bishop Stires. St. Matthew's Church, Woodhaven, had 150 present; several other parishes had more than 100.

This great annual event is sponsored and managed by the Brotherhood of St. Andrew in the diocese. In the beginning of the movement, twenty odd years ago, one such gathering was held, at the New York Cathedral, and it drew upon all the metropolitan area. After a few years of increasing numbers, the diocese of Long Island arranged its own service, and the numbers have grown in successive years until it has become necessary to use the three large downtown churches in Brooklyn for the service, and the largest hotel in the greater city for the breakfast. The service in each of the churches, though an hour long, was marked by reverence and quiet orderliness.

Fourteen Celebrations in Diocese of Massachusetts

Boston, Mass.—Back to their parishes, fortified by a sense of solidarity and the inspiration conveyed by an address designed to meet their needs, came three thousand laymen from the series of fourteen Washington's Birthday services of Corporate Communion, followed by breakfast, which effectively covered the entire Diocese of Massachusetts on February 22. This feature in men's Church life has been an annual one for some years under the sponsorship of the Church Service League Men's Division. In some instances, the men repaired to the local "Y" and rounded the morning with a few games.

The Rev. Dr. Charles W. Sheerin spoke to the men from thirty-five parishes in the Cathedral Church of St. Paul at 8:15 A. M., taking as his topic "Christianity, Patriotism and the World". Additional centres and their speakers for men of the Greater Boston area were: All Saints' Church, Belmont, Dr. Kenneth J. Tillotson, psychiatrist-in-chief of the McLean Hospital; St. James, North Cambridge, the Rev. Harold Bend Sedgwick of Brookline; St. Paul's, Malden, the Rev. Ernest H. Forster of China; Church of the Holy Spirit, Mattapan, Judge Kenneth Johnson of Milton; St. John's, Newtonville, the Rev. Dr. Edward T. Sullivan of Newton Centre.

North of Boston, the laymen met in Calvary Church, Danvers, and were addressed by Assistant Attorney General Edward O. Proctor; St. Anne's, Lowell, Archdeacon Howard Key Bartow of New Bedford; St. Stephen's, Lynn, the Rev. Albert J. Chafe; St. John's, Gloucester, the Rev. Richard Cartmell of Ipswich.

Centres and speakers south of Boston were: Christ Church, Quincy, the Rev. Arthur C. Lichtenberger of Brookline; St. Paul's, Brockton, the Rev. Roger W. Blanchard of Beverly; St. Mark's, Fall River, the Rev. Roy W. Magoun of the Seamen's Church Institute, Newport, R. I.; and Grace Church, New Bedford, where the speaker was the Rt. Rev. Malcolm E. Peabody, bishop coadjutor of Central New York.

With Bishop Sherrill's support and cooperation, the Men's Division is now a definite factor in diocesan life. Responsible for its advancement is its leader, Bradford U. Eddy of the Church of the Epiphany, Winchester, and a council of area chairmen.

Brotherhood of St. Andrew Held Assembly in Detroit

Detroit, Mich.—"George Washington —Patriot and Churchman"—was the theme of a Brotherhood of St. Andrew Assembly held on February 22 at the Church of the Messiah. Mr. William P. Lovett, executive secretary of the Detroit Citizens' League, was the main speaker of the evening.

William Northwood, president of the Diocesan Young Men's Council, presided at the meeting and made several announcements concerning future spring activities, including the participation of the Diocesan Assembly in the closing session of the Round Table Fellowship at St. Paul's Cathedral on March 11, when Bishop Hobson is to be the speaker, and a trip to Eloise on March 28 with the Rev. J. J. Preston, D. D., chaplain at the institution.

Group singing was led by Ellison Corner of St. John's, Royal Oak. The meeting was planned by Mr. Waldo R. Hunt, acting director of Boys' Work, and Robert Marr of the Church of the Messiah.

* * *

CAREFULLY SELECTED WOMEN ATTEND VOCATIONAL CONFERENCE

N. Y. C.—A Vassar girl writes that it was "an elegant Conference", which is one way of expressing what a lot of college girls are thinking these days.

The Vocational Conference at Dalton, Mass., which closed Sunday February 18, after three days of worship, learning and fellowship, gathered more than 50 carefully selected women from a dozen colleges and universities to have presented to them the opportunities for work in the Church and in philanthropic agencies. To most of them it was a revelation, conference leaders agree. They were told of work in medicine and nursing, as parish secretaries and workers, work in colleges and with youth generally, work in mission fields, where, Mrs. Harper Sibley said, "there is no need for amateurs and lukewarm Christians, but a boundless field for people with training, consecration and zeal," work in religious education, in teaching, and in social service.

Conference leaders were Mrs. Reinhold Niebuhr, graduate in theology with a "First" at Oxford, who stressed that the first problem to solve is "What think ye of Christ," the basic Christian foundation being essential in any vocational decision; Emeline Bowne of Anking, China, speaking on work in foreign mission fields; the Rev. Stephen Bayne, largely responsible for the Conference and its success; Mary Ellen Chase, author and on the faculty of Smith College, discussing teaching as a profession; Deborah Davenport, describing the work of a parish secretary as "facing a continual crisis," and leading one girl to ask, "If you do all that, what does the minister do?"—Dorothy Fosdick, teacher of socioiogy, leading the discussions on social work; Ellen Gammack, explaining the work of women in the domestic mission field; Katherine Grammar, of the Philadelphia Divinity School faculty on specifically religious work for women; Dr. Ella F. Harris, medicine and nursing, with a session on marriage as a vocation; Polly Jacoby, the work of a director of religious education; Dr. Alden Drew Kelley, college work; Mrs. Harper Sibley, describing her own varied activities as a volunteer worker in the Church; Miss Margaret Teague, rural work; Mrs. Theodore O. Wedel, work with youth; the Rev. Lawrence Rose, work in Japan.

The conference was the first of the kind to be held in the east, resembling in some respects the St. Paul's Conference on the Ministry, but limited to college women chosen by their rectors or student pastors. The National Council's Division of College Work and Youth, the Personnel Secretary of the Woman's Auxiliary, and the Church Society for College Work jointly sponsored the gathering.

* * *

DIOCESE OF CHICAGO

Overpayment of More Than $5,000 Goes to National Council

Chicago. — Overpayment by more than $5,300 of the 1939 pledge to the National Council was reported by Bishop Stewart at the February meeting of the diocesan council.

A total of $44,251.63 was paid on the $44,000 pledged, while there was in addition supplementary giving to the amount of $5,059.65, Bishop Stewart announced. This later sum is not included in the 101 per cent rating which the diocese received for overpaying its 1939 expectation.

At the 103rd annual convention of the diocese held in January, $46,000 was pledged to the National Council for 1940. This is an increase of $2,000 over the amount pledged in 1939.

Latest Contribution to Church's Artistic Collection

Chicago's "Little Church at the End of the Road"—St. Stephen's Episcopal —dedicated its latest contribution to its artistic and poetic collection recently in the form of a unique fireplace called "The Hearth of the World."

The fireplace, recently constructed, is studded with rare and semi-precious stones from all over the world. Most of them have been sent or brought by couples married at the church, who collected the fragments on their honeymoons. Dedication ceremonies were conducted by Suffragan Bishop Edwin J. Randall, who visited the church for the first time since he became bishop to conduct confirmation services.

The stones, set between rough blocks of gray Lannon stone of which the fireplace is constructed, include bright bits of onyx, agate, obsidian, red and yellow

jasper and rose quartz. There are also stalactites from Mammoth and Sand Caves, fossils, limestone crystals and many other varieties of stone, as well as red pipestone, sacred among the Indians. Above the fireplace is a marble cross from Teheran, Persia, sent by a British consul whose sister is a member of the parish.

For many years the Rev. Irwin St. John Tucker, or "Friar Tuck" as he is known among his friends, has been making his small church into a national shrine of art and poetry. The famous Lotta Crabtree memorial window, gift of a noted actress of several decades ago, is on display there.

The walls are hung with poems, etchings, water colors and wood carvings and are decorated with casts of statuary presented by artist friends of the rector. Among the windows is one with the head of Christ, made by Joseph Luxheim out of jewel dust which he had collected for 30 years.

The church is also famous for its Keith Preston Memorial Library of first-edition poems and its "Garden of Memory", where each flower and tree has been planted in memory of a person or event.

* * *

LEE MEMORIAL PARISH CELEBRATES CENTENNIAL

Lexington, Va.—Sunday, February 25, marked the opening of the Centennial Celebration of the Robert E. Lee Memorial Church in Lexington, Virginia.

The opening Centennial Service was conducted by the Rt. Rev. Robert C. Jett, D. D., the retired bishop of the Diocese of Southwestern Virginia, assisted by the rector, the Rev. Thomas H. Wright, and two visiting clergymen, the Rev. Edmund Berkeley and the Rev. Arthur E. Koch. During the Service a history of the parish was read by Captain Greenlee D. Letcher, a son of the Civil War Governor of Virginia and a member of one of the most distinguished families in this old Virginia parish. Following reading of the history, the opening Centennial Sermon was preached by the Rt. Rev. Thomas Campbell Darst, D. D., bishop of East Carolina.

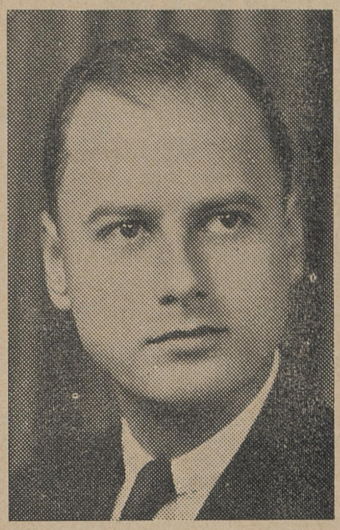
This historic Church, being known as Grace Church from 1840 until 1882 and then changed to the Robert E. Lee Memorial Church, has had a long and useful service. Situated near the campus of the Washington and Lee University, it has always been attended by both students of the University and the cadets of the Virginia Military Institute.

After the War between the States, General Robert E. Lee served as senior warden of the Church for several years. In the list of the former rectors are many outstanding names. The Rev. William N. Pendleton was rector both before and after the Civil War; the Rev. W. Cosby Bell, D. D., who later became professor of Theology at the Virginia Theological Seminary; the Rev. Oscar de Wolf Randolph, D. D., now rector of the Virginia Episcopal School; the Rev. Churchill J. Gibson, D. D., the present rector of St. James' Church, Richmond, Va., and the Rev. Vincent C. Franks, D. D., present rector of St. Paul's Church in Richmond, Va.

The opening of the Centennial Celebration on February 25 was preceded by a week of Prayer and Rededication, led by the present rector, the Rev. Thomas H. Wright. During the week three services a day were held in the Church and all members of the congregation were called upon to rededicate themselves to the principles of Jesus Christ through the work of their Church.

The Centennial Program running from the month of February will continue through the month of May.

On May 21-22, the twenty-first annual Council of the Diocese of Southwestern



The Rev. Thomas H. Wright

Virginia will be held. The Council sermon will be preached by the Presiding Bishop, the Rt. Rev. H. St. George Tucker, Bishop of Virginia.

* * *

THE CAUSE OF CHRISTIAN FELLOWSHIP IN UNIVERSITIES

Geneva, N. Y.—Determination to form a permanent group to promote the cause of Christian scholarship in the colleges and universities, and the appointment of a continuing committee to carry out the program of the group until they meet at Hobart again next year, were the outstanding developments of the informal Conference of Laymen of the Episcopal Church at Hobart College February 18, according to a statement by Dr. William Alfred Eddy, president of Hobart College and host to the conference.

"The group," Dr. Eddy explained, "was purely informal, selected from outstanding scholars on a dozen college and university campuses, and met to discuss the problem of maintaining the historic Christian tradition as a vital part of humane experience in which every university scholar and college teacher should take account."

Members of the continuing committee of the conference are Dr. Theodore M. Greene, professor of Philosophy at Princeton University; Dr. Hoxie Neale Fairchild, professor of English at Columbia University; and Dr. William Alfred Eddy, president of Hobart and William Smith colleges.

The conference will meet at Hobart College again next year with a slightly enlarged membership to assure representation from other academic fields.

* * *

BUSINESS MEN'S RELIGIOUS CONFERENCE

Phoenix, Ariz.—Bishop Mitchell's nonsectarian Business Men's Religious Conference, held at Phoenix Junior College, on the evening of February 25, 26, and 27, brought a large group of men together to hear speakers and panel discussions on subjects referring to "the improvement of human relations and the preservation of American standards by strengthening the religious structure, according to early reports.

Men acting as chairmen of the three meetings were Dr. Fred G. Holmes, president of the Phoenix Y. M. C. A., Mr. Frank Snell, president of the Phoenix Chamber of Commerce, and Mr. George W. Trehearne, Traffic Superintendent of the Bell Telephone Company in Phoenix.

The speakers were the Rt. Rev. William Remington, bishop of Eastern Oregon, the Hon. Joseph Scott, and Mr. Byron Hanna, both attorneys of Los Angeles, Calif., speaking on Personal Religion; Whither Are We Going?; Employer and Employee Relations, respectively; with an address on the Influence of Christian Principles in World Affairs by Dr. Rufus B. von Kleinsmid, president of the University of California.

* * *

AFTER-DINNER SPEECHES

The problem of what to do about the long-winded after-dinner speaker, has long puzzled Americans. An article in a London magazine proves the custom is not confined to this side of the Atlantic ocean.

The article offers as a solution four rules, that, if practiced, might take some of the boredom out of banquet speaking programs. They are:

1. Look at the clock, and do not talk for more than four minutes.
2. Be prepared.
3. Do not tell a humorous story unless you can do it really well. Jokes that may amuse the family seldom seem as funny when told to a critical audience, and it may set a precedent for the evening. Then the poor listeners will be subjected to an endless succession of so-called funny stories.
4. Speak up, do not whisper or let your voice trail away at the end of each sentence.

* * *

CHURCH ADVANCES IN HONOLULU

N. Y. C.—Advances by the Church in the missionary district of Honolulu along three lines, evangelistic, educational and medical, were reported by the Rt. Rev. S. Harrington Littell to the recent convocation of the district.

In the past year, also, an extensive building program has been carried out, including the new memorial chapel and Church school rooms at All Saints, Kappa, Kanai; four additional cottages in the Henry Digby Sloggett Memorial Endowment, and the new Christ Church at Kilausea. "Payment on all these buildings has been completed," the Bishop said.

In evangelistic work, Bishop Littell said, "There has been an increase of 21 per cent in confirmations and 12 per cent in baptisms in 1939 as compared with 1938.

Noting work in the educational field, the Bishop pointed out that both Iolani and St. Andrew's Priory school report effective religious influence which has resulted in many baptisms and large confirmation classes.

"The Territory recognized the superb work, much of it pioneer work, being done by the Shingle Memorial Hospital on Molokai. This is evidenced by the appropriation by the legislature of $15,000 for this biennium," Bishop Littell said. He reported too that a new wing is being added to the hospital. In 1939, 1,614 dispensary cases were cared for, the largest in the hospital's experi-

Classified Advertisements and Notices

All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 30 cents per agate line each insertion. Special rates to contracts of any length. A rate of 15 cents per line is made to persons seeking positions. No advertisement accepted for less than 50 cents.

Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

SPECIAL NOTICES

ALTAR BREAD AND INCENSE
ALTAR BREADS—Orders promptly filled. Saint Mary's Convent, Box 311-C Kenosha, Wisconsin.

DEATHS

MISS EMILY BRIDGERS.

MISS EMILY BRIDGERS, entered into life eternal, from her home in Wilmington, North Carolina, January 16, 1940.

As her pastor for twenty-seven years I have been given the high privilege of paying this brief tribute to her memory. Her's were the graces of all true saint-hood—simplicity, humility, loyalty and generosity.

Endowed with ample means she chose a life of cloistered simplicity, and by her self-denying generosity made easier the burdens of others, as a good steward of God's bounty. Rarely, if ever, have I known one so sensitive to the needs of others in every relationship of Church and society. The example she has left us is indeed the example of the Master whom she served, that we might follow with her in His steps.

May she rest in peace, and may light perpetual shine upon her.

WILLIAM H. MILTON.

ence, while 16 clinics were held under community health projects during the past year.

Iolani School was reported as operating on a budget of $87,361, with 512 pupils enrolled. St. Andrew's Priory now has an enrollment of 439, and operates on a budget of $55,838.

The Woman's Auxiliary of the district held its annual Educational Day during the convocation, with study groups open to men and women led by Sister Grace Elizabeth, Dr. E. Tanner Brown, Mrs. S. Harrington Littell and the Rev. Kenneth O. Miller.

* * *

TRINITY WOMEN'S ACTIVITIES MERGED

Fredericksburg, Va.—Work of the women of Trinity Church has been consolidated under the Unified Plan, recently adopted, and ten chapters, each named for a member of the first vestry of the Church, have been organized to carry on the women's program for the year.

The Unified Plan is similar to that adopted by some other denominations and a number of Episcopal churches elsewhere, and is designed to get all the women of the church engaged in some activity. Before its adoption, the plan was explained by Mrs. James R. Cain of Columbia, S. C., and of the National Council, who spoke at a meeting of the women; and by the Rev. William G. Pendleton of Tappahannock, who had the plan adopted in the last two churches he served.

Following are the presidents of the ten chapters, with the chapter names and the members of the vestry for which they were named:—

Barton Chapter, for Judge William S. Barton, Mrs. E. F. Bellamy; Howard Chapter, for William Key Howard, Mrs. Francis Key Howard; Jett Chapter, for Judge J. Bailey Jett, Mrs. Wilbur C. Jennings; Johnston Chapter, for Dr. Fayette W. Johnston, Mrs. John McDonnell; Kelly Chapter, for Monroe Kelly, Miss Anna Paige Green; Mason Chapter, for W. Roy Mason, Mrs. Alfonso Casanova; Pearson Chapter, for Dr. George B. Pearson, Mrs. George H. Brauer; Scott Chapter, for George B. Scott, Mrs. H. H. Young; Stansbury Chapter, for John L. Stansbury, Mrs. O. B. Osmondson; Taylor Chapter, for Dr. John R. Taylor, Mrs. C. P. Rector.

* * *

DIOCESE OF MASSACHUSETTS

Bishop Sherrill Commissions Twenty Lay Readers

Boston, Mass.—Twenty lay readers were commisisoned by Bishop Henry Knox Sherrill in the chapel of the Diocesan House on February 13, and afterward they were the Bishop's guests at dinner in the Assembly Hall at the same place. This was in the nature of an historic occasion for the lay readers were the first to qualify under the new plan to raise the standards for all lay readers to officiate in the Diocese of Massachusetts. The Commission on Lay Readers was formed under the diocesan Department of Religious Education in January, 1939. Headed by the Rev. Albert C. Morris of Christ Church, Andover, as chairman, and with a membership including the Rev. Henry McF. B. Ogilby of Brookline, the Rev. Charles C. Wilson of Cohasset, and the Rev. Albert J. Chafe of Lynn, this Commission determined the requirements, and arranged courses of study on the Bible, Prayer Book, and in the rendition of the services, using the Diocesan Schools as training centres. Candidates were required to make application on a regular form and in the end to satisfy the instructors and the Commission before assuming any duty. With hearty cooperation on the part of the clergy of the diocese, the Commission has been able to do its work in excellent form. A very valuable standard for lay readers has been set and is being ably met.

Noonday Preachers Last Weeks of Lent

Boston, Mass.—The last half of Lent brings as noonday preachers to the Cathedral Church of St. Paul: February 26-March 1, the Very Rev. Chester B. Emerson, D. D., Dean of Trinity Cathedral, Cleveland, Ohio; March 4-8, the Rev. James Gordon Gilkey, D. D., of the South Congregational Church, Springfield, Mass.; March 11-15, the Rev. Theodore P. Ferris, Emmanuel Church, Baltimore; March 18-21, the Rev. Lynn Harold Hough, D. D., Drew Theological Seminary, Madison, N. J. Canon Cornelius P. Trowbridge will conduct the three-hour service on Good Friday. Bishop Sherrill will preach at the 11 A. M. service on Easter Day.

In Trinity Church, the Rev. George L. Cadigan of Brunswick, Maine, preached at noon, February 29-March 1, and is being followed by: March 4-8, the Rev. Paul Scherer, D. D., Lutheran Church of the Holy Trinity, New York City; March 11-15, the Rev. A. Grant Noble, D. D., rector of St. John's, Williamstown, and chaplain of Williams College, Western Massachusetts; March 18, 19, the Rev. Frederic C. Lawrence, St. Peter's, Cambridge, Massachusetts; March 20, 21, Bishop Sherrill; Good Friday three hour service, the Rev. Arthur Lee Kinsolving, D. D., rector, who will also preach at both morning services on Easter Day, 10 A. M. and 11:30 A. M.

Father Powell Interred in Chapel of St. Anne

Boston, Mass.—Father Powell, S. S. J. E., is a name close to the hearts of many. His mortal remains now lie in the Chapel of the Holy Spirit of the Convent of St. Anne, Arlington Heights, and suitably so, for the Rev. Frederic Cecil Powell, S. S. J. E., was Father Founder of the Order of St. Anne and fostered its development. The interment of Father Powell took place on January 13, after an interval of exactly two years since his death in 1938.

* * *

HANDCRAFT GUILD AIDS MOUNTAINEERS

St. Paul, Va.—The Handicraft Guild of the Diocese of Southwestern Virginia is nearing the close of its ninth year of service. It started with a small group at Grace House, St. Paul, Virginia, and now includes six missions of the diocese, all doing different kinds of handicraft, weaving, carving, wrought iron work, various kinds of needlework. Corn shuck dolls made by mountain people taught by the Guild, were sent to Buckingham Palace as a gift to Princess Elizabeth, at the time the King and Queen of England visited America.

The families helped are of the marginal group, living on less than $600 a year. Since the Guild has been formed, over $19,000 has been paid the people —profits on sales of their handiwork. This means that seven young people have been able to attend high school and college; many books have been bought for children attending the small one—and two-room mountain schools;

EASTER CARDS

We hope you all in The Church won't grow weary in well doing with regard to that lovely pious custom of sending appropriate religious greeting cards on the anniversary of Our Blessed Lord's Resurrection. What a stimulating and enlivening opportunity of spreading your religion amongst your pagan friends, to encourage the sick in homes and hospitals, and to help keep aglow the flame in the hearts of The Brethren.

Our plan makes it very easy for you to make your selections, if you will simply drop us a post-card, but —watch your calendar. The days are passing swiftly.

Ammidon & Co.

Horace L. Varian, President
31 South Frederick Street
Baltimore, Maryland

a well was dug, new roofs have been put on houses. In one instance a cow was bought, and in many, needed food and medicine.

Besides the financial help of the Guild, creative talent has been discovered and a sense of real joy in the accomplishment of work well done.

* * *

CHURCH SERVICE ON SKI TRAIN GROWING IN POPULARITY

Seattle, Wash.—The "Snow Train Church" continues its popularity. On its second run, Sunday, February 11, there was standing room only in the car, with over 70 people present. The train runs out of Seattle, to mountain skiing locations. The Church services were inaugurated by the Rev. Paul B. James, rector of Christ Church, Seattle, and the second service was taken by the Rev. Lewis J. Bailey of Trinity Church.

Announcement was made by Mr. Bailey, who walked through the train with placards announcing "Church Service in 10 Minutes," and as he started back for the Church car, he reports, the crowd fell in behind him and followed him in.

* * *

EDDIE CANTOR ON THE CHURCH

Los Angeles.—Taking refuge in the doorway of a church during a rain storm, Eddie Cantor, radio comedian, said, "It set me thinking. In the world today everyone of us needs a refuge. I know of no better place for it than a church. You know, the Church must be a very strong and righteous thing, for it has survived every enemy it ever had. And the Book which embodies the principles of the Church—the Bible—is still at the top of the best-seller list. We are extremely fortunate to live in a country where we can worship as we please. Let's make the most of this blessing. Go to church—whatever your race or creed. You'll meet old friends and make new ones. The greatest calamity that can befall a people is the loss of religion. Don't let it happen here. Go to church."

* * *

RELIGION IN N. Y. SCHOOLS

A committee of men of all religious persuasions, reporting to the New York State Chamber of Commerce, on public education in the state, said, "We place first on our list of things necessary to produce the 'schools New York wants', a deep, true, religious understanding and viewpoint. The great lack in our homes and in our national life is the lack of true, simple religion. The United States cannot have or maintain a right system unless it is based on true religious principles and there, in spite of the fact that some hesitate to include religion in our educational program, we place it first." The committee was made up of prominent business men and educators, headed by Owen D. Young of the General Electric Company.

* * *

RETREAT FOR LAYMEN OF S. OHIO

Cincinnati, O.—A retreat for the laymen of Southern Ohio held at St. Edmund's, Glendale, February 21 and 22, under the auspices of the Department of Evangelism of the Diocese of Southern Ohio.

The Rev. Edmund L. Souder, rector of Grace-St. Luke's Church, who has had wide experience as a retreat conducor, was in charge.

The retreat opened with supper on February 21, and close at 3 P. M. February 22.

* * *

SUNDAY SCHOOL WAITING LIST

Kansas City, Mo.—Who says the Sunday school is out of date? It all depends on what kind of school it is. St. Paul's Church, Kansas City, Mo., has a class with a long waiting list of pupils who want to get into it. This class started four years ago with half a dozen pupils; at the end of a year it had grown to more than 50, drawn from six or more communions. Still it grew, and now occupies large accommodations in the basement, and the room is overcrowded; hence the waiting list. Pupils are boys and girls of high school age, taught by Miss Margaret Leonard. The Rev. Richard M. Trelease is rector of the parish.

* * *

It is the Cross, as a fact in history, that permits us to hope at a time like this, when the self-will and passions of men are driving the world from one tragedy to another. For it gives us the knowledge that human nature can be changed. We dare to hope for a new day when new attitudes shall be bofn and a new world created.

* * *

On the way to God one journeys not with feet, nor by ships, nor by chariots, but only by the momentous will, for to will completely to be there is already to have arrived.

—St. Augustine.

As One Layman to Another

Don't get the idea that what you are now going through in the way of Lenten discipline is supposed to be folded up after Easter, and put away in moth balls until next year. Lent is just a training-camp for the sort of thing you should be doing all year through.

Do you have any of the means or aids which The Church provides to help you practice what She teaches? There is where we come in, and there, as one layman to another, we can help you, for we know by experience what has helped us most,—and a penny postcard gets the same attention here as a letter.

Ammidon & Co.

Horace L. Varian, President

31 South Frederick Street

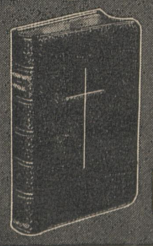
Baltimore, Maryland

At Easter Time

give your church and its personnel the benefit of appearance that becomes the occasion. Vestments for clergy and choir and altar dress and decoration by Hall do justice to the most exacting church ceremonies Write for our catalogue.

J. M. HALL, Inc.,
417 Fifth Ave., New York

OXFORD PRAYER BOOKS AND HYMNALS



OXFORD Prayer Books, and Prayer Books and Hymnals, are available in 200 styles, printed on fine white paper and the famous Oxford India paper. Beautifully bound in black, blue, red, purple, white, and brown.

Ask your bookseller to show you the wonderfully thin Prayer Books printed on the new ULTRATHIN Oxford India paper.

OXFORD ALTAR SERVICE, with Chancel Prayer Books and Hymnals to match.

Send for new leaflet "Prayer Books in White for the Bride."

OXFORD UNIVERSITY PRESS, 114 Fifth Ave., New York

Virginia's largest bank offers facilities of state-wide scope based on three principal factors—strength, stability, service, from which three others are derived—confidence, helpfulness, usefulness.

FIRST AND MERCHANTS National Bank of Richmond

JOHN M. MILLER, JR., Chairman of the Board
H. HITER HARRIS, President
Capital and Surplus, $6,000,000
Member Federal Deposit Insurance Corporation.

St. Anne's School

(Episcopal)
"GREENWAY RISE"
Charlottesville, Virginia

New site with modern buildings on 23-acre campus. College preparation emphasized. General course for non-college girl. Fully accredited. Separate dormitory for younger girls, grades 4-8. All sports. Riding.

Margaret L. Porter, M. A., Headmistress.

The General Theological Seminary

CHELSEA SQUARE, NEW YORK.

The next Academic year begins on the last Wednesday in September.

Special students admitted and Graduate Courses for graduates of other Theological Seminaries.

The requirements for admission and other particulars can be had from THE DEAN, 1 Chelsea Square, New York, N. Y.

The Episcopal Theological School

Cambridge, Massachusetts.
Affiliated with Harvard University.
Dean H. R. Washburn, 3 Mason Street

The Virginia Theological Seminary

ALEXANDRIA, VIRGINIA.
For catalogue and other information, Address THE DEAN.

THE DIVINITY SCHOOL
PHILADELPHIA, PA.

A three year Course, leading to the Degree of Th. B.; eight months Theological Studies, two months Clinical Training each year.

Graduate Studies, leading to Degrees of Th. M. and Th. D.

Department of Women, three year Course and Clinical Training, leading to the Th. B. Shorter Course for professional women.

ALLEN EVANS, Dean,
4205 Spruce Street.

Berkeley Divinity School

New Haven, Conn.
Affiliated with Yale University
Courses in Yale Divinity School open to all
Address W. P. Ladd, Dean



EWART'S Cafeteria
112-114 North Fifth St. RICHMOND, VA.

EXCELLENT FOOD
Reasonable Prices.
BANQUET ROOMS
Serving from 10 to 500.
Other Ewart Locations
Washington, D. C. Philadelphia, Pa

XANTHINE

If you feel a slight inferiority from greying hair, dandruff or itching scalp, get a pleasant change using the old reliable Xanthine. Marvelous in effect. Not a dye; same for any color hair, but gradually restores natural color, stops dandruff and itching. Highest testimonials. At druggists or sent for $1 by XANTHINE CO., Richmond, Va.

THOUGHTS FOR THE THOUGHTFUL

For the Southern Churchman

Today

Guide me, Heavenly Father,
In all I do today—
In what I eat
And what I drink
In what I say
And what I think—
Go with me all the way.
—Mary Pickens Opie.

Those **LOVE TRUTH BEST**
Who to themselves are true,
And what they dare to dream of,
DARE TO DO.
—Lowell.

"In the heart's great struggle what we want is sympathy, not companionship."

"The first thing you should procure after faith is a good friend."
—Arabic.

"The true worth of a man is to be measured by the objects he pursues."
—Marcus Aurelius.

"Judge not, the working of his brain
And of his heart, thou canst not see;
What looks to thy dim eye a stain,
In God's pure light may only he
A scar, brought from some well-won field—
Where thou would'st only faint and yield."
—A. A. Proctor.

"Sum up at night what thou hast done by day,
And in the morning what thou hast to do;
Dress and undress thy soul; mark the decay
And growth of it; if with thy watch that too
Be down, then wind up both; since we shall be
Most surely judged, make thy accounts agree."
—George Herbert.

Raise MONEY *...Easily*

There is no surer, easier or more pleasant way to raise needed funds for churches or clubs than with the aid of our co-operative plan. Women everywhere accept Gottschalk's Metal Sponge as the foremost metal scouring device. They buy this time and labor saver without hesitation. A sale is made almost every call. In the past 20 years we have assisted thousands of organizations to raise money. We will be delighted to help you. Write for particulars. METAL SPONGE SALES CORPORATION, Philadelphia, Penna.

Gottschalk's
METAL SPONGE

WRITE US NOW ABOUT
EASTER GIFTS
CROSSES, VASES,
HYMNALS, BOOKS, ETC.

Easter Memorials
CROSSES, CRUCIFIXES, VASES, CANDLESTICKS, ALTAR DESKS AND SERVICES
EVERYTHING FOR THE CHURCH AND CHURCH PEOPLE
Information and Prices Gladly Given
LYCETT, INC. (Church Section)
317 N. Charles St., Baltimore, Md.



R. GEISSLER, INC.
450 SIXTH AVE. NEAR 10th ST. NEW YORK
Church Furnishings
IN CARVED WOOD AND MARBLE · BRASS · SILVER FABRICS + WINDOWS

Cathedral Studios
Washington and London

Church Vestments, plain or embroidered, surplices, exquisite Altar Linens, Stoles, Burses and Veils, Materials by the yard. See my new book CHURCH EMBROIDERY, a complete instruction; 128 pages, 95 illus. Price $4. Also my Handbook for Altar Guilds, price 50c. L. V. Mackrille, 11 N. Kirke Street, Chevy Chase, Md., 30 Min. from U. S. Treasury. Tel. Wisconsin 2752.

ELLISON & HAWES
Richmond, Va.
COAL AND FUEL OIL.
FAIRBANKS-MORSE AUTOMATIC COAL BURNER.
General Office, 530 East Main St., Atlantic Life Insurance Co. Bldg.
Tel. 2-4766.

FINE IRISH LINEN

SPECIAL QUALITIES FOR CHURCH USE—priced so that you may now replace worn linens with the best. Samples free.
MARY FAWCETT CO.,
Box 146. Plainfield, N. J.



Church Furnishing
Gold, Silver and Brass
Church and Chancel Furniture
Write for Catalogue
for Episcopal Churches
W. & E. SCHMIDT CO.
624 W. Calbourn St., Milwaukee, Wis.



VESTMENTS
Cassocks—Surplices—Stoles—Scarves
Silks—Altar Cloths—Embroideries
Priest Cloaks—Rabats—Collars
Custom Tailoring for Clergymen
1837 Church Vestment Makers Over One Hundred Years 1940
COX SONS & VINING, INC.
131 EAST 23RD STREET, NEW YORK, N. Y.



THE J. & R. LAMB STUDIOS
TENAFLY N. J.
STAINED GLASS
CHANCELS AND ALL CHURCH CRAFTS
FED. 1857



HEADQUARTERS
for CHOIR GOWNS
PULPIT ROBES · EMBROIDERIES
HANGINGS · STOLES · VESTMENTS
ALTAR APPOINTMENTS
COMMUNION SERVICE
NEW CATALOG on Request
NATIONAL ACADEMIC CAP & GOWN CO.
821-25 ARCH ST. PHILADELPHIA, PA.

Vol. 107—No. 14 APRIL 5, 1941

The Southern Churchman

Miss Laura Clay
193 N. Mill St.
25Feb42



And Jesus lifted up His eyes to heaven and said, "Father, the hour is come; glorify thy Son, that thy Son also may glorify thee:

"As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.

"And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent."

St. John 17:1-3.

A NATIONAL CHURCH PUBLICATION

The SOUTHERN CHURCHMAN

Rev. Beverley M. Boyd, Editor
Rev. F. W. Neve, Associate Editor
Rev. G. MacLaren Brydon, Associate Editor
Rev. Howard Harper Associate Editor
Mrs. Conrad H. Goodwin, Associate Editor
Mrs. R. Tate Irvine, News Editor
Mrs. W. Shelley Humphreys, Woman's Auxiliary Editor
John H. Cooke, Advertising Manager

CATHOLIC FOR EVERY TRUTH OF GOD, PROTESTANT AGAINST EVERY ERROR OF MAN

Contents Noted

A View of the Editor's Mail.

Y. M. C. A., Etc.

WELL, HERE it is Spring again, and the voice of the turtle, as the saying goes, is heard in the land. Our own turtle hasn't much of a voice and practically no ear for music, and in fact, we'd just as soon he kept quiet about the whole thing. But Spring it is, and we'd a lot rather be down in our garden with a trowel than up here with a typewriter.

There is, however, quite a stack of correspondence here that you ought to hear about. There is, for example, the postcard we have from Chaplain C. G. Hamilton, of Camp Blanding, Florida. In our column for February 22 we had a letter from the Rev. Randolph Blackford, of Homestead, Florida, who said that the army did not mean to keep civilian organizations out of army camps. But Chaplain Hamilton says, "Your perennial propagandist for militarism from Florida is misinformed. The army does not want the YMCA, etc., and is plainly saying so. No such buildings are allowed in camp, and chaplains are not encouraged to have them in."

Nobody can say we don't give you both sides of a question.

Irony

THERE IS also the case of the wronged professor.

This is a little complicated, so pay strict attention.

Back in 1938 the Rev. C. W. Lowry, Professor of Systematic Divinity at the Virginia Seminary, indulged in a bit of irony that has since risen up to haunt him, with about as much sense as ghosts usually have. Addressing the Evangelical Education Society in Philadelphia, Dr. Lowry had occasion to chide the Liberal Evangelicals for what he considered a tendency to general irresponsibility with regard to the Bible. This is what he said:

"We have, I say the whole Bible. We have inherited it. But do we need it? Is it any good carrying the impediments of this entire volume? Is not the Gospel the good announcement of God in Christ, the important thing? We are Christians, not Jews. Would it not be a blessed relief to get clear of 50 per cent of the Old Testament, some of the incomprehensible (more before the last word) epistles of St. Paul, and that barbarity the Apocalypse, for which Prof. Whitehead has suggested substituting the Periclean Funeral Oration as reported by Thucydides? Nor am I being simply sarcastic or facetious. This is an extremely vital and absolutely germane question, which the Church must face. Does she believe the Bible? Is she committed to the whole Bible? Have we in it the oracles of God? Or is it to be read simply or primarily as literature? Is it up to the Living Church to revise the Bible, by way of adding or subtracting? And is the Old Testament superseded from a theological standpoint—as a source of doctrine."

Remember, now, that wasn't his idea. It was what he considered the Liberal idea.

Now that one paragraph has been lifted out of the speech and printed and circulated by itself as Dr. Lowry's own view, under the title, "Unbelief in the Heart of Our Church." The Rev. J. J. D. Hall, D. D., is sending it around, saying that a Philadelphia layman is publishing it "that the Church may have a glimpse of what is being taught in our seminaries."

We don't believe we ever heard of anything quite so obviously unfair, and we are delighted to do what we can about clearing up the silly mess. We have a letter from Dr. Lowry, in which he says, "The truth is that read in context the quotation makes just the opposite point from the one it seems to make if read by itself. I may say that I am simply an Anglican, accepting without reservation Articles VI, VII, and XX. If you think it well to publish this in The Southern Churchman, you have my permission to do so."

So there you are. If any of you readers get a copy of Dr. Hall's little pamphlet, you'll know that either he didn't read the whole speech or he din't get the idea.

Fire

You have probably been wondering what happened to Prayer Book Backgrounds last month. We were wondering, too, until we sent Dr. Jones a couple of questions that had come in for him, and got back a postcard on which he writes, "I have been delayed in sending in my paper by the results of a fire on Feb. 28. Willing hands shot our furniture out into two neighboring garages, where it still is, pending drying and repainting of the house interior—rather a sight after 10,000 gallons of water were dumped into the attic! This left-handed living is very hampering, and puts me behind in everything. Hope to send you another paper by the end of the week."

WELL, THAT ought to be enough to fill up the page. If anybody wants us, we'll be down in what we hope is going to be the Zinnia bed.

H. H.,

The Plains, Va.

Vol. 107. No. 14.

Published by The Southern Churchman Publishing Co., 110 West Franklin Street, Richmond, Virginia, Rt. Rev. Henry St. George Tucker, President, E. Otto N. Williams, Vice-President, John H. Cooke, Secretary-Treasurer.
Subscription price $3.00 a year, in advance. To the Clergy $2.00. Six months $1.50. Single copies 10 cents. Foreign postage $1.00 additional.
Entered at the Post Office at Richmond, Virginia, as second-class matter.
Notice—Unsolicited manuscripts should be accompanied by self-addressed envelope with sufficient postage for return.

HAVEN



By J. W. KENNEDY

SINCE THRERE IS so much doubt and confusion rampant among old and young alike, it might prove of worth to think out in quiet this week certain steps away from the confusion, which means, usually, putting away infant beliefs. St. Paul said, in his justly famous 13th chapter of I Corinthians, "When I was a child, I talked like a child, I thought like a child, I reasoned like a child. When I became a man, I put aside my childish ways" verses 11 and 12). The steps leading out of confusion will lead away from childish beliefs and into those more commensurate with spiritual maturity. When Jesus said that we must become as little children before being capable of entering the Kingdom experience, He meant we must have the fresh, unspoiled attitude and approach of the child. His remark did not intend to dismiss the adult's mental and spiritual capacity.

Where, then, shall we begin? What will be our first step? I believe, quite obviously, that the first step must be one of choice, a choice of one "cause" from among many, with which we shall identify ourselves, and to which we shall endeavor to be understandingly and unswervingly loyal. You may think this a most difficult first step, especially if you have but recently been to college, where even some of the greatest minds are in a tragic state of confusion, which is passed on to those who sit under them.

In the horribly confused and twisted days after the first world war there were some two dozen different political movements in Germany bidding for the vote and allegiance of the masses of starved and bewildered people who were so weary and dazed, and promise of a return to glory fed their inner hunger and decided their choice. The majority, in one way or another, aligned themselves with the false front of the National Socialists party. They had dreamed of this cause taking them out of misery and chaos into an era of plenty and peace. We believe the wrong choice was made.

HOW ABOUT the materialists in America, and the cynics, and the exploiters, and the nominal Christians, and the so-called intellectuals? Have these choices been maximum? Have even those who have chosen Christ's way—have promised "to continue Christ's faithful soldier and servant unto their life's end," really made the choice and committed themselves completely to it? Not if there is doubt and confusion within. Not if the "Lo, here; lo, there" condition prevails. Not if one moment we follow Appollos, another moment Paul, and but occasionally follow Christ.

The "Cause" of Christ—His way, we believe to be the only way out of or away from confusion. His challenge is to give up all and follow His way alway. It involves giving up every old way, which has led into blind alleys, and to strike out on The Way out of confusion to an ordered, happy way, where every moment of our life is governed by the submissive but dynamic control of His spirit of love. To trust life and its way to the direction of this God-man, Jesus Christ, is to open the way daily for God to come in and order all our lives according to His consistent laws.

Without further ado we may say that the first step out of confusion, once we've admitted the confusion and our inability to clarify things, is to believe that in the God of Jesus Christ is the way out of my present state, therefore, because of the evidence I've heard and the many scattered bits of past glimpses of Him and witnesses to Him, I decide for His way, His cause, and surrender completely and willingly, my will and life to Him. It may be a "venture of belief", but as

(Continued on page 9)

This Week

ARTICLES

BY THE WATERS OF BABYLON.....6 and 7
By Rev. Robert Johnston Plumb, rector of St. Mark's Church, Washington, D. C.

PRAYER BOOK BACKGROUNDS 8
By Bayard H. Jones, D. D.

HOW VIRGINIA CHURCHES WORK TOGETHER 9
By Rev. Henry Lee Robison, Jr., executive director of the Internominational Board of Religious Work in State Institutions in Virginia

FEATURES

Contents Noted 2
Rev. Howard Harper

The Order of the Thousandfold 4
Archdeacon Neve

Youth and the Church 7
Miss Gladys Gaines

Haven 3
Rev. J. W. Kennedy

Editorials 5

Children's Page 10

News 11

CHURCH CALENDAR

APRIL

6—Palm Sunday.
10—Maundy Thursday.
11—Good Friday.
12—Easter Even.
13—Easter Day.
14—Easter Monday.
15—Easter Tuesday.
20—First Sunday after Easter.
27—Second Sunday after Easter.

The Order of the Thousandfold

By Archdeacon Neve

CHRISTIANITY AND MODERN PROGRESS

If Christianity is to take its proper place in the world and to exercise the power it should upon human affairs we must not merely concentrate our attention upon what Christ was when He was here on earth. We must also concentrate our attention upon what He is, now that He has taken His proper place as King of kings and Lord of lords, with all power in heaven and earth at His command. It was said in last week's article, that as our knowledge of creation has been so wonderfully extended, so, too, must our conception of God be enlarged, that is so far as His power and wisdom are concerned. And this would also include a larger conception of Christ as the Son of God. This should give to Christianity far greater possibilities than ever before, not that these possibilities were not always present, but that they were not fully recognized.

Nature's Open Door

Nature herself presents us with far greater possibilities than formerly, because of our increased knowledge of her laws which has come to us during the last hundred years. Christianity must keep pace with our larger knowledge of the physical universe. If the Christian Church has been chosen by God through His Son Jesus Christ, to be the means of making Him known to the world, then she ought to make it clear that the new knowledge of creation which has been discovered in the present age does give to Christianity a more important place in the affairs of men than has been generally recognized. The new knowledge of the vast extent of the physical universe implies also a corresponding extension of our knowledge of the spiritual universe, or rather the possibility of acquiring such knowledge.

Our Spiritual Nature

The most important and wonderful part of this nature of ours is that we are spiritual beings, which so closely connects us with the spiritual world that we are a part of it. And when this short span of our earthly life is over we shall find in it our eternal home. Even now we can live in communion with the spiritual world as members of the Body of Christ, who has condescended to share His own life with us that we may become one with Him, and He one with us. For in His Parable of the Vine and its branches, He said:—"Abide in me and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me."

Face to Face With the Infinite

When we remember what St. John tells us of Christ at the beginning of his Gospel:—"All things were made by Him; and without Him was not any thing made that was made," we are brought face to face with a tremendous truth, that the Son of God has condescended to unite us to Himself in order that He might use us in carrying on the work which He began when He was here on earth. This opens up possibilities so vast and wonderful that they seem to lie beyond the utmost bounds of the imagination. It is such a time as this when we Christians must have the courage to speak boldly what we believe Christ is able to do for us and through us.

A Thousandfold on Two Planes

Modern progress has made it possible for many men to accomplish a thousandfold more than in former times. A business executive can call up Shanghai and transact business of great importance and the same day he may call up London and do business there as well. Recently President Roosevelt delivered an address which was heard all over the world. These are but two instances of man's power to accomplish that which a few generations ago would have been deemed incredible. We have become so used to the vastly increased power of man on the lower, the physical plane, that we take it as a matter of course. But the possibilities which belong to the Christian on the higher, the spiritual plane, are vastly greater, because they are ours by virtue of our union with Christ and His promises to those who believe in Him. "Verily, verily I say unto you, he that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father." St. John 14:12.

Exploring the Spiritual World

There are no frontiers to faith and the greater possibilities of the Christian life have yet to be explored, and when the same faith and enterprise become the Order of the Day in the Christian Church, which are so enthusiastically manifested in scientific circles, the results will astonish the world. Men will wonder then why Christian people have shown so little interest and so little diligence in making Christianity work the wonders which Christ promised. The Presiding Bishop's Movement, "Forward in Service," promises great things for our Church, and it is to be hoped that it will succeed in enlisting the enthusiastic support of all her members. For there has never been a time when such spiritual enterprise was more needed and when there has been a better chance for its success. God said to Moses:—"Speak unto the children of Israel that they go forward," and Forward in Service is the watchword of the hour.

Forward

"Forward!" It is the word of God;
"Forward!" No longer linger here;
Be not the slave of doubt and fear;
Why shouldst thou wait until the rod
Doth drive thee forth to seek the land
Where thou on freedom's height shalt stand!

Dost thou then love the wilderness
As if it were thine own true home,
As if it were thy curse to roam
With ceaseless journeyings and distress,
When a day's journey lies the land
Where thou on freedom's height shalt stand!

Be of good courage, gladly go
Where the light shines upon the way,
And ushers in the coming day;
Be brave! strike the decisive blow
Which breaks the barrier to the land
Where thou on freedom's heights shalt stand.

EDITORIALS

Mightier Than Guns

We print the following editorial matter, sent us by the National Conference of Christians and Jews, because we believe that it makes clear an issue, upon which sane thinking is needed.

Americans have learned more than one precious lesson from the horror-spattered pages of European history in the last few years. Not all of our learning has been on the military side. There are indications that we have also gleaned from the struggle some urgent pointers regarding our "inner defense," that cohesion and unity among the population which has proved itself of even greater importance than bombers, destroyers and long-range guns.

In many of the former democracies of Europe, Jews, Catholics and Protestants stood aloof from each other, often the prey of suspicion and distrust which their common enemy lost no opportunity to multiply. Divided by misunderstanding, each fell victims to pagan, totalitarian forces. Profiting by the lesson, American religious leaders are saying, "It must not happen here."

Without sacrificing any of their individual beliefs, the leaders of religion in the United States are displaying an increased eagerness to organize a common front against hatred and prejudice, their common enemies. One of the most interesting and significant examples of this increased desire for amity is the current publication of a volume for the general reading public, "The Religions of Democracy," written in collaboration by three religious scholars, Protestant, Catholic and Jew.

The authors—Dr. William Adams Brown, of the Union Theological Seminary; Father J. Elliot Ross, prominent Catholic preacher and former professor of moral theology at Catholic University; and Dr. Louis Finkelstein, president of the Jewish Theological Seminary—make no effort to argue the merits of one religion against the other. Each one endeavors to give readers a clear and simple exposition of the principal beliefs, creeds and practices of each religion.

The new volume is published under the sponsorship of the National Conference of Christians and Jews in line with its aim to promote understanding and cooperation between Americans of all faiths. In a preface, Dr. Robert A. Ashworth, Editorial Secretary of the National Conference of Christians and Jews, declares:

"If Jews, Catholics and Protestants are to live happily and cooperatively together, it is imperative that they should understand one another. Such understanding will disclose, on the one hand, the limitations and, on the other, the possibilities of cooperation. As Americans all, they have the same obligations as citizens of the one country and must work cordially together for the common welfare within the communities which are their common homes. Each must stand for the rights of all. Together they must resist the prejudices that would divide them and set them in hostile camps.

"Standing aloof and apart, and mistrusting one another, Jews, Catholics and Protestants in Europe have been made victims of pagan totalitarian forces. In America, the only safe course is for them to dwell together in mutual respect and appreciation and to cooperate in the maintenance of each others' and their common rights."

If the book serves to clear up some of the petty prejudices and misunderstandings about each of the three faiths, that in itself will be a notable accomplishments. If it helps to develop understanding among Americans for the opinion and beliefs of others of different religious faith, the country can add the result to its major assets on the balance sheet of national defense.

"The Human Situation"

This was the title of a series of lectures that Reinhold Niebuhr, delivered recently at Berkeley, California. Dr. Niebuhr painted a very black picture of "the human situation". He stated that: "Man's sin is not that he is ignorant, but that he denies his ignorance and the partial character of his knowledge. This involves him in the cruelty of fanaticism. He makes himself God. . . . The Christian faith beholds in Christ the answer to the human situation. The divine mercy is revealed through a 'suffering Messiah.' It is revealed there that God cannot overcome evil without taking evil upon and unto Himself. This is the revelation of a God who is engaged in history and does not dwell in a passionless eternity."

Strong words these. But strong words are needed in these stern days. As we approach the season when, as Christians we are centering our thoughts on the Passion of Our Lord we need to be reminded that His Passion cannot be separated from the pitifulness of the "human situation". All our "Passiontide" services will be but sounding brass and tinkling cymbal, unless we throw them against the background of the present human situation.

One thinks almost immediately of Studdert-Kennedy's poem "The Suffering God". It is too long to quote in its entirety, but we dare pick certain verses that paint vividly a picture of the God who cares.

"Father, if He the Christ, were Thy Revealer,
Truly the First Begotten by the Lord,
Then must Thou be a Suff'rer and Healer,
Pierced to the heart by the sorrow of the sword.

Then it must mean, not only that Thy sorrow
Smote Thee that once upon the lonely tree,
But that today, tonight, and on the morrow
Still it will come, O Gallant God, to Thee."

God suffers in this tragic human situation. We, as His followers through Jesus Christ, must learn by the way of sacrifice, that it is only through God's mercy, and by God's power that we can ever change the human situation.

A Correction

In our issue of March 22nd, we published an article by Mr. Harvie Wilkinson, under the title, "What Is It We Are Defending?" The copy that was sent us had a very bad error in the second sentence of the third paragraph, which read as follows: "From the great age of Nationalism . . ." This should have read, "From the great age of **Rationalism.**" In fairness to Mr. Wilkinson we are glad to make this correction. We appreciate the cooperation of Mr. Wilkinson and trust that some of our readers, at least, will appreciate this correction.

A Sermon for These Times

By the Waters of Babylon

By ROBERT JOHNSTON PLUMB

BY THE WATERS of Babylon we sat down and wept when we remembered thee, O Sion! As for our harps we hanged them up upon the trees that are therein. For they that led us captive required of us songs. And they that plundered us required of us joy, saying, Sing us one of the songs of Sion. How shall we sing the Lord's song in a strange land?''—(Psalm 137:1-4.)

The 137th Psalm is a lamentation of the Babylonian Captivity. King Nebuchadnezzar's armies, some six hundred years before Christ, captured Jerusalem and carried away most of its inhabitants to Babylon. The Jews, fresh from their little secluded capital and their vine clad hills, must have been overwhelmed by their new surroundings. They found themselves a forlorn handful of strangers in the midst of a teeming foreign population. Some were sold as slaves; some were lost in the mazes of the great city with its storied temple erected to a pagan god and its great mansions, palaces and terraced gardens. Others were scattered here and there over immense plains watered by a labyrinth of canals along whose banks grew willow trees.

We can picture them hanging up their harps on the trees and sitting down on the banks of the canals and weeping when they think of Jerusalem. We can imagine their overseers asking them to sing one of their folksongs. But they only shake their heads. How can they take up their harps to sing songs such as:

''I was glad when they said unto me, we will go into the House of the Lord. Our feet shall stand in thy gates, O Jerusalem. Jerusalem is a city that is at unity in itself. For thither the tribes go up even the tribes of the Lord, to testify unto Israel, to give thanks unto the name of the Lord.''

Jerusalem was a smoking ruin. The tribes of Israel no longer went up in happy family groups to its festivals. National unity was a memory of the past. As if stunned by the Chaldean blitzkrieg, little wonder that the Psalmist framed his bitter question, ''For how shall we sing the Lord's song in a strange land? ''If I forget thee, O Jerusalem, let my right hand forget her cunning.''

It was a question asked a long time ago and yet like so much of the human experience portrayed in the Bible, it is a question that haunts the minds of many Christian people today. The chaotic circumstances of this present time have already forged the world into a ''strange land''; an Unpromised Land flowing with blood, sweat and tears, a land of the bondage of war and the fear of war.

IN OUR COUNTRY WE are witnesses of the greatest defense program ever launched. We are engaged in the creation of a titantic material armament, ''whose arrows are sharp, and all their bows bent; their horses' hoofs shall be counted like flint and their wheels like a whirlwind.''

It is a saga of steel, iron and oil! It is an odyssey of mechanical genius and mass production! With the completion of a two-ocean navy; with streamlined bombers as swift as bullets darkening the skies with their numbers and making the earth reverberate by the roar of their motors; with an unending host of young men pouring into training camps, we are busily engaged in the process of making America so strong that no nation on earth will dare to attack us. Dwelling under the shadow of the almighty dollar, many are those who believe that we will be secure.

By the thousands they are coming to the Nation's Capital. Young men and young women from the mountains and from the prairies eager to take up their new tasks. Whether it's a forge in the Navy Yard; a typewriter in the War Department or a filing cabinet in the Draft Bureau, they are a part of one of the mightiest movements which has ever captured the imagination of mankind.

A few months ago there was the Inaugural Parade. Its prancing cavalry horses; its gay dancing flags; its colorful West Point and Annapolis columns were obliterated by the smoking exhausts of a Fort Knox Panzer Division of tanks which thundered down Capitol Hill and up Pennsylvania Avenue with a terrifying speed that astonished spectators. The bleakness of that winter's day was not broken by joyous acclamations. There was no cheering. There were no shouts of making the world safe for democracy, nor was anything said about a war to end war. The slogans of a quarter of a century ago remained unspoken as if buried deep between the lips of those who sleep in rows upon a hill in Arlington. There was the grim realization of having been caught in the maelstrom of Armageddon.

Events since then have drawn us even closer to martial bondage and captivity. We are fast becoming the Arsenal of the democracies supremely engaged in the manufacture and export of implements of destruction.

We have hanged up our harps. We are asking, ''How shall we sing the Lord's song in a strange land?'' For this world of the 40's is not the world of the 20's, and the idea that sin is simply ignorance and that man is becoming better every day in every way is as silly as storm troopers weaving daisy chains. The Christian trumpets are giving uncertain sounds Cynical pessimism is waiting just around the corner. ''The voice said, Cry. And one said, what shall I cry? All flesh is grass and all the goodliness thereof is as the flower of the field. The grass withereth. The flower fadeth.''

THE TIME HAS COME to take our harps down from the willow trees and sing the Lord's Song as it has never been sung before! ''Lift up thy voice with strength; lift it up, be not afraid; say unto the cities, Behold your God!''

The time has come to make this great country of ours a Spiritual Arsenal, manufacturing the constructive truth of the Gospel—the Good News of Jesus Christ and exporting it to the farthermost reaches of this war-scarred world. Trusting only in the iron tools used by totalitarian nations to further their ends, there is the likelihood that we will become not unlike that which we are seeking to destroy. Our statehood must consist of something more than reeking tubes

and broken shards that will eventually end up in rust covered junkyards.

In this brutal age it is for us to tell of the gentleness of Jesus, who in a jostling crowd was alive to the individual touch of one who needed His care. "And when He turned Him about, He asked, 'Who is it that touched Me.'" His followers glibly explained it by the crowds that pressed and crushed Him. But He was not satisfied. He insisted that someone had touched Him and He was not content until He had found her and given her His blessing.

IT IS FOR US to tell of the Child Jesus. The little refugee babe who fled in the arms of his mother across the desert sands from Bethlehem to Egypt to escape the cruelty of a tyrant king. Did that little family have enough to eat? When they were hungry, who fed them? Who gave them lodging when they had no place to sleep? Were people kind to them? Or did Joseph have to face a blockade of human kindness that remained deaf to the cries of his little son? History does not tell us.

We must tell of the Man of Nazareth and of the group of friends He gathered about Him that He might talk to them about God. We must follow Him down the dusty roads of Galilee and along old city streets. There to see how the maimed in body and the sick in soul turned to Him for healing and found a more abundant life. We must hold close the fact that He was tempted but that He did not yield but drove the tempter hence.

"There hath no temptation taken you but such as man can bear: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation make also the way of escape, that ye may be able to endure it."

"Love your enemies", He said, in the calm of a Galilean summer's day when no enemies were present, "Pray for them that persecute you." Then on the Cross when real enemies cruelly drove nails through His hands and feet, He prayed, "Father, forgive them for they know not what they do."

Forget not that last sad supper in an upper room when He stooped down to bathe His disciples' feet that they might never be too proud to perform the menial tasks so prevalent in daily life. Forget not the sacrament of His body and blood, a simple act, unadorned and not elaborate, yet providing food forever for the souls of men.

We must tell of the Cross; the darkness that shrouded Golgotha as if to black out the enormity of that crime; the earthquake and the seven last words; death and burial and a sealed tomb.

Then let us crown our song with the story of the stone that was rolled away and the tomb that was empty. Tell men that we know that our Redeemer lives. Tell them that He stands upon earth and though our bodies are destroyed, yet shall we see God; whom we shall see for ourselves and not as a stranger.

The time has come for all who have been signed with the sign of the Cross to stand up and be counted. Not to ask how shall we sing the Lord's Song in a strange land but take our harps in hand and sing it. The time has come to go forward in service.



Youth and the Church

By Gladys Gaines

AN EASTER PROJECT

We hear much about "Easter Christians," that is, those who never go to church except on Easter Day. Surely we do not want to encourage that kind of church attendance. But Easter really is a glorious time to go to church, so if there are any in your family or any of your friends who have lost the habit, why not invite them to go with you on Easter Day? Think how wonderful it would be if each member of your young people's group could be in church on Easter Day with your whole family, and possibly some friends too. See if it doesn't mean something very fine to you to worship God in His church **with** your family.

And don't forget those in your parish who would like so much to attend services but have no way of getting there. One young people's organization decided to see that all the shut-ins in their parish and those who lived far from the church should have the opportunity of attending one of the Easter services. They actually took twenty-seven to church, many of whom had not been for years because of the great difficulty of getting there. Automobiles and enthusiastic, alert young people made that possible. In addition to the joy and satisfaction of worshipping God in His church was the thrill of knowing that even young people thought of them enough to take the time and effort in a busy time to share with them the priveleges of the church.

Write a Note

We all enjoy receiving mail, especially when for some reason we are lonely or discouraged or sick. And when we are celebrating an anniversary or doing something particularly joyful or important we like to know our friends are sharing that happiness with us. It is a good plan for a group to write notes to those who are sick or shut-in or in sorrow, as well as to those who are graduating, receiving honors of various kinds, being married, etc. Most groups do not have money to buy flowers, or even beautiful cards for such occasions, but a thoughtful and cordial note will answer the purpose, and will mean a great deal to the one who receives it. When members of your group go off to college or move away, keep up with them. Let them know you are still interested. And the boys in our camps will want to know about those back home, what they are doing, thinking and planning. This sort of thing takes time and effort, but isn't that one of our reasons for existing—to help others carry the load!

Young People's Thank Offering

At General Convention last October a Thank Offering was presented by the young people of the Third and Fourth Provinces, and the diocese of Ohio. This,

(Continued on page 8)



Prayer Book Backgrounds

By Bayard H. Jones

"WE ARE BOLD TO SAY"

Why is the apparent beating about the bush in the introduction to the Lord's Prayer? Why that expression, we are bold to say? And was it legally adopted?

The form of this phrase was proposed by the Prayer Book Revision Commission. It was neither understood nor liked by General Convention, which substituted the expression, Let us say. Convention, however, made a grant of "editorial" powers to the Commission, to smooth out any rough edges in the Prayer Book before it went to the printer. A few such changes, of which this was one, were made, and reported to the General Convention of 1931. As no protest was made by the Convention, that body must be considered to have accepted the changes, and acknowledged them to be within the powers which it had granted itself to its Commission. It is not true therefore that the present text is illegal, although the Commission did in fact reverse the previous action of Convention, and revert to the form originally recommended.

The Commission was clearly right in its pertinacity. "Let us say" is not only banal, it is a liturgical blunder. After the great prayer of Consecration, addressed to God, "let us say" makes the Celebrant address the people, over his shoulder, as it were. If we are really to integrate the Lord's Prayer with the Canon, as its climax and conclusion, such a phrase is an impossibility.

But the ignorance which made General Convention disallow the traditional phrase in the first place is still very wide-spread. Many clergy dislike it, or even refuse to use it. A liturgical committee of the Virginia Diocesan Council, and a recent Massachusetts group of Liberal Evangelicals, both proposed to do away with it.

There is no doubt that the phrase is historic. It is one of the oldest forms of words in the Liturgy; absolutely as old as the use of the Lord's Prayer as a part of the Communion service at all. Its first mention goes back to St. Cyprian at the beginning of the third century. Some form of it is universal in all the historic liturgies.

The modern rebellion against this traditional form is due to the regrettable fact that we have made the use of the Lord's Prayer too common; coupled with an entire ignorance of the reasons for the great reverence and reserve with which the early Church employed it.

This Prayer is the one liturgical form which our Lord gave His disciples. The Church received it as the very verba Verbi. Moreover, early Christians felt keenly what has since been forgotten, that it contained uniquely the purely Christian spring of devotion. The concept of God as "Our Father" was, broadly speaking, alien to the Jewish mind; though certain approximations and anticipations of the idea had begun to appear in the later prophetic strata of the Old Testament—Second Isaiah, Chronicles, one Psalm. But it was of the essence of the Incarnation that this tremendous event should have brought as great a revelation of the nature of Man as of God. The Son of God could become man without ceasing to be God precisely because all men are actually sons of the Father of Spirits; and that newly revealed dignity, the freshly disclosed relation to God as filial rather than servile, was expressed in worship by the address "Our Father" in the Lord's Prayer.

Therefore both for its form and its content, the early Church cherished this Prayer, and took steps to safeguard its use. It was made part of the old "Discipline of the Secret," and imparted to neophytes only on the eve of their Baptism. The original use was never to recite it aloud at any office of worship, save at the services of Baptism and Holy Communion —a custom which has actually survived unaltered (with the exception of two of the Hour Services of late origin) to the present day in the Church of Rome. Shortly after the year 200, it was introduced into the Eucharistic Liturgy, in a place immediately after the Prayer of Consecration. Here, with none but communicants present, with all alien ears excluded, at the consummation of the Christian Sacrifice, the chosen company of the Faithful might dare to be bold to say in full and aloud this tremendous supplication of the sons of God in Christ.

This is certainly a very different atmosphere from that of our day, where so often a clergyman will drag in the Lord's Prayer in an emergency, merely because he can't think of an appropriate Collect on the spur of the moment! The "Discipline of the Secret" is only a historic memory; and the Christian "Mysteries" are no longer closed to the attendance of all but communicants. The ancient phrase, "we are bold to say," is admittedly archaic, and requires explanation. But I submit that as we have recovered it in our Liturgy, it is better to utilize the difficulty in order to appreciate the fresh devotional springs of the early Church, rather than to resent it and plot for its extinction because we do not understand it.

* * *

YOUTH AND THE CHURCH

(Continued from page 7)

together with the offering received at the Corporate Communion Service of Youth, amounted to $1,835.38. This will be used as follows:

To create a discretionary fund for Dr. Francis C. M. Wei, president of Central China College, Hsichow, Province of Yunnan, $935.38. This is to assist individual students with medical care, transportation, scholarships and other miscellaneous expenses.

To build and equip a sanctuary and to aid in building a community center church for St. Paul's Church, White River Valley, Washington, $500.00. This domestic mission work is among Japanese farmers, and the Rev. Daisuke Kitagawa is rector.

To provide dormitory cabins for summer conferences for colored youth in the diocese of Upper South Carolina, $400.00. This work will be in charge of the Rev. M. S. Whittington, rector of St. Barnabas' Mission, Jenkinsville, S. C.

This is merely a thank offering, given in appreciation of blessings which these young people feel they have received. Helping others is a real expression of thanks.

How Virginia Churches Work Together

By Henry Lee Robison, Jr.

ONE OF the most outstanding examples of how churches can work together is illustrated by the work of the Interdenominational Board for Religious Work in State Institutions. The Rev. R. Cary Montague, D. D., Episcopal City Missionary of Richmond, is the chairman. Eight denominations contribute to the support of this work headed by an Executive Director. The headquarters are in the Mayo Memorial Church House in Richmond.

Cards Sent From All Over U. S.

Sometime ago an appeal was made for used Christmas cards. The final reports show that the response has been overwhelming. A hundred and ten thousand cards came in from more than eight hundred individuals and groups. They came not only from all parts of Virginia but from all over the United States as well. These cards are to be used by the inmates of various institutions, especially those places where there are boys and girls. We have all the cards we can use for this year.

Books Needed for Libraries

I am asking young people's groups, women's societies, and individuals to contribute books for the institution libraries. All sorts of books can be used because of the many types of institution libraries being served. They may be addressed to me at 101 N. Jefferson St., Richmond, Va. Books may be shipped at the special rate of 1½c per pound if package is marked "Books" and contains no message.

I quote from my 1940 report as follows:

1940 Report

"From the standpoint of service rendered, we feel that 1940 was the finest year so far in our religious work in state institutions. The churches and ministers cooperated in conducting 2,763 services in 20 institutions and 30 prison camps. These institutions include three tubercular sanatoriums, six mental hospitals, five boys and girls schools, and six penal institutions spread from one end of Virginia to the other.

"The Director has preached more than 200 times in the institutions and delivered 105 addresses before civic and religious groups on the work in 1940. He held 2,905 personal interviews with men at the penitentiary; received 325 office visits from friends and members of families of prisoners; made 250 visits in the homes of patients and inmates of the institutions; he also held 125 interviews with patients in the various hospitals and carried on a vast correspondence for and in behalf of these persons.

"The most outstanding activity of the year was the completion of the campaign for the raising of funds for the building of the chapel at the Women's Farm. The chapel fund committee was headed by Mrs. Fred M. Alexander. $10,500 is in bank waiting the time when prison labor will be available for building an edifice that would probably cost $30,000 if we had to pay the entire cost in cash.

"We distributed 35,000 pieces of devotional material including Bibles, Bible portions, daily devotional booklets, Sunday School quarterlies, denominational periodicals, and 3,000 Scripture text calendars.

"We have endeavored this year to build up the libraries at a number of the institutions. Our greatest success has been at the State Penitentiary where during the year with only 30,000 volumes available, we issued an average of 30 books per day to the prisoners. Books have been added to the library through the gifts of friends and from surpluses at several city libraries and the State Library. More than 100 volumes of good fiction, poetry, and biography have been given to the penitentiary library by the prisoners themselves. A full-time inmate librarian works at the penitentiary under the direction of the Director of Religious Work.

"At Christmas time we distributed the Gospel of St. Luke in many of the institutions and gave Christmas packages to the men in the hospitals of the penitentiary and state farm, and provided games for those who were convalescing in these hospitals.

"We have had most enthusiastic cooperation of ministers and laymen in caring for the services at the prison camps. These thirty camps, extending from one end of Virginia to the other, with more than 2,200 men, have been a real challenge to the churches. In most of the camps, through our Religious Work Committees, we have had weekly or bi-weekly services. Young people's groups and Bible classes in many communities provided for special Christmas observances and refreshments or gifts for the prisoners.

"One of the most significant parts of our work was the Prisoners' Emergency Aid Program. This was made possible by the gifts of interested individuals and organizations. We have constant demand for larger or smaller amounts to meet emergencies; sometimes in the families of men in our prisons; sometimes for some immediate need of a man who has served his term and has not yet obtained a job, but is trying to get on his feet again, and sometimes in meeting special needs of men who are within our prisons."

* * *

HAVEN

(Continued from page 3)

pagan-wise old Socrates said, "I think a man of sense may properly and worthily venture to believe: for the venture is well worth while." I will attest to the truth of this if we align our wisdom with God's and if the venture is along the way Christ walked.

O GOD, I know so little of Thee, but because of Thy Son Jesus Christ, I shall learn more of Thee; accept my will and my life into Thy keeping, and help me from now on to walk in Thy way as fast as I can learn it from Him, so that in loving and serving Thee, every confusion arising from attempted self direction will disappear as at each dawn I seek Thy will and way. This is my prayer of dedication and surrender. Help me, dear Father, to walk in Thy way, Christ's way upon earth, out of the darkness, into the dawn.

Broadcast March 24, 1941.

A PAGE FOR THE CHILDREN

Mrs. Conrad H. Goodwin, Editor

SING, WORLD, SING

Now in chilly places
Where the snow had been,
Wood and field and hollow,
Spring flowers begin.

Now a bud is opened,
Now a leaf uncurled:
Spring is in the sweet wind
Walking down the world.

Snowdrops in the garden,
Violets on the hills,
Cowslips in the meadow,
Dancing daffodils.

Seem to lift their faces,
Softly whispering,
"Summer's nearly here, now—
Sing, world, sing!"

—Nancy Byrd Turner.

* * *

GREAT-GRANDFATHER GIFTS

Outside, the rain poured down just as it had all night. Inside, four cousins sadly watched the rivers run down the windowpane.

"No picnic," mourned John Edward Merrill, IV.

"No fun," mourned Merrill Brewster.

"I had a new dress to wear," sighed Polly.

"And I've never been to an American picnic," added Jill, from across the ocean.

"Saddest sight I ever saw," called a gay voice from the doorway.

"O Aunt Ellen, come and talk to us. When may we give Granny our presents? What can we do in the house? Is it going to stop raining?"

"One at a time, please. Granny is resting to get ready for the big party tonight. Seventy-five-year-olds need a lot of rest, you know. You may be quiet so she can rest.

"Oh, don't look so sad. I came to tell you a story. I found another great-grandfather gift." From her knitting bag she drew an envelope, just a plain white envelope, with a three-cent stamp on it.

"What is it?" they wanted to know.

"An envelope to hold a letter you may send to anyone anywhere in this country."

"That's no gift," objected John Edward.

"Once men carried messages through forests, over mountains, across rivers, riding horseback, because there was no other way to travel. Did you ever wonder who gave us the United States Mail?

"Here's another gift from the same man." She went to the table in the corner and picked up a copy of Just So Stories that Merrill had borrowed from the public library.

Now they were all puzzled very much.

"Listen!"

Down the street came the fire engine's siren.

"That's another."

"Sounds as if he must have been a kind of Santa Claus," laughed John Edward.

"You're teasing, Aunt Ellen," said Jill.

"Not a bit, honey. One man invented our public library system. He organized fire departments. He worked out a way to send letters by mail. Besides that he invented street lights and pavements, and he founded hospitals and schools."

"Was he our great-grandfather?" asked Polly.

"Not ours, but he belongs to all Americans, for he was one of the greatest leaders our country ever had. His name was Benjamin Franklin."

"Oh, he flew a kite in a thunderstorm," said Merrill.

"Right! That was how he made another of his discoveries. Nobody knew much about electricity, and he proved that lightning and electricity are the same thing. If it had not been for him we could have no radios, no telephones."

"He must have gone to school a lot," said John Edward.

"Just two years. He was the youngest in a large family, and his father could not afford to send him to school. At first he helped his father in his business of making candles. He always liked to read; so his father let him study to be a printer's helper. He used to read in all his spare time. He saved some of the money that was to buy his food, and he was happy when he could buy a new book, even if it meant going without his dinner—and boys do get so hungry.

"He studied and worked, and one day he was chosen to go over to England to see the king about some of the people's troubles. This was before the Revolution, and the king was still at the head of the colonies.

"He did his work well, and soon a bigger job was waiting for him. The war between England and the colonies came on. The colonies needed someone to help them, and they decided to ask France. So Franklin crossed the ocean again. Everyone in France liked him. Parties were given for him, and he had a fine time. But he never forgot his work. At last the king said yes, and he lent Franklin money to buy boats and supplies to help the colonies.

"Then he came home. He was an old man, and he wanted to rest, but his country said it could not do without him, and he was chosen Postmaster.

"He had a long and splendid life. He was proud to serve his country. And we are proud of him as we remember how hard he worked and how many gifts he left for us."

—Story Time.

* * *

HIDDEN TREASURE

'Twas long ago I read the story sweet—
Of how the German mothers, o'er the sea,
Wind in, throughout the yarn their children knit,
Some trinkets small, and tiny shining coins,
That when the little fingers weary grow,
And fain would lay aside the tiresome task,
From out the ball will drop the hidden gift,
To please and urge them on in search for more.

And so, I think, the Father kind above
Winds in and out the skein of life we weave,
Through all the years, bright tokens of His love,
That when we weary grow and long for rest,
They help to cheer and urge us on for more;
And far adown within the ball we find,
When all the threads of life at last are spun,
The grandest gift of all—eternal life.

—Anon.

* * *

HOW NELLIE HELPED WITH THE SERMON

Mamma had gone to see Aunt Helen; so Nellie was left at home with daddy. Daddy was sitting at his table writing a sermon.

"We have come to make a call, daddy," said Nellie, going into his study. "Please get up and shake hands, and say: 'How do you do, Miss Nellie Day? I'm very glad to see you.'"

"But how can I, when I have not finished my sermon?" said daddy.

"I'll help you," said Nellie, "I'll take one of these pens and help you finish it, and then you can play with me."

"That will be very nice," said her father. "But I think I'd better keep the pens; that will be my part of the work; and your part will be to take Amelia and some picture books and sit up at this little table here and not make a bit of noise till I speak to you."

"Will that really be helping?" asked Nellie, as her father lifted her into her chair.

"Indeed it will," said her father, and

(Continued on page 15)

A WEEKLY REVIEW OF THE NEWS

Pray for Peace About the Pacific

Deeper Christian Understanding of Dangerous Issues in Far East Sought

New York, N. Y.—To "lead and encourage great numbers of Christian churches and people throughout North America to face the dangerous issues in the Far East with deeper Christian understanding and fresh seeking of God's will," a Call to Prayer for peace about the Pacific, based on justice, mutual understanding and reconciliation, is being sent out by the Foreign Missions Conference of North America and the Federal Council of Churches of Christ in America.

Referring to the ominous threat of war in the Pacific and the continuance of the conflict in Europe, the Call urges all Christians to join in "a continuing ministry of prayer that God's will may prevail and that a just and durable solution may be found for the problems which are alienating the nations.

"As Christians we recognize that we are the children of God who has made of one blood all nations of the world," the Call continues. "We are gratefully aware that Christian groups have come into being among all peoples in Eastern Asia. In recent years, as never before, we have realized the truth that we are members of a Christian fellowship which transcends nations, races and classes. The potential influence of this fellowship for international guidance is a fact of major importance.

"Upon us as Christians, therefore, lies an inescapable responsibility to seek through prayer to learn God's will. Let us reflect upon the causes of disturbances in international relations, the sincere viewpoints of other peoples, and the necessity of paying the price of peace. Let us enter with imagination, sympathy, and charity into the tragic experiences through which our brethren in Eastern Asia are passing; and under divine guidance, seek for a just solution of problems and so escape the tragedy of further armed conflict.

"It is our confidence that other branches of the world-wide church, especially those most deeply involved, who are still united with us across all barriers, are likewise dedicating themselves to this expression of world fellowship through prayer.

We are one in the profound conviction that the guidance, the light, and the power of God are available in response to steadfast believing prayer. Let us return to Him in humility, obedience, and confidence, that His will may be done by all peoples, nations and governments."

Suggestion is made that prayers accompanying the Call be used in Church services and meetings of Church organizations, that the matter be brought to the attention of service clubs and other community groups, that cooperation of college and theological students be enlisted, and that the subject be included in family and private devotions.

* * *

BOOK OF DEVOTIONS READY FOR DISTRIBUTION TO ARMY, NAVY

New York, N. Y.—Bishop Tucker's message to men in military and naval service, as it appears in the little book of devotions now being sent to Chaplains for distribution, says: "To you who are serving our country in the Army or the Navy we send this book as a gift from the Church and a reminder that the Church follows you into the service with deep interest. We hope that you will find these prayers and hymns and Bible readings a daily help and that they will make real to you the power of God and His purpose for your life."

The book is issued by the Army and Navy Commission of the Church. It is vest-pocket size, bound in khaki for the Army and blue for the Navy. There is a pocket inside the back cover, for photographs and other treasures that service men may think belong with the book from which they read prayers.

* * *

MAILS FROM LIBERIA DISCOURAGINGLY FEW

"I love it here! I can understand now why folks who spend any time at all in Africa always return," writes Mrs. Frederick Seddon, bride of the Church Army man in Liberia.

Church people with special interest in Liberia are finding the mails discouragingly few and slow as few ships call there under present conditions. Mrs. Harvey Simmonds, now in this country with her small son while the Rev. Mr. Simmonds is in Cape Mount, knows that several months must elapse between letters.

Capt. and Mrs. Seddon in Monrovia, from whom, also, reports are few and far apart, were well and extremely busy according to word brought back by Miss Mary Wood McKenzie on her recent return to the United States on furlough. In Bishop Kroll's absence, Capt. Seddon has been the only foreign man on the mission staff in the whole Monrovia region and has had to look after affairs in the bishop's office, keep an eye on the management of the Emery School at Bromley, 15 miles up river, and carry on his "regular work" in connection with as many missions and Church schools as he can find time to visit.

Mrs. Seddon's much delayed letter, written at Bromley, says, "As I write this at a window overlooking the St. Paul River I am being serenaded by scores of rice birds. In fact they waken me nearly every day. Better and pleasanter than an alarm clock. It certainly can rain here but Ben, our chief steward, tells me 'the drys will soon be here, Missy, and then it be plenty hot.' Right now it is 80 degrees on the shady side of the room with a nice breeze blowing. My cabin mate on shipboard was a girl coming out to marry a man at the Firestone Rubber Company's plantation. We had a business trip there so we visited with them, and I saw all the process rubber goes through before we get tires!"

Youth's Thank Offering Allocated

Presiding Bishop Announces Appropriations

New York, N. Y.—The Presiding Bishop has announced the purposes for which the Young People's Thank Offering shall be used. The Offering amounts to $1,835.38, and includes gifts from the Third and Fourth Provinces, the Diocese of Ohio, and the offering received at the Corporate Communion Service of Youth, held in Kansas City during General Convention.

Bishop Tucker's announcement follows consultation with the Rev. Dr. James Thayer Addison, vice-president of the National Council in charge of Foreign Missions, the Rev. Dr. George A. Wieland, executive secretary of the department of Domestic Missions, and the Rev. F. H. Arterton, National Council Secretary for Youth. The appropriations are:

To create a discretionary fund for Dr. Francis C. M. Wei, president of Central China College, Hsichow, Province of Yunnan, $935.38. This is to assist individual students with medical care, transportation, scholarships and other miscellaneous expenses.

To build and equip a sanctuary and to aid in building a community center church for St. Paul's Church, White River Valley, Washington, $500. This domestic mission work is among Japanese farmers, and the Rev. Daisuke Kitagawa is rector.

To provide dormitory cabins for summer youths conferences for colored youth in the Diocese of Upper South Carolina, $400. This work will be in charge of the Rev. M. S. Whittington, rector of St. Barnabas' Mission, Jenkinsville, S. C.

* * *

MEMBERSHIP CARDS FOR USE WITH ROLL CALL

May 4-11

New York, N. Y.—Necessary factors in a Christian life—Daily Prayer, Weekly Worship, Regular Communions, Personal Service, and Proportionate Giving, are set as reminders on the membership card for the Forward in Service Program, which is now being distributed for use following the Roll Call May 4-11. This card will be a certificate of enrollment, and will be sent to people who have made the pledge of rededication which will be submitted by the Messengers who will make the Roll Call.

The pledge cards too are now being distributed to dioceses and parishes. They call for a signature to the statement that:

"I hereby renew my allegiance to Jesus Christ as my Lord and Saviour and enroll in the Presiding Bishop's Program, Forward in Service, so that, in this hour of need, I may give greater help in accomplishing through the Church's God's purpose for the world."

Laymen's League President Active

Combines Regular Job With League Work to Advantage of Both

Roanoke, Va.—One of the most valuable men in the Diocese of Southwestern Virginia is Mr. James A. Waller of Blacksburg. He is Agricultural Engineer under the Extension Division of Virginia Polytechnic Institute. His work for the V. P. I. takes him all over the state and in his travels in Southwest Virginia he is able to combine his engineering schedule and his work for the Laymen's League without detriment to either, but rather to the advantage of both.

Since his election to the presidency of the Laymen's League in May, 1940, Mr. Waller has paid at least one visit to the headquarters of each of the eleven district chairmen, has visited seventy-two of the seventy-six churches in the diocese, has visited nearly every one of the thirty-odd clergymen, has become acquainted with the workers at all of the missions, has addressed meetings in a number of the churches, has visited Boys' Home at Covington, Stuart Hall at Staunton and Virginia Episcopal School at Lynchburg, served as alternate at the General Convention in Kansas City and there attended two sessions of the National Laymen's League.

In his journeys over the diocese Mr. Waller is taking pictures of all the churches and clergy. These are made on slides, which he carries in his car, together with projector and screen, so that he is prepared to exhibit them at any of his gatherings.

AND—he says, believe it or not, that since assuming the duties of president of the Laymen's League, he is perfectly sure that somehow or other he has been far more useful and efficient in his secular job than he ever was before.

The Directors of the Laymen's League had an important meeting in Roanoke on March 26, with ten present: Bishop Phillips is chairman of the Board. Plans were made for the annual meeting of the Laymen's League, to be held at Hotel Roanoke on Monday, April 28, with a business session beginning at 3:30 P. M. and dinner at 6:30.

* * *

$100.00 BECOMES $1,000.00 IN CHINA

Sent by St. John's Society, Cambridge, to St. John's University, Shanghai.

New York, N. Y.—The $100 sent by St. John's Society in the Episcopal Theological School, Cambridge, Mass., to the Rev. Edmund Hsu, Th. D., director of religious activities at St. John's University, Shanghai, amounts to the imposing sum of $1,000 in Chinese currency. Dr. Hsu, writing to the Rev. James Thayer Addison, vice-president of the National Council, says he intends to help some students with their education. He has in mind aid for a girl in high school, that she may prepare for nursing, and for a boy who may prepare for the ministry.

Dr. Hsu tells of the University Christian Fellowship, an organization of "very nice boys and girls." The fellowship runs a night school for servants and the children of servants, and a half-day school for poor children of the community. They held a bazaar, limited to St. John's and not open to the public, and raised $1,800 Chinese currency, which was divided among seven charity organizations of Shanghai. Says Dr. Hsu, "They have discussion groups, football clubs, etc., and they try by every means to increase the genuine spirit of Christian fellowship. Although they have made some mistakes, yet their spirit is very fine. I am very fond of them."

* * *

MISS ANDERSEN, R. N., VOLUNTEERS FOR ALASKA

Seattle, Wash.—Miss Julia Andersen, R. N., of Minneapolis, Minnesota, left here for Alaska, arriving at Anvik, March 22, to relieve the long-standing need for a nurse on the staff of Christ Church Mission.

Miss Andersen went to Liberia, West Africa, in 1939, from St. Barnabas' Hospital, Minneapolis, and had charge of nursing at St. Timothy's Hospital, Cape Mount, until illness compelled her return to the United States. Now restored to health, she has welcomed the chance to continue missionary service, even in so different a field.

Anvik has had no nurse for more than two years, and the Rev. and Mrs. Henry H. Chapman have been doing all manner of dispensary work and nursing, with no doctor nearer than 200 miles. Anvik is far down the Yukon River. To reach there one goes from Anchorage on the southeast coast by rail to Nenana or Fairbanks, and by river boat or plane to Anvik.

* * *

NEWLY MADE BISHOP UNABLE TO REACH MADAGASCAR

One newly made British bishop is unable to reach his diocese because of the war. The Rt. Rev. Gerald R. Vernon waits in Africa until he can proceed to his diocese of Madagascar, now under the Vichy government. Meanwhile the Bishop of Johannesburg is glad of his help.

Madagascar is the big island, over 1,000 miles long, off the southeast coast of Africa. The SPG has had work there since 1864, and now has over 300 churches and a staff of 60 native clergy, Malagasy, they are called, and half a dozen British clergy.

The work was almost entirely supported from England forty years ago but now of the three archedaconries two are almost wholly self-supporting. In the third, on the east coast where there are forests still to be penetrated, the people are much poorer, there is a larger proportion of non-Christians, and funds from outside still pay about half the upkeep of the work.

* * *

PRISONERS CONFIRMED IN PENITENTIARY

New York, N. Y.—Eight prisoners at the New York City penitentiary on Riker's Island were confirmed on March 24, by the Rt. Rev. Robert Erskine Campbell, retired bishop of Liberia and a member of the Order of the Holy Cross. The service was the first confirmation held in the prison since its opening six years ago. Six of the men, whose offenses ranged from perjury to grand larceny and assault with a knife, were Negroes. The service was attended by 250 prisoners.

The men were prepared for Confirmation by the Rev. Francis D. McCabe, chaplain, of the New York City Mission Society.

Foreign

Taken from The Spiritual Issues of the War, London, February 27, 1941.

THE RELIGIOUS CRISIS IN NORWAY

The struggle of the Norwegian Bishops for the freedom of their Church from Nazi-controlled Quislingites continues to be the most interesting feature of the European religious situation.

The Bishops' letter of protest from which we quoted last week was printed by the thousand and was delivered at the porches of very many churches; many copies, however, were confiscated by the police. This produced further protest from the Bishops, who circularized their clergy explaining that they refused to acknowledge the right of confiscation, as the authority for it was not obtained from the proper authority according to the Norwegian law. The Bishops insist that this confiscation was an unjustifiable interference with their right to keep in touch with their congregations.

The Quisling authorities are leaving no stone unturned to combat the influence of the Norwegian Church. The Under-Secretary for State, Sigmund Feiling, spoke on the Norwegian wireless on February 20 on the Norwegian Church and the Norwegian people. He paid much lip service to the importance of the Church in Norwegian history, even saying that "If the Church should go out of our life, the whole of a tradition nine hundred years old would collapse." He then claimed that the Nasjonal Samling had made it an important point in its program that Christianity must be protected. With this lip service, however, went a strong insistence that "all Church and religious meetings come under the State, which has the power to lay down laws for the administration of the Church." The speech altogether was a most subtle combination of lip service to the Church and Christian doctrine, coupled with plain hints that the Church must toe the line to the Nazis.

At a recent Police Conference (reports Svenska Morgonbladet of the 20th February), at which Terboven and Quisling were present, measures were discussed for dealing with the conflict. Schancke reproached the Bishops for not complaining about the innocent Quislingite children who were "being persecuted in Norwegian schools" and for not interceding against attacks on the Hirdmen. Therefore, he claimed, the Bishops could not be considered impartial. The plain hint was given that if the Bishops could not approve "the developments of the Norwegian State," they should not accept the stipends, which are paid through the State.

Swedish papers continue to support the Bishops in their stand. One paper carried a cartoon featuring Bishop Berggrav preaching in the pulpit with the figure of a big policeman behind him, and Quisling listening in the pews. Another paper, Vestmanlands Laens Tidning (18th February), in an editorial, "Norwegian order," dealt with the same subject very sympathetically. "Such law abiding people as the Norwegians," it said, "must feel indignant and perplexed when not only civil but also church rights are undermined and trampled upon, and group political adventurers force themselves into leading positions, displacing the country's lawful guardians of order. Germany's leaders represent Europe's new order according

to their pattern, as desirable for making European peoples happy. It is an absurd idea that countries with free citizens should sacrifice national and individual social systems, shaped during the centuries by millions of inhabitants welded together into a common history and common institutions. The Germans have gone forward against various nations with iron and blood, but their history is not finished and it is most uncertain whether the intruder will succeed in any single case. Is it thinkable that Netherlanders, Frenchmen and Czechs will cease to be Netherlanders, Frenchmen and Czechs? No, and the same is unthinkable about Norwegians. To accept from Germany laws and instructions affecting the habits and customs, religion and sentiments is just as unthinkable as that Europe's nations generally should do so. Spiritual values at the base of the nations' individualities will in the long run prove more enduring than the new order."

* * *

EARLY CHRISTIANS IN LIBYA

The following interesting information about early Christianity in Libya is contributed by the Rev. S. L. Greenslade, of St. John's College, Oxford, a specialist on the history of North African Christianity.

"A Ptolemaic kingdom until 96 B. C., Cyrenaica formed one province with Crete under the early Roman Empire, though its cultural ties were rather with Alexandria. Its chief cities were Ptolemais (Tolmeta), Berenice (Benghazi), Teucheira (Tokra), Cyrene, Apollonia and Barce. Probably the first Libyan Christians were Alexander and Rufus, the sons of Simon of Cyrene who carried the Cross (St. Mark xv, 21). Libyan Jews were present at Pentecost, and it was men of Cyprus and Cyrene who first preached the Lord Jesus to the Greeks at Antioch. There, too, we find Lucius of Cyrene among the prophets and teachers (Acts ii, 10; xi, 20; xiii, 1). But there is no evidence that any of these returned to Cyrenaica with the Gospel, which more probably spread there from Alexandria; how soon, it is impossible to say.

"By A. D. 250 several Libyan cities had bishops, whose leanings towards Sabellianism brought about the intervention of their primate or patriarch, Dionysius of Alexandria. The Council of Nicaea (325) was attended by six Cyrenaican bishops, among them two supporters of Arius, Secundus of Ptolemais and Theonas of Marmarica, who alone refused to accept the Council's creed. If the province cannot boast of any of the greatest heroes of the Church, it at least produced a most picturesque figure in Synesius of Cyrene, Bishop of Ptolemais early in the fifth century. A Neoplatonist philosopher, educated at Athens and Alexandria, friend of Hypatia, lover of learning and of hunting, he found orthodoxy difficult, but ably defended his city against barbarians and an oppressive governor. His hymns and letters survive. Across the desert, Latin-speaking Tripolitana depended both civilly and ecclesiastically upon Carthage. Though Archaeus, Bishop of Leptis about 190, wrote on the date of Easter, and bishops of Oea (Tripoli) and Sabrata attended Cyprian's Council of Carthage in 256, there were never more than five or six sees in the province, which played little part in the splendid history of African Christianity. Tertullian, Cyprian and Augustine belonged to provinces now French.

"The fifth century brought trouble to all North Africa. Justinian encouraged a revival, but the Arab conquest crushed the Church. Here and there, however, Christians lingered into the tenth and eleventh centuries."

* * *

NEXT MEETING, DIVISION OF COLLEGE WORK, APRIL 18

New York, N. Y.—The Rev. Alden Drew Kelley, head of the National Council's Division of College Work, announces that the next meeting of the National Commission on College Work will be held at the Drake Hotel in Chicago on April 18. This will be the first meeting of the Commission as at present constituted.

Dr. Kelley calls attention to changes in the personnel of the Commission which is now composed of the following members:

Provincial Representatives: The Rev. Frederick B. Kellogg, Cambridge, Mass.; the Rev. Charles Ricker, Manhasset, N. Y.; the Rev. Thomas H. Wright, II, Lexington, Va.; the Rev. J. S. Ditchburn, University, La.; the Rev. Herbert Miller, Champaign, Ill.; the Rev. Gordon M. Reese, Houston, Texas; the Rt. Rev. Stephen E. Keeler (chairman), Minneapolis, Minn.; the Very Rev. Henry H. Shires, Berkeley, Calif.

Representatives at Large: The Rev. W. Brooke Stabler, Philadelphia; the Rev. C. Leslie Glenn, Washington, D. C.; the Rev. T. O. Wedel, Washington, D. C.; Dr. Gordon K. Chalmers, Gambier, Ohio; Dr. K. C. M. Sills, Brunswick, Me.; Dr. Grace Lindley, New York.

Members ex-officio are: the Rev. Charles W. Sheerin, the Rev. Alden Drew Kelley, the Rt. Rev. Henry St. George Tucker, the Rev. James Thayer Addison, Mrs. Reinhold Niebuhr, all of New York, and Mrs. Donald C. Stevenson, Grosse Point, Mich.

* * *

DEAN BEEKMAN MAKES PLEA FOR AID TO BRITAIN

Atlanta, Ga.—There was standing room only at St. Luke's Church when Dean Frederick Warren Beekman of the American Episcopal Cathedral in Paris, France, spoke. Dean Beekman made a strong plea for all-out aid to Britain, to help her fight for liberty, Christianity and the democracies.

Dean Beekman urged the forgetfulness of profit by industry and the cooperation of labor in the defense projects and the prayers of the entire public for the welfare of Britain and her cause.

Atlanta, Ga.—Bishop H. J. Mikell confirmed a class of seventy at the Cathedral of St. Philip recently.

* * *

COURSE FOR YOUNG PEOPLE

Englewood, N. J.—A feature of the Lenten Schedule at St. Paul's Church has been a course for young people in "Preparation for Marriage" in the Parish House on Wednesdays at 8 P. M.

Lectures and Discussions as Follows:

"The Christian Approach to Marriage" by the Rev. James A. Mitchell, rector of St. Paul's.

"The Economic Side of Marriage" by Dr. Benjamin R. Andrews, Professor of Household Economics, Columbia University.

"Married Love" by Dr. Valeria Parker.

"The Problems of Married Life as Seen by a Domestic Court Judge" by the Hon. Thomas L. Zimmerman, Jr., of Ridgewood.

"The Problems of Family Life as Seen by a Physician" by Dr. William J. Barnes of Englewood.

This Course was open to all young people and young married people between the ages of eighteen and thirty in Englewood and vicinity.

* * *

UNITY

Greenville, Tex. Church Union was exemplified at a Vesper recently at which a Presbyterian girl violinist played the Roman Catholic prayer "Ave Maria" accompanied by a Methodist organist in St. Paul's Episcopal Church.

* * *

JOHN S. ALFRIEND, D. D.

A Tribute

In the passing to higher service of the Rev. John S. Alfriend, D. D., the Church has lost one of its most loved and consecrated servants. His life touched men wherever he found them; on the streets, in trains, in high-ways and by-ways, and particularly in their homes, his warm personality and truly Christ-like spirit made him friends and brought out the best in them. A chance conversation would draw men to him and lead to discussions on the deeper things of life. "He brought men to Christ and brought Christ to men".

He had a real gift in telling a story, always seeing the humorous side. He was an earnest student of The Bible and each day read a portion in the original, and he read widely in Theology, History and Biography. From this background he had a rich fund to draw on to enliven his conversation, so that trivialities and gossip were crowded out.

The classical foundation he laid at McCabe's School in Petersburg, Va., which would now rank as a junior college, trained his mind so that when he resumed study at the Theological Seminary of Virginia, after years in business, he found no difficulty in taking up the full courses in Latin, Greek, and Hebrew.

The fruits of his pastoral work still show abundantly in the parishes he served so well. Especially is he remembered in Charles Town, West Virginia, for his ministrations in the terrible influenza epidemic of 1918. He was in the homes of the ill and dying, no matter whether they were members of his flock or not, and at all hours day and night he was in the temporary hospital in the Parish House. At the big "Victory Sing" that year, when he appeared on the stage of the Opera House, he received an overwhelming spontaneous ovation, a testimony of the community's appreciation of his services. In the earlier years of his ministry, the congregation of Zion Church, Charles Town,

WARNING

A man calling himself "Bates" or "P. H. Decker" is calling on clergy soliciting orders for National Tailors' Inc., of St. Louis and C. E. Ward of New London, Ohio. This man has no connection with either firm.

Classified Advertisements and Notices

All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line each insertion. Special rates to contracts of any length. A rate of 15 cents per line is made to persons seeking positions. No advertisement accepted for less than 50 cents.

Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

SPECIAL NOTICES

ALTAR BREAD AND INCENSE
ALTAR BREADS—Orders promptly filled. Saint Mary's Convent, Box 311-C Kenosha, Wisconsin.

HOUSE FOR RENT.
ON POTOMAC RIVER; 9 ROOMS, BATH, three Porches, open fireplace, large lawn, plenty shade, shrubbery; Artesian water; Garage; beautiful view; fishing, crabbing, bathing; quiet and restful; fresh milk and eggs, if wanted. Daily mail. Retired gentleman and family. **Adults** preferred. $40.00 per month. Address "B," care of Southern Churchman.

MANUSCRIPTS WANTED
for book publication. Fiction, non-fiction, juvenile, poetry. Special attention RELIGIOUS works. New Writers. Wide National selling facilities. Publication on a large Royalty Basis.
THE PYRAMID PRESS
55 G West 42nd Street New York City

showed their love by giving him an extended European trip, making it possible for him to attend the Pan-Anglican Conference at Lambeth Palace, an experience he never forgot.

At Weston in the tragic days when all banks in that district were closed and the factories shut down, when little salary was forthcoming, it was said by those who knew, that his example of courage and hopefulness helped to avoid panic and saved the situation.

In the Diocese of West Virginia Mr. Alfriend's services were most highly valued; for years he was on the Board of Examining Chaplains, and he was sent as a delegate to General Convention five times.

While very broad-minded and free from bigotry, he loved the Protestant Episcopal Church with all the loyalty and devotion of his being and gave to it the best he had. He loved to worship in the Beauty of Holiness and his intelligent rendering of the service made it indeed a thing of beauty.

No picture of him could be complete that did not include his burning love for the cause of the Southern Confederacy, and his veneration, amounting almost to worship of Gen. Robert E. Lee. His mind was saturated with the literature of the South. One of his favorite quotations was, from Father Ryan,

"The world shall yet decide,
In truth's clear, far-off light,
That soldiers who wore the gray, and died
With Lee were in the right."

"And men, by time made wise,
Shall in the future see
No name hath risen or ever shall rise,
Like the name of Robert Lee."

The beautiful lines of Matthew Arnold, written to his father, after his death seem to be equally appropriate here:

"Therefore to thee it was given
Many to save with thyself;
And, at the end of thy day,
O faithful shepherd! to come,
Bringing thy sheep in thy hand."

L.

Personal Notes Of Interest

Dr. "Bill" Keller spoke to the combined student bodies of the Church Divinity School of the Pacific and the Pacific School of Religion, on March 19, concerning the work of the Cincinnati School of Applied Religion.

Dr. Randolph Miller is to give a series of lectures on Religious Education at the Los Angeles Diocesan Summer School in June.

Bishop Edward L. Parsons, as lecturer in Liturgics, gave a seminar on worship in connection with the National Preaching Mission, Berkeley, Calif. Other interseminary seminars were given by Dr. John Bennett, Dr. John Bailey of the Baptist School, and President Jesse Baird of San Anselmo, Calif.

Institutions in Diocese of Ohio

The Rev. Frederick J. Drew was instituted as rector of the Church of the Holy Trinity, Alliance, Ohio, on March 9, by the Rev. B. B. Comer Lile, Canon Missioner of the diocese, acting for Bishop Tucker; **the Rev. Robert W. Fay** was instituted as rector of Christ Church, Warren, by the Rt. Rev. Beverley D. Tucker, D. D., on March 28.

Triple Ordination at Albany

The Rev. Arthur Henry Marsh, Jr., was ordained to the priesthood and **James Welsh Pennock** and **Donald Oliver Platt** were ordained to the diaconate by the Rt. Rev. G. Ashton Oldham, D. D., bishop of Albany, in the Cathedral of All Saints, on March 28. In the case of Mr. Marsh, Bishop Oldham acted on behalf of the Bishop of Washington; and in the case of Mr. Platt on behalf of the Bishop of Olympia.

Mr. Pennock, a candidate under Bishop Oldham, was presented by the Rev. Charles S. Lewis, S. T. D., rector of Kindehook. Mr. Marsh was presented by the Rev. Erville B. Maynard, rector of St. Peter's, Albany, under whom Mr. Marsh serves as curate. Mr. Platt was presented by the Rev. Loren N. Gavitt, rector of Grace Church, Albany.

The preacher was the Rev. Stanley Brown-Serman, D. D., of the Virginia Theological Seminary.

Mr. Pennock will serve on the staff of Christ Church, Hudson, following his graduation from Berkeley Divinity School this spring.

Deacons

Samuel E. West, Jr., was ordained to the diaconate by the Rt. Rev. Goodrich R. Fenner, in St. James' Church, Wichita, Kansas. The sermon was preached by the ordinand's father, the Rev. Samuel E. West, Sr., former missionary in Wyoming, and now rector of St. James' Church, Wichita. The newly ordained deacon is a senior at Seabury-Western Theological Seminary, and will assume charge of a mission church in Kansas after graduation next June.

F. Ralph Davies was ordained deacon by Bishop Hugh Blankingship in Camaguey, Cuba, on March 5, 1941.

British-born, and formerly assistant manager of one of world's largest sugar mills, Mr. Davies was educated in Eng-

Easter Memorials
FOR THE CHURCH
BRASS ALTAR CROSSES, VASES, DESKS, CANDLESTICKS
Single or 3-5 & 7 Branch
Write Now For Illustrations and Prices
THE ALTAR SERVICE
Beautiful Edition. Red Morocco
WAS $22.00 NOW $13.20
Size 7¾ x 11½ (Stock Limited)
10 TO 40% DISCOUNT ON PRAYER BOOKS AND HYMNALS. Send for List S.
BIBLES AT SPECIAL PRICES.
LYCETT, INC.
Church Section
317 N. Charles St. Baltimore, Md.
Everything for the Church and Church People Consult With Us

***Raise* MONEY**
...Easily
There is no surer, easier or more pleasant way to raise needed funds for churches or clubs than with the aid of our co-operative plan. Women everywhere accept Gottschalk's Metal Sponge as the foremost metal scouring device. They buy this time and labor saver without hesitation. A sale is made almost every call. In the past 20 years we have assisted thousands of organizations to raise money. We will be delighted to help you. Write for particulars. METAL SPONGE SALES CORPORATION, Philadelphia, Penna.
Gottschalk's
METAL SPONGE

Out-Of-Print **and Hard-to Find BOOKS** supplied
Also family and town histories, magazine back numbers, etc. All subjects, all languages. Send us your lists of wants—no obligation. We report promptly. Lower prices.
Religious Books a Specialty
(We also supply current books at publishers' prices, postpaid)
AMERICAN LIBRARY SERVICE
117 W. 48th Street, Dept. 274, New York City.
We Buy Old Books and Magazines.

XANTHINE
If you feel a slight inferiority from greying hair, dandruff or itching scalp, get a pleasant change using the old reliable Xanthine. Marvelous in effect. Not a dye; same for any color hair, but gradually restores natural color, stops dandruff and itching. Highest testimonials. At druggists or sent for $1 by XANTHINE CO., Richmond, Va.

ELLISON & HAWES
Richmond, Va.
COAL AND FUEL OIL.
FAIRBANKS-MORSE AUTOMATIC COAL BURNER.
General Office, 530 East Main St., Atlantic Life Insurance Co. Bldg.
Tel. 3-4766.

land and Belgium and went to Cuba as a young man. He had been a lay reader, and for a long time had wished to take Holy Orders. The ordination took place in St. Paul's Church, with Bishop Blankingship officiating. Archdeacon Gonzales was the preacher, and Archdeacon Townsend presented the candidate. Mr. Davies will be stationed at Camaguey.

DEATHS

Rev. Samuel C. Fish

The Rev. Samuel C. Fish, rector of St. John's Church, Southampton (L. I.), N. Y., died in the Doctors' Hospital, New York City, on March 26.

He was born in Poughkeepsie, N. Y., in 1876, took his A. B. in Columbia and his B. D. at the General Theological Seminary in 1907. He was ordained deacon that year and assigned as assistant at St. Luke's Church, East Hampton, by Bishop Burgess of Long Island. The next year he was priested and was in charge of St. Ann's, Bridgehampton. In 1908 he founded St. John's, Southampton, of which he has been in charge ever since. In 1912 he founded St. Mary's, Hampton Bays. For years he was in charge of the three churches he had started, but in 1927 when St. John's in Southampton was incorporated as a parish, he gave up the charge of the other two. He had been an examining chaplain of the Diocese of Long Island from 1911, and was for eight years a member of the Diocesan Council. He is survived by his widow and a daughter, Mrs. Lewis F. Thompson.

The funeral was in his church on Friday, March 28. Bishop Stires officiated, assisted by the Rev. Wm. Grainger of St. Luke's, Easthampton, and the Rev. Willis B. Holcombe of Riverhead. Eighteen clergy were vested in the chancel. Interment was in Southampton Cemetery.

Rev. Charles L. Mallory

The Rev. Charles Lewis Mallory, oldest alumnus of Nashotah House, Kenosha, Wis., and for 15 years its secretary and a member of its board of trustees, died here March 25 at the age of 94. He retired from active ministry a number of years ago. The funeral was from St. Matthew's Church, the Rev. Kenneth D. Martin officiating.

CHURCHMAN CHILDREN

(Continued from page 10)

then he kissed her and went off to his own table.

Presently Nellie became so interested that she forgot everything but her pictures, and was surprised when daddy got up and came to her, saying: "Our sermon is finished, little girl, and now we will play. You have helped very much."

On Sunday, Nellie listened very eagerly to that sermon. "For you know, mamma," she whispered, "I helped daddy write it."

—Selected.

For more than three quarters of a century First and Merchants has been—

First

.....in Age
.....in Size
.....in Richmond.

FIRST AND MERCHANTS
National Bank of Richmond

John M. Miller, Jr.
Chairman of the Board

H. Hiter Harris
President

Capital and Surplus Six Million Dollars
Member Federal Deposit Insurance Corporation.



Give to the Good Friday Offering

Authorized by General Convention and directed by the National Council. Commended by Woman's Auxiliary and cheerfully aided by informed people.

Make possible a missionary enterprise to many races in the Mother City of our Faith, where we train and educate leaders in gratitude for the sacrifice and victory of the Son of God.

A MESSAGE FROM THE BISHOP IN JERUSALEM

All who have followed recent events in the Holy Land will understand that this is a period of the greatest difficulty for the conduct of the splendid enterprise of the Jerusalem and the East Mission. I trust that every member of the great American Church through the leadership of the clergy will be invited to show gratitude to the Lord Jesus Christ whose sacrifice for our sins we recall humbly on Good Friday and that the result will be a generous offering for the support of this missionary enterprise which we feel is dear to the heart of God.

GEORGE FRANCIS,
Bishop in Jerusalem.

Unless other arrangements have been made by the Bishop of the Diocese, checks should be made to the order of Lewis B. Franklin, marked for The Good Friday Offering and sent to him at the Church Missions House, 281 Fourth Avenue, New York. Gifts to this Offering are not credited on quotas.

The General Theological Seminary

CHELSEA SQUARE, NEW YORK

The next Academic year begins on the last Wednesday in September.

Special students admitted and Graduate Courses for graduates of other Theological Seminaries.

The requirements for admission and other particulars can be had from THE DEAN, 1 Chelsea Square, New York, N. Y.

The Episcopal Theological School

Cambridge Massachusetts

Affiliated with Harvard University

Dean Angus Dun, 3 Mason Street

The Virginia Theological Seminary

ALEXANDRIA, VIRGINIA.

For catalogue and other information, Address THE DEAN.

ST. ANNE'S SCHOOL

"Greenway Rise," Charlottesville, Va. An Episcopal Country School for girls. New buildings on 23-acre estate. College Preparatory and General Courses. Separate dormitory for younger girls. All sports. Riding.

Margaret Love Porter, M. A., Headmistress.

Christchurch School

For Boys. Non-military. College prep. Limited to 58. High scholastic record. On broad Rappahannock, near Chesapeake Bay. Sailing, boat-building, athletics. Elementary navigation. For catalog and view folder address: Wm. S. Smith, Jr., Headmaster, Christchurch, Virginia.

STUART HALL

98th Year. Episcopal. Effective preparation for C.E.B. Examinations. General course. H. S. graduates prepared intensively for college. Excellent 1 and 2 yr secretarial courses for high school graduates. Separate lower school. Riding. Sports.

Ophelia S. T. Carr, Prin., Box J-S, Staunton, Va.

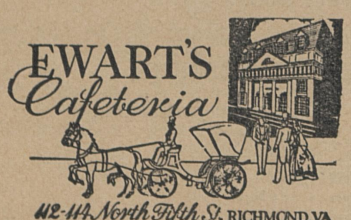
Berkeley Divinity School

New Haven, Conn.

Affiliated with Yale University

Courses in Yale Divinity School open to all

Address W. P. Ladd, Dean



112-114 North Fifth St. RICHMOND, VA

EXCELLENT FOOD

Reasonable Prices.

BANQUET ROOMS

Serving from 10 to 500.

Other Ewart Locations

Washington, D. C. Philadelphia, Pa.

THOUGHTS FOR THE THOUGHTFUL

"The greatest of all faults is to be conscious of none."

"The meekest of saints may find stern work to do
In the Day of the Lord at hand."

I have always thought that faith in immortality is proof of the sanity of a man's nature. —Emerson.

"No man can live up to the teaching of Jesus without Jesus."

A Persian philosopher whose manners were faultless was once asked where he learned them. "From the unmannerly," was his quiet reply.

He who is false to present duties breaks a thread in the loom, and will find the flaw when he may have forgotten its cause.
—Henry Ward Beecher.

The principles of our Christ if adopted and lived would cure all the ills of our stricken world.
—J. B. Lawrence.

Our personal riches may be insignificant; but the riches we have in Christ Jesus are infinite. How little we draw upon our heavenly possessions! "Such as I have" in Peter's case meant a miracle. —Dr. E. M. Wadsworth.

The Lord's yokes are fashioned for two, and He Himself is always one of the two. —Jowett.

O God Who from the ancient Dark
Brought forth a world of light
From out our lives in this sad hour
Call forth the grace Thou gavest in Christ
That we may make incarnate now
The saving truth of Jesus' power.

THE DIVINITY SCHOOL

PHILADELPHIA, PA.

A three year Course, leading to the Degree of Th. B.; eight months Theological Studies, two mnoths Clinical Training each year.

Graduate Studies, leading to Degrees of Th. M. and Th. D.

Department of Women, three year Course and Clinical Training, leading to the Th. B. Shorter Course for professional women.

ALLEN EVANS, Dean,
4205 Spruce Street.



Church Furnishing

Gold, Silver and Brass

Church and Chancel Furniture

Write for Catalogue for Episcopal Churches

W. & E. SCHMIDT Co

624 W. Calbourn St., Milwaukee, Wis.

Clergy and Choir Apparel

Altar Linens, Embroideries
Materials by the yard, Tailoring

J. M. HALL, INC.

417-5th Avenue (38th Street) N. Y.



HEADQUARTERS for CHOIR GOWNS

PULPIT ROBES • EMBROIDERIES
HANGINGS • STOLES • VESTMENTS
ALTAR APPOINTMENTS
COMMUNION SERVICE

NEW CATALOG on Request

NATIONAL ACADEMIC CAP & GOWN CO.
821-23 ARCH ST. PHILADELPHIA, PA.



R. GEISSLER, INC.
450 SIXTH AVE. NEAR 10th ST. NEW YORK

Church Furnishings

IN CARVED WOOD AND MARBLE · BRASS · SILVER FABRICS + WINDOWS

EST. 1871

Cathedral Studios

Washington and London

Church Vestments, plain or embroidered, surplices, exquisite Altar Linens, Stoles, Burses and Veils, Materials by the yard. See my new book CHURCH EMBROIDERY, a complete instruction; 128 pages, 95 illus. Price $4. Also my Handbook for Altar Guilds, price 50c. L. V. Mackrille, 11 N. Kirke Street, Chevy Chase, Md., 30 Min. from U. S. Treasury. Tel. Wisconsin 2752.

FINE IRISH LINEN

Pure Irish Linen still available for all Church uses at moderate prices. Write for list and samples today. MARY FAWCETT CO., Box 146, Plainfield, N. J.

This Apostolic Church

By

THE REV. VINCENT C. FRANKS, D. D.

Rector of St. Paul's Church, Richmond, Va.

An absorbing account of how the Church of the Apostles came to England, and its rise and growth to become the Church of England, and in America, the Protestant Episcopal Church.

With great care and research Dr. Franks has traced the history of the Apostolic Church from its appearance in the British Isles in the early centuries to its development as of the present day. The facts are recorded with a clarity of detail that greatly adds to the value of the information afforded by this pamphlet.

25 cents a copy, Postpaid.

Order now from

SOUTHERN CHURCHMAN CO.

Box 1274 Richmond, Va.

Vol. 107—No. 22 MAY 30, 1941

Miss Laura Clay
193 N Mill St
28Feb42

The Southern Churchman

A THOUGHT FOR TODAY

The Constitution of the United States specifically enunciates democratic principles, but the expression of a democratic way of life rests fundamentally and basically upon the characteristics which grow out of a belief in God.—*Bishop Henry D. Phillips, of the Diocese of Southwestern Virginia.*

WELL WORTH REPEATING

Editorial from the Roanoke (Virginia) Times

Addressing the opening session of the Annual Council of the Diocese of Southwestern Virginia, held in Bristol, Virginia, May 20 and 21, Bishop Henry D. Phillips said:

> "We have been too complacent, too satisfied, too selfish. In the United States selfish interests too often have been placed above the good of the whole, whereas, whether we are laborers, industrialists or farmers, we are first and foremost Americans. It is the duty of all of us to see that in our own society justice is done, whether it be in the workshop or in the office. Democracy is not merely a system of government; democracy necessarily rests upon intangibles. The Constitution of the United States specifically enunciates democratic principles, but the expression of a democratic way of life rests fundamentally and basically upon the characteristics which grow out of a belief in God."

We do not believe that we can do better than reproduce Bishop Phillips' fine and timely statement, which expresses a line of thinking so eminently appropriate to the times through which we are passing, and voice the hope that readers of the Times will ponder it soberly and earnestly. It is a comparatively brief statement but it epitomizes vital truths that need to be brought home to the American people:

> "In the United States selifsh interests too often have been placed above the good of the whole * * * * * *
>
> "Whether we are laborers, industrialists or farmers, we are first and foremost Americans * * * * * *
>
> "It is the duty of all of us to see that in our own society justice is done, whether it be in the workshop or in the office * * * * * *
>
> "The expression of a democratic way of life rests fundamentally and basically upon the characteristics which grow out of a belief in God."

All of this may have been and doubtless has been said before on other occasions. To the best of our knowledge, it has never on any occasion been said better. We need to cherish such sayings in our hearts. If we will do so we cannot fail to be better Americans and ours cannot fail to be a better and more truly democratic country.

The SOUTHERN CHURCHMAN

Rev. Beverley M. Boyd, Editor
Rev. F. W. Neve, Associate Editor
Rev. G. MacLaren Brydon, Associate Editor
Rev. Howard Harper Associate Editor
Mrs. Conrad H. Goodwin, Associate Editor
Mrs. R. Tate Irvine, News Editor
Mrs. W. Shelley Humphreys, Woman's Auxiliary Editor
John H. Cooke, Advertising Manager

CATHOLIC FOR EVERY TRUTH OF GOD, PROTESTANT AGAINST EVERY ERROR OF MAN

Contents Noted

A Review of the Editor's Mail

Rescue

PEOPLE, as Col. Stoopnagle would probably say, are nicer than anybody. You would be surprised how many readers took pen in hand to rescue us from the letterless condition of which we mildly complained a few weeks ago.

Among those moved to action was Mrs. W. T. Oppenheimer, of Richmond, Virginia, who wrote in to say that the statement in the Day-by-day Booklet to the effect that Jesus cast upward looks of thanksgiving has perfectly good Scriptural backing. (One of our readers objected to this idea — Southern Churchman, April 19.) Mrs. Oppenheimer refers us to St. John's Gospel, chapter 17, verse 1: "These words spake Jesus, and lifted up his eyes to heaven."

In connection with what we said about the 10-year plan (Southern Churchman, May 10) Mrs. Oppenheimer writes, "There is no excuse for people to be ignorant about Forward In Service, but they do not read the Church papers, not even the clergy."

We don't believe this case is quite as simple as that, but we will agree any time anyone says more people ought to read their Church papers.

Advertising

ANOTHER FRIEND of ours, who never lets us print his name, writes in to see what we think about why the Church does not recognize the value of good advertising. "Parishes advertise in their local press only formally or not at all", he writes, "While business, on the other hand, amazes us by the sums expended in advertising. What's the answer?"

This is one that is right down our alley. What we think about the way the Church neglects, misses and refuses publicity opportunities would fill a billboard. The answer seems to us to fall into two divisions:

1. Very few of the people who have to do with such things in parishes (and dioceses) are trained in the understanding of publicity and its value. Advertising is an art (or a science) that deals with getting a definite response to a definite proposition, and getting it from people with whom you are not able to come into personal touch. The average man has never distinguished in his mind between this positive technique and the mere matter of getting your name in print, which may be pleasant or embarrassing but seldom important. He does not realize that through proper publicity you can attract people to participation in a program of social action just as surely as you can attract them to the purchase of a can of soup.

2. Most parishes have nothing definite to publicize except the hours of their Sunday services. Unless you have something to advertise, you won't be likely to see any possibilities in advertising.

Faith AND Work

IF OUR ITEM about the Forward in Service movement (Southern Churchman, May 10) gave the impression that we were in favor of all social action and no devotional background, we are glad Mrs. Grace W. Harrison, of Staunton, Virginia, wrote in to show us the more excellent way.

Writes Mrs. Harrison, "'Get together and act.' Yes—you are right. 'To deepen the inner devotional lives of the individual Church members.' That also!"

We did not mean to be lopsided about this thing. It has to be faith AND work, of course. A few nights ago we heard the Presiding Bishop talk about this new movement, and to us one of the most important things he said was that in the history of every religion when the original fire of it dies down the story is always the same: people sift out the ideals and try to continue them without the undergirding of faith that first gave them meaning. You and I have seen that happen to Christianity. In our day many a cup of cold water is given, but few are given in His Name. Forward in Service is certainly an effort to put back into our social action a consciousness of doing it for and with God. We have never doubted that for a moment, and we probably should have said it before.

This does not alter our belief, however, that the end of Forward in Service is action by the Church —organized action in the social realm.

H. H.

The Plains, Va.

Vol. 107. No. 22

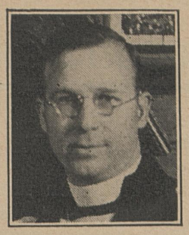
Published by The Southern Churchman Publishing Co., 110 West Franklin Street, Richmond, Virginia, Rt. Rev. Henry St. George Tucker, President, E. Otto N. Williams, Vice-President, John H. Cooke, Secretary-Treasurer.

Subscription price $3.00 a year, in advance. To the Clergy $2.00. Six months $1.50. Single copies 10 cents. Foreign postage $1.00 additional.

Entered at the Post Office at Richmond, Virginia, as second-class matter.

Notice—Unsolicited manuscripts should be accompanied by self-addressed envelope with sufficient postage for return.

HAVEN



By J. W. KENNEDY

FREQUENTLY in my quiet times some forgotten word has made a connection with my consciousness and brought me to an inescapable conviction. Now a conviction pins one down to the practical expression of an inspiration or an idea. We might define a conviction, then, as a stabbing realization of a truth which is so convincing and vivid that it is never forgotten but keeps the spur to our pursuit and the fire to our moving and lets us alone only after the clearly cut-out-work is finished. The one ends in forward movement, a stake driven to hold our advance farther along; the other ends, as a rule, in tragic do-nothingness for lack of sufficient motivation.

This morning the full realization of something I read in the current Reader's Digest exploded as a conviction which I share as an example of how quietness with God does make for understanding and power to live newly and more fully.

The article was written by A. J. Cronin, the famous English doctor-novelist. His books are splendid. I read the article with interest and full agreement. It occurred to me at the time how helpful it would be for the thousands who lack the grace of perseverance, the staying power necessary to complete a task once begun. I thrilled at his shining words telling of final achievement, and thought at the end how wonderful they were for those in Great Britain who have started a job which must be finished. I quote a few of his words which I felt were beautiful and oh, so helpful for many people:

"But that lesson (the timely lesson in the grace of perseverance) goes deeper still. Today, when the air resounds with shrill defeatist cries, when half our stricken world is wailing in discouragement: 'What is the use . . . to work . . . to save . . . to go on living . . . with Armageddon round the corner?', I am glad to recollect it. In this present chaos, with no shining vision to sustain us, the door is wide open to darkness and despair. The way to close that door is to stick to the job we are doing, no matter how insignificant that job may be, to go on doing it, and to finish it."

This brought back the picture of the young doctor in "The Citadel" who went through great difficulties to get an advanced degree. All of this came creeping into my mind as I pondered the life and thought of another day. At first it was vaguely present as a satisfying memory of the good men were doing who wrote such word-pictures and action-guides. Then it happened. My name was called and a question jumped at me: "But what of that long unfinished thesis? That is a job still undone. You've cast it aside. Is it too much for you because of its demands of time and patient effort? How long will you continue to put it off?" "But," my mind replied, "I have no time or energy to spare. I must put it off until some other time." The voice-like questioning would not cease. "Cronin means you. How about this discipline you speak of and the power of every one to get done the important first things no matter how busy the day and the guidance of God for making the time and stimulating the inspiration to keep one at the given task, drudgery though it may be?"

There was my conviction. The connecting up with the present of a neglected area of the past and the inner compulsion of a quiet time for making me face a task long dodged because of many things. I cannot now delay until the thesis is written and "finis" is placed at the end and the thesis is accepted and the degree given. The great lesson learned, then, is staying with a task to be done no matter what the outcome, until it is done, and to know, with Paul, that Good'sjobs well done will make the forgotten darkness of not doing a present dawn.

This Week

ARTICLES

ADDRESS AT DIOCESAN CONVENTION....7, 8, 9
By the Rt. Rev. G. Ashton Oldham, D. D., S. T. D., Bishop of Albany.

MEDITATION 6
By Margaret Greeley Ross, Associate Professor of English, Westhampton College, University of Richmond, Virginia.

FEATURES

Contents Noted 1
Rev. Howard Harper

The Order of the Thousandfold 4
Archdeacon Neve

Youth and the Church 6
Miss Gladys Gaines

Haven 3
Rev. J. W. Kennedy

Editorials 5

News 11

CHURCH CALENDAR

JUNE

1. Whitsunday (Pentecost).
2. Whitsun Monday.
3. Whitsun Tuesday.
4, 6, 7. Ember Days.
8. Trinity Sunday.
11. St. Barnabas (Wednesday).
15. First Sunday after Trinity.
22. Second Sunday after Trinity.
24. Nativity of St. John the Baptist (Tuesday).
29. Third Sunday after Trinity.

The Order of the Thousandfold

By Archdeacon Neve

THE POWER FROM ON HIGH

Whitsunday is the Birthday of the Christian Church. Our Lord, during the forty days which elapsed between His Resurrection and His Ascension, told His disciples to wait in Jerusalem until they were "endued with Power from on High," which was none other than the gift of the Holy Spirit who was to serve as their all-sufficient equipment for the fulfilment of the great work which He had commissioned them to do. This was to go out "into all the world and preach the Gospel to every creature." This worldwide commission was so great in its scope that even now, nearly 2,000 years later, it has not been completely fulfilled for the heathen are far larger in number than those who profess and call themselves Christians.

The Church's Failure to Win the World

If the Christians of today were as full of zeal and self-sacrifice as those of the early centuries, the growth of Christianity would be so much larger than it is at present that the whole world would soon, at least, have the opportunity of becoming the followers of our Lord and Saviour Jesus Christ. But it is not merely the number of those who call themselves Christians which gives a true estimate of the value of Christianity to the world. It is the way in which Christians measure up to the standard set by our Lord Jesus Christ in His life and teaching by which the power and influence of Christianity can be measured. They do not truly represent Him, their Lord and Master, unless men can see in them some likeness to Himself, and it was for this very purpose that the Holy Spirit was given to His Church and to every true member of it.

The Fruit of the Spirit

St. Paul tells us what the fruits of the Spirit are, that is to say, what kind of virtues and graces will be seen in the lives of Christ's followers through His Spirit's indwelling presence and His power working in them and through them. "The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance." (Or selfcontrol.) We may examine ourselves from time to time to see whether our lives show that we do indeed possess these fruits of the Spirit. If not, it is not the fault of the Holy Spirit but our own, because, if we would allow Him to do so, He would certainly do His part and would produce these fruits in us.

Love the Supreme Gift

St. Paul places love first among the fruits of the Spirit because it is the greatest of all and the one which was so essential to the Christian life that the others could not exist without it. In another place St. Paul speaks of the Holy Spirit shedding abroad the love of God in our hearts, that is to say, He reveals the love of God to us and at the same time He enables us to reflect that love by loving God in return. Love is the greatest of all gifts because God is Love and therefore love shows that we are made in the image of God.

Love the Supreme Motive

What is more, love is the supreme motive which moves us to do the things which are pleasing to God, and by so doing we glorify Him. It was for love of man that Christ came into the world, and by His Death upon the cross, for our redemption, love found its supreme manifestation. By it Christ sought to reach the best that was in men and by appealing to their higher nature He sought to win their love and to make them His own. For He said:—"I, if I be lifted up, from the earth, will draw all men unto me."

The Holy Spirit as the Guide of the Church

How, then, can the Holy Spirit whom Christ said would guide His followers into all truth, help His Church in the present great emergency? Since God is Love and Christ came into the world to make His Love manifest to all mankind and the chief fruit of the Holy Spirit is love, that transcendent virtue must mark all the dealings of His Church in all circumstances. How can love and war go together? It may be said that love of country and love of freedom and our own way of life may move us to go to war in order to protect ourselves from those who would seek to deprive us of these blessings. We may also go to war in order to protect others whose independence and liberty are threatened. But this does not go far enough, for Christian love is supposed to include our enemies as well as our friends and ourselves and those who think as we do.

Christ on Loving Our Enemies

Christ said, that if we are to be the children of our Father in heaven we must love our enemies and do good to them that hate us. This requires something more than that which is merely human in us. It is only the supernatural grace of God's Holy Spirit which will enable us to do this. Under present circumstances all that can be said is this, that if the war has to go on to the bitter end, then it will be the duty of Christian people to see to it that such a really Christian peace will be made that there will be no possibility of any further conflict in the future. The perversion of so many in so-called Christian lands to practical paganism is a sure sign that the Church has lost the power of making its members so love one another as to be a conspicuous mark of Christians of our own day, as it was during the first few centuries of the Christian Church when it was said:—"See how these Christians love one another."

The Omnipresence of Love

If God is love, then love is everywhere,
And sheds the glow of dawn on black despair,
Turning the night of gloom to daylight fair.

If God is Love, then love doth ever wait
Upon man's need; it is fair Eden's gate
Through which he flees and finds a happier state.

If God is Love, then sins that bar the way
To His own presence soon must pass away,
When man doth humbly turn to God and pray.

If God is Love, then love doth seek to share
The sorrow and the burden of man's care,
For Christ, the King of Love, the cross did bear.

If God is Love, then death itself must be
Not foe, but kindly friend to set us free,
That man the blessedness of God may see.

EDITORIALS

Two Great Days

We are on the eve of two of the most significant feast days of the Christian Year. It is true that they have not the popular appeal to the mass mind that the feast of the Incarnation and the Resurrection have. This is true even of the Christian mind. But the earnest Christian disciple recognizes that the Incarnation and Resurrection come to their full meaning in the descent of the Holy Spirit with power and in the doctrine that emphasizes the unity of Body, Mind and Spirit, in the completion of the whole Personality through God the Father, God the Son, and God the Holy Spirit.

Two things are suggested by these great feast days of the Church that are especially applicable today. We are being subjected today to a belief in the effectiveness of all the power that man, through his ingenuity, has generated and is generating in the world. "Power politics", power economics, power ethics, and the power of the machine. Pentecost pointedly calls our attention to a different type of power that is available to all men everywhere. It is a power that the world of men have been very callous to, and extremely careless in their use of it. But as Christians we recognize it as the power of God, unto salvation. We believe it to be the only power that can put to flight the armies of darkness, and bring us to victory and abiding Peace—which will be not a man made Peace but a God created Peace.

The second is suggested by Trinity Sunday. Its emphasis is upon unity. The Oneness of God, and therefore the oneness of men in God. Today the world, as always, is filled with disintegrating forces and powers. Group is divided from group by harmers of both and misunderstanding. These personalities of ours, subject as they are to externa, stimuli and conflicts within, become divided personalities There is a unifying force of power in this world. It can counteract all of life's disintegrating forces. It is the unifying power of the love of God. It is "for the healing of the nations", and for the cure of individual souls.

Whitsunday speaks to us of the power through God that may be ours. Trinity tells us God is One, and in Him will nations and men find that unity which alone can assume an abiding and lasting Peace.

What Will He Say?

As we write these words, we seem to hear a hum of expectancy, not only here in our city, but all over the land. That hum becomes an audible question: "What will he say?" It is literally on the lips of millions in the country, and far beyond its boundaries we can visualize others echoing the same question, "What will he say?"

Who is this that has this country and the world in suspense? The head of a great Republic, that has since its inception stood for democratic principles—The President of the United States.

We do not know what he will say. We know what we wish he would say. We wish that he would say in clear and no uncertain terms that we are not and never will be an aggressor nation. **But,** we also will not stand by idly and see democratic principles swept out of this world by blindly aggressive nations. That we will use all the instruments at our command to prevent the eradication of democratic principles from the world. We wish that he would say that the United States is big enough, not only to sacrifice material things, but life itself. The soul of America is big enough to fulfill a larger destiny than the preservation of Things. Jesus' pronouncement that "except a man lose his life he shall not find it," applies to nations as well as to individuals. Mr. President, may God give you strength and courage to lead us to new heights, where we may see not merely our material greatness, but our spiritual destiny.

Next week we will comment upon what he, the President, said, and what as a Christian, we believe a greater One, would have said.

Still the question presses its urgency upon us, "What will he say?"



Youth and the Church

By Gladys Gaines

DAILY VACATION BIBLE SCHOOLS

University and college students, and also high school boys and girls can make a valuable contribution to the church this summer by helping in Daily Vacation Bible Schools. Even though not trained teachers they can help in many ways—with music, handcraft, recreation, chauffeuring and general assisting. It is not necessary always to give the whole morning. Sometimes a boy can come in at recess time and direct the children in their play, or a girl may help for a period with story telling, music or handcraft. There are many things for which all kinds of talents and abilities are needed. Why not offer to help!

Some young people's groups sponsor such schools in their own parishes or in others where such assistance is needed. Some even travel from one community to another, making their valuable contribution to the children whose lives they touch.

Summer Conferences

Those who have attended a summer conference need no persuasion; all they need is a reminder that it is time to make plans. Those who have never had this happy experience should investigate it. Splendid conferences are being planned for nearly all dioceses, provinces and smaller areas. The programs are filled with good things, being well balanced with worship, study and Christian fellowship. Yes, there is lots of fun. Possibly the thing that means most is the feeling of close relationship to God and to the friends we make, both adults and other young people —a normal, natural, happy Christian relationship. The days go by so quickly, but the memories and the friendships made last on and on.

Find out about the conferences in your diocese and make a real effort to go. And tell other boys and girls how fine they are, so they will be able to take advantage of them too.

Is It Hot?

In many sections the hot days have already come, and with them a lazy, take-it-easy attitude. It takes a little more effort to do everything, particularly the things we want an excuse not to do. This is a good way to check on how important we think a duty is—how much effort does it take. So let's put forth that extra effort to observe our rule of life, for instance—going to church, reading the Bible, winning others for Christ. If we are having meetings or carrying out activity projects, it will be necessary to put forth even more effort to make them good. And the interesting thing is when we are busy we forget we are hot. How about trying it. The world must go on during the hot summer months; and so must God's work go on.

A MEDITATION

By Margaret Greeley Ross

H. V. Kaltenborn: "In the long run those people who have deserved freedom have gotten freedom."

Bishop Henry St. George Tucker: "It is not the individual but God working through man that brings things to pass."

II Chronicles 16:7-10:

"At that time Hanani the seer came to Asa king of Judah, and said unto him, Because thou hast relied on the king of Syria, and not relied on the Lord thy God, therefore is the host of the king of Syria escaped out of thine hand.

"Were not the Ethiopians and the Lubim a huge host, with very many chariots and horsemen?, yet, because thou didst rely on the Lord, he delivered them into thine hand.

"For the eyes of the Lord run to and fro throughout the whole earth, to shew himself strong in the behalf of them whose heart is perfect toward him. Herein thou hast done foolishly: therefore from henceforth thou shalt have wars.

"Then Asa was wroth with the seer, and put him in a prison house; for he was in a rage with him because of this thing. And Asa oppressed some of the people the same time."

When Man heard and read these words, he fell on his knees and prayed this prayer:

"Eyes of the Lord, what do you see
As to and fro throughout the earth you run?
Whom do you find perfect in heart toward God?
Cause Hanani the seer to speak again,
Not to one Asa king of Judah,
But to him, and them, and us.
Foolishly have we done—
Most foolishly!
And our enemies escape out of our hand.
In every land rage wars—
We see no end of wars!
Chariots and horsemen,
U-boats and bombers,
Prison house, oppressors!
We cry for freedom!
How can we make this freedom ours?
Perfect our hearts toward Thee;
Make us to hear Thy seer,
Let us not imprison him who reads our hearts.
Against our prophets we, too, rage
And become oppressors in our turn.
Lord show Thyself strong in our behalf.
Ethiopians and Lubim, a huge host—
Nazis, Fascists, and sons of the Orient—
Yet Thou canst deliver them into our hand
If we rely on Thee.
Canst Thou rely on us?
Make us deserve Thy freedom.
Make us listen to Hanani the seer.
Amen!"

Diocese of Albany
Meeting May 6, 1941

Address at Diocesan Convention

By THE RT. REV. G. ASHTON OLDHAM

We are assembled for the seventy-third annual Convention of the Diocese of Albany, and I venture to think we have never met in a more perplexing and fateful time. Our deliberations, local and limited as many of them may be, must be taken against a background of events as solemn and portentous as have ever confronted our Church and nation, and they should be carried on in a spirit ever conscious that we are moving in the midst of momentous happenings —indeed, that we are living in what the prophets of old would describe as one of the "days of the Lord." In such times our most trivial and commonplace actions take on added significance. . . . .

Go Forward In Service

Another ground for encouragement is the splendid manner in which our clergy and people have so far cooperated in the Ten Year Plan of our Presiding Bishop. This, of course, is nothing less than our duty. We are all men under authority. When the clergy call their people to some spiritual activity, it is their duty to respond to the best of their ability, whether they agree in every particular or not. Likewise, when the Bishop calls upon his clergy or the Presiding Bishop on his brother bishops, it is their duty to respond. The fact that this must be a voluntary response makes it all the more binding on loyal clergy and people. If ever this dear old Church of ours can sacrifice its individualism enough to move forward together on some program—I would almost say any program—as one man, we would in popular parlance "go places." This Presiding Bishop's Plan provides us just such an opportunity, and I call upon every one, clergy and laity alike, to give it whole-hearted support.

But, although there is virtue in following blindly our constituted leaders, there is an added advantage if we can see clearly and be convinced of the reasons for action, so I want again to record my own conviction in this respect. I am profoundly convinced that nothing but a revival of Christianity can save the world from disaster. It is also clear to me that such revival can only begin in our parishes. The plan proposed responds precisely to these needs. It aims to revitalize the Church so that it may prove a pliable and serviceable instrument in God's hand. There is nothing novel or startling about it. It is as old as Christianity. It calls not so much to new tasks as the undertaking of old and neglected tasks in a new spirit. Its first effort is to mobilize the Church's resources in man power and so gird itself for battle. This is the task for this Whitsuntide. Following this, the emphasis is to be on Worship and Prayer activities ever at the heart of the Church's enduring influence. We are being provided with carefully prepared and specific instructions which, if faithfully followed, are sure to bring results. There is an old adage, "Plan your work and work your plan." We are given a plan which on the whole is excellent. Our duty is to work the plan. Whether we agree with it one hundred per cent or not, we can as loyal Churchmen cooperate by doing our best to put it into effect. So far the clergy of this diocese have been splendid in their response, and I want to express here my appreciation. Let us not weary at it but continue to do our utmost, and I am certain we shall as individuals and as a diocese reap a rich reward. Already reports testify to many benefits received, and it is certain that continued and united effort will further strengthen us for God's service. I therefore bid you "Go forward in service," and may God richly bless all your efforts in His Name.

The World

In the world today we are witnessing a titanic and portentous conflict which, like a mighty flood, threatens to engulf all that civilized man holds dear. This is no wave of the future. Rather is it a temporary resurgence of a black and bloody wave of the past, carrying slavery and degradation on its crest and aiming to destroy all the good man has built through the ages. Dungeons and concentration camps are of the past; freedom is of the future. The crushing of individuals is of the past; respect for individuals is of the future. The exaltation of one race or nation above others is of the past; human brotherhood and equality are of the future. The so called New Order is indeed a very old order, going back thousands of years, out of which man has been slowly and painfully climbing through the centuries.

It is undoubtedly true that democracy is far from perfect, and so is our practice of Christianity: but the remedy is not to give them up and return to a reign of brute force and the worship of Odin, but rather to improve them and be more true to their ideals. Truth, justice, freedom, compassion are certainly in the line of progress, and these are the very things scorned by the Nazi philosophy and threatened with annihilation. There is no possibility of coming to terms with this evil thing. It must be fought and conquered before there can be any chance of a peace worthy the name.

It must and can be conquered. Our greatest danger today is discouragement and defeatism, assuming that these sinister forces are invincible. It would be hard to find a single person in England who believes that, then why should we? It is possible to lose every battle and win the war. We need to keep a sense of proportion, to take a long view. Hitler's vast forces are just as invincible as seventy-five million people organized for conquest can make them. But, powerful as they are, they are not so strong as five hundred million virile, freedom-loving people determined to oppose them. Moreover, God is surely on the side of righteousness, truth and mercy, and not even Hitler can conquer God.

Americans are increasingly, though all too slowly, realizing that this war is of vital concern to us. If

the democracies lose, every beautiful American dream will mock us as a ghost, and every grand American achievement will be crushed to earth. Since this is true, we must combine with our friends and all who believe in our way of life to stop this evil thing; and, if it can be stopped three thousand miles away, so much the better for us. If Britain falls, the United States will be left alone in a hostile world. England is our first line of defense, and to help save England is not so much a generous act toward a worthy and brave people as sheer self-interest and wise political strategy. It is not so much our helping Britain as recognizing that Britain is in reality saving us. This should be frankly faced so that our aid to England will be freed of complacency and instead imbued with the spirit of humility and gratitude. The one chance of maintaining our American way of life, the one chance of keeping our youth out of war over there, lies in seeing to it at any cost that Britain stands. Mr. Churchill has assured us, and the deeds of a brave people give abundant testimony that, if we provide the tools, they will put them to good use. Just now they desperately need more tools; and America should see to it that, at whatever cost and by whatever means necessary, they receive them. Such sales or gifts to England are good insurance premiums and cheap at that—some of our labor and material treasures as against the broken bodies and poured out blood of our brethren over there. Let us see facts as they are. We live because they die. God make us worthy of such sacrifice.

But can we as Christians, or simply men of honor, rest content with such a situation? Can we determine the matter merely on the selfish basis of our own interest? Do not our consciences feel a bit uneasy at the thought of accepting our freedom and other blessings at the price of others' lives and sufferings? Is there not a moral issue involved, and must we not honestly face it? "Curse ye Meroz," says the angel of the Lord, "because they came in to the help of the Lord against the mighty." That curse applies to some unhappy countries today which, to save their own skins, refuse to come to the aid of the Lord against the mighty. God grant it may never be said of America. Power always implies responsibility, and Almighty God has not endowed this nation with vast material and moral power for no purpose. If God and His cause are under attack today, has not mighty America some duty in the circumstances? Is it no concern of ours that little countries are oppressed and individuals by hundreds of thousands subjected to horrible tortures? Have we the right to ask other men and nations to sacrifice their lives for us unless we are willing, if necessary, to do the same? Is it either realistic or moral to talk of aid "short of war," that is, such aid as will not hurt us too much? To abjure war entirely on moral ground is understandable, but to aid and abet war and decline to take our full part can certainly find no moral justification. Moreover, if England falls, we shall then have to fight alone or accept slavery and bequeath to our children another dark age. There are no other alternatives.

Divine Judgment

But this is not all. According to the Bible, all history is under the sovereign rule of God. Even evil is dependent on His rule and within the compass of His purpose. Disasters that happen to individuals or nations are not just arbitrary or meaningless. Instead, everything that happens is part of the process by which God is testing and judging men. In the light of all this, the present war has for Christians a deeper significance than is commonly understood. It is not simply a war between rival imperialisms, nor is it simply an attack of evil forces on the good. Rather is it what the ancient prophets and the Bible call a judgment of God upon the whole world. We are all involved. We have all fallen short. We have all sinned, and God's righteous judgment has come upon us all. It is not to minimize the distinction between barbarism and civilization, so clearly evident, to say that the democracies are not guiltless.

In addition to the obvious faults of Great Britain and France, we may well recognize our own. After the last war we withdrew from the only organized effort towards a better world, the League of Nations, and so crippled its activities and assured its ultimate downfall. Had we accepted membership, the present war might have been averted. Instead, we washed our hands of Europe; and for this example of national selfishness history will surely hold us guilty. Our isolationists are chiefly responsible for the present sad state of affairs, but they and their successors have learned no lesson and, could they have their way today, would pursue such a course as to insure the triumph of totalitarianism and the destruction of the American way of life.

We must beware of complacently assuming that we are much better than others and honestly ask ourselves how well we have made democracy and liberty work. Have we no class distinctions here, no race discrimination, no undeserved poverty, no injustices to be removed, no political corruption of which to be ashamed? To ask these questions is to answer them. How about the tawdriness and vulgarity of our pleasures, our softness and love of ease and comfort?

To come to higher ground, how many of our citizens really endeavor to live in accordance with the will of God, and how far is our government cognizant of His mighty purposes and anxious to further them? Far too lightly do we assume that we enjoy God's favor. We would do well to recall Abraham Lincoln's retort when asked if he was sure God was on his side: "I've never asked myself that question. I am striving to make sure that I am on God's side." This calls for honest heart searching and repentance. Military preparedness is much less difficult than moral and spiritual preparedness, but without the latter we shall be utterly unfit to play a worthy and helpful part in building a decent world after the present catastrophe. We have all failed, all nations and individuals have some share in the guilt of this war, and from the religious standpoint it must be seen as a judgment of God upon all mankind.

Some Glorious Deeds

But God's judgments are not so much punitive as remedial. In the midst of all the horrors and suffering of the present time, it is well to remember that all is not dark. Against deeds of treachery, cowardice and selfishness must be set glorious examples of heroism unsurpassed in history. To those who value spirit above matter, soul above body, such things give us new faith in humanity. Though thrust into the background for a moment, the quiet, persistent courage and determination of vast millions of Chinese who, despite unimaginable and unremitting hardship, have refused to yield to the invader, constitutes an epic struggle of a great people. The Greeks have made Thermopylae live again in the hearts and minds of men, while the British people afford numerous examples worthy to rank with the best of the past. Consider a Jervis Bay sailing until sunk straight into the fire of a superior battleship an thus saving a whole convoy; the civilians of London and Coventry putting out fire bombs sometimes with bare hands and carting

time bombs nonchalantly through the streets; the simple statement in a letter of "thankfulness to God for the honor of being given this opportunity of defending the right"; and where in all history will you find a parellel to Dunkerque, of which a poet has written:

"They looked on death
And with him nonchalantly passed the time of day.
He paused, bewildered,
Said beneath his breath, 'Immortals these,'
And laid his sword away."

That amid the horrors and tortures of prison camp and field, death from the heavens above and the earth beneath and the waters under the earth, the spirit of man can rise to such heights of heroism and devotion, gives new hope for the human race. Men looking back will indeed believe there were giants in those days, and in the words of Winston Churchill will recognize this dark and terrifying time as in many respects man's finest hour. In history and poetry, in fable and story, the noble deeds of our day will carry inspiration to countless generations. Not one of the moving epochs of the past will surpass them. We live in a day when courage has come awake, when men outface death itself. Due recognition of this is good tonic as well as a good example for drooping spirits and fainting hearts. Those noble words of our Litany, "O God, we have heard with our ears and our fathers have declared unto us the noble works that thou didst in their day and in the old time before them," need revision to apply to what is happening before our very eyes. Verily, it is a good time to be alive, to witness the exaltation of the human spirit, to thank God and take courage.

All of this points an important lesson for the Church. This resurgence of spirit is the work of God and so gives both direction and ground for hope in the Church's activities. Fundamentally this is not so much a war between guns and machines as a conflict of ideas incarnate in the souls of men and expressing themselves in implements of material force. Primarily, this is a conflict "against principalities, against powers, against the rulers of darkness of this world, against spiritual wickedness in heavenly places," that is, in the realm of the spirit. Necessary as is the defeat of Hitler, it is not enough. That will simply give the decent people another chance to build a decent world, and we may miss it again as we did twenty years ago. Force is not creative or constructive, and to expect too much of it is to repeat the fatal error of the last war. As Admiral Mahan well says: "All force can do is to hold evil in check long enough for moral ideas to take root." After the smoke and fury of battle have passed comes the opportunity for moral and spiritual sowing; and here lies the Church's chief duty and opportunity. Will Christians and other right thinking people be ready for this task? All our hopes hang upon the answer.

Now is the time for hard and constructive thinking, earnest prayer and dedication of ourselves and our country to the sacrificial task then awaiting us. It will require more sacrifice than we know and vastly more than we are at present ready to make. If we fail in this again, the outlook will be dark indeed. If, however, the Christian Church can enable the nations to lay aside animosity, to forgive enemies, to love as brethren and in fraternal cooperation for the common good work together to build a new world on the principles of liberty and justice for all, it will render a service to mankind beyond the imagination to conceive. But we must begin now by healing our own divisions, by more ardent love of the brethren, more genuine and devoted following of the precepts of our Master in home and church and state. This is of course beyond human ability, but "our sufficiency is of God." Once before the Church reared a great civilization on the ashes of a fallen Empire. It can do so again by the grace of God. Can we doubt that God wills it or that He has a right to expect it of the Church which He bought with His blood? "Behold, now is the accepted time; now is the day of salvation."

"Rise up, O men of God!
Have done with lesser things,
Give heart, and soul, and mind, and strength
To serve the King of kings."

BOOK NOTES

By the Faculty of the Church Divinity School of the Pacific. Edited by Randolph Crump Miller.

THIS MAN CHRIST JESUS. By John Knox. Willett, Clark, & CO. $1.00.

Of all recent books on Jesus, this book probably has more informational and inspirational value than any other. When a writer combines the best of Biblical scholarship with significant spiritual insights in language which is non-technical, that is good news indeed. Prof. Knox has accomplished the impossible, for he has written a scholarly book which is fascinating, an encouraging book which is accurate, and a little book which tells the important parts of the story. He tells what we actually know about Jesus, and as he adds a teaching here and an incident there the picture of the man grows in dignity and stature. As he turns from the synoptic story to the rest of the New Testament, we can almost see Jesus the prophet becoming the one in whom God was "reconciling the world to Himself." Paul's understanding of Jesus becomes our understanding of Jesus, and we see more clearly why Jesus is the center of our faith, which is the burden of every book in the New Testament. No one can afford to miss this timely, brief, and inexpensive book which so well develops the chief interest of every Christian.

R. C. M.

BOLD TO SAY. By Austin Pardue. Scribners. $1.75.

This helpful book is based on Thomas Aquinas' treatment of the Lord's Prayer as "a series of perfect desires." Looking into the past, we can find the true meaning of desire and the full implications of this great prayer. There are many suggestions on how to pray, on the power of desire (as distinguished from a wish), on the relation between attitudes and needs. The persuasion of the book lies in the choice of illustrations, as the author draws on a great storehouse of homiletical material. Preachers will like this book because of the illustrations, and laymen will find the book guiding them in safe and sane directions as they practice this series of perfect desires.

R. C. M.

PURITY OF HEART: Is to Will One Thing. By Soren Kierkegaard. Translated from the Danish by Douglas V. Steere. Harpers. 1938. $2.50.

Kierkegaard has exercised a great influence on modern German theology, and the translator gives us here part of the volume of **Edifying Addresses,** written in 1846. The book was written as "a spiritual preparation for the feast of confession," and is dedicated to "that solitary individual." The work cannot be read lightly, for it is a serious meditation upon the self-examination so necessary for confession to God for wrongdoing. Its every sentence contains food for thought. The "one thing to will" is the Good, and the author takes up the various barriers, the cost, the sufferings, the necessary action to free one's self from double-minded and false "wills," which are not wills, says the author, for one can only will one thing, and eventually he shall come to "will one thing," the Good, for only the Good is one.

Maxwell Brown.

A WEEKLY REVIEW OF THE NEWS

Protestants Present A United Front

Many Congregations of Poughkeepsie Gather at Morning Service and Fellowship Breakfast

Poughkeepsie, N. Y.—On Ascension Day, May 22, the Protestant women of this city presented a united front. At eight o'clock in the morning large congregations attended services in the First Congregational Church and Christ Protestant Episcopal Church. Following the services, the congregations attended a fellowship breakfast at the Nelson House. Nearly four hundred were at the breakfast. Dr. Henry Noble MacCracken, president of Vassar College, presided, and a magnetic address on the world's spiritual needs was made by the Rev. Dr. Ralph W. Sockman, pastor of Christ Methodist Church, New York City. At their places, those at the breakfast, found a small silver cross. The churches, with their ministers cooperating were: First Congregational; First Baptist; Washington Street, Trinity and Hedding Methodist; St. John's Evangelical Lutheran; German Lutheran; Friends' Meeting; Arlington Reformed Church; Federated Church of Millbrook; St. James, Hyde Park, Zion, Wappingers Falls, St. Paul's and Christ Church, Protestant Episcopal. The clergy attended the services at Christ Church and at the Congregational Church and made their communion with their people. Members of the Friends' Meeting also came to worship with the usual gathering of earnest women of these various denominations. All the clergy were present at the breakfast. It was a remarkable illustration of how sectarianism may be obliterated by a well planned, broadminded gathering for mutual worship. One of the women of Christ Church was responsible for this unusually successful and spiritually inspiring event.

* * *

PRESIDING BISHOP CONSENTS TO MAKE INTERNATIONAL BROADCAST

New York, N. Y.—The Presiding Bishop has consented to make one of the international broadcasts planned by the newly formed International Religious Broadcasting Committee.

These broadcasts are running for a period of 26 weeks, and will be beamed to Europe by the National Broadcasting Company's international division each Sunday from 1:45 to 2 P. M. Eastern Daylight Saving Time, and will be rebroadcast by the British Broadcasting Company.

"The purpose of these broadcasts," said Niles Trammel, president of the National Broadcasting Company, "is to further a greater understanding between the Christian peoples of America and those of other lands. The programs' long-range objective is to contribute to human solidarity throughout the world."

The Federal Council of Churches of Christ in America, the American Council of the World Alilance for Friendship Through the Churches, the Foreign Missions Conference of North America, and the American Friends of the World Council of Churches, are the organizations working in cooperation with the International Religious Broadcasting Committee.

The date of Bishop Tucker's address has not yet been announced.

* * *

MINE WORKERS IMPRESSED WITH WORK FOR ORPHANS

Sagada, P. I.—A small group of men, mine workers, visited the mission at Sagada and were so impressed with the work for orphans that they asked the General Superintendent of the mine to "let us Anglican members work some extra time wherein we can earn a little money so as to help these orphans."

Leader of the group, Lucas Capuyan, explained to the mine superintendent that "we are doing this because help from abroad is cut off due to the very many nations who need help," and an arrangement was made for some overtime work, the money earned to go to the orphans. The first remittance of 10 pesos has just been received by the Rev. Lee Rose at Sagada. Magazines are being collected also, to be sold for the benefit of the orphans.

Says Lucas Capuyan: "When we were there during the fiesta we visited the orphanage house and you cannot imagine how we were touched, when we were met by those children. Well, each of us have to dig our pocket and gave them 10 cents each and some five cents, and they became more happier and sat on our laps."

* * *

DIOCESE OF ALABAMA

Entire Clericus Attends Conference

Birmingham, Ala.—A five day conference of the Alabama clergy was held by Bishop Carpenter at Battles Wharf, near Mobile, during the week of May 12 to 17, with practically the entire clericus of the diocese present. The primary purpose of the conference was to receive the reports from the various parishes and missions on the Forward in Service Roll Call, and to consider plans for the next step in this program. Participation in the visitation and Roll Call made May 4 to 11 was found to be practically unanimous, and a gratifying response on the part of the people was reported. Many said that this should be made an annual feature in the parish program.

The Rev. David R. Covell, D. D., representing the Forward in Service Program of the National Council, conducted a series of study in the philosophy of this movement and the building of the parish program. An especially popular feature with all the clergy was the series of studies in the Gospel of St. Mark, given by Dean Fleming James of Sewanee, twice a day.

The conference as a whole was one of the most helpful that has been held in the diocese and the outlook for the year's work as revealed by reports in this conference was most encouraging.

Urges Observance Of Magna Carta Day

"The Great Charter Has Influenced Every Written Constitution," Bishop McElwain Declares

Evanston, Ill.—The Rt. Rev. Frank A. McElwain, bishop of Minnesota and World President of the International Magna Carta Day Association, is urging that the Church shall observe Magna Carta Sunday this year, June 15.

"Interdependence Day," as the Association calls it, is the anniversary of "the granting of the Great Charter of the Liberties of the English-speaking world. The influence of the Great Charter has touched every written constitution on earth.

"The Great Charter is recognized far and wide as the foundation of that long line of constitutional instruments which are representative of that ordered freedom and stable government without which our nations cannot long exist nor Western Civilization long endure.

"The world's outstanding exponents of freedom, whose close cooperation is at once a source of mutual strength and a warning to the enemies of liberty, should not fail to emphasize their unity by the widespread observance of their Interdependence Day," says Bishop McElwain.

* * *

THE BISHOP PAYNE DIVINITY SCHOOL

Group of Loyal Alumni Attend Commencement and Plan for Future

Petersburg, Va.—The 63rd Session of the Bishop Payne Divinity School closed on May 21. The outstanding features of this year's Commencement exercises were an essay by the honor graduate of 1941, Lemuel B. Shirley of the Canal Zone; the address to the graduates by the Rev. Canon H. N. Arrowsmith, B. D., of Baltimore; addresses to the alumni by the Rev. Robert J. Johnson, D. D., of Warrenton, N. C., and the Rev. P. H. Sloan, B. D., a member of the faculty; and the Baccalaureate Sermon by the father of one of the senior class, the Rev. St. Julian A. Simpkins, B. D., of Charleston, S. C.

A loyal group of alumni returned for the annual gathering and made plans to increase the influence of their Alma Mater. A fine spirit of fellowship and cooperation pervaded the meetings.

Joseph A. Davis of Petersburg received a certificate of graduation. The Rt. Rev. W. A. Brown, D. D., president of the Board of Trustees, conferred upon the following graduates of 1941 the degree of Bachelor in Divinity: Lemuel B. Shirley, Canal Zone; St. Julian A. Simpkins, Jr., A. B., South Carolina; Quintin E. Primo, Jr., A. B., S. T. B., South Florida; the Rev. Henry T. Butler, B. S., Southern Virginia, and the Rev. John C. Davis, A. B. (of the Class of 1936), New York City.

Honored After Twenty-five Years

Devoted Work of the Late James Kidd Remembered in Memorial Service

Newark, N. J.—A check for $50 is on its way to St. John's Church, Battersea, London, as a memorial gift from a group of laymen of St. Paul's Church, Newark, N. J., in honor of the late James Kidd, who many years ago was a communicant of the Battersea parish.

The Rev. A. Stewart Hogenauer, rector of St. Paul's, explains that Mr. Kidd died about 25 years ago. A memorial service was held recently "to remember the devoted services of this man who had given much of his time and attention to youth, in his weekday vocation as a probation officer of the County authorities, and voluntarily in parish organizations in St. Paul's Church in his free time. So effective had been his witness that a hundred people met to do his memory honor. Many of them had been children in the choir or Church school when Mr. Kidd was alive.

"At the memorial service, Mr. Arthur E. Barlow, chairman of the committee in charge of the service, proposed that the offering be sent to the beleaguered London Church, St. John's, Battersea, from which Mr. Kidd had come."

Expressing the desire of the people who attended the service, Mr. Hogenauer wrote to the English Church, "We hope this gift may be put to some good Christian use in the Church's name in your part of London. We should like you to use it at your discretion."

* * *

McGREGOR, ARTERTON TO LEAD SEWANEE SCHOOL

Courses and Faculty Announced by Rev. Girault Jones

New Orleans, La.—Dr. D. A. McGregor and Rev. Frederick H. Arterton, both of the National Council, are to be headliners at the Sewanee Summer Training School, July 31 to August 14, according to preliminary announcement of courses and faculty made here by Rev. Girault M. Jones, director. The School will use classrooms and dormitories of the University of the South, Sewanee, Tenn.

Three main "schools of interest" will be the School of Christian Education, with Miss Maude Cutler, Fourth Province Field Worker, as Dean; the School of the Woman's Auxiliary, with Mrs. Fred G. Ramsay, Provincial W. A. President, as Dean; and the School of Young People's Work, headed by Rev. George J. Hall, Chaplain of the University of the South.

Dr. McGregor's course will be on the subject "Building a Unified Parish Program", and will be a part of the School of Christian Education. Other teachers in this School will be Rev. James W. Kennedy, Richmond, Va., Miss Marcella Prugh, Evanston, Ill., Miss Edna Smith, New Orleans, La., Miss Louise Gehan, Tallahassee, Fla., and the Dean, Miss Cutler.

Faculty members in the other Schools will include: School of the Woman's Auxiliary: Miss Edna Beardsley, New York, and Mrs. Charles M. Seymour, Knoxville, Tenn.; School of Young People's Work: Rev. J. Wilson Hunter, Louisville, Ky., Rev. Frank Dearing, Panama City, Fla., and Rev. and Mrs. Richard Watson, Tuscaloosa, Ala.

During the first week of the Training School period the Young People of the Fourth Province will hold their annual convention, with Rev. Frederick H. Arterton as their guest lecturer.

General courses offered outside the schools of interest will be: The Doctrine of God, by members of the Sewanee Graduate School of Theology; Christian Social Relations, by Judge Walter S. Criswell, Jacksonville, Fla.; Parish Administration, Rev. Howard Harper, The Plains, Va.; Christian Ethics in the Modern World, Professor E. M. Kayden, Sewanee, Tenn.; Forward in Service, Rev. David R. Covell, Cincinnati, Ohio; and Church Music, Mr. Russell Broughton, Raleigh, N. C.

Executive Secretary of the Sewanee School is Miss Ellen Correll, 692 Poplar Ave., Memphis, Tenn.

* * *

HOSPITAL FOR CRIPPLED CHILDREN TO BE DEDICATED

Presiding Bishop and Bishop of Delaware to Attend

Wilmington, Del. — The Presiding Bishop, the Rt. Rev. Henry St. George Tucker, and the Rt. Rev. A. R. McKinstry, bishop of Delaware, will attend the dedication of the Alfred I. DuPont Institute, crippled children's hospital of the Nemours Foundation, on June 14. The ceremony will be at 4 P. M. and Dr. Francis P. Gaines, president of Washington and Lee University, will speak.

The hospital is located on the grounds of Nemours, the estate of Mrs. Alfred I. DuPont, and it receives much of her attention. The building now has 85 beds and a large research laboratory section. In the future it is planned to increase the Institute to care for about 300 children, and to operate an extensive research program.

The Rev. Edward H. Ehart, Jr., rector of Grace Church, Talleyville, Del., is chaplain of the Institute, and Dr. A. R. Shands, Jr., is medical director.

At the dedication service, the benediction will be pronounced by the Rt. Rev. Edmund J. Fitzmaurice, the Roman Catholic bishop of Wilmington.

* * *

SUMMER CAMPS

Fort Worth, Texas.—Summer Camps have been planned for all groups at Sunny Vale near Grand Prairie, during the later part of June. A special feature is a camp for "Forward in Service" parish chairmen and committees. Rev. Sherwood Clayton of Fort Worth is acting chairman of the Department of Christian Education during the absence of Rev. B. L. Smith on Military Service.

Auxiliaries, Please Note

Sulphur Springs, Texas.—Mrs. "Bob" Conally, licensed pilot and owner of her own plane, has offered to help Auxiliary funds along by taking passengers on pleasure flights at the Airport here. This is a new money raising suggestion, other Auxiliaries please note

Leaders Plead for Aid for China

More Human Misery Than Anywhere Else in World Inter-Faith Convocation Is Told

New York City.—America must do more to aid war-stricken China, where there is more human misery than anywhere else in the world, leaders of three creeds declared at an inter-faith convocation held under the auspices of United China Relief at Carnegie Hall on May 15.

The Rt. Rev. Msgr. Francis W. Walsh, pastor of the Church of St. Gabriel, Manhattan College, Rabbi David de Sola Pool of the Spanish Portuguese Synagogue, Dr. E. Stanley Jones, Protestant missionary to India, and Dr. Tsune-chi Yu, Chinese Consul General in New York, were the speakers. Eugene E. Barnett, general secretary of the National Council of the Y. M. C. A. and vice-chairman of United China Relief, presided and Rev. James H. Robinson of the Church of the Master in Harlem gave the invocation.

Monsignor Walsh prophesied that America would not lead the world by force of her armaments, but by "the might of her charity." He said that he spoke for Archbishop Francis J. Spellman in wishing "over-the-top" success for the United China Relief drive for $5,000,000.

We have given to China "limitless misery, destruction, famine and death," by sending war materials to Japan, Rabbi David de Sola Pool asserted, and we must make amends by "pouring out American riches" to relieve China's war victims.

"We cannot make amends for the lives that have been taken, for the destruction that we have helped to shower down on that beautiful land," he said. "The least amends we can make is to pour out American riches to help staunch the wounds, to bring some little meed of comfort to those who have suffered so much.

"We are paying a bitter price for the betrayal of humanity when we failed to protect such helpless peoples as the Chinese, Ethiopians and Jews. We are learning in the school of most cruel suffering that our shrunken world is become one neighborhood. 'Love thy neighbor as thyself' was not spoken with any boundaries in mind. It was not spoken with any limits of race in mind. It was a call that embraced all humanity and if we would be true to this best teaching of our common Judo-Christian heritage we must learn to give, irrespective of race, creed, color or nationality. When a cry of suffering reaches us we shall learn to give because we have but one humanity."

Money spent for China "will go farther and do more good than in any other place in the world at the present time," Dr. Jones said. "You cannot touch China without touching a need. We must stand by China and see that those needs are met not only with $5,000,000 but with more if necessary. For we have the desire and we have the means."

Now Is the Time for Americans to Support Its Ideals

Dr. Yu told his listeners: "If you

were to ask me, you in America, what is your contribution to the world, I would not answer by saying that you had Edison, or you had some great engineering schools and other educational institutions; my answer would be that you have had, since the time of the American Revolution, the ideals for which your forefathers sacrificed their lives. Now is the time for you Americans to support those ideals. Your situation is comparable to a boat sailing against the current. If you do not go forward, you will drift back. We appreciate America's sympathy and America's help—we hope America will continue more and more to help herself by helping China. May China be worthy of America's support."

The convocation was called to rally religious support for United China Relief, coordinating agency for the seven major China relief agencies in the United States. It will disburse its funds through these agencies and through them it will reach the major relief agencies of China—the mission schools and hospitals, the war orphanages, the medical relief corps which ministers to both soldiers and civilians in the war areas, the industrial cooperatives which are providing a new means of livelihood to so many refugees, and the Christian colleges of China, where so many homeless students now are being sheltered.

* * *

THE ANNUAL COUNCIL

Diocese of Southwestern Virginia

Roanoke, Va.—The Twenty-Second Annual Council of the diocese was held in Emmanuel Church, Bristol, May 20 and 21, the Rt. Rev. Henry D. Phillips, D. D., bishop of the diocese, presiding.

Three proposals for changing the method of fixing the assessments against parishes for the diocesan Expense Fund were referred to the Committee on Constitutions for study and report to the next Council.

A recommendation was adopted providing that the diocesan delegation to each General Convention and Provincial Synod will present a formal report to the next diocesan Council.

A real high light of the Council was an address by the Rt. Rev. James M. Maxon, D. D., Bishop of Tennessee, on the general theme of "Forward in Service". This was delivered at a mass meeting on Tuesday evening.

The Council accepted an invitation to meet next year at St. John's Church, Wytheville, the Rev. Devall L. Gwathmey, D. D., rector.

* * *

WOMAN'S AUXILIARY ACTIVE IN SUMMERVILLE

Summerville, S. C.—The Mary Smith Hutchinson Chapter of the Woman's Auxiliary of St. Paul's Church sponsored a Fellowship Supper recently at the Parish House.

The hall was decorated by Mrs. Cannon Prettyman, chairman, and her committee to resemble an indoor flower garden among the pines, using southern smilax, long leaf pine and spring flowers.

Mrs. William Boyle, chairman of the supper committee, served 150 guests.

Supper was followed by an old fashioned square dance, a string orchestra furnishing the music.

Tickets were sold in advance with Mrs. Leo Hansbury as chairman.

The supper was given in a spirit of fellowship and not as a money making scheme. A small charge was asked in order to pay expenses but after all expenses were paid $25 was realized, and this amount was given to the Young People's Service League for a scholarship to Camp Kanuga, N. C.

The Auxiliary took as its winter project, redecorating the kindergarten room. This has been completed, a great deal of the work having been done by Auxiliary members.

The chapter is sponsoring, for the spring and summer months, the furnishing of choir vestments.

It is hoped to have new vestments for each choir member and a few extra ones by the fall.

The members of the Auxiliary also have done valuable work in making the Forward in Service Roll Call a success in the parish; many individuals have contributed to preparing the files and the cards and have devoted themselves to the task of being effective Messengers. One hundred and twenty cards have been signed and returned.

* * *

DIOCESE OF VIRGINIA

Meets in Historic St. John's Church

Richmond, Va.—The 146th Annual Council of the Diocese of Virginia was held at historic St. John's Church, the Rev. Hugh Sublett, rector, May 14-15.

The Rt. Rev. H. St. George Tucker, D. D., Presiding Bishop of the Episcopal Church in the United States and also Bishop of the Diocese of Virginia, presided.

Dr. Daniel A. MacGregor, head of the Department of Religious Education of the National Council, made an address on Religious Education in the Present World Crisis, at the opening service Tuesday evening.

The sermon on the second day was preached by the Rev. Vincent C. Franks, D. D., rector of St. Paul's Church, this city, who took as his text the words "Jesus of Nazareth Passeth By."

Dr. Franks in his sermon urged the importance of the "devotional approach to Christianity."

Asks for Funds For Conscientious Objectors

At the business session a spirited debate was caused when the Rev. Lee Marston of Greenwood, presented a resolution asking the Council to name a diocesan committee to receive funds for the support of conscientious objectors in civilian camps. He said, in behalf of his proposal, that although the law forces these "objectors" to go to the civilian camps, yet Congress has not provided for their support. The resolution, being put to a vote, was defeated, 84 to 41.

The Council passed with approval a resolution presented by the Rev. Howard Harper of The Plains, urging a cautious study of the "Malvern Manifesto." This "manifesto" is understood to have been a radical pronouncement by the Malvern Conference in England, on the reorganization of the economic and political structure of the world after the close of the present war.

Bishop Tucker Points to Choice Facing Democracy

Addressing the Council on the last night, and standing near the pew from which Patrick Henry made his historic plea for freedom, Bishop Tucker pointed out that the fundamental issue faced by Virginia of the Colonial period was being faced now by democracy—that is to say a choice has to be made between liberty and slavery.

The Presiding Bishop compared the present war with a surgical operation in which the malignant growth of totalitarianism is being removed from the world.

The question as to whether America should enter the war and how much and what kind of aid should be given are matters to be decided by statesmen and not by the Church. But, he added, in the present crisis it is the duty of Christians to stand ready to make any needed sacrifice to insure preservation of the principles for which Christianity has always stood.

It is in an effort to overcome the conditions that make war possible that the Episcopal Church, he explained, is now launching its "Forward in Service" movement—the first step being the strengthening of the religious faith and enthusiasm of its own members.

Portrait of Shipley Presented to Council

A feature of the session was the presentation of a portrait of Jonathan Shipley, Bishop of St. Asaph's Diocese, in North Wales, from 1769 to 1788, and whose espousal of freedom for the colonies was the inspiration for the naming of St. Asaph's Parish, in Caroline County, Virginia, in 1777.

The portrait was presented by the Rev. G. MacLaren Brydon, D. D., Registrar and Historiographer of the diosece, and was formally accepted in a resolution adopted by the Council.

Suffragan Bishop Proposed

The proposal that a suffragan bishop be selected to assist in the work of the diocese, as Bishop Tucker is serving as Presiding Bishop of the Episcopal Church in the United States in addition to acting as Bishop of the Diocese of Virginia, was made by Dr. Ivey S. Lewis, dean of the University of Virginia. A committee, with Lewis C. Williams as chairman, was appointed to consider the proposal and to report to the executive committee of the Diocesan Missionary Society which meets in June.

The Council voted to meet at St. Paul's Church, Alexandria, next year.

* * *

ANNUAL BROTHERHOOD OF ST. ANDREW PILGRIMAGE

June 14-15

Washington, D. C.—The annual Brotherhood of St. Andrew pilgrimage to Williamsburg and Jamestown, Virginia, will take place this year June 14 and 15. Leaders will be the Rev. C. Leslie Glenn, rector of St. John's Church, Washington, D. C., and President of the Church Society for College Work, and the Rev. Francis H. Craighill, rector of Bruton Parish Church, Wiliamsburg.

The Pilgrimage is for all Churchmen, whether or not they are members of the Brotherhood of St. Andrew. It is conducted for the purpose of celebrating the Holy Communion at the Robert Hunt Memorial Shrine on Jamestown Island which commemorates the first Communion for the first permanent English settlement in America.

In addition to the usual services at Old Bruton Church, and the Robert Hunt Shrine, it is planned to have brief services at St. John's Church, Richmond, which is celebrating its 200th anniversary in June. This is the church in which Patrick Henry uttered his ringing challenge for "Liberty or Death" to the American Colonists.

By invitation of Dr. John Stewart Bryan, President of William and Mary College, the visitors will be housed at

the College, and William W. Mitchell, 1739 I St., N. W., Washington, D. C., General Chairman, announces an overall cost of $3.50 per person, which includes three meals and a bed.

* * *

DR. ADELAIDE CASE TO JOIN FACULTY OF CAMBRIDGE SEMINARY

Cambridge, Mass.—Miss Adelaide T. Case, Ph. D., Litt. D., professor of Education in Teachers College, Columbia University, has accepted an appointment as professor of Religious Education in the Episcopal Theological School, in Cambridge, and will take up her new duties next fall. Dr. Case is widely recognized as an outstanding leader and teacher in the field of Religious Education. She is a graduate of Bryn Mawr, received her Ph. D. from Columbia University in 1924 and was given an honorary Litt. D. by Hobart College in 1924. She is the author of several books. In addition to her teaching work she has served as an educational advisor to the Woman's Auxiliary of the Episcopal Church and is a director of the Religious Education Association and of the Church League for Industrial Democracy.

In announcing the appointment of Dr. Case as professor in the Cambridge Seminary, Dean Angus Dun said, "Thanks to the far-sighted generosity of special donors, the Episcopal Theological School is able to take this forward step in troubled times. It is generally agreed that one of the weakest points in the work of the Church lies in the field of Religious Education. Many are defeatist in their attitude towards the whole problem. Our seminaries have done little to meet the need. We rejoice that Miss Case shares our belief that the strategic point at which to make an advance is in the education of the clergy. It is expected that an important part of her work will be the guidance and counselling of the theological students in their work as Church School teachers during their course. The appointment of a woman to the regular faculty of one of our Episcopal seminaries is a new departure. This is a happy opportunity to recognize the contributions of women to the life and thought of the Church."

* * *

DIOCESE OF LEXINGTON

Annual Convention

Paris, Ky.—The Church must meet the apathy of men today with something more than indifference, Bishop H. P. Almon Abbott told members of the forty-sixth annual convention of the diocese in his address the night of May 14 in Christ Church, Lexington. He was discussing in his address "The Old Church and the New Time". The following morning the Convention met for business, and that evening the Rev. Nelson M. Burroughs of Cincinnati made an address on Forward in Service.

The responsibility for organizing the laymen of the diocese was given to a committee of five laymen elected in convention. A forward step financially was taken after much discussion when delegates voted that for 1942 parishes and missions be asked to give 30 per cent more than in 1941 for missions, in order that a diocesan deficit might be avoided and that the diocese might accept an increased apportionment for the general Church's mission.

Woman's Auxiliary Diocesan Meeting

Lexington, Ky.—Mrs. Preston Johnston was elected recording secretary and Mrs. Thomas R. Underwood was re-elected vice-president of the Woman's Auxiliary of the Diocese of Lexington in the annual meeting in Christ Church, Lexington, May 14. Mrs. R. W. Phillips is president.

The Rev. E. W. Baxter, Frankfort, spoke on the Malvern Declaration at luncheon. Business sessions were occupied with the usual reports. Bishop Abbott spoke briefly following the Corporate Communion before the meeting.

* * *

HYMN OF REAFFIRMATION

Written for Use in Forward in Service

New York, N. Y.—The Rev. Sidney T. Cooke, non-parochial priest of the diocese of Chicago, now residing in New York, has written a hymn, "Reaffirmation," which he suggests may be helpful in the service of Rededication, following the Forward in Service Roll Call. He has sent a copy of the hymn to the Presiding Bishop who replied "It appeals to me very strongly." The hymn, Mr. Cooke says, was written to "compass the antichristianism, paganism, totalitarianism and the various ideologies of the inspiritual and materialistic mind of today." It is to be sung to the tune, St. Finbar, used generally for the hymn, "Faith of Our Fathers," No. 227 in the Church Hymnal.

Words of Mr. Cooke's "Reaffirmation" follow:

"Through Jesus Christ our Lord; Amen"
What times untold the Church hath said!
To prayer its answer sealing then,
For His atoning blood once shed.
O God, through Him we still would plead
Our recreant world's redemptive need.

In him Thou cam'st in human Form,
Thy love in man to cancel sin,
Eternal life—its one true norm—
Restored and known all blest within.
O God, through Him we still would pray,
Mankind to see salvation's way.

Though minds disruptive more restrain
Thy holy plan of quickening grace,
And vaunting tyrants strive amain
The Church's witness to replace,
O God, through Him we still would cry,
Thy matchless Gospel magnify.

Yea, life immortal—witness—prayer—
These merit take through One alone,
As morn or moon or jewels rare
Have lustre not through light their own.
O God, through Him we still would seek
That worth no earthly schemes bespeak.

Triumphant, gladdening, sovereign Light!
The world equate with heaven above!
Man's tragic case of self set right
Through sacrificed incarnate Love!
How priceless faith's confession, then:
"Through Jesus Christ our Lord; Amen."

Amen.

* * *

ST. AGNES' CHURCH STARTING NEW CHURCH

Miami, Fla.—Seizing the opportunity presented by a Federal Housing Project for Negroes, St. Agnes' Church, Miami, has purchased a lot in the immediate neighborhood and hopes to be able soon to erect a church building. There has been a large migration of St. Agnes' communicants to the new residential district, known as Liberty Square, and St. Agnes' hopes, not only to hold these removed families, but to minister to the many unchurched certain to move in as the project is completed.

St. Agnes' maintains a kindergarten, a day nursery and an employment agency, in addition to a full schedule of the usual parish activities. The Rev. J. E. Culmer is rector.

FOREIGN

Quoted from "The Spiritual Issues of the War."—London.

THE CHURCH IN THE YUGOSLAV REVOLUTION

The importance of the influence of the Church in strengthening the resistance to the Axis in Yugoslavia can hardly be over-estimated. The following notes, kindly supplied by Canon J. A. Douglas, D. D., who has a unique knowledge of the Balkans, bring out this point very clearly.

"However it may have been in the days of Elizabeth, our patriotism is nowadays largely independent of religion. To be an Englishman connotes no longer being a particular sort of Christian, or even being a Christian at all. For us religion has become a personal concern, and is attributed to the individual according to his church-going or his high standard of life or his active part in movements with religious objectives.

"But to the Balkan peoples, Church and Nation are still alternative aspects of and inseparable elements in nationality. If a man is a Croat, it goes without saying that he must be a Latin (Roman Catholic). If he is a Serb, it goes without saying that he is Orthodox. In either case, the dynamic of his national romance and idealism takes essence and substance from his Church, his Church having always been the expression of his Nation, and his Nation having always been the expression of his Church. His Church and his Nation are an indivisible entity.

"That is why for the 8,000,000 Serbs, to be a Serb is to be an Orthodox-Serb and to be a Serb who is not Orthodox is unthinkable; and why to be a Croat or Slovene is to be a Latin, and a Croat or Slovene who is not a Latin is unthinkable.

"And that is why, as they did during their long centuries of Turkish helotage, the Orthodox Serbs look upon their bishops, if they be men in whose vision and power of leadership they have confidence, as their natural ethnarchs in all matters which touch the life and soul of their Nation.

"But, a call to be true to the history and ideals of the Orthodox Serbian Nation made by men such as the Patriarch Gavrilo, whose honesty and faithfulness every Serb trusts wholeheartedly, and Bishop Nicolai Velimirovic of Zica, whom we, who know, know to have been capable of wielding the mystic elemental power of an inspired prophet, can rouse the peasantry and sweep the whole Serb nation into action."

All the evidence amply confirms these words, and German broadcasts have bitterly attacked the Church for the part it played.

Classified Advertisements and Notices

All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line each insertion. Special rates to contracts of any length. A rate of 15 cents per line is made to persons seeking positions. No advertisement accepted for less than 50 cents.

Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

SPECIAL NOTICES

ALTAR BREAD AND INCENSE
ALTAR BREADS—Orders promptly filled. Saint Mary's Convent, Box 311-C Kenosha, Wisconsin.

EMBROIDERED ALTAR LINENS AND VESTMENTS
Superfrontals, Dossals, Hangings, Stoles, Burses, Veils. Damasks, Laces, Linens, Materials stamped. Embroideries remounted, Laces repaired. **MISS M. C. ANDOLIN** (formerly with Cox Sons & Vining), 106 West 75th Street, New York.

HELP WANTED

WANTED, GENTLEWOMAN TO LIVE in Lexington home as companion and housekeeper for elderly lady. Small salary. Write Box 885, Roanoke, Virginia, giving references.

A recent report in The Times (March 31) shows how the Patriarch Gavrilo had repeatedly interviewed the Regents, urging them to resist German aggression. One of the most important stages in the revolution was the speech made by Gavrilo in support of the new independent regime. We quote the full text as broadcast from Belgrade on March 27.

"In the name of the Serbian Orthodox Church on the Accession to the throne of the young King Peter II.

"God be with us, brothers. In the name of all the officials of the Serbian Church, members of the Church Council gathered in the capital, and in my name, I am speaking to you. During the last few weeks our country has been asked what attitude she intends to take. The answer is to be found in this morning's event. The spirit of our fallen heroes and heroines will protect us. This morning's happenings came like bright sunshine, and our nation emerged from it purged from the dust. The upholder of the national ideal is our young and dear King Peter II Karadjordjevich, son of King hero and martyr, Alexander, and descendant of the famous Voyvoda Karadjordje, that Karadjordje who first lifted the banner of freedom for the Balkains. Providence has always shown us the right path and helped us out of all our difficulties.

"Glory and thanks to God. Let us put our confidence in the Holy Spirit and face humanity. If God is with us, what harm can humans do us? If we are meant to live, let us live in unity and freedom. And if we are to die, let us die for honour and freedom, just like so many millions of our predecessors did. As one man let us do our duty, showing faithful allegiance to the King and full respect for our leaders. Let us be full of love for each other as well as for our brothers of a different faith, loyal to God and the King. Let us see that the ship of our national life comes happily through the storm of the present times, which with God's help it will do."

The Times correspondent from Athens reported on March 30, as follows:—

"The Faculty of Theology in the University of Athens has telegraphed to the Yugoslavian Patriarch Gabriel their cordial congratulations on the occasion of Yugoslavia's change of policy, which, they say, 'is in accordance with the history and traditions of the heroic Yugoslav people, to whose firm attitude your Beatitude and the Orthodox clergy so much contributed. Proud of its beloved ex-student the Faculty wishes prosperity to the national aims of the brave Yugoslav people and the creation of a better future for humanity.' "

VATICAN ATTACK ON NAZI RELIGIOUS THEORIES

The following outspoken statement on the Nazi attitude to religion was broadcast in French from the Vatican Radio Station on March 30:

"Lies regarding pronouncements made or not made by the Holy See have assumed scandalous proportions and aim at creating the impression that the Holy See has encouraged a certain belligerent Power, that the Holy See had advised France to conclude a separate peace immediately, or else that the religious situation in Germany is satisfactory.

"The truth is exactly the opposite. The religious situation in Germany is, in fact, pathetic. On September 29 a ministerial order was issued that all young men who feel the vocation to take Holy Orders must forego this desire and place their services at the disposal of the nation. We reported the number of monasteries and convents dissolved and religious institutions closed down. Since then the number has become even larger. Members of religious communities are being evicted from their premises at a few hours' notice, and without any compensation. The development and maintenance of Christian life are rendered difficult. Propagandists declare that entry into the Church and Baptism ought to be postponed to the age of twenty. Up to that age, children should grow up without any religious instruction and ought to face up to the education given by the Hitler youth and by the Labour Service from which they receive exclusively the teaching required by the regime.

"Last year a series of lectures was given by Herr Wolfgang (Rosenfeld?) to German youth in which he propounded the doctrines that Christ was subject to error; that St. Paul was mistaken on the subject of original sin; that charity and pity as practiced today are to be condemned; that sterilization, the murder of babies, cripples and old people should be obligatory in a well-conceived State administration. These are the principles which are being inculcated in German youth. According to the same author, the appropriate religion for the twentieth century is national and socialistic.

"German youth is growing up in a completely pagan atmosphere. They are deprived of any effective religious instruction. Why is it becoming increasingly difficult to give religious instruction? There are schools where the priest is admitted in theory, but where in practice he often finds the door closed on him. The priest is disrespected. He is considered as outside national life; he is methodically ignored, and his prestige is lessened every day. People forget and neglect the most fundamental prescriptions of religious life. Officials are subject to disciplinary measures if they live according to the commandments of religion. If they dare to receive the sacraments, they are impeached for depending on the Vatican; they are warned of the consequences if they go on leading a religious life. The priest has no contact with youth. In certain cases he is even deprived of any dealings with adults. All that remains from the one-time great Catholic press of Germany are a few parish magazines and even these have to be edited with the greatest care in order to avoid being accused of interfering (in political matters?).

"The threat of a national religion is looming increasingly over all religious life. This national religion is based solely on the Fuehrer's will, and is the only one wanted by him. In the countries which have been incorporated into the Reich, as, for instance, in Slovakia, a national Church has been formed. These tendencies have been forced to the extreme in Alsace, Austria, and in Sudeten Germany. These countries are to be made an example for the spiritual structure of the others. What we demand is that Catholic Germany wakes up and sees clearly the pagan tendencies which are spreading everywhere."

CHRISTIANITY, DEMOCRACY AND OUR CHILDREN

The Round Table War Pamphlets are making important contributions to the discussion of the spiritual, as well as the political, issues of the war. Readers will remember the pamphlet, "The Issue," distributed by the Ministry some months ago. Pamphlet No. 6 has just been published, called "Christianity, Democracy and our Children." It is by Mr. Percival Witherby, a writer who is well known in New Zealand and Canada, and in this paper he argues "the inconsistency of waging war on the field of battle for the preservation of Christian ethics, while, at the same time, neglecting to teach those same ethics in our State schools." At a time when the spiritual factor in education is being so widely discussed, readers will be interested in, even if they do not always agree with, this stimulating pamphlet on Christianity and education. (Published by Macmillan & Co., St. Martin's Street, W. C. 2, price 2d.)

* * *

Personal Notes Of Interest

Dr. Kenneth Mackenzie, rector emeritus of Holy Trinity Church, Westport, Conn., after twenty-nine years of unbroken service, has resigned the presidency of the Fairfield County, Conn., Clerical Association and the presidency of the South American Indian Mission, at the conclusion of a quarter of a century, as the first presiding officer of that organization.

Dr. Mackenzie has been one of the Book Reviewers for The Southern Churchman over a long period of years. A subscriber writes "Every time he reviews a book favorably, I know it is one I want."

Dr. Mackenzie is nearing his 88th anniversary, and admits "a little slowing

down of the former place". Few have had such a long record of active, useful service—may he so be blessed for years yet to come.

The Ven. Gerald H. Catlin, priest-in-charge of St. Mary's Church, Middlesboro, Ky., and archdeacon of the Mountain Missions in the Diocese of Lexington, will become rector of Epiphany Parish, Forestville, Diocese of Washington, July 1. Mr. Catlin's entire ministry, as a lay instructor in a diocesan institution and as a clergyman, has been in the Diocese of Lexington.

The Rev. Ben W. Tinsley, priest-in-charge of Christ Church, Pikeville, Ky., and of the Big Sandy Valley missions in the Diocese of Lexington, will become rector of St. Matthew's Church, Charleston, W. Va., June 1.

The Rev. William T. Sherwood, rector of Trinity, Tryone, and St. John's, Huntingdon, Diocese of Harrisburg, has accepted a call to be rector of the Church of the Advent, Brownsville, Pa., effective June 15, 1941. Address 104 N. W. Elizabeth St., Brownsville, Pa.

Wilbur C. Leach has been appointed for missionary service at Upi, Philippine Islands, with the General Theological Seminary Associate Mission there. He will be ordained to the diaconate on Trinity Sunday at Grace Church, Newark, N. J., Bishop Benjamin M. Washburn officiating.

Mr. Leach's salary is provided by the Missionary Society of the General Seminary.

The Rev. Joseph N. Barnett, rector of St. Mark's Church, Lake City, Grace Memorial Church, Wabasha, and Old Christ Church, Frontenac, Minn., has been given a three months' leave of absence to accept a position with the National Defense Program as Chaplain Coordinator and Organizer of community service under the Department of Health, Morals, and Recreation of the Federal Security Administration. His address will be Lake City, Minn; so mail should be addressed to him there.

The Rev. Kenneth M. Gearhart, rector of St. John's Church, Havre de Grace, Maryland, was recently called into service as a chaplain in the United States Army. Unable to obtain the services of a priest to supply in the parish during his year of absence he turned to the Cecil County Associate Parish for help. Due to the administrative flexibility of the Associate Parish Plan the rector, the **Rev. Dr. J. Warren Albinson,** with the help of his two assistants, was able to respond to the need and is carrying on the regular services and work of this parish in the neighboring diocese.

The Rev. James Edden, formerly of Nassau, West Indies, is to be the rector of St. Athanasius' Church (Colored), Brunswick, Ga. New address St. Athanasius' Church, Brunswick, Ga.

The Rev. Edward McM. Claytor, formerly rector of St. Paul's Church, Quincy, Fla., is to be priest-in-charge of Grace Church, Waycross, and St. Andrew's Church, Douglas, Ga. New address Waycross, Ga.

Amanda Comins of Ely, Nev., 92 years old, has just been confirmed by Bishop Jenkins. She was presented at St. Bartholomew's Mission by the Rev. Francis W. Weida, who says Mrs. Comins was born in Philadelphia, June 19, 1849.

DEATHS

Mr. E. Walter Roberts

Burial services for E. Walter Roberts, who was for forty-two years assistant treasurer of the board of missions of the Episcopal Church, were held in Greenwood Cemetery, Brooklyn, May 24.

Mr. Roberts died at his home in Boston, May 21, aged 88. He was perhaps best known to Episcopal Church members as the inventor of the United Thank Offering Box, which is still used by Churchwomen to save the missionary offering which is presented at each triennial General Convention of the Church, and which is usually in the sum of around a million dollars.

Just recently Mr. Roberts wrote an account of his invention of the "Mite Box", saying that it happened about 1865. "At first," he said, "it was a black walnut box costing about fifty cents. I made some of these as a lad, very much reducing the cost. When I came to the treasurer's department at National Church headquarters in New York, in 1877, the box used was of thin wood, covered with red paper. In 1891 I invented and patented and gave to the Church for the Sunday School Offering, a pyramid-shaped cardboard box, then later one in the form of a keystone, and later still, in 1911, the rectangular boxes now used—each time reducing the cost.

"Of course I do not need to say that all these box inventions were a gift."

Deaconess Hodgkiss

Deaconess Agnes Louise Hodgkiss died in St. John's Hospital, Brooklyn, N. Y., May 10, 1941.

Deaconess Hodgkiss was born at Brockton, Mass., in 1885, the daughter of the late Rev. Samuel Hodgkiss. She was graduated at the Church Training and Deaconess House (now the Department of Women of the Divinity School in Philadelphia) in 1911. Her first work as deaconess was at the Church of the Holy Communion, New York, from whence she went to St. George's, Stuyvesant Square.

In 1915, Deaconess Hodgkiss went to the Church Charity Foundation of Long Island, and was placed in charge of the Home for the Blind. When the present building for the Home for the Aged and the Blind was finished, Deaconess Hodgkiss was placed in charge of both groups, about a hundred persons in all. This position she occupied until illness compelled her to retire about a year ago. Her faithful and efficient service for the Church Charity Foundation for twenty-five years was commemorated at that time, and she was voted a pension and full maintenance for life.

A requiem Eucharist was offered and the burial office said in St. John's Chapel of the Church Charity Foundation on Monday, May 12. Interment was in Mt. Olivet Cemetery.

WRITE FOR INFORMATION ABOUT CHURCH OR SUNDAY SCHOOL REWARDS, PRIZES, ETC.

CROSS AND CROWN PINS

WREATHS, BARS, ETC.

CROSSES from lapel sizes, 10c. each, to Solid Gold, with or without Chain, $10.00 each.

BOOK MARKERS from 8c. up to 2.00.

BIBLES from 35c. up.

Special Values at 50c. and $1.00 each.

NEW TESTAMENTS from 8c. up.

PRAYER BOOKS and HYMNALS.

Some at 40 per cent discount.

LYCEUM, INC., Church Section
317 N. Charles St.,
Baltimore, Maryland.

✠ Shrine Mont ✠

FAVORED VACATIONS — (May - Oct.) for clergy, laity, families and friends, in high Alleghanies, west of Washington by motor, bus, or train. Grounds of rare beauty include Shrine mountain; mineral springs; many recreations; modern lodges, cottages, central social halls and refectory; noted SHRINE; perpetual trust of Church. Vacation rate—$15 a week, $14 by 4 weeks for standard accommodation. **Prospectus.** Rev. E. L. Woodward, M. D., Director, Shrine Mont, Orkney Springs, Va. **Clergy Seminar—July 14-25.**

Out-Of-Print and Hard-to Find BOOKS supplied
Also family and town histories, magazine back numbers, etc. All subjects, all languages. Send us your lists of wants—no obligation. We report promptly. Lower prices.

Religious Books a Specialty
(We also supply current books at publishers' prices, postpaid)
AMERICAN LIBRARY SERVICE
117 W. 48th Street, Dept. 274, New York City.
We Buy Old Books and Magazines.

This Apostolic Church

By

THE REV. VINCENT C. FRANKS, D. D.

Rector of St. Paul's Church, Richmond, Va.

An absorbing account of how the Church of the Apostles came to England, and its rise and growth to become the Church of England, and in America, the Protestant Episcopal Church.

With great care and research Dr. Franks has traced the history of the Apostolic Church from its appearance in the British Isles in the early centuries to its development as of the present day. The facts are recorded with a clarity of detail that greatly adds to the value of the information afforded by this pamphlet.

25 cents a copy, Postpaid.

Order now from

SOUTHERN CHURCHMAN CO.

Box 1274 Richmond, Va.

The General Theological Seminary

CHELSEA SQUARE, NEW YORK

The next Academic year begins on the last Wednesday in September.

Special students admitted and Graduate Courses for graduates of other Theological Seminaries.

The requirements for admission and other particulars can be had from THE DEAN, 1 Chelsea Square, New York, N. Y.

The Episcopal Theological School

Cambridge Massachusetts

Affiliated with Harvard University

Dean Angus Dun, 3 Mason Street

The Virginia Theological Seminary

ALEXANDRIA, VIRGINIA.

For catalogue and other information, Address THE DEAN.

ST. ANNE'S SCHOOL

"Greenway Rise," Charlottesville, Va. An Episcopal Country School for girls. New buildings on 23-acre estate. College Preparatory and General Courses. Separate dormitory for younger girls. All sports. Riding.

Margaret Love Porter, M. A., Headmistress.

Christchurch School

For Boys. Non-military. College prep. Limited to 58. High scholastic record. On broad Rappahannock, near Chesapeake Bay. Sailing, boat-building, athletics. Elementary navigation. For catalog and view folder address: Wm. S. Smith, Jr., Headmaster, Christchurch, Virginia.

STUART HALL

98th Year. An Episcopal school emphasizing best in Southern tradition and culture. Effective preparation for College Entrance Boards and for colleges admitting on certificate. General Course for Non-College Girl. Music, Art, Dramatics, separate lower school. Courses for high school graduates in intensive college preparation and 1 or 2 years' Secretarial. New Academic building, gymnasium and tiled swimming pool. Sports. Riding the year 'round. For booklet, address

Miss Ophelia S. T. Carr, Prin.,

THE DIVINITY SCHOOL

PHILADELPHIA, PA.

A three year Course, leading to the Degree of Th. B.; eight months Theological Studies, two months Clinical Training each year.

Graduate Studies, leading to Degrees of Th. M. and Th. D.

Department of Women, three year Course and Clinical Training, leading to the Th. B. Shorter Course for professional women.

ALLEN EVANS, Dean,
4205 Spruce Street.

School of Nursing

General Hospital for Men, Women and Children provides a course in medical, surgical and obstetric nursing, with affiliated services in psychiatric, communicable disease and visiting nursing included in three year course.

Class enters in September.

Apply to Director of Nursing.

HOSPITAL OF SAINT BARNABAS AND FOR WOMEN AND CHILDREN

Newark, New Jersey.

THOUGHTS FOR THE THOUGHTFUL

More and more it is to be seen that in Christ are the principles of social regeneration and that He alone can unite all men, and that only in Himself. If the world is to be saved, He must be its Saviour.

—F. L. Anderson.

Slowly we are discovering that each of the historic communions has a profound and significant insight; and that the man who has learned the universality of Christ must make all these insights his own, discovering in the great fellowship the riches of grace in Christ Jesus. Such a man is at home in all places where men lift their hands in prayer, and he belongs to all churches, so far as they keep that precious thing which is the life of all and the treasure of each.

—Dr. Joseph F. Newton.

"Our Christian unity is unbroken even by the tragic fact of widespread war. We cannot too often remind ourselves that those who are in fellowship with the Father and with His Son Jesus Christ are in fellowship one with another. That God-created oneness cannot be ruptured by any human or subhuman powers.

—Dr. J. H. Rushbrooke.

Christianity can never be thankful enough for science. On our knees we should be grateful for her as one of God's most indispensable gifts. Nor should the fact that many a scientist whose contributions we rejoice in was not sure about God defer our gratitude. Cyrus the Persian is not the only one to whom the Eternal has said, "I will gird thee, though thou hast not known Me." —Fosdick.

We cannot visualize the need of this world after the present war—we cannot think of the great Christian leaders out yonder in different lands—we cannot remember those great conferences of Oxford and Edinburgh, Amsterdam and Madras, without coming to feel the full and unusual quality of the Church of Christ and that you and I are part of it and that here supremely is emerging a new power and a new hope for the world. —Gordon Sisco.

The dangers of the international situation are due to a lack of the Christian spirit. The Christian Church comes to judgment because Christians know what they should do but do not do it. Today's need is for more preaching and more practice of Christ's principles.

—From the message of a Chinese priest in Wuchang, in 1936, translated by Bishop Gilman.

Wrong doing related to society is vice and society can frown on or favor vice as it will. Wrong doing related to the state is crime and the state can punish or pardon crime as it deems wise. But wrong doing related to God is sin and only God can forgive sin.

Berkeley Divinity School

New Haven, Conn.

Affiliated with Yale University

Courses in Yale Divinity School open to all

Address W. P. Ladd, Dean



R. GEISSLER, INC.,
450 SIXTH AVE. NEAR 10th ST. NEW YORK
Church Furnishings
IN CARVED WOOD AND MARBLE · BRASS · SILVER FABRICS + WINDOWS

Cathedral Studios

Washington and London

Church Vestments, plain or embroidered, surplices, exquisite Altar Linens, Stoles, Burses and Veils, Materials by the yard. See my new book CHURCH EMBROIDERY, a complete instruction; 128 pages, 95 illus. Price $4. Also my Handbook for Altar Guilds, price 50c. L. V. Mackrille, 11 N. Kirke Street, Chevy Chase, Md., 30 Min. from U. S. Treasury. Tel. Wisconsin 2752.

FINE IRISH LINEN

Pure Irish Linen for all Church uses. New shipments of our same fine qualities still being received. Now is the time to replenish fully your sacristy and vestment needs. Samples free. MARY FAWCETT COMPANY, Box 146, Plainfield, N. J.

ELLISON & HAWES

Richmond, Va.

COAL AND FUEL OIL.

FAIRBANKS-MORSE AUTOMATIC COAL BURNER.

General Office, 530 East Main St., Atlantic Life Insurance Co. Bldg. Tel. 3-4766.



Church Furnishing

Gold, Silver and Brass

Church and Chancel Furniture

Write for Catalogue

for Episcopal Churches

W. & E. SCHMIDT Co

624 W. Calbourn St., Milwaukee, Wis.

XANTHINE

If you feel a slight inferiority from greying hair, dandruff or itching scalp, get a pleasant change using the old reliable Xanthine. Marvelous in effect. Not a dye; same for any color hair, but gradually restores natural color, stops dandruff and itching. Highest testimonials. At druggists or sent for $1 by XANTHINE CO., Richmond, Va.

EWART'S Cafeteria



112-114 North Fifth St. RICHMOND, VA

EXCELLENT FOOD

Reasonable Prices.

BANQUET ROOMS

Serving from 10 to 500.

Other Ewart Locations

Washington, D. C. Philadelphia, Pa

E May 11, 1920

CANON SAVAGE GIVES IMPRESSIONS OF VISIT

Late Rector of Hexam Abbey Was Here for Serbian Relief

E. Sidney Savage, late rector of Hexam Abbey, canon of Newcastle Cathedral, who has been honored by King Peter of Serbia with the rank of major in the Royal Army and by the Greek Orthodox Church with the order of the Golden Cross and of the Golden Chain, has just returned to his home land, after having raised over fifty thousand dollars for the Serbian Child Welfare Association of America, 287 Fourth Avenue, New York City.

Canon Savage has been in this country pleading the cause of Serbia's orphaned children, left destitute and friendless by war, pestilence and famine.



CANON SAVAGE

Before sailing Canon Savage gave his impressions of America as follows:

"Few men from England have visited America in such momentous times as I. It was my privilege to be here in 1918 when this mighty America was taking her full share in the inferno of bloody war, and when some of her sons died in battle, being numbered among the immortal five million who shed their blood between Nieuport and Nazareth. During April of that year I had the occasion to cross the Atlantic with a splendid regiment of boys from the uplands of beautiful Tennessee, and no finer lads walked the boards of a ship or entered a battlefield. Today two years have passed by, and it has been my lot to be in America for over five months. During that time peace has been signed, a signature which makes peace impossible, and which, so unlike the signature of the Armistice, has not thrilled a single heart in the sad world. Throughout these momentous months Europe has been sinking deeper and deeper in the morass, and the horrors have become worse than the burdens of war, one might almost say.

"While in this, your wonderful country, it has been my privilege to preach in the cathedrals, the great churches, to address city clubs, men's and women's assemblies, universities, and public gatherings in some twenty of the forty-eight states. British though I am, I have worked during this time with the Serbian Child Welfare Association of America, and I am proud of being associated with an organization which during these months has grown by leaps and bounds in its sacred ministry of devoted service to the tortured children of a country whose every acre has been under the heel of the Austro-German and Bulgarian hordes.

"Thanks to the untiring energy and devotion of all the officials and members of this live-wire association, America realizes that the nearest East is not Armenia or Syria, but Serbia. True that Serbia is a proud country, heroic in battle, patient in every suffering and that she has an inbred contempt for the role of mendicant. It is a nation of gentlemen—the first to thank and the last to complain. It is high time that something of a solid nature were done to save the little children of that land, and something more commensurate with what has been done for other nations which have suffered also in some degree befitting their sacrifices. The Serbian Child Welfare Association of America has nobly taken up the gauntlet and its appeal and well administered devotion will not fall on deaf ears in its solicitation from the generous hearted and justice loving people of America."

The Churchman will acknowledge and foward checks for the Serbian Child Welfare Association.

PARISH HAS PLAYGROUND

Community Benefited by Work of Epiphany, Chicago

CHICAGO, ILLS.—A successful community playground was started and maintained by the Church of the Epiphany last summer. A large vacant lot near the church property was cleared, leveled, surfaced and fenced in. Water pipes were laid, equipment put on the ground, and a sign erected. All this was accomplished through the energy and ability of Deaconess Wilson of the Epiphany staff, aided by Mr. Geo. Allison, physical director of the West Side Y. M. C. A., and by the generosity and public spirit of the Cusack Sign Co., and the American Steel and Wire Co.

The result was a fine playground for the children of the vicinity, as well as for the residents of the Y. M. C. A. who enjoyed tennis, handball and baseball all summer. The small children also had a large sand-box in one corner. During this winter a fine skating rink has been maintained.

The Rev. Mr. Prince, rector, says, 'We believe we should do all that we can to better conditions where we live and work. Because we cannot do big things perfectly, do not let us hesitate to try to do moderate sized things as well as we can. Our community work may not be mountain high, but it is a real and a mighty good start.'

SEWANEE OPENS DOORS TO WOMAN STUDENTS

University of the South Makes a Radical Change in Policy

SEWANEE, TENN.—When the summer quarter of the University of the South opens, June 22, Sewanee will for the first time in its history admit women to the courses.

It has been announced that courses will probably be offered in biology, chemistry, English, French, German, Spanish, geology, mineralogy, Greek, Latin, history and political science, mathematics, philosophy and education, and physics, no student however, ordinarily being allowed to take more than three courses during the term, which will last ten weeks, ending on August 31.

In addition to the courses stated above, provision is being made to offer during the summer quarter special courses for social service and religious workers. These courses will include English Bible, history and use of the Prayer Book, Christian application of sociological principles, philosophy (ethics and Christian evidences), education (principles and history of education, including religious pedagogy), and ecclesiastical history.

The terms, it is stated, will be divided into two parts, of five weeks each, so as to give those who are unable to stay the full ten weeks opportunity to spend half of that time in study.

Regular college credit will be given for those successfully completing the course.

The admission of women to the summer quarter, and the provision made for social service and religious workers are new departures in the history of Sewanee. For a number of years a summer quarter has been conducted, but for men only, and has proved valuable to students who needed a few credits to make up back work, or to get ahead so as to take the regular four-year course in three years.

BISHOP OF LONDON APPROVES NEW BILL

Criminal Law Amendment Act Raises Age of Consent

By John o' London

LONDON, Feb. 28.—The Bishop of London asked convention to express its cordial approval of the new Criminal Law Amendment Act to be introduced this session in the House of Lords. The chief points in the bill are the raising of the age of consent from 16 to 18 and making the law of seduction as severe as the law of abduction. The bishop pointed out that in 19 states of America the age of consent was 18 and in several parts of Australia it was 17 or 18. The resolution was unanimously adopted.

There can be no doubt that the move for resolute action is tremendous. If only the Churches would speak out with a united voice the bill would go through. Too long the Churches have remained silent in face of a scandal which is working terrible havoc in our midst.

DIOCESE PAYS TRIBUTE TO LATE BISHOP ADAMS

Knew How to Speak Truth in Christian Love and Courtesy

EASTON, MD.—At a meeting of the clergy and laity of the diocese called immediately after the burial of Bishop Adams, a memorial was drawn up which, after recounting something of the career of the late bishop, says in reference to his ministry:

"It has been a ministry marked by a steadfast, unwavering devotion to the interests of the diocese. The natural physical infirmity attaching to advancing years, in a life prolonged beyond the usual term allotted to man, has not been allowed to diminish the full measure of public official service on the part of our late bishop. Up to the last, he has continued, faithfully and unflinchingly, his round of visitation to the parishes embraced within his charge. He has left among the people of his diocese the impress of his forcible and persuasive utterances as the Christian preacher and teacher, and of his affectionate fatherly counsel to those upon whom he has laid hands in Confirmation. In his preaching he has been wont to emphasize a Heavenly Father's tender love, and a Saviour's compassion and helpfulness. His relation to his clergy and people has ever been characterized by a broad, tolerant spirit. It was his nature to be just. He had his settled convictions as a churchman. But he knew how to speak the truth in love and Christian courtesy. Among his fellow bishops his judgment carried weight and persuasiveness. Noticeable in his character were the qualities of simplicity and humility. No desire with him to 'lord it over God's heritage.' He was both father and brother to his clergy. In a marked degree the gift of sympathy was his. With his people he was a friend among friends, and a playful humor added to the charm of social converse.

"Such was our bishop; and such his work. Thankfully would we make acknowledgement to Him from Whom cometh every good and perfect gift, to Him Who is the Chief Bishop and Shepherd of souls, for the many benefits given to our diocesan flock through the long-continued ministry among us of this venerable servant of God."

The memorial was signed by the following committee: William Schouler, George C. Sutton, Sewell S. Hepburn, William H. Adkins, Edgar W. McMaster, Henry L. Constable.

Miss Tillotson in Georgia

SAVANNAH, GA.—Miss Emily C. Tillotson, educational secretary of the Woman's Auxiliary to the Presiding Bishop and Council, visited Savannah March 2-5, for the purpose of holding an institute and special meetings for the members of the Woman's Auxiliary. The first meeting was held on Tuesday evening, March 2, at St. John's Parish Hall, when both men and women heard Miss Tillotson speak on the Church's broadened program. Wednesday, Thursday and Friday mornings, an institute was held at St. John's Parish Hall, and special instruction was given to those who it is hoped will become leaders of discussion groups on the study of the Survey. Only certain fields could be touched on in the short space of time, and the work of the Church among the Indians, in the Hawaiian Islands, in the rural districts and in Japan, were briefly discussed by Miss Tillotson.

On Wednesday afternoon, a large number of women, most of them members of the Woman's Auxiliary, gathered at St. John's Parish Hall and were informed on the new plans of the auxiliary and organization methods for forming units of the Church Service League. Thursday afternoon Miss Tillotson spoke at St. Paul's Church, and on Friday evening to the congregation of the colored parish of St. Augustine's Church.

DR. WOOD IN BUFFALO

Addresses Large Gathering at Acquaintance Supper and Elsewhere

BUFFALO, N. Y.—About 275 attended the 'acquaintance supper' at Trinity parish house on Monday evening, March 8. Mr. Andrew Thompson, the chairman of the parish committee of the Nation-Wide Campaign, presided and introduced Dr. John W. Wood. It is many years since Dr. Wood paid Buffalo a visit and his old friends—and many who know him only through his writings—were charmed to meet and hear him. He told of the work of the Church in China, Japan and the Philippines, giving firsthand information with delightful informality and many touches of humor.

In the afternoon of the same day Dr. Wood addressed a group of churchpeople in St. Paul's parish house. Many in his audience were Woman's Auxiliary officers and they were grateful to Dr. Wood for clearing up some foggy points in regard to the new regime. After this had been done most satisfactorily Dr. Wood gave a brief sketch of conditions in the countries he has recently visited, mentioning in particular the institutions in which the Woman's Auxiliary is directly interested—for instance the work at St. Agnes' School and the Church General Hospital.

In Dr. Jessup's introduction he mentioned having known Dr. Wood for three and thirty years.

ACKNOWLEDGMENTS

Near East Relief

Cleveland H. Dodge, Treasurer, 1 Madison Ave., N. Y.

St. Luke's Episcopal Church, Rochester, N. Y.	$104.92
St. Luke's Church School, Rochester, N. Y.	58.52
M. O. T., Detroit, Mich.	20.00
Miss M. C. Preston, Summerville, S. C.	20.00

Holy Trinity, Paris, Memorial Fund

Mr. Frederick White, Church of the Redeemer, Astoria, N. Y.	$10.00
Miss Lottie Hassell, Church of the Redeemer, Astoria, N. Y.	15.00

PORTLAND PARISH HOLDS ITS GOLDEN JUBILEE

St. Davids' Is the Mother Church of the Northwest

PORTLAND, ORE.—Fifty years ago what is now the East Side with a population of 175,000 or more, was but an insignificant village of magnificent distances, containing a few dwellings, one or two small stores, and probably a population of two hundred and fifty.

The first service on the east bank of the Willamette river at this point was held in 1865 by the Rev. P. E. Hyland, then rector of Trinity, the mother parish of the whole Northwest.

After a few such services no more were held till 1867, when the Rev. J. R. W. Sellwood of Milwaukee, some six miles up the river to the south, held his first service in November, in the Methodist church.

When Bishop Morris was consecrated, a friend of his, Mr. Orlando Creese, a communicant of St. David's, Manayunk, Pennsylvania, gave him $1,000 to help build a church, on condition that it should be called St. David's. Half a block of land was secured on East Morrison St., between Grand and Sixth; the corner-stone was laid in August, 1870, and the first service held the following November. The corner-stone of the new building at East Madison and 12th Streets was laid August 17, 1892, just twenty-two years after that of the first church was laid.

The Rev. Thomas Jenkins, of St. Paul's, Fremont, Ohio, became rector in 1915. In 1918 the effort was begun to raise a liberation fund to meet the indebtedness on the parish, amounting to $7,000. This undertaking was so successful that with its fiftieth anniversary it was possible for the parish to keep its golden jubilee on Sunday, February 29, 1920, and Monday, March 1, St. David's Day. Large congregations were present at all the services on both days.

Ministers Interchange Pulpits

The Rev. W. Russell Bowie, D. D., rector of St. Paul's Church, Richmond, Va., preached on Sunday night, March 7, at the Madison Avenue Presbyterian Church, New York City, and the following week the Rev. Henry S. Coffin, D. D., pastor of the Madison Avenue Presbyterian Church and a warm friend of Dr. Bowie's, preached in St. Paul's Church at the noonday services.

Bishop Gailor Will Address Club

Bishop Gailor will address the members of the Church Club of New York at their March meeting on Thursday the 25th at 8.15 o'clock. He will tell the club something of the work of the Presiding Bishop and Council and what they can do to help.

Church Mission of Help Service

The annual service of the Church Mission of Help will be addressed this year by the Rev. B. I. Bell, president of St. Stephen's College. It will be held on Sunday, March 21, at St. Thomas's Church at four o'clock.

will be headquarters, and lodgings and meals will be arranged in close proxmity.

Application for enrollment may be made to the Rev. Ralph E. Urban, rector of All Saints' Church, Trenton, New Jersey, secretary-treasurer of the school.

SUMMER TRAINING SCHOOL AT SEWANEE

The Summer Training School for Workers will be held at Sewanee, Tenn., from August 3rd to 12th. There will be a "get-to-gether" meeting on August 2nd at 8:30 P. M., and on the morning of the 3rd instruction will begin. Instructors in Missions will be Mrs. George Biller, organizing secretary of the Woman's Auxiliary, Miss Nannie Hite Winston of Louisville, and Miss M. P. Ford, of Aiken, S. C. Instruction will be given in women's work in the mission field, reorganization of the Woman's Auxiliary, Mission Study Class, with addresses in the evening and conferences whenever advisable.

In the Department of Education, the Rev. Gardiner L. Tucker, Field Secretary of the Board of Education of the Province of Sewanee, will be assisted by an able corps of instructors. Miss Frances H. Withers, assistant secretary of the Department of Education of the Presiding Bishop and Council, will teach. Great emphasis will be placed on the Christian Nurture Series. Each course will be considered and explained, so that those who attend may return prepared not only to teach with understanding mind and sympathy but to conduct study classes and to hold conferences. *The Teacher* and *The Pupil* will be considered in separate periods. Miss Withers will explain the Church School Service League, and tell of the best way for the activities of a parish to function. In the Department of Social Service, many questions will be considered in open forum each day beginning at 8:30 P. M. Lectures on subjects peculiarly suited to our time will be followed by general discussions. Preceding the open forum each day there will be pageants and mystery plays.

In addition to the work outlined above, there will be full discussion of opportunities for work for men, especially those who signed service cards in connertion with the Nation-wide Campaign. Other subjects will claim the attention of the school, such as The Immigrant, Rural Districts, and Holding Missions.

The Holy Communion will be celebrated each day. At Bible Class at 8:30 A. M. notices will be given. Twilight service on the lawn at 7:15 P. M.

This will be the tenth anniversary of the school, and the event will be appropriately recognized. Any one wishing further information, may address the Rev. Mercer P. Logan at Charleston, S. C.

BUILDINGS AND ENDOWMENT AT SEWANEE

Architects are now at work on plans for extension of the University of the South. The system of housing adopted calls for a number of living halls with capacity of about forty men each. Each hall will have a different name, but, to maintain the democracy of the student body, and to preserve its solidarity, a common refectory will be erected, where all lower classmen will be required to eat and where all gownsmen may do so at their pleasure. In each hall the matron's own parlor will be open to the boys for social enjoyment. The building scheme contemplates an oval with the refectory at one end of the axis and the gymnasium at the other. The halls will cost from $40,000 to $60,000. The Sewanee Military Academy will be rebuilt, that particular unit having been destroyed by fire

The Revival of

THE GIFT OF HEALING

By the Rev. Henry B. Wilson, B.D., Rector of St. John's Church, Boonton, N. J., Director of the Society of the Nazarene.

With Suitable Prayers and an Office for the Anointing of the Sick. Cloth, 75 cts.

BISHOP WHITEHEAD

writes in a Foreword: "I commend most cordially the reading of the argument contained in this book, to all who have opportunity. It brings to the attention of thoughtful Christian people a subject which is of far more importance than many realize."

"This book is timely. The theory of the book is simple; it is based on the literal acceptance of the accounts of healing given in the New Testament. . . . It is a little book that makes one think. It sets forth its own view with clearness and avoids controversy with other systems. There are also some beautiful prayers for the sick, of great pastoral value to any clergyman, as well as suggestive for the visitation and for the use of the sick."—*The Churchman.*

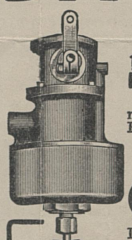
MOREHOUSE PUBLISHING CO.
1801-1811 Fond du Lac Ave.
MILWAUKEE, WIS.

EMPHASIZE
ASCENSION DAY, WHITSUNDAY, TRINITYTIDE
by Giving a
LITURGICAL PAGEANT
by the REV. CARROLL LUND BATES
Samples, 10 cents. Book of Seven Pageants, 25 cents.
PARISH LEAFLET CO., Hobart, Ind.



CHURCH VESTMENTS
Cassocks, Surplices, Stoles
EMBROIDERIES
Silks, Cloths, Fringes
CLERICAL SUITS
Hats, Rabats, Collars
COX SONS & VINING
72 Madison Ave., New York

SAVE 1/2



Your "GAS" and ALL Your Trouble
15-DAY FREE TRIAL
Money-back Guarantee
Entirely NEW principle—not a moving part—Simple. Has the Pep and Power.
U. & J. Carburetor
Doubles Mileage—Guaranteed to start car in zero weather—No Priming. 50,000 delighted users. Now ready for Ford, Dodge, Maxwell and Overland.
DEALERS—Service Stations, Salesmen: The "U. & J." sells on demonstration—installed in thirty minutes—some good open territory.
We also manufacture the U. & J. FORD TIMER. Will last as long as the car. PRICE $2.50
U. & J. CARBURETOR CO.
Dept. 219—507 W. Jackson Blvd., CHICAGO

THE ABINGDON PRESS
NEW YORK FOUNDED 1789 CINCINNATI

WORKS BY ROBERT WILLIAM ROGERS
Ph.D. (Leipzig), LL.D., F.R.G.S., Hon. Litt.D., University of Dublin

A History of Babylonia and Assyria
Sixth Edition. In two volumes
Revised, largely rewritten and illustrated.
8vo. Cloth. Sets not broken. Net, $10.00.

The Religion of Babylonia and Assyria
Especially in its Relation to Israel
8vo. Cloth. Net, $2.00.

Cuneiform Parallels to the Old Testament
8vo. Illustrated. Net, $4.50.

The Recovery of the Ancient Orient
16mo. Boards. Net, 25 cents.

Prices are subject to change without notice
AT THE BETTER BOOK SHOPS

By JAMES MOORE HICKSON

The Healing of Christ in His Church
54 Pages, $.50

The Revival of the Gifts of Healing
30 Pages, $.15

"He is a remarkable man, and the deep spiritual message which he brings of the power of the Living Christ to energize man's soul and give wholeness and tranquility and power to his life, is one of the startling phenomena of the life of the Episcopal Church in our time."—*The Churchman*, August 2, 1919.

EDWIN S. GORHAM, Publisher
11 West 45th Street New York

Is Christian Science Scriptural?
By MRS. MADELINE K. PERRIN
A Searching Analysis of the Question
Containing some inside information for the Clergy. See review on page 364 of LIVING CHURCH, Jan. 17th.
Price 25 cents per copy, postpaid.
With liberal discount in lots of Six or more.
Address FRANKLIN HUDSON PUBLISHING CO.
Kansas City, Mo.

The Seventh Oldest Magazine in the Country is
THE SPIRIT OF MISSIONS
It is popularly spoken of as "The Best Missionary Magazine Published"
Subscription price is only One Dollar a year which is the equivalent of less than 2 cents a week.
Published monthly. Fully illustrated.
THE SPIRIT OF MISSIONS
281 Fourth Avenue, New York City

In Its Moving Picture Theatres, The Church Temperance Society is Entertaining Thousands of the Former Patrons of the Saloon. We Are Ready to Open These Educational Resorts in Every City in the Nation.

CHURCH TEMPERANCE SOCIETY
REV. JAMES EMPRINGHAM, D.D., S.T.D., National Superintendent
WM. JAY SCHIEFFELIN, Ph.D., Treas.
88 St. Nicholas Avenue NEW YORK CITY

E May 11, 1920

October 18th. The Inn will be absolutely fire-proof, as will also the Memorial being built in honor of the Rev. John B. Cannon, who died in March 1915, while chaplain of the University. The Inn will be used next year as a living hall. The gymnasium will be a gift to the University.

It is announced that women will be permitted to enter the summer school this year, at the University of the South. This does not necessarily mean, however, that Sewanee is henceforth to be coëducational. Institutions into which women have only recently been admitted are sounding a warning note to Sewanee against the "female of the species", telling stories of close contests for scholarships!

The Sewanee endowment campaign is now on the home stretch. The Bishop of Florida announces that his diocese will raise the maximum quota of $50,000. The Bishop of Georgia is lending his personal supervision to the drive with the coöperation of Col. A. R. Lawton, Jr. The Atlanta diocese is under the direction of the Rev. C. B. Wilmer, D.D., and Milton Dargan, and the quota will be forthcoming. Bishop Guerry of South Carolina is making use of the forces of the Nation-wide Campaign in behalf of Sewanee.

Bishop Gailor spoke a few nights ago to a meeting of leading clergy and laymen in Memphis. Enthusiasm ran high and completion of the quota was assured. Warren Kearny is leading the New Orleans forces. From the ranks of the alumni workers are going to various dioceses.

ENLIGHTENING THE HEATHEN!

DR. GRENFELL tells the following anecdote in his recent autobiography, *A Labrador Doctor* (Houghton Mifflin Company):

"In one of my lectures, on returning to England, I mentioned that as the Eskimos had never seen a lamb or a sheep either alive or in a picture, the Moravians, in order to offer them an intelligible and appealing simile, had most wisely substituted the kotik, or white seal, for the phrase 'the Lamb of God'. One old lady in my audience must have felt that the good Brethren were tampering unjustifiably with Holy Writ, for the following summer, from the barrels of clothing sent out to the Labrador, was extracted a dirty, distorted, and much-mangled and wholly sorry-looking woolly toy lamb. Its *raison d'être* was a mystery until we read the legend carefully pinned to one dislocated leg, 'Sent in order that the heathen may know better'."

THE UNSOPHISTICATED VESTRY

NOT LONG SINCE the vestry records of an entire century in an eastern parish were gone over by one interested in the inner workings of parishes. The following items were among those specially noted, the first four paragraphs seeming to hang together:

The rector was appointed a committee to liquidate the entire church debt.

The treasurer reported only $19.00 unpaid pledges and immediately resigned.

Notice was issued to the congregation that the names of those in arrears would be posted in the church.

There are no vestry minutes for two years afterwards.

At one time the vestry after much profession of kind and affectionate regard sent a letter to the rector, who was away on his vacation, intimating that should an advantageous offer be made to him while visiting distinguished and influential friends he was not to consider himself embarrassed

HEBREW-CHRISTIAN
Publication Society, Inc.

OFFICERS

RT. REV. CHARLES S. BURCH, D.D., LL.D., President.
REV. KENNETH MACKENZIE, Secretary, Westport, Conn.
WILLIAM W. McALPIN, Treasurer, 683 Bible House, New York City.
B. A. M. SCHAPIRO, Managing Director, 683 Bible House, New York City.

AN OPEN LETTER

Dear Friends:—

The Ways and Means Committee of the Hebrew-Christian Publication Society seeks the privilege of addressing you this open letter:

The times have ripened into a great possibility for the accomplishment of the work to which this Society is pledged. The great War has disclosed to Christianity the immense importance of the Jewish problem. Many Jews are more ready for the Gospel of our Lord and theirs, than ever since the tragedy of Calvary. They are reading our New Testament with open minds; they are asking sober questions as to the Messiahship of our Christ.

This Society possesses in the person of Mr. Benjamin A. M. Schapiro, one eminently qualified to prepare the kind of literature of which they stand in need. His scholarship in the original tongue; his keen perception of the divine plan of redemption; his acumen for presenting truth directly and forcibly; his intensity of conviction carry his message into the hearts of all who hear Him or read His writings.

Our Society occupies the unique position of issuing literature adapted to the Judaic mind, without cost to those who wish to use it.

We are very anxious to extend the work in every possible manner. To this end the Society has been incorporated.

Any contribution will be gratefully acknowledged by the Treasurer of the Society and also will be reported in the next issue of "The People, the Land, and the Book."

Yours very truly,

KENNETH MACKENZIE AMBROSE S. MURRAY, JR.
WILLIAM W. McALPIN JAMES WOOD

Ways and Means Committee

WHAT EMINENT CLERGYMEN SAY OF OUR TRACTS

The late Rev. David Gregg, D.D., LL.D., President of Western Theological Seminary, in the introduction, says:

"I deem it a privilege to be permitted to write a brief preface to this Treatise of Mr. Schapiro on the 'Origin of Sacrifices'. I have known him for twenty years. These years bear testimony to an unsullied manhood. They reveal also an incessant research, a growing scholarship, and a painstaking accuracy, which should secure acceptance and give value to every product of his able pen. This tract is the expression of loyalty to the one living and true God. It is the voice of a true Israelite."

JESUS AND HIS KINSMEN
(Second Edition 50,000)

Prof. Luther T. Townsend, D.D., S.T.D., M.V.I., who has written the introduction, says:

"The following essay by our friend, Mr. B. A. M. Schapiro, is, therefore, from several points of view of great interest. He is a Christian Jew, is highly educated, and abounds in love and zeal for his people."

"His appeals to the Jewish people to accept Christ and His Salvation are among the strongest we have ever seen."

Robert D. Wilson, Ph.D., D.D., Professor of Semitic Languages and Old Testament Criticism at Princeton Theological Seminary, who, writing to the Society about this tract, says:

"I have just read Mr. Schapiro's tract on the 'Origin and Significance of Sacrifices'. I believe it is one of the best treatises ever written on the subject.

The People, the Land, and the Book, published Quarterly, pocket edition, 3½ x 6, contains 96 pages.

NO SAMPLE COPIES, as a limited edition is issued.

You can, however, secure a pamphlet, "The Aim" of the Hebrew-Christian Publication Society, containing 28 pages, which will give you an excellent idea of the work of the Society.

Tear off along the dotted line

HEBREW-CHRISTIAN PUBLICATION SOCIETY, Inc.
683 Bible House, New York, N. Y.

The aim of this Society is to reach with the Gospel of Christ the intelligent Jews. Also to publish and distribute, gratuitously, Christian literature adapted to the Judaic mind.

I subscribe to the HEBREW-CHRISTIAN PUBLICATION SOCIETY, the sum of:

Name—Mr., Mrs., Miss, or Rev.....

Address..... City..... State.....

Note—Contributors to the work of the Society are entitled to all publications, including the Magazine, "THE PEOPLE, THE LAND, AND THE BOOK."

"Ye shall not see me henceforth till ye shall say, Blessed is he that cometh in the name of the Lord." (Jesus the Christ).

"Through your mercy they also may obtain mercy." "And so all Israel shall be saved." (St. Paul).

THIS APPEAL HAS THE APPROVAL OF THE BISHOP OF NEW YORK, WHO IS THE PRESIDENT OF THE SOCIETY.

This Advertisement is paid for by a Layman of the Church.