

The **WITNESS**

CHICAGO, ILL., MAY 28, 1936



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CLERGY NOTES

BENSON, R. E.; KELLOGG, Charles Flint; MITTON, John, all graduating this year from the General Seminary, were ordained deacons by Bishop Davies at Christ Church Cathedral, Springfield, Mass.

BRUCE, Harry, rector of St. Mary Magdalene's, Newark, N. J., has accepted the rectorship of St. Barnabas', Newark, succeeding the Rev. Marshall F. Montgomery who has retired.

CARLTON, John Gowan, was ordained priest by Bishop Davies in Trinity, Ware, Mass., where he is rector.

CLARK, Hugh S., curate at Calvary, Pittsburgh, Pa., to be the rector of the Redeemer, Pittsburgh.

DENTON, Robert, was instituted rector of St. John's, New Haven, Conn., on May 10th by Bishop Brewster.

HEILIGSTEDT, Carl A. G., rector of St. John's, Kewanee, Illinois, has been elected dean of the Cathedral of St. John, Quincy, Illinois.

JONES, G. M., rector of Trinity, Pass Christian, Miss., to be the rector of St. Andrew's, New Orleans.

MALONE, Lusien, in charge of All Saints, Grenada, Miss., to be in charge of St. George's, Clarksdale, Miss.

MINIFIE, Ben, of Belleville, N. J.; BOWDEN, George, Nutley; TABB, Morgan, of Jersey City, are to be ordained deacons on June 7th by Bishop Washburn of Newark. SHARKLEY, James J., is to be ordained deacon by Bishop Ludlow on June 14th.

ROBINSON, W. H., is retiring as rector of St. Paul's, North Arlington, N. J. on July first after a ministry of forty years.

PUTNEY, Ralph B., rector of St. Paul's, Lansing Michigan, has accepted the rectorship of Trinity, Lenox, Mass.

SCHAAD, Julius A., has resigned as dean of the Cathedral of St. John, Quincy, Illinois, effective July 1st. He has been elected dean emeritus and is to continue to make Quincy his home.

THOMAS, William S., rector at St. Matthew's Aliquippa, Pa., to be curate at Calvary, Pittsburgh, Pa.

VISCOUNTE, William A., curate at St. Martin's, New Bedford, Mass., to be rector of Trinity, Woburn, Mass.

SECOND THOUGHTS

THE REV. JAMES M. MAGRUDER of Annapolis, Maryland, expresses his regret "that the Christian gentlemen who are fostering the cooperative farm in Mississippi have started out to do good to one set of unfortunate people by taking advantage of the necessities of another unfortunate who 'was hard up for cash'." He refers to the price paid for the farm which, on Sherwood Eddy's admission, was bought at an amazingly low price because the owner needed cash. Mr. Magruder believes that "in the name of common honesty and decent Christianity" a fair price should be paid for the land. He also believes that it is a mistake to place a young clergyman in charge, but that an experienced man should be employed as manager, paying him a good salary. He further wishes that Bishop Bratton and Bishop Green, both "level-headed men of unusually good judgment" should be asked to endorse the scheme before going further in collecting money from members of the Episcopal Church throughout the United States.

Managing Editor's Note: The Rev. Sam Franklin, manager of the farm, is a young man but he has been a missionary to India where, we understand, he had experience in operating cooperative farms. In addition to Mr. Franklin, The Rev. Mr. McConnell, brother of Bishop McConnell of the Methodist Church, an expert in this field, has joined the colony to help with the management. We therefore believe the management is in good hands. The other questions raised by Mr. Magruder have been referred to Mr. Eddy since he is the moving spirit behind the enterprise. We are sure he would be delighted to have the enterprise endorsed by the Bishops of Mississippi, but we would point out that this is an interdenominational undertaking and is being aided by people of all churches.

A NUMBER of letters have been received inquiring if second hand clothing is needed at the Cooperative Farm. The answer is an emphatic yes. It should be sent in care of the Rev. Sam Franklin, Hillhouse, Mississippi.

(Continued on page 15)

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STERILE HYBRIDS

An Editorial by
BISHOP JOHNSON

SOMEONE has described a mule as a creature that has neither the pride of ancestry nor the hope of prosperity. The dictionary describes him as a sterile hybrid, and someone has facetiously remarked that as soon as he quits work he begins to bray and to kick. He is not unlike many who call themselves Christians but are so mixed in their antecedents that they belong nowhere and are so sterile in their lives that they beget nothing and yet so vociferous in their criticism of all others that they mistake noise for effort, and regard their ability to criticize others as a substitute for their own rectitude.

There is no better word to describe all such than sterile. They are like a fig tree bearing nothing but leaves. Their name is legion and they abound in our cities. They belong to the class of which some one has said, "They contact the Church three times in their careers; once to have some water sprinkled on them; once to have some rice thrown at them; and once to have some dirt cast on them."

Such casual contacts are not productive of any fruit. They substitute trivialities for realities and live a superficial and unproductive life. They may send their children to Sunday school and their wives often attend the guilds but they contribute nothing to the dynamic force of the Gospel which they misrepresent. They are profuse in alibies and are ready with excuses. But they are unemployed, not because no one has hired them but because they do not like to work and prefer to live on the dole, supplied by the efforts of other men.

WE ARE confronted with a serious situation. We may avoid European wars but we cannot escape from an epidemic of militant atheism. It has three marked characteristics. It is dogmatic in its assertion that there is no God; it is bigoted in its enforcement of its views and it is zealous in its propagation of atheism. The one thing that it abhors is the glorious liberty of the Sons of God. In its ruthless activity it commits every vice for which it has condemned the state and the Church.

The one and only thing which is an antidote is a militant Christian faith. If our prominent citizens ignore politics and religion they have no reason to whine

if communism rushes in to fill the vacuum which they have created by their apathy.

There never was a time when we have needed more to respond to the slogan, "Rise up ye men of God." We need the positive antidote of Christian living to counteract the epidemic of moral and spiritual paralysis.

There is no great difference between capitalism and communism. They are both committed to material ends. They are both indifferent to human values and they are both hostile to the implications of the Sermon on the Mount. Communism differs from capitalism in that it is more brutal and cruel in its methods, although there isn't much to choose between letting men starve and shooting men down. I am amazed at the optimism of those who, wearied with the spectacle of the undernourished and the unemployed, look to the Gospel of militant atheism as the hope of humanity.

It is true that the present conditions are deplorable but the proposed remedy involves the martyrdom of a different group and the brutal tyranny of a more intolerable domination.

The proposed remedy is worse than the disease it promises to cure. There is only one antidote to the sovereignty of greed, lust and cruelty and that is the Gospel of Christ imbodyed in the lives of men.

Every apathetic Christian is an ally of militant atheism for he is a weak spot in the line of defense. Whenever communism has prevailed it has been where men have been indifferent to the faith and left the task to women and children. Communism makes no headway in nations where men worship God, are faithful to their home responsibilities and practice Christian virtues. The accusation that such men are slaves comes with poor grace from those who permit no freedom of speech and rule with an iron hand.

THE regeneration of America will come not from a new social system but from a death unto sin and a new birth unto righteousness. The greatest asset that most of us have had in life is that of being reared in a Christian home. The sins of the fathers have been visited upon their children and their virtues have been the source of mercy to thousands who have been so blessed.

We have too many fathers who have no pride of

spiritual ancestry and no hope of a God-fearing posterity.

The present experiments in Europe will be tested in the third and fourth generation of them that hate God. Let me quote the observation of a Russian who loves his country and accepts his exile without vindictiveness. He is speaking of the *next* generation who have grown up under the Soviet regime: "I know these young men, in sweaters, clean shaven and with chopped hair, with a soldierly bearing, very energetic, sensible, determined to get power and watching for a chance to slip into a place in the front ranks and generally very self assertive and off hand. They are to be met with everywhere; they control everything. You see them riding

about in cars, running down men and things; they have the best jobs in Soviet administrations; they shoot men down and make their careers out of the revolution. They esteem themselves the masters of life and makers of the Russia of the future. The older generation dread this type." (From Berdyaev's *The End of Our Time*.)

The test of the Soviet theories will be found in the generations which it produces and the qualities which they develop when the novelty wears off and life settles down to a dull routine of materialism. The power of the Christian Gospel will be determined by the faith of the next generation which emerges from Christian homes.

"BAKE ME A LITTLE CAKE FIRST"

By

WILLIAM P. REMINGTON
The Bishop of Eastern Oregon

CONFRONTED with the abandonment of much of our work in the missionary field, the Church has cast a vote in terms of diocesan and individual giving which we hope will lift us out of our slump. It was a referendum vote of confidence, but more than that it was the result of the thinking of many people on the reality of their Church membership. The Woman's Auxiliary started it, when they proposed the question at Atlantic City "If ye be my disciples." Francis Wei, a Chinese educator, drove in another wedge when he said "If Jesus Christ is not true, *nothing* matters, if He is true, *nothing else* matters." The Forward Movement under inspired leadership carried on the good work, when they concentrated the minds of so many of us on the fundamentals of our faith and life. The primary duty of the Church is not "to pay as we go," but *to pay and go*. We have allowed the Church to concern itself too much with balanced budgets, and too little with balancing our account with the Lord.

It requires money to run the Church and our gifts are the expression of our partnership with God in His enterprises. By all means let us keep out of debt in these days. But let us not do so until we have considered well the urgency of our cause, and tapped all the resources at our command. The response to the emergency call has proved that we can if we *will*. The Church is not like a business which appeals to our investment, on account of the hope of dividends. It should never appeal to enlightened self interest, but to sacrificial giving. Whenever you try to translate the motives of the Church in terms of business efficiency you spoil the purity of the motive. Business efficiency is the *result*, not the cause of an ordered Christian life.

This article is an attempt to describe some of the causes for the decline in missionary giving and to help others who like to give a reason for the faith that is in them.

First of all let us record it with shame: Some of the bishops and clergy have not played the game. The partnership principle has broken down. Diocesan authorities and parish vestries have been withholding for local purposes money contributed for missionary causes. This annulment of a sacred trust has broken the confidence of givers. Perhaps enough has been said on this subject without going any further. However, we must acknowledge our selfishness, and the responsibility of our leadership in the ministry. This goes back to the call and training of the clergy. We are *not* called to "livings" in the Episcopal Church, nor is the measure of our success to be found in good salaries and comfortable homes. Somewhere in the experience of every clergyman, there must come the conviction that the Church's call is to unselfish service, and sacrificial giving in the name of Christ. We should not ordain men who are not missionary minded.

THE next reason for our slump has been the prevalence of the idea that our gifts were not needed as they used to be. The cuts which have been imposed these past four years have been absorbed, and apparently the Church has gone on, but at what a cost! It has been very difficult for people to estimate the loss which has occurred from the failing support of the Church's mission. "Not to advance is to retreat." That is true and now that our retreat has become a rout, we have rallied our forces. But if this means just digging in, we shall have to retreat again.

"Rethinking Missions" and evaluating our work has been good medicine for the Church. However it has given some people an alibi for abandoning the cause, instead of improving our ways. Much of our criticism of mission fields has been rather superficial, because we have never investigated at first hand. If you want to find out what the Church is doing, don't attend a reception for the distinguished visitors, but seek out the

lowly places and the rural section, where the servants of Christ are at work.

Another serious cause for loss of confidence has emerged recently. Apparently we have changed our ideas as to the function and character of the missionary episcopate. In the past bishops were not sent solely to administer the affairs of the Church in conveniently located centers. They were sent to recover the lost, and they had the supreme responsibility to evangelize, and to strengthen, settle and confirm not only the work but the *people* committed to their charge. The Church needs consecrated and devoted leaders more even than it needs able administrators.

There is one final and supreme reason for our failure and that is, that many believe that Christianity just won't work in the world as it is organized at present. We feel that it has failed to stop war, that it has had very little influence in preventing the breakdown of our economic and social organization, and that most Christians are so inconsistent in their application of Christ's way of life, that they are a lot of "defeated hypocrites." At least this is how many people talk "off the record."

The only answer that the Church can give to this criticism, is an honest and fearless endeavor to discover Christ's will and God's purpose in the world, and then for more of us to give an example of courageous following. No one can say what Christianity can do, until it is practiced as a catholic faith. By that I mean when it penetrates into every area of life; social, economic, political and religious, and becomes to more individuals not merely a creed or a system, but the one supreme truth he lives by.

The Church will recover permanently when we are willing to test our convictions by sacrificial giving. The prophet Elijah did that very thing for the widow of Zarephath when he said "Bake me a little cake first." If any one thinks that the home folks will suffer because we have been a good neighbor to China, he has missed the point of Christ's life and teaching. "Give and it shall be given unto you, good measure, pressed down, and shaken together and *running over*" is Christ's command, and the Church cannot go forward *until we obey*.

Let's Know

By
BISHOP WILSON

Y. M. C. A.

GEORGE WILLIAMS was the founder of the Young Men's Christian Association. On June 6, 1844, he met with eleven associates in London to effect a permanent organization out of some of his own experimenting in earlier years. The movement quickly took hold. Groups of young men in other countries came in and in 1855 the first international convention was held in Paris. At that convention the "Paris basis" of membership was adopted which was further

defined at Detroit in 1868 and again at Portland in 1869. The privileges of the Association were open to any young men but the voting membership was restricted to members of "evangelical" Churches.

The Y. M. C. A. is a federation of local branches, each of which handles its own affairs but retains a corporate membership in the World Alliance of Young Men's Christian Associations.

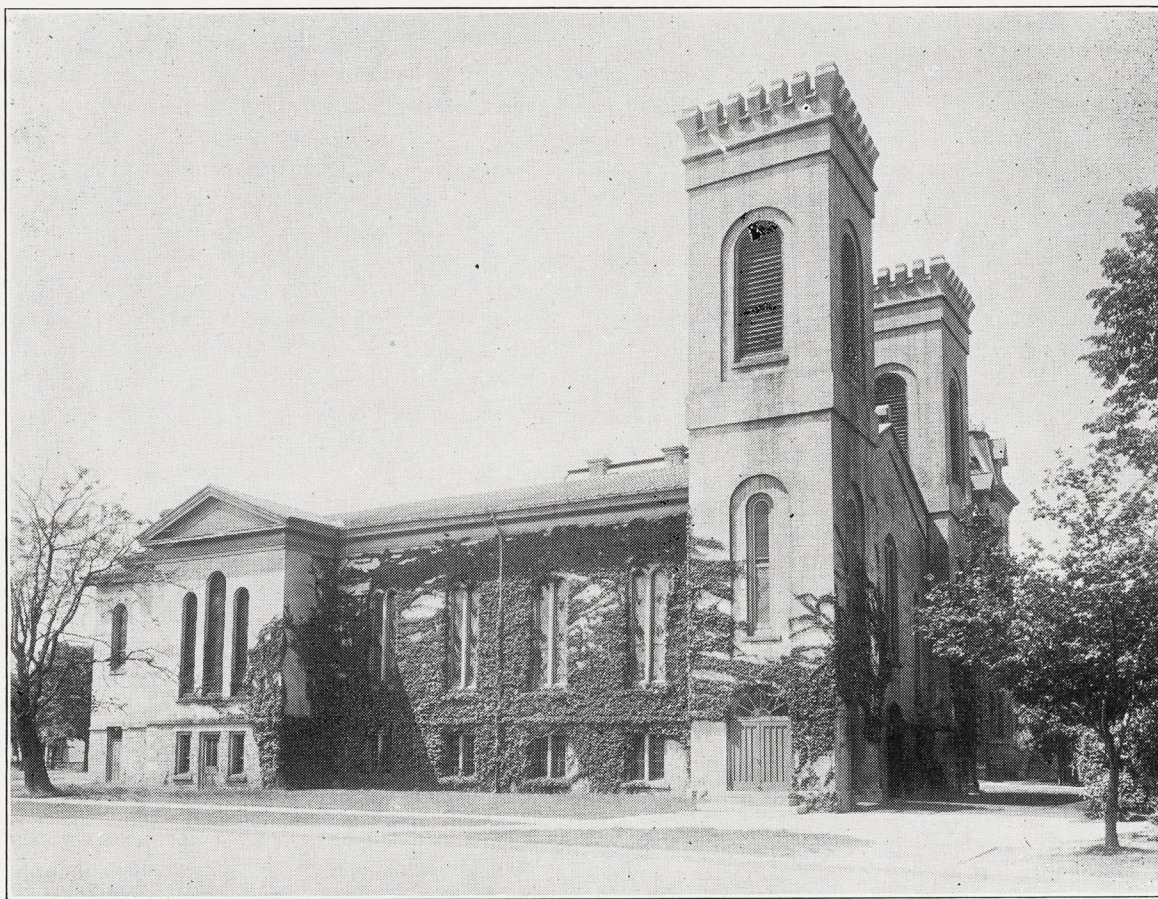
Branches have been established in one country after another until today the work is carried on in 64 different countries on every continent. The growth has been greatest in the United States where there are 1,143 Associations, with 738 buildings, and a membership of more than 800,000. The total world membership runs to a million and a half.

The "red triangle" is the symbol of the Y. M. C. A. —the red standing for sacrifice and the three sides of the triangle indicating the three-fold program of activity for body, mind, and spirit. A full-fledged local unit is housed in a building which contains a gymnasium, swimming pool, club rooms, and dormitories. Classes are conducted in various forms of athletics. Study classes, discussion groups, debating forums, and night schools all enter into the intellectual side of the program. The spiritual side is handled through Bible classes, lecture courses, and by cooperation with the activities of local Churches.

"Y" secretaries do the work of the Association, supported by a large corps of volunteer assistants. Usually there is a General Secretary in charge of a local unit who has on his staff other secretaries for special departments — an Athletic Secretary, a Boys' Work Secretary, etc. One of the notable features of the "Y" program is the boys' camp in which the Y. M. C. A. was a pioneer. Many such camps are owned and operated all over the country by local Associations, receiving groups of boys for successive camping periods throughout the summer months.

Three training centers for secretaries are maintained, one in Chicago, one in Springfield, Mass., and one in Nashville. There are also summer schools for training purposes and conventions where plans and policies are determined. The full program of the "Y" is very extensive but each unit decides how much of it can be effectively handled in any given community. The larger organization operates in specialized fields such as the army and the navy, large industrial centers, in colleges, among railroad workers, etc. About seventy-five per cent of the total expense is covered by dues, the remainder being met by larger contributions from interested persons.

Like any other wide-spread organization, the effectiveness of the work in any locality is dependent in large measure on the secretarial personnel. The program is a good one. Broadly speaking the "Y" is doing a fine job. It has blazed the trail for much of the social and religious work now being carried on among boys and young men by other agencies. If now and then points of friction arise with local Churches, somebody has committed a blunder. Cooperation with established Christian bodies is definitely a "Y" policy,



GRACE CHURCH: SANDUSKY

By

CLARK GROVER

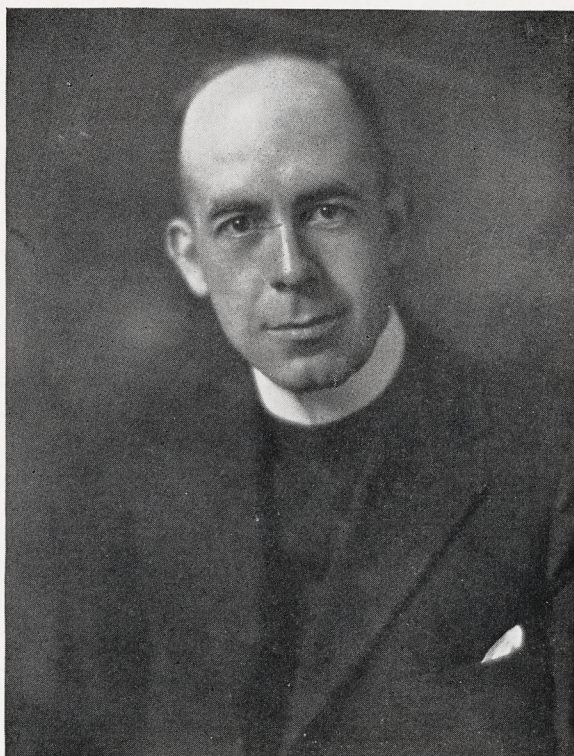
IT WASN'T until 1825 that the south shore of Lake Erie was considered safe for citizens of the United States to build their homes, as fear of invasion by the British from Canada was foremost in the minds of these early pioneers. However, with Perry's victory at Put-in-Bay and the treaty of Ghent, settlers began to move in the favored places on the immediate shore.

When Grace Church was organized on March 13th, 1835, we find a village composed of a few miserable log cabins and one or two good houses built from the native limestone. The members of the Methodist Episcopal Church had built a small chapel, but at the time that Grace Church was organized no services were being held in it. The "Congregational Society" was the active religious organization which was meeting in the homes of the settlers and in such public buildings as existed, but all the people in the community were not satisfied with the kind of worship which was being held in this group.

Within a short time, Mrs. John G. Camp and her brother, Mr. Zenas W. Barker, had moved to Sandusky from Buffalo, where they had been faithful members of St. Paul's Church, which later became the Cathedral of the diocese of Western New York. Mrs. Camp believed in the Church and she persuaded these people

to organize an Episcopal Church. So much interest was aroused that the parish was incorporated by the legislature of Ohio on January 15, 1836. The cornerstone was laid the next July by the Rev. Dr. William Sheldon, rector of St. Paul's Church, Buffalo, and the Rev. William Punderson, rector of St. Paul's Church, Norwalk, Ohio.

With the immigration of large numbers of Germans, a number of German-speaking churches sprang up and as time went on the people of Grace Church felt the need of maintaining Church schools for the children of these German people. The result was that parochial chapels sprang up over the town. In the east end, there was St. Ann's Chapel, which later became Calvary parish. In the west end there was St. John's Chapel and in the south end, St. Luke's Chapel. Here on Sunday afternoon, the good people of Grace Church gathered together the boys and girls and taught them the Bible and the history of the Christian Church in English. Many of the leading members of the parish today relate their childhood experience of attending the German Sunday schools in the morning where the instruction was in the German language and of not understanding what was being said by the teacher, and of the joy of going to the chapels where



DONALD WONDERS
The Rector of Grace Church

the language they used in day-school was spoken. The consequence is that most of the present congregation are people of German parentage. The chapels have been closed and sold since modern transportation and better streets have come.

There have been many distinguished rectors in the parish. The Rev. Dr. Sherlock A. Bronson was one of the first rectors who put the parish on a firm foundation. He was rector from 1851 to 1865. Then there followed such men as the Rev. William Farr, the Rev. Dr. Louis Shreve Osborne, Bishop Francis Key Brooke, the Rev. Richard L. Howell, the Rev. John F. Butterworth, the Rev. Albert N. Slayton, and Dean N. R. High Moor.

THE second establishment of the parish came under the rectorship of the Rev. N. R. High Moor. The Great War and the feeling of many in the community toward the issues there involved made it difficult for the parish to get along. When Mr. Moor came to the parish, the buildings were in bad repair and he had the hard task of building up the membership and raising enough money to place the structures in good condition. This he did with dispatch. During his ministry over three hundred and sixty people were added to the parish. No rector has had so brilliant a ministry.

The present incumbent, the Rev. Donald Wonders, became rector on October 1, 1925. He has been fortunate in maintaining through the depression years the program of religious education and social service which were enjoyed during the prosperous years of the 1920s. Under the leadership of Mr. Wesley R.

Hartung, organist and choir master, an excellent men and boys choir is maintained. There is also a girls choir of thirty voices which sings at the Church school services each Sunday and at occasional services in Advent and Lent. A choir boys camp is held each summer for two weeks at Kelleys Island.

The Church school has enrollment of 250 with 16 officers and teachers. The present communicant strength is 830, with a mailing list of 400 families.

In addition to his parochial duties, Mr. Wonders has been a member of the council of the diocese of Ohio since 1924 and has served as chairman of the department of social service since his election to the council. He was deputy at the General Conventions of 1931 and 1934.

The congregation is still worshipping in the original building which is a landmark in the community. The white pews with their walnut trimmings cause many visitors to remark upon the beauty of the building. The interior is Georgian, while the towers and the exterior are Norman.

With the membership of the two parishes, Sandusky has the largest per capita number of Churchmen of any community in the Middle West. The population of the city is 24,000.

In the rectorship of the Rev. William Farr, the parish organized in 1876 The Good Samaritan Hospital. This was a difficult task as the community had never had a hospital and everyone did not see the need of it. Mr. Farr believed so firmly in the hospital that he was able to establish it on firm foundations. In later years, the high standard of hospital requirements made it impossible for the vestry of Grace Church to continue the institution and on September 13, 1919, it was reorganized and an interdenominational board of trustees elected. The present manager of the hospital is Mr. William H. Spencer-Strong, a member of Grace Church. The present capacity of the hospital is sixty-five beds. The buildings are all modern.

Thus Grace Church continues to serve the community, the diocese and, through generous donations to the National Council, the work of the Church in the nation and throughout the world.

Responsibility

AS THE young man was leaving the auditorium, the evangelist, who was standing by the door, grasped his hand and exclaimed "God bless you, young man. How is your soul tonight?"

"That, Sir," pertly replied the young man, "is my business."

"It is your business, son," replied the evangelist,—"and my responsibility."

When the young man was no longer young and his heart ached for the wayward boys he knew, he realized that every young man's soul is every good man's responsibility.

THE CHURCHMOUSE.

RELATING COURSES TO THE INTEREST OF THE CHILDREN

By GARDINER M. DAY

As the School year draws toward its close, rectors and Church school directors begin to look over possible new material to use in the next year's school. A real difficulty in any Church school is that of finding material which will hold the interest of the boys and prevent their getting the idea that the Church School is merely a place where we hear the same old stories over and over again. Many things are to blame for the growth of this attitude and one of them is that our courses have too often been planned according to what we adults thought the children ought to learn and not sufficiently according to what the children themselves were most interested in. For it is axiomatic that unless religion can be related to what the child believes to be most important in life, religion will never capture a significant place in his life.

Two books have been published which aim to share with other teachers how a couple of teachers were able to so relate their Church School course to the child's interest as to make him not merely "take it" but "want it". *Others Call It God* by Jeanette E. Perkins (Harpers \$1.50) is the story of how two teachers started off with a third grade class of boys and girls in the Riverside Church School with the idea of studying how some people had made religion real in their own city of New York, only to discover in the very first session that the children were far more interested in "How did the world happen to begin" and "Where did the first person come from?" The teachers did some rapid gear shifting entailing some strenuous study and as a result spent 14 weeks in discovering with the children answers to these questions, relating the scientific knowledge of the origin of the earth which some of the children already had from such books as *The Earth for Sam* to the teaching of Genesis, relating it to the children's ideas of God and finally to the building of vital services of worship. The children varied in their point of view as much as any group of adults, in fact they reflected the varying viewpoints of their parents, which differed from that of the child who thought every thing in the Bible necessarily true to the one who regarded the Bible as having nothing of merit to offer in answer to the

primary questions. This is one of the most helpful books on method which I have read and ought to be a boon to many a Church School teacher.

Simpler, but along similar lines, is *Modern Methods in the Church School* by the Rector of St. Paul's Church, Great Neck, L. I. (Round Table Press \$1.50). The Rev. William Grime started with a class of nine year old boys with the idea of guiding them in understanding the book of Genesis and at the same time giving them a modern view of the Bible which would stand them in good stead in later college years. Consequently, much the same ground was covered as in *Others Call It God*, but far less intensively as Mr. Grime was limited to the more usual Church School Class period while Miss Perkins had her class for the entire Sunday morning. The second half of Mr. Grime's book gives the record of the use of the same method in making the life of Jesus vivid to the boys. Mr. Grime's record ought to be extremely helpful and suggestive data for Church School teachers and Rectors who feel the need of improving their Church School methods.

The Morehouse Publishing Company has recently published a new and different set of lessons entitled *A Treasure Hunt for Boys and Girls of The Episcopal Church* by Elizabeth P. Frazier. It is so unique that it is hard to describe in a few sentences, but it looks as if it might prove extremely fascinating to both pupils and teacher. Its purpose is to acquaint the pupil with everything pertaining to his Church, the Prayer Book, the furniture, the Christian season, how the Church is organized, what the Rector does, what a Diocese is and so forth. The method is to make it a real adventure in discovery.

Another little book which ought to be useful for Church School teachers, although it is written to aid laymen in appreciating the New Testament, is Bishop Wilson's *An Outline of the New Testament*. The opening chapter gives the historical background, the second a description of the geography of Palestine, the third tells of the birth and growth of the Bible, the fourth contains a sketch of the life of Christ, the chronology being Bishop Wilson's own synthesis of gospel records, the fifth is devoted to St. Paul, the sixth to the "Other Epistles" and the last to St. John's writings—and believe it or not this information can be secured for only twenty-five cents in a paper bound booklet of a hundred pages which can be slipped into your pocket with plenty of room left for the favorite pipe, tobacco pouch and anything else necessary for salvation. Morehouse is the publisher.

NEW NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

Did you ever see this prayer written by Mark Twain. After writing it he said, "It can be published after I am dead, for only dead men can tell the truth in this world and I have told the whole truth in that prayer". Maybe you will want to cut it out to use at some future date.

"O Lord our God, help us to tear their soldiers to bloody shreds with our shells; help us to cover their smiling fields with the pale forms of their patriot dead; help us to lay waste their humble homes with a hurricane of fire; help us to wring the hearts of their unoffending widows with unavailing grief; help us to turn them out roofless with their little children to wander unfriended through wastes of their desolated land in rags and hunger and thirst, sport of the sun's flames of summer and the icy winds of winter, broken in spirit, worn with travail, imploring Thee, for the refuge of the grave and denied it—for our sakes who adore Thee, Lord, blast their hopes, blight their lives, protract their bitter pilgrimage, make heavy their steps, water their way with their tears, stain the white snow with the blood of their wounded feet! We ask of One who is the spirit of love and who is the everfaithful refuge and friend of all that are sore beset, and seek His aid with humble and contrite hearts. Grant our prayer, O Lord, and Thine shall be the glory for ever and ever." Amen.

* * *

The Women Tell the Men

If America goes communistic, it will be because of a lack of interest in public affairs on the part of intelligent citizens, including churchmen, Mrs. John N. Van der Vries, member of the Illinois State Legislature and an active churchwoman, declared at the forty-sixth annual meeting of The Church Club, Monday evening, May 11.

Mrs. Van der Vries was one of four prominent churchwomen who spoke on the opportunities for laymen in the church, in the field of politics, in social service and in the field of world peace.

Declaring she had discovered in her campaign for the legislature a definite lack of interest in politics on the part of churchmen, Mrs. Van der Vries said this situation forced candidates to rely largely upon meetings in roadhouses and taverns for their campaigning. She advocated

the opening of churches and schools to forums and discussions on political subjects. Only through such procedure and a general development of political interest among intelligent persons, will the present political situation be cleaned up, said Mrs. Van der Vries.

The speaker took as an example of such dis-interest the situation with regard to automobile accidents and deaths. She termed the present situation in this regard in Illinois as a "major epidemic".

Mrs. Robert B. Gregory, member of one of Chicago's oldest and most prominent church families, declared the need for a definite campaign of education among men for world peace and the settlement of international disputes by peaceful means. Peace movements and meetings, she said, are dominated by the women; the men take comparatively little interest in peace efforts.

Speaker Deals with Cooperatives

Dr. Eric Stone was the speaker at a meeting of the Church League for Industrial Democracy held at St. Martin's, Providence, R. I., on May 11th, his subject being the cooperative movement. He also addressed the clergy of the diocese on the same subject.

Rector Throws Down a Challenge

Declaring that the churches are the most neglected institution in the modern community, the Rev. Herbert W. Prince, rector of Church of the Holy Spirit, Lake Forest, one of Chicago's north shore parishes, calls upon his congregation to place their Church above all secular affiliations and to let no Sunday pass without attendance upon some service of the Church. His remarks are made in a letter addressed to all his congregation, which includes many of Chicago's most prominent families.

"It is pretty safe and considerably shoddy for the various people and cults who have no use for religion to show their disapproval while religion is strong enough to protect them," says Dr. Prince. "Take it away and these people would be the first to clamor for protection from conditions their doctrines would bring into being."

"We have gradually allowed every kind of secular interest to overtake our Sundays. We have done this to such an extent that the fundamental rule—that no Sunday should pass without attendance at church—seems fantastic. But it is not fantastic. It is the sober and plain law of membership."

"Our times demand that we take this membership gladly and seriously. The only reason the Church is

standing up against the neglect of its membership is that it is strong, not weak. But it will be so strong as to purify the country and sweep out the widespread corruption when its men and women as well as its children take their membership seriously and are to be found in their places in their churches on Sunday mornings."

Asheville Convocation Meets at Canton

The convocation of Asheville, diocese of Western North Carolina, met at Canton on May 12-13 with a number of stimulating and helpful papers presented by clergymen. Another feature was the review of a number of recent books, presented by Bishop Gribbin who had the books on hand for any one who cared to read them.

Convention of Rhode Island

The convention of the diocese of Rhode Island was held at the Cathedral of St. John, Providence, on May 19th, preceded by a diocesan service on the evening of the 18th at which Bishop Perry delivered his annual address. The service was taken by Bishop Bennett and Canon Arthur H. Beaty.

No Conference in Lexington

There is to be no summer conference in the diocese of Lexington this year since the school where it has been held in the past is not available this year. . . . Bishop Abbott celebrated the seventh anniversary of his consecration on May 15th by meeting with the diocesan Auxiliary for their annual meeting, held at Fort Thomas, Miss. Mary Johnston of Glendale, Ohio, member of the national board of the Auxiliary, and the Rev. Arthur Sherman of the Forward Movement were the speakers at a luncheon.

Bishop Rogers Is Honored

More than 600 communicants of the Church turned out on May 12th to honor Bishop Rogers of Ohio on the eleventh anniversary of his consecration. The headliner at the dinner, held in Cleveland as a part of the diocesan convention, was the Hon. James R. Garfield, former secretary of the Interior, who spoke on citizenship.

Large Offering from Children

A special children's service was held at the cathedral in Trenton, New Jersey, at which \$5,900 was presented as the Lenten offering. There were about 600 children pres-

ent, coming from all sections of the diocese. Bishop Matthews presented awards and there was an address by Miss Bessie Sims, a missionary from China.

A Letter Arrives a Bit Late

Bishop Philander Chase, first bishop of Illinois, died 84 years ago. Yet a letter addressed to him came recently to the diocesan headquarters in Chicago. It came from Canada and asked for help for a Canadian church.

Convention of Alabama

Bishop Clingman, new bishop of Kentucky, was the honored guest at the convention of the diocese of Alabama which met at St. Andrew's, Birmingham, May 13-14. He spoke of conditions in Alabama, where he was long a rector, expressing his gratitude for the opportunity he had been given for service there. In reply to Bishop McDowell's request for a coadjutor a committee was appointed to explore the possibilities. If they report favorably the convention will reconvene later for election.

Pacific Synod Commends Cooperative Farm

A resolution, introduced by Bishop Remington of Eastern Oregon and seconded by Bishop Parsons of California, which commended to members of the Church the support of the Cooperative Farm in Mississippi was passed unanimously at the synod of the province of the Pacific, meeting on May 14th.

To Provide Children with Vacations

A month's vacation in the country will be provided for at least two hundred under-privileged children and young people of Grace Chapel this summer. The chapel, a part of Grace Parish, has camps in Palisades Interstate Park, one for boys and the other for girls. The Rev. William Sperry is the vicar of the chapel.

Other Things Besides Literature

The impression that the work of the Forward Movement is limited to printed literature was dispersed by the Rev. Arthur M. Sherman in an address delivered at the dinner held in connection with the convention of New Jersey. Diocesan committees have been established in 33 dioceses under whose auspices clergy and lay conferences have been held and parochial missions undertaken. "The accomplishment of the mandate of General Convention to reinvigorate the life of the Church and to rehabilitate its work cannot be accom-

plished by a whirlwind campaign" said the speaker. "It is a longtime program of education, inspiration and enlightenment which must reach every corner of the Church and bind it together in a new unity and enthusiasm for its task of making the Kingdom of God a realization on earth."

* * *

Choir has its Own Paper

The choir of St. Paul's, Chicago, where the Rev. F. C. Benson Beliss is rector, has its own multi-graphed paper which is edited by twelve year old Craig Leman. It is an interesting document—at least the two sent me are—and the rector says that the paper has done a lot to build up the esprit de corps in the choir.

* * *

General Faculty Plan Busy Summer

Members of the faculty at the General Seminary don't just loaf during the summer. The Rev. Burton Easton is again the dean of the Wellesley Conference, where the Rev. C. A. Simpson and the Rev. T. P. Ferris are also giving courses. The Rev. Howard Robbins is to preach at Wellesley on June 7th and from June 22 to 29 is to be the leader at a conference at Northfield, Mass. Professor Simpson is on the faculty of the New Jersey Clergy School; the Rev. Harold N. Renfrew is to lecture at the Albany clergy school; the Rev. Edward Hardy is to attend conferences in Esthonia of the Russian student movement and the school of sociology at Oxford. The Rev. Frederic Lauderburn is the chaplain at the Blue Mountain conference and also conducts a retreat for the clergy at Adelynrood in September.

* * *

Leper Mission has Difficulties

A serious situation has developed at St. Barnabas Mission to Lepers, Kusatsu, in the diocese of North Tokyo, Japan.

Miss Mary Cornwall-Legh, an English Churchwoman of independent means, started the mission twenty-five years ago and through all these years has not only directed its work, under the Bishop of the diocese, but has made up the difference between its mounting cost and diminishing support. The mission has received support from many friends in England and America and Japan, and also from the American Mission to Lepers and from Japanese imperial sources. In recent years the National Council has had a United Thank Offering worker on the staff, and supply departments of the Churchwomen's groups both in the United

States and England have rendered indispensable help.

Nevertheless, Miss Cornwall-Legh has not only contributed her income but in recent years, with the shrinkage of "specials" and other gifts, she has also broken into her capital funds to meet annual deficits.

It is now learned that this capital expenditure can no longer continue as Miss Cornwall-Legh has only enough left to support herself. She has this year retired from the active direction of the work, Miss Mary McGill, the American, taking charge, though Miss Cornwall-Legh continues to live in her house at the mission. She is seventy-nine but she seems never to have considered living anywhere else but among her beloved leper people. One reason for the decrease in special gifts is that with advancing age she is unable to keep up the personal correspondence upon which such giving depends.

* * *

Rocks as Tokens of Good Will

Mt. Rainier and Mt. Fuji have been exchanging pieces of rock as tokens of good will. Chacun á son gout. A group of Seattle citizens, not otherwise identified in the report, sent a rock from the summit of Rainier to be placed on Fuji. Whereupon "two famed Japanese mountain climbers" ascended Mt. Fuji to secure a similar gift to be placed on Rainier, "as a good-will token from the people of Japan to the people of the United States."

Miss Bessie Mead, a retired United Thank Offering missionary from Japan, sends the story, but, writing from the city of Tacoma, she loyally refers to "Mt. Tacoma" instead of "Mt. Rainier."

* * *

The Auxiliary in Cuba

The Womans Auxiliary in Cuba exists in nearly fifty little parish and mission branches but has no dioc-

cesan organization. Under the leadership of Mrs. J. H. Piloto, whose husband is priest in charge of San Francisco Mission, Cardenas, it is hoped that a diocesan branch organization may be set up when the district convocation meets in June. Meanwhile Mrs. Piloto has edited a special Woman's Auxiliary number of The Episcopal Messenger, a local Church paper in Spanish. Episcopal Church material in Spanish is so scarce and funds to provide it are

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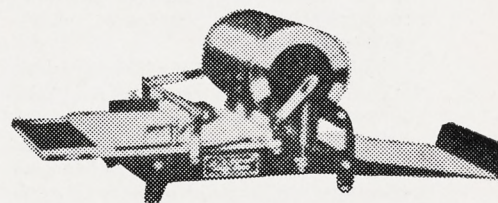
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always so inadequate that such material has even more value than it would have in an English-speaking diocese over-supplied with Church publications.

* * *

Diocesan Treasurer Is Honored

A dinner in honor of Mr. Raymond F. Barnes, treasurer of the diocese of Long Island, was held on May 25th in Garden City under the auspices of the Church Club of the diocese. It marked Mr. Barnes' tenth anniversary in the office.

* * *

Are These Your Favorite Hymns?

The Bishop of Tennessee recently asked the readers of his diocesan paper to send in their three favorite hymns. Two evening hymns tied for first place, "Abide With Me" and "Now the Day Is Over". Choice of "There's a Wideness in God's Mercy" for third place revealed the wide use of the revised hymnal, that hymn not being included in older books.

Do you agree with this list:

1. Abide With Me.
2. Now the Day Is Over.
3. There's a Wideness in God's Mercy.
4. O Jesus, Thou Art Standing.
5. Onward Christian Soldiers.
6. My Faith Looks Up to Thee.
7. Lead Kindly Light.
8. The Church's One Foundation.
9. Ten Thousand Times Ten Thousand.
10. Jesus, And Shall It Ever Be.
11. Jesus Lover of My Soul.
12. O Come All Ye Faithful.
13. I Heard A Sound of Voices.

* * *

Dean John Day Addresses Young People

Speaking on the Problems of Youth, Dean John W. Day of Topeka, Kansas, opened the first conference for young people held in the diocese of West Missouri, meeting in Kansas City, May 16th. This address was followed by group discussion led by Miss Margaret Leonard, the Rev. Goodrich Fenner, Prof. Frank A. August and the Rev. R. M. Trelease. Miss Dorothy M. Fischer, national secretary of young people's work, addressed the conference and Bishop Spencer was the dinner speaker—a swell dinner followed by a dance at a country club.

* * *

Bishop Cook Opposes Regimented Life

Bishop Philip Cook in his address before the 151st convention of the diocese of Delaware declared himself as being opposed to "a planned economy and life that is regimented by a state supreme in all its ways and powers. It is Christian fellowship in its progress over the centuries

which has pointed the way to the larger freedom and the more abundant life." He also suggested that the synod of the province be invited to meet in Wilmington in October, thus marking the 150th anniversary of the General Convention which met there primarily to meet the objections raised by the English bishops to our proposed Book of Common Prayer. Bishop Colmore of Puerto Rico was the headliner at the convention dinner.

* * *

Mrs. Perry Addresses the Women

Mrs. James DeWolf Perry, wife of the Presiding Bishop, addressed representatives of fifteen parishes in the diocese of Western Massachusetts recently on the history and development of altar guilds. A diocesan altar guild was organized at this meeting which was held at All Saints, Worcester.

* * *

Dedicate Church at Ansonia

Immanuel Church, Ansonia, Connecticut, was dedicated on April 26th by Bishop Budlong, with the rector of the parish, the Rev. Thomas J. Shannon, assisting in the service and presenting a large class for confirmation. The nave and chancel of

the church are now complete and it is planned to raise further funds at once to finish the church and parish hall. Mr. Shannon, rector since 1922, has had a most successful ministry in Ansonia with thriving parish organizations, large confirmation classes and generous support of missions.

* * *

Bishop Spencer Points to Debt Burdens

The burden of debt that hinders the work of the Church played a leading part in the address by Bishop Spencer at the convention of the diocese of West Missouri, meeting at Kansas City, May 12th. He declared that half the money raised for work is paid as interest on borrowed money each year before we can start financing the work of the Church. He declared that it was perfectly possible for the Church so to refund the debt as to save nearly a million dollars that could then be released for missionary work.

* * *

Church Schools Hold Convention

The 21st annual convention of the Church schools of the diocese of Ohio was held at St. Paul's, Cleveland Heights, on May 13th, with over 500 teachers and officers tak-

A RESOLUTION

Unanimously Adopted by the Synod of the Province of the Pacific, May 14, 1936

"WE DESIRE to commend in highest terms the effort sponsored by Mr. Sherwood Eddy for the establishment of a Cooperative Farm in the South. This effort has been assisted ably by the Managing Editor of The Witness, the Rev. William B. Spofford, by Bishop Scarlett and other social service leaders in the Episcopal Church. We rejoice in this practical demonstration of the willingness of Christian people to undertake some scheme to remedy a condition of chattel slavery which is one of the greatest blots on our American civilization. We also commend to the membership of our Church the support financial or otherwise of this Cooperative effort."

* * *

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ing part in a series of conferences. The leaders were Miss Elizabeth Thomas, director of religious education in the diocese of Michigan; the Rev. Donald Wonders of Sandusky; the Rev. Karl M. Block of St. Louis; the Rev. John R. Stalker of Massillon, and the Rev. P. R. Savanack and the Rev. William X. Smith, both of Cleveland.

Training Teachers for Vacation Schools

An institute to train teachers for Church vacation schools is being held this coming week in the diocese of Michigan. A special manual, "Stories by the Way", built around nine of the parables, has been prepared for use in these schools.

Adult Choirs Hold Festival

Three hundred adult singers from 20 choirs in Detroit held a choir festival on May 17th at St. Paul's Cathedral. Bishop Page was the preacher.

Church in Haiti has Anniversary

Next Sunday, Trinity Sunday, the Episcopal Church in Haiti will celebrate the seventy-fifth anniversary of its arrival in that country. This is the anniversary, to the very day, of the first service held there in 1861 by the Rev. James Theodore Holly, an American Negro priest, later Bishop. Under his care a company of Negro emigrants went to

Haiti. In 1874 the American Church consecrated Mr. Holly first Bishop of the Episcopal Church in Haiti and after his death the jurisdiction became a missionary district of the American Church. Bishop Carson writes: "The story is well known of the coming of James Theodore Holly and his little band of 110 associates, seeking a home where they might enjoy social and political freedom and where they might carry their Faith, Orthodox, Apostolic and Catholic. It was a venture full of heroism and well deserves to be told again and commemorated by special services of thanksgiving."

Court Permits Use of Legacy

A legacy was left some years ago by Augusta C. Chapin to the Domestic and Foreign Missionary Society, the income to be used for the education of medical students intending to become medical missionaries in the United States. This provision reflected the day when communities were less able to provide medical care. With the increase of doctors and hospitals, the need for the Church to appoint medical missionaries for work in the United States has vanished, or it is at least small in comparison with other needs. In the foreign field the Church still has

RETREAT

Adelynrood, South Byfield, Mass.

A retreat for women will be held by the Society of the Companions of the Holy Cross on June 20th to 22nd. Conductor, the Rt. Rev. Benjamin M. Washburn, D.D., Bishop of Newark. Applications should be made to Mrs. James C. Hakes, 149 Chestnut Street, Montclair, New Jersey.

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physicians and surgeons on its staff and will continue to need them for some years to come. Scholarship aid would not infrequently be a great advantage in training medical missionaries for foreign fields, but the provision of the Chapin legacy prevented its use for that purpose. The New York State supreme Court has now acted to permit the use of this income for the training of medical missionaries for the foreign field. An appropriation of \$500 was made by the National Council at its April meeting, to aid a man who expects to begin his medical training in the fall, and who intends to be a medical missionary in some foreign field. As it happens, the legacy will probably have a domestic beneficiary also, next year. A brilliant young Negro woman now finishing college hopes to become a doctor and return south to work among her own people, and the domestic missions department of the Council will probably obtain scholarship aid for her from this useful legacy.

* * *

Missionaries Return from Japan

Somewhere on the high seas of the Pacific in May are two missionaries returning after thirty-five years of service in Japan. They are the Rev. Dr. Robert Wells Andrews and Mrs. Andrews. They are returning on furlough and Dr. Andrews reaches retiring age during this furlough period.

In 1899 their first station, Mito, was a center of anti-foreign and anti-Christian hatred. Bishop McKim said, "I ask only that you spend your first term of service breaking down prejudices and making friends for the Church." They have done this for thirty-five years, working most of the time outside Tokyo, building up little missions among the people of the Japanese countryside and training young Japanese leaders.

* * *

Church and Press Should Cooperate

How the Church and the press can co-operate, was the subject of a talk given by Lincoln O'Brien Jr., editor of the Athol, (Mass.) Daily

News, to the Worcester Parsons' Club at its meeting here on May 11. There are two agencies to which a community looks for moral leadership, he said, the newspaper and the Church. To get results, these must work together. The editor of a small-town newspaper cannot campaign alone, against gambling, racketeering, and vice. It is neither profitable nor healthy for him to attempt it. He needs the active and intelligent support of the clergy. The respectable citizens of a town often do not know what is going on, but their children know, to their own injury. When the churches and the press work together, they can present the facts, and the result will be the cleaning up of the community.

* * *

Church Society has Annual Meeting

The Church Home Society, an organization of the Church in Boston that cares for children, held their annual meeting and service at St. Paul's Cathedral on May 16th, attended by 250 children and their

parents, foster parents and associates of the society. The children's service was led by Dean Sturges and the Rev. Phillips Osgood, and the sermon was preached by the Rev. Bradford H. Burnham of Beverly

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Farms. There was a luncheon following the service.

* * *

Commencement at Shattuck School

The 76th annual commencement at Shattuck School is being held over this week-end at Faribault, Minnesota.

* * *

Propose International Peace Day

The Public Action Committee, a new peace society, recently asked thousands of people in this country if they thought it a good idea to hold an annual peace celebration in all the nations of North, South and Central America. There have been 7,770 replies, with 7,615 favoring the idea and 155 opposing it.

In relaying to the President the data on this cross section of public feeling, the Public Action Committee said:

"It is not necessary to point out to you that a 98% favorable vote is evidence of strong feeling on any subject. The American people want peace; they are aware that the peace between the United States and the other nations of North and South America is on an unshakeable basis; and they justly believe that an effective way of preserving this peace is by paying due honor to it. Representing our members, who are a portion of the citizens of the country, we therefore urge you to communicate with our fellow nations of the West, to the end that there may be set aside, and officially proclaimed by all these nations simultaneously, a specified annual period during which our lasting peace can be appropriately celebrated."

* * *

Central New York Nominates

Dioceses about to elect a bishop are going in more and more for carefully planned selection, with a committee canvassing the field for likely candidates. The latest to adopt this method is Central New York, where a committee recently turned in a flock of nominations from whom a successor to Bishop Fiske will be selected. Among those nominated are the Rev. Cedric C. Bentley of Toledo, Ohio; the Rev. Karl Block of St. Louis, who recently declined election as coadjutor of Kansas; the Rev. Frederick Grant, dean of the

Services of Leading Churches

The Cathedral of St. John the Divine

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Sundays: 8 and 9, Holy Communion. 9:30, Children's Service. 10, Morning Prayer. 11, Holy Communion and Sermon. 4, Evening Prayer and Sermon. Weekdays: 7:30, Holy Communion (on Saints' Days, 7:30 and 10). 9:30, Morning Prayer. 5, Evening Prayer (choral). Organ Recital, Saturdays, 4:30.

Church of St. Mary the Virgin

New York

46th St. between 6th and 7th Aves. Rev. Granville M. Williams, S.S.J.E. Sunday Masses, 7, 8, 9, 10, 11. Vespers and Benediction, 8 p. m. Week-day Masses, 7, 8 and 9:30.

Grace Church, New York

Rev. W. Russell Bowie, D.D.
Broadway at 10th St.

Sundays: 8 and 11 A. M. and 8 P. M. Daily: 12:30 except Mondays and Saturdays. Holy Communion, 11:45 A. M. on Thursdays and Holy Days.

The Heavenly Rest and Beloved Disciple, New York

Rev. Henry Darlington, D.D.
Fifth Ave. and Ninetieth St.

Sundays: Holy Communion 8 a. m. Sunday School 9:30 a. m.; Morning Service and Sermon 11 a. m.; Musical Vespers 4 p. m. Thursdays and Holy Days: Holy Communion at 11 a. m.

The Incarnation

Madison Avenue and 35th Street
Rev. John Gass, D.D., Rector

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

St. Bartholomew's Church

Park Avenue and 51st Street
Rev. G. P. T. Sargent, D.D., Rector

8 A.M., Holy Communion. 11 A.M., Morning Service and Sermon. Junior Congregation, 9:30 and 11 A.M. Holy Comm., Thurs. and Saints' Days, 10:30 A.M.

St. James' Church, New York

Madison Avenue and 71st Street
The Rev. H. W. B. Donegan, Rector

8 A.M.—Holy Communion. 9:30 A.M.—Children's Service and Church School. 11 A.M.—Morning Prayer and Sermon. 8 P.M.—Choral Evensong and Sermon. Thursday and Holy Days: 12 M. Holy Communion.

St. Thomas Church

Fifth Avenue and 53d Street
New York

Rev. Roeliff H. Brooks, S.T.D., Rector
Sunday Services: 8 A.M., 11 A.M., and 4 P.M. Daily Services: 8:30 A.M., Holy Communion. Noonday Service, 12:05 to 12:35. Thursday: 11 A.M., Holy Communion.

Christ Church Parish

Detroit and Grosse Pointe

Rev. Francis B. Creamer, Rector
Rev. J. Francis Sant, Vicar

Parish Church: E. Jefferson Ave. at Rivard
Chapel: 45 Grosse Pointe Boulevard
Services: 8:00, 9:45, 11:00, 7:30 Sundays. Saints' Days: 10:30.

Grace Church

Sandusky, Ohio

Rev. Donald Wonders, D.D., Rector

Sunday Services

8 A. M.—Holy Communion.
9:15—Church School.
10:30—Morning Service.

Cathedral of the Incarnation

Garden City, N. Y.

Arthur B. Kinsolving, 2nd, Dean

Sunday Services: 7:30 A.M. Holy Communion. 9:30 A.M. Junior Congregation. 9:30 A.M. Church School. 11:00 A.M. Church School, 11:00 A.M. Morning Prayer and Sermon. 4:00 P.M. Evensong and Address.
Daily services in the Chapel.

Cathedral Church of St. John

Market St. and Concord Ave.

Wilmington, Del.

The Very Rev. Hiram R. Bennett, Dean
Sundays: 7:30, 9:30, 11:00 A.M., 7:45 P.M.

Weekdays: 10 A.M. and as announced.

Trinity Church, New York

Broadway and Wall St.

Sundays: 8, 9, 11 and 3:30.
Daily: 8, 12 and 3.

St. Paul's Cathedral

Buffalo, New York

Sundays: 8, 9:30, 11 A.M. and 8 P.M. Weekdays: 8, 12:05. Thursday (Quiet Hour at 11) and Holy Days: 10:30 A.M.

Christ Church Cathedral

Hartford, Conn.

Cor. Main and Church Streets

The Very Rev. S. R. Colladay, D.D.
Sundays: 8:00, 10:05, 11:00 a.m.; 7:50 p.m. Daily: 7:00, 12:10, 5:00. Holy Days and Wednesdays, 11:00 a.m. Holy Communion.

St. Mark's

San Antonio, Texas

Rev. Arthur R. McKinstry, Rector
7:30 A.M.—Holy Communion (8:00, Advent to Easter). 11:00 A.M.—Morning Prayer and Sermon. 7:30 P.M.—Evening Service. 10:00 A.M.—Holy Communion on Fridays.

St. Michael and All Angels

St. Paul and 20th St., Baltimore, Md.
Rev. Don Frank Fenn, D.D.

Rev. H. P. Knudsen, B.D.
Rev. R. C. Kell, M.A., B.D.
Sundays: 7:30, 9:30, 11:00 A.M. 8:45 P.M. Week Days — Holy Eucharist—Mon. Wed. Sat.: 10:00 A.M. Tues. Thurs. Fri.: 7:00 A.M. Morning Prayer: 9:00 A.M. Daily Evening Prayer: 5:15 P.M. Daily.

Christ Church

Greenwich, Connecticut

Reverend Albert J. M. Wilson, Rector
Sundays: 8:00 a. m., Holy Communion: 9:15 a.m., Church School: 11:00 a. m., Morning Prayer and Sermon, (Holy Communion and Sermon, first Sundays); 7:50 p.m., Evening Prayer and Address. Tuesday, Fridays, and Holy Days, 10:00 a. m.

All Saints Church

26th Street and Dewey Avenue

Omaha, Nebraska

Rector, The Rev. Frederick W. Clayton
Services, Sundays, Holy Communion 8 a. m. and 11 a. m. First Sunday in month. Morning Prayer and Church School. 11 a. m. Holy Communion, Wednesday and Holy Days, 10 a. m.

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* * *

News Notes From Spokane

A small parish house was dedicated at St. Andrew's, Chelan, Washington, on May 24th. Interesting church here, made entirely of logs. The vicar is the Rev. O. H. Cleveland. . . . The Rev. E. W. Pigion, rector at Yakima, made the headlines recently when he pulled a tourist out of the Yakima River with his tow-rope. Said he had carried the rope for fifteen years without ever having need of it before. . . . The annual summer conference of the district is to be held at Lake Coeur d'Alene, Idaho, June 29th to July 9th, with the Rev. G. Warfield Hobbs, "281" executive, as headliner.

* * *

A Dinner After Church

They have a stunt at St. Peter's, Perth Amboy, N. J., which is a new one as far as I know. About once a month they have a Sunday dinner in the parish hall, following service. I was there a couple of weeks ago and it was a swell party, with a fine large crowd all seeming to have a good time. The rector is the Rev. George H. Boyd, who has been there about a year.

SECOND THOUGHTS

(Continued from page 2)

MR O. G. SMALL, communicant and treasurer of All Saints', Portland, Oregon: You invite opinions from the rank and file on the problems of Missions, Money, Mergers and "281". Are their opinions really desired, and would they serve a good purpose where the elite seem to be in confusion and trouble? However, the invitation marks a commendable new departure of the Church to enlist the interest and stewardship of those who heretofore have been silent and inactive. My first thought, is to quiet confusion and to coordinate the work of both clergy and laity by the election of an individual leader vested with full authority over all. My vote would be for an Archbishop, though I die for the boldness of choice, along with Bishop

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Valley Forge, Pa.

The National Cathedral, Washington, D. C.

Mitchell of Arizona for his stand against mergers. The better plan would be to make two Dioceses out of one instead of one out of two. My next is for missions, and more of them serviced by clergymen receiving good salaries, not doles. How else can the Church justify itself before God? Did not Christ command His disciples to "Go forth and preach the gospel to every creature". Would not fewer missions be a shameful confession of little Faith too weak to obey the mandate of the Christ? Narrow the scope of missions and the spirit of communism that repudiates all things Divine will take their place. Now for additional revenue to meet the increasing budgets. It is not so scarce nor the collection of it problematical. It is on deposit waiting to be called for from unpaid Quotas of parishes and missions; from the purses of communicants not pledged to the Red side of the envelope and from a special offering for missions once a year to average at least one dollar per capita. The plea that God's tithe cannot be given because money is too scarce is one-fourth truth and three-fourths alibi. The broader the scope of the Church's work the more it costs and the cost is in the hands of its following, and it will be more universally given when something better than the Every Member Canvass is substituted to teach them the ethics of giving. "281". All good men and true to convictions, but they have no leader.

THE REV. A. Q. BAILEY, rector at Clingswood, New Jersey: The article by the Rev. Lindley H. Miller in the Witness of May 7, moves me to present a policy which accounts in a measure for the fact which he states that "other Christian bodies have developed comparatively strong parishes in similar situations—why has not this Church?" The answer is that this Church has, where it has followed a similar policy.

Once in a great while one reads that a priest has been sent to a community where, through the efforts of a faithful layman or lay woman, a congregation has been built up through the formation of a Sunday School, which has gradually resulted in a congregation. This is parallel to the practice if not the policy of other denominations.

I believe it is quite generally true that if a layman of one of the denominations goes into a community where there is no Church of his denomination, if he has convictions on the subject, he will gather the few who are of his faith and start a Sunday School. If a member of the Episcopal Church goes into such a community he will send his children to the nearest Church and gradually be absorbed;

even when he has convictions on the subject he sees no way of doing anything else; there is no priest or bishop to advise him or help him, and Episcopalians seem to need a priest around before they can do anything in such situations.

Perhaps we cannot cure that feeling on their part for they have been trained to depend upon the clergy. But it seems to me we can cure the situation by giving them definite dependence upon the Bishops.


In all parts of the middle west there are county seat towns with from three thousand to fifteen thousand population in which there has never been a service of the Episcopal Church. Are there no laymen of leadership in those communities? There must be. And they and their children will be lost to the Church if nothing is done.

I am proposing for the consideration of the Bishops that they find some layman of the Episcopal Church in these towns and say to him: "I am making you a Lay Reader and giving you authority to gather the children and the adults whom you can find and conduct a Sunday School and Morning or Evening Prayer. Go to it! When you want advice write me. I'll get to see you when I can and I want you to know that I will stand behind you."

There would necessarily be some consultation and instruction before a start is made but it could be done. And with the definite authority of the Bishop behind him this layman would be able to build up gradually a congregation which should in time be ready for regular ministrations and form the nucleus of a strong parish.

The "local preacher" is responsible for any number of the "strong congregations" of the denominations in the middle west. The Bishop's lay readers could do exactly the same work and would if given definite authority to do it.

It is not money we need: it is men; and plenty of them are standing around all day idle "because no man hath hired us."



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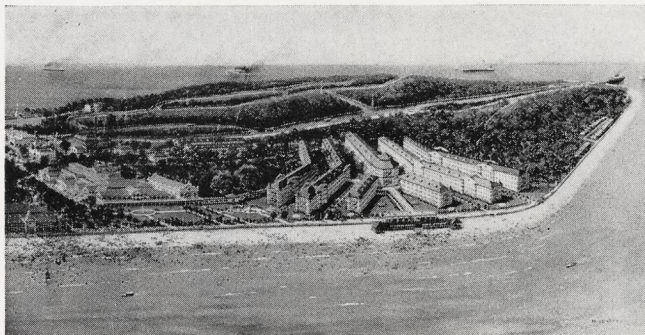
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