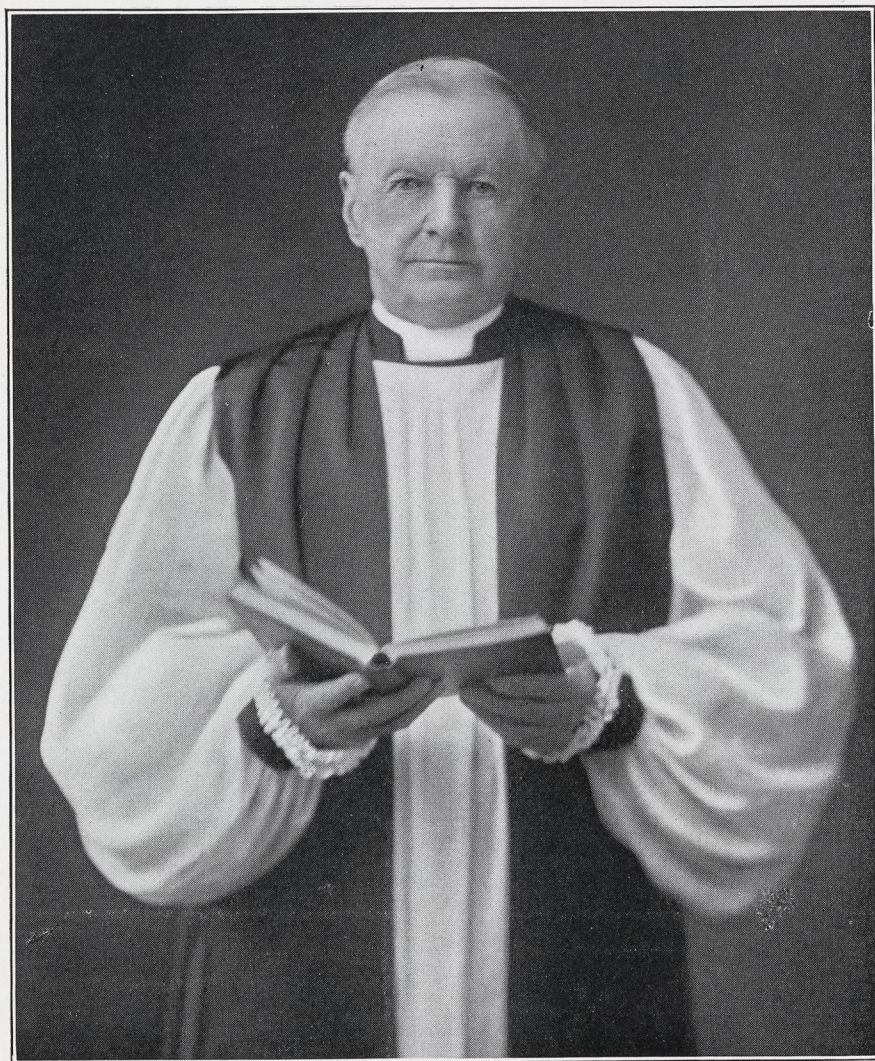


February 25, 1937

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THE WITNESS



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THE WITNESS

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CLERGY NOTES

FRANK'S, VINCENT C., rector of St. Paul's, Norfolk, Va., has accepted the rectorship of St. Stephen's, Philadelphia, succeeding the Rev. Carl E. Grammer who resigned last fall.

FULLWOOD, STANLEY M., in charge of St. Luke's, Cedar Falls, and St. Matthews, Iowa City, Iowa, has accepted rectorship of Trinity, Muscatine, Iowa.

GUILBERT, CHARLES M., was ordained priest on January 31st by Bishop Dagwell of Oregon. He has been placed in charge of Trinity, Ashland, Oregon.

HILBISH, HARRY P., rector of Grace Church, Sterling, Illinois, has resigned to be an assistant at St. Luke's Pro-cathedral, Evanston, Illinois.

McNEILL, DUDLEY B., has resigned charge of St. Lawrence's Church, Libertyville, Illinois, to take up new work in Wyoming.

STONE, LEE OWEN, was ordained priest by Bishop Dagwell of Oregon on January 31. He is in charge of the parish for Colored people in Portland, St. Philip's.

VOLLMER, curate at St. Mark's, Buffalo, N. Y., has been placed in charge of St. Paul's, Mayville, N. Y.

WELLFORD, JOHN S., Abingdon, Virginia, is now in residence at Amherst, Va., with charge of churches at Amherst, Clifford, and Pedlar Mills.

SECOND THOUGHTS

P. E. EDGEWORTH of Peoria, Illinois: As a communicant of the Protestant Episcopal Church, I take issue with the statement in THE WITNESS of February 11, in an article by Bishop Wilson, that no new Church was organized under Elizabeth. Not new of course in the sense that the old buildings were continued to be used as places of worship, and that a certain ecclesiastical routine was likewise continued; but certainly new in that a new and reformed religion was authorized and set up by Parliament. If no new religion, then we are still Roman Catholics. But there was a new one, and we are the descendants and heirs of that change, being Anglicans or Episcopalians instead of Roman Catholics. I also note that the Bishop failed to mention that all of the bishops, save one, resigned their sees soon after her accession and the establishment by law of the Protestant religion which abolished the mass, its vestments and ceremonies, and substituted a communion table for the altar. Why cannot our historians and writers come out with the facts? There is nothing to hide, and we are what we are.

WALDO S. FRENCH, New York City: There recently came into my hands a most excellent little pamphlet called "Prayers for Self and Society," the work of the Rev. James Myers of the Federal Council of Churches, which I would like to bring to the attention of WITNESS readers. There one finds modern prayers for peace; for a Christian social order; against lynching; for slum clearance; for the unemployed. It would be well I am sure for Christian people generally to use these prayers these days. The booklet is issued by the Association Press or can be ordered from the social service department of the Federal Council, 105 East 22nd Street, New York, at 15c for single copies and \$4 in lots of fifty.

MRS. FRANK CHALMERS, Boston: I wonder if the time has not come to raise a question about the place for the 1940 General Convention. Episcopalians as well as other church people are devoting this year to a study of the American Negro and some of us are trying to think through a Christian position. I do not suppose we will be successful, but are there not little things that we might do to indicate that we are sincerely trying? One of them would be to pick a city for the next General Convention that would treat Negro Church men and women decently. They were not so treated at Atlantic City. They may not be in Cincinnati, and I doubt very much if they would be in Baltimore, which THE WITNESS for last week states is to invite the Convention of 1940. The coming General Convention, in considering the place of meeting for 1940, should determine in advance whether there is to be racial discrimination in hotels, restaurants, theatres and other places, and unless there is a guarantee that there will not be another city should be chosen.

THE REV. JOHN W. SUTER, secretary of the Liturgical Commission, 402 West Roosevelt Street, Phoenix, Arizona: The Lectionary Committee of the Liturgical Commission of the General Convention desires to invite criticisms

(Continued on page 15)

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ROBERT P. KREITLER

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DOING GOD'S WILL IN THE PARISH

By

DON FRANK FENN

Rector of St. Michael and All Angels, Baltimore

IT WOULD seem wise to discover just what we mean by the parish. The parish is the group of people who have pledged themselves to our Lord, for a lifetime of service. But the parish is more than that, it is a unit in the diocese. There is no diocese without the aggregation of parishes which are composed of communicants of the Church. It is further true that there is no national Church, as an abstract thing, apart from the several dioceses. People who are communicants of the parish are also members of the diocese and the national Church, and in a very real sense of the Holy Catholic and Apostolic Church throughout the world. Therefore, if we would do the will of God in the parish, we must strive to follow that will in performing our duty towards all of the Church of which we are a part.

Except for a limited number of people, our duty to the Church in the diocese must be fulfilled by our gifts to that work, and the same is true of the work of the national Church and that throughout the world. Some few people will be called upon to give personal service in the diocese and the national Church in addition to their gifts, but most of us can only give of ourselves through our means that God's will may be accomplished in all the world through His Church.

Therefore, for most of us our life in the Church must be centered in the parish itself. We shall try to be practical as we give consideration to this subject. First, we are quite certain that it is God's will that we shall know Him as He is, for we cannot love Him and serve Him until we do know Him. Having made some step towards knowing God, we will discover that it is His will that we shall serve Him in various ways. If we may believe the teaching of our Lord, we will

discover that the service which is most pleasing to God is that which is given to His children, our fellow men. We cannot enter into this latter phase of the subject since that is to be covered in another article on the subject "Doing God's Will in the Community."

We suggest, therefore, that the fundamental duty of

the Churchman who is seeking to do God's will is to worship Him. There are those who are regular attendants at worship, for they come each Christmas and Easter, but none of us would think for a moment that this is doing God's will, or that such regularity will help very greatly in knowing God. But worship is essential if we are ever to know God with His greatness, His mercy, and His love. We will worship regularly, at least once each Sunday, or more frequently, and as often as possible during the week. We will stand up and be counted. We will bear witness each week that we believe in God, so that the world may know that we are convinced that religion is important. We will attend services of worship primarily to offer the best we have and ourselves



in lowly adoration of Him who is our Father and our God. Probably the quickest way to convert this country would be for every member of the Christian Church to believe so heartily in his religion that he would be in his place each Sunday. The Church buildings would be so crowded that there would be no place for anyone but members, and that would arouse the curiosity of non-Church people, who would want to have a share in that which seemed to mean so much in the lives of these who had given themselves to God.

BUT if we are to know God, we must have some definite point of contact with Him. Our Lord knew that, and so He provided for that need. It is so easy to say "I believe in God," and "God is every-

where," but most of us are just plain human beings. We need to find God somewhere. And so on the night in which He was betrayed, our Lord took Bread, and broke it and gave it to His disciples and said, "Take, eat, this is my Body." And after supper He took the Cup, and blessed it, and gave it to them, and said, "Drink ye all of this, for this is my Blood of the new Covenant." Now when He said this, He promised His very presence. We do not understand how it is possible, but we believe, and so we come to Communion. A good Churchman, then, will prepare himself with great care, and will come regularly to His Holy Communion. We do not mean that in some general way we will say that once a month we will make our communions, but rather we will say on such and such a Sunday in each month, or each Sunday, or even more frequently, we will make our communions and nothing less than illness or death will prevent us from doing it.

There are other means whereby we may come to know God and His religion. We know that if we are to be intelligent about anything, we must constantly study. Therefore, we will take advantage of classes of instruction that may be offered in the Church; we will subscribe to and read regularly some Church paper, and other publications of the Church; we will read and digest at least one or two books on religion each year, that our minds as well as our hearts and souls may be nourished and we may come to understand God and His Church just a little better.

We venture to say that, if coupled with these things, there is private prayer and meditation in the home, and an effort to live as Christians in the community, we will have some apprehension of God, and will love Him at least a little and will desire to serve Him. We have found in the Church that those who fulfill these simple requirements are those who also give of themselves and their means for the work of the Church most generously.

And so we suggest that if we would fulfill the will of God in the parish, we will be willing to do some work, to give our time and thought to its work. There are many ways in which this can be done. We will use such talents as we have and will cultivate talents that we do not have in order to serve God. There is always need for officers in all sorts of organizations, the guilds and auxiliaries, the Daughters of the King, the Brotherhood of St. Andrew, the Girl's Friendly Society, the men's organizations, and those for young people, girls and boys. While there is need for officers, there is more need for just plain, every-day workers, who, having been assigned a job, will do it without asking for publicity or praise. God give us enough private soldiers in the army of Christ who are not always looking for medals, or who do not act as though they were conferring a personal favor on God and the rector by doing a simple job in the parish!

All of us have talents of some sort. There are those whose abilities lie in the way of finance and business. The Church surely needs such men and women to manage its material affairs. Our prayer has always been that we might find a number of such people who would use the same wisdom and diligence in the prosecution

of the Lord's business as they do their own. While the old conundrum is not always true, it is true too many times, namely, "When is a business man not a business man?", the answer being, "When he is a vestryman." Certainly, it is true that men with such abilities will be doing the will of God in the parish if they relieve the rector of responsibility for raising money, and will see to it that God's work is adequately financed.

How hard it is to persuade competent people to teach in the Church school! We are quite certain that a great many teachers are going to have a hard time at judgment day when God asks them what they did with their talent for teaching, and they have to tell him that all they did was to earn a living with it and that they consistently refused to teach His Holy Word and help to shape the lives of His children, so that they would have some chance of saving their souls. We are sure that those with the talent of teaching will be doing the will of God in the parish when they raise the standards of our Church schools by giving their talent there.

GOD'S worship needs to be made glorious by worthy praise, and a part of that praise is found in the ministry of music. Many a member of the Church has a talent for music, either for playing an instrument or in beauty of voice, but how many we know, especially in smaller parishes, who will do nothing for the Church because it cannot afford to pay for such services and who rather go to some other organization with larger membership and more money, and sing for a couple of dollars a Sunday, when there is no real need for the income.

There is a talent of salesmanship, and the talent of mere friendliness. We feel quite sure that we will be fulfilling the will of God in the parish if we use those talents to interest people who are not now members of the Church in Christ's Mystical Body. It is the duty of every baptized person to make an earnest effort constantly to bring other men and women, boys and girls, to the Christ of God. There are thousands of people just waiting for that kindly invitation of the lay man and the lay woman. There are hundreds of calls to be made in every parish. We are sure that there is not a rector in the Church who would not thank God with all of his heart if a dozen or twenty-five or fifty men and women would come to him and say, "I am willing to make five calls a week in the parish and in the community." It would knit the parish life together in such a way that it would fulfill its purpose in the community of converting it to Christ.

Therefore, we will work in the parish, and so fulfill the will of God. But the fact remains that most of us must devote most of our time to the business of the world. Nevertheless, we can do something in our parishes and that we should do, but we owe all of our life to God, and so it becomes necessary that we find a substitute for ourselves that we may offer to God. Fortunately in these modern days, we have that substitute in money. Money is earned by the investment of life. If one doesn't have to work for a living, there is not the slightest excuse for failing to give gener-

ously of our time to God, but since most of us must work, we invest our lives, six, eight, ten, twelve hours of life each day, and in return we receive money. And so when we offer money to God, we are in one sense offering ourselves. It is for this reason that the support of the parish becomes so vital a part of the life of the good Churchman. In fact, we are convinced that many a man is only going to save his soul in one way, namely, to give generously and sacrificially of his means. He gives so little time to God that unless he gives much of his life as summed up in his money, he will not find salvation.

But when we speak of giving our time, our thought, and our money, we are not thinking of surplus time, money, and thought. We are thinking rather of that which costs something. The difficulty with most of us is that we are not willing to pay the price of being Christians. Frequently, when people have taken all of the time, money, and thought they think is necessary for their own comfort and peace, there is no surplus. But when we give to God of anything, we must give with a full heart, measuring our gifts by the need of God for us and our service in the great work of bringing all of mankind to Him.

And so, if we would do the will of God in the Church, if we would be good Churchmen we will make a rule for ourselves, which will include prayer, meditation, learning, worship, communion, serving, and giving, and we will find that at last we are honest Christians. We may be sure that if we do this consistently, we will so live in the world where we must live that men will take a note of us, that we have been with Jesus and will be drawn to Him through our winsomeness, and thus will the task of the Church be done in accordance with the will of God.

The Editor's Response

By
BISHOP JOHNSON

THE anniversary number of THE WITNESS came as a complete surprise to me. The effect upon me was so overwhelming that I have been at a loss of words in which to express my appreciation of all the kindness contained therein. Therefore this delay. The one thing lacking in the issue was a letter from the devil's advocate who would have balanced the copy with the many things which I have done that I ought not to have done and with the things left undone that I ought to have done. That, I am afraid, would have shown a truer picture than the one that was presented.

In spite of the fact that I am conscious of this omission I wish to express my thanks to all my friends for their kind words. It oils the bearings of life to know that what one has tried to do has been appreciated at more than its face value. It emphasizes the fact that whatever may be said of the Christian ministry it need not be dull if one does not take oneself too seriously and finds one's joy in trying to serve others.

I question whether any other vocation or business could produce such dividends as those contained in the February 4th number of THE WITNESS, particularly

when one considers the small amount of the investment. The joy of serving others far exceeds the joy of being served.

THERE are two or three precepts that, because they have helped me, I want to pass on to those who are beginning their ministry.

Have no respect of persons. Treat your sexton with the same courteous consideration that you give to your bishop.

Keep your temper in control and if you have to say disagreeable things, say them pleasantly and not with acidity. Nothing is more fatal to your influence than to manifest cholic in public.

Try to find the good points in people. Everybody has them. You will get further in helping others if you do not specialize on criticism.

Avoid being afraid of people because they either are important or think they are. Fear hath torment.

Find your joy in rendering service rather than in receiving honors.

If we could really practice St. Paul's precept, "In honor preferring one another" the clergy would get more satisfaction out of the other man's preferment than they can possibly get out of their own advancement. This is particularly true about going as a deputy to General Convention.

I do not mention these precepts because I have succeeded in living up to them but rather because I think that they are a good target to shoot at.

My own greatest debt is due to the years, following seminary days, spent in the Omaha Associate Mission where I learned much from my comrades. They were a goodly company who had a mind to work. Let me recall them; Paul Matthews, Samuel Welles, Herbert Sharpley, Charles Herbert Young, H. Percy Silver, Cornelius S. Abbott, Francis White, Walter S. Howard, Herbert Moor, James Wise, and others of the group including Louis T. Watson, afterwards known for his good works in the Roman Communion as Father Paul James Francis. Three years of intimate fellowship as a resident of the clergy house and seven years of close relationship in an adjacent mission was an internship of tremendous value for me in after life.

I ALSO want to pay tribute to Bill Spofford who has been my associate in the management of THE WITNESS for many years. I fully realize that the Anniversary number was due to his loyal devotion to his skipper in spite of the fact that we do not think alike on many subjects. If honor were to be given where honor is due, it would be bestowed upon him for it has been his unusual devotion that has kept THE WITNESS from extinction.

I know of no more difficult task than that of furnishing our Church people with a Church paper which they are willing to read. One of the last things that the ordinary reader wants is an article repugnant to his views, and yet probably it is the thing that he needs most. We will never see the other person's viewpoint unless we are willing to hear his views, and there never will be a universal brotherhood until we are willing to have a sympathetic understanding of the other man's position. After all that seems to be the

essence of the Gospel as contrasted with the attitude of the Pharisees. The Master could minister to men because He had a sympathetic understanding of their background and their viewpoints.

I hope that my eulogists will accept this very inadequate expression of my gratitude and that they will help Spofford in the effort now being made to lighten the burdens.

CHRISTIANITY AND WORLD PEACE

By

WILLIAM C. TURPIN, JR.

Churchman and Attorney of Macon, Georgia

THERE is today no subject which is more discussed than peace — nothing more talked about than war—and by the same token there is nothing actually done looking to the preservation of the one or the destruction of the other. Speeches are made, sermons preached, articles written and still war goes on; treaties are made, world courts created and Leagues of Nations brought into being and still there are wars and rumors of war. All that can be said has been said; the time has come for action and if this action is to come, it must come from women and the Church. My own sex has demonstrated long ago that it can not and will not do anything about it. And the only excuse I can have for trespassing on your time is to assemble some facts which are already well known; to say again some things which have already been said and to urge upon you and each of you to do something about it. Eleven men with an idea overturned a world; is it inconceivable that three hundred women with an idea may save it again?

And so I begin with a simple proposition: All war is wrong. Not disagreeable, not horrible, not expensive, not destructive—but wrong. Not only wars of aggression or wars of revolution or wars of religion—but all wars are wrong. Now by wrong, I mean in technical language, that war is sin—like stealing or lying or blasphemy or murder—all of which indeed war is.

Since my whole argument is based on the proposition that war is sin it is only fair to define those words and to demonstrate the truth of the proposition. First war: War is a contest of armed forces in which one group seeks to impose its will upon another. From this it follows that the prime objective of each side in war is to destroy the other—that is, to kill as many persons on the other side as is necessary to force that side to submit. The killing of a human being in time of peace for any such purpose is murder in the eyes of the law and the killing of a thousand human beings in time of war is murder in the eyes of God. I don't remember any exceptions in the Sixth Commandment.

And I submit that the New Testament teaching goes even further than this. Thou shalt love thy neighbor as thyself includes everybody and you can't except the Germans or the French or the Japanese or anybody else without completely reversing the fundamental doctrine of the Gospel. Either we are all children of God and hence all brothers or none of us are. And the doctrine of the Fatherhood of God must

stand or fall on this test. If Jesus taught anything it was that human personality is sacred. War is the destruction of human personality — not only the personality of those who die but of every man, woman or child who comes under its influence. War makes of human bodies cannon fodder; of human souls a wreck.

Sin may be defined as a violation of the commands of God or perhaps better as a separation from the will of God. If the commandments are the commands of God, murder is sin; if Jesus revealed a God who is Father and human personality which is sacred, then war—all war—is sin.

BUT, of course, this does not apply to defensive war. Nobody disputes its truth insofar as offensive war is concerned but defense of country is different—far from being a sin it is high and holy and noble. Listen to this from the Archbishop of Canterbury:—"The use of force, of the sword, by the state is the ministry of God for the protection of the people."

Aldous Huxley paraphrased it well: "Sword is a very fine word. It calls up visions of knights in shining armor; it evokes memories of The Old Testament. Unfortunately, for at least 300 years, swords played no part in serious European warfare. This is how the sentence would read if you translated it: The use of force by the state, that is to say, the use of fire bombs, mustard gas and high explosives dropped by aeroplanes upon defenseless civil populations—is the ministry of God for the protection of the people."

With all respect what the Archbishop said is nothing more nor less than what is colloquially called a lot of hooey. There never has been an aggressive war in all history—except that waged by somebody else. Austria firmly believed she was defending herself in 1914 against Russia; Germany maintained that France attacked her; England said Germany invaded her and every one of them knew in their heart that they were lying when they said it. Last year Mussolini made the whole business ridiculous by claiming that Haile Selassie forced Italy into a war of self defense. If you except defensive war from your definition you might as well give up; all *our* wars are defensive; they always have been and always will. The truth of the business is that it takes two to make a fight and we have no record in modern times of war between real nations in which both parties were not at fault. An expedition like that of Mussolini is not war; it is simply robbery on a big scale and is not even an ex-

ception to the rule. So it seems fair to say that all war is a violation of the will of God and hence that all war is sin.

Now the laws of God differ from the laws of man in this: it is possible to violate man-made laws and escape punishment but when the laws of God are broken the punishment is inherent in the breaking itself and the consequences are absolutely and at all events inevitable. We may and frequently do secure forgiveness for the sin but no power in heaven or earth can spare us the consequences of the sin. You know that this is true with reference to war. You can't murder people and not pay for it. You can't give yourself to hate and not leave on yourself the marks of hate. Take the World War for example. We entered it late and we won it—or so we have been told—with less effort and less blood than were spent by any other nation and yet it cost us forty-five billion dollars—which is just the beginning. The last Congress which adjourned in June, 1936, was in session 169 days and for war it spent five billion, 317 million dollars, of which over a billion and a half was on account of the World War. The balance went for preparation for the next. It might have been cheaper for us to have lost that war rather than to have won it; as a matter of fact we did lose it, for no one ever wins by war. Add to these billions, the billions the depression cost and is costing; the number of lives lost; the deterioration in society of the jazz age; the collapse of democracy and the present probability of the complete collapse of civilization; add up all these and you have part of the cost of winning a war. The punishment was inevitable and nothing could save us from it—but when I remember the follies of 1918, I can't argue that it's not deserved.

It seems then that this much is true:

- 1st. That all war is sin and therefore wrong.
- 2nd. That the consequences of war are necessarily evil beyond comprehension and
- 3rd. That, to quote Mr. Cordell Hull, "We must destroy war or war will destroy us." And as he further said, "Those who sit in the masters' seats and shape the destinies of other men are under the most imperative of mandates to leave no course which may avoid war unexplored. The real patriots and the real heroes of the future will be the leaders who find and follow the road to peace." To this work we must dedicate ourselves, realizing that on our success depends the future of our civilization, our religion and our lives. Remember now we are talking about modern war. I have neither time nor inclination to elaborate its horrors; I do want to quote a statement of Captain Mumford which says it all:

"You cannot," he declared, "limit or humanize modern warfare. What is the difference between throwing 500 babies into a fire and throwing fire from aeroplanes on 500 babies? There is none. Yet people who abhor the idea of doing the former, approve the doing of the latter." We must destroy war or war will destroy us.

Note: "What Can Be Done" by Mr. Turpin will appear in our next number.

Just Fate?

By

H. ROSS GREER

"AREN'T the floods terrible?" said a lady to the head waiter as he seated her in the hotel dining room.

"Yes, but what can we do about it? It's just fate," said the waiter, to which the lady agreed.

But is it?

We have heard many people saying, "It's fate," when actually they are attempting to escape their own responsibilities. Fate makes a grand scape goat. Fate has an amazing capacity for assuming blame. It is so much easier to let "fate" take the rap than to admit responsibility. Nobody's ego is damaged and everybody's happy. Even if we admit that fate is responsible still we can do something about it. We can help the Red Cross. We can take offering for the relief of Church people in the various dioceses, sending the funds to the bishops. We can pray for those who are suffering and are sore tried. We can by our own talking with others build up sentiment in favor of the government giving its attention to the problem of flood control as a national project and urge the expenditures of some of the millions used for public works for this much needed work.

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RESTORATION OF SALARIES AT THE MISSION HOUSE

Reported by W. B. SPOFFORD

Everything was milk and honey when the National Council met last week in New York. Twenty-six of the thirty big boys were on hand, sounding off on one thing and another, with the parade clicking along strictly according to the time table, as Westbrook Pegler would say. This was the money meeting of the year when they gather to balance the budget, and everything was so dandy that they got around the table and cut some cake. Those technically known as "staff", meaning stenographers, typists and clerks of varying degrees of importance, were granted a five per cent increase in pay, following a similar increase last year. The bosses, technically known as "officers", came in also this time for a five per cent increase, with a few of the top men getting a bit more on the up side since they had taken a bigger cut in the dark thirties, when by degrees they took cuts aggregating twenty per cent, declared to be "heavily-cut salaries" by Mr. Hobbs' publicity department, to the amusement of my business friends, most of whom staggered under much heavier depression burdens. However pains were taken at the Church Missions House to point out that the new wage is still under the peak of a few years ago. The increase to staff adds \$6,300 to the 1937 budget while the increase to officers jumps the budget another \$9,250.

The budget for 1937 calls for \$2,313,115 of which \$40,000 is in hand from cash left over from last year. Income to meet this budget will come from the dioceses, \$1,419,433; United Thank Offering, \$243,000; interest on trust funds, \$360,000; interest on Platt Legacies, \$20,598; Missionary Reserve Account, which is an ace in the hole built up over the past year, \$52,216; and Miscellaneous, \$28,700. This leaves \$149,158 to be raised. Legacies are available, including a recent one of \$100,000 from the late Rev. George Fiske of Boston, that can take care of this, but a statement was issued that "the principal of such legacies should not be used to balance operating budgets" but rather "either to constitute a permanent endowment or as capital investment in buildings and equipment". Therefore dioceses are called upon to raise their "expectancies" (the amount they expect to give in 1937) by ten per cent.

Trust funds at the moment, it was reported, total approximately \$12,000,000 on which there was a yield

last year of 4 1/4 %, slightly less than in 1935 but nevertheless a very, very satisfactory yield, considering one thing and another.

Dioceses in 1936 did well by their National Council since Treasurer Lewis B. Franklin reported that collections on expectancies were 101%. There was also received last year the sum of approximately \$60,000 from undesignated legacies, with half of this sum going to maintain the Forward Movement by action of last General Convention. However 1935 was a bad year for undesignated legacies, apparently because the right people didn't die, so that the National Council had to advance funds to the Forward Movement to keep it afloat. But things are again looking up so that at the moment the Forward Movement is in debt to the National Council to the tune of but \$5,878.

For some time now the folks running affairs in New York have felt that the Forward Movement is gumming up the works a bit by taking people's minds off the real job of raising cash to carry on. Nobody has been openly miffed about it, but a stray word here and there has indicated the disposition. However the president of the Council, Bishop Cook, made everyone happier by announcing that he would take steps to confer with Bishop Hobson, chairman of the Forward Movement, "in an effort to unify the point of view of both groups with respect to the Program of the Church prior to the meeting of General Convention."

Then, too, in order that the wheels may be well oiled when the General Convention meets next fall, officers and Council members are planning between now and then to call upon all the General Convention deputies to talk things over. Lobbying it would be called in Washington, though I presume that word has connotations that are too harsh for a Church story. In any case, someone representing headquarters is to visit each of the 89 dioceses for a little chat with deputies about the vital matters to come before Convention. Whether or not we should return to the fixed quota system of raising cash is one of the chief matters to be considered, with National Council officers all for it I gather.

Seems to me that just about covers the business, except that no executive secretary was appointed to fill the vacancy made months ago when B. H. Reinheimer was made a bishop. Also, Spencer Miller, Jr., consultant on industry for the Council, was granted a three months' leave of absence in order that he might study the European youth movement. The Rockefeller Foundation is putting up

(Continued on page 15)

THE PENSION FUND CELEBRATES TWENTY SUCCESSFUL YEARS

By W. B. SPOFFORD

The 20th anniversary of the successful administration of the Church Pension Fund is to be celebrated next Sunday throughout the Church. It is something to celebrate. Established just 20 years ago on March 1st, it has paid out benefits during that time of approximately \$14,000,000 and is paying them today at the rate of \$1,300,000 a year. Disabled and retired clergymen and the widows and orphans of clergymen to the number of 2,200 are today receiving regular payments from the Fund, according to a statement just released by the president, Mr. William Fellows Morgan.

Bishop Lawrence, pictured on the cover, was the man who started the ball arolling. Seeing that conditions facing aged and disabled clergymen were pitiable, he went before General Convention in 1910 and pleaded that something be done. A commission was appointed which made a study of practically all existing pension systems in the world and a survey of the vital statistics and salaries of the clergy, with actuarial calculations based on the results. Three years later the General Convention received this report and established the Church Pension Fund, an action which was subsequently approved by each diocese separately.

It was then necessary to raise \$5,000,000 to provide for the accrued liabilities of clergymen who had been ordained prior to the beginning of operations of the Fund. Everyone considered it impossible to raise such a sum. But under the leadership of Bishop Lawrence the response was so enthusiastic that approximately eight and a half million dollars was raised, an event which was celebrated in our churches twenty years ago.

From this beginning the fund has grown until today there are assets of more than \$32,000,000, with a market value of \$3,500,000 in excess of that amount. Whereas the old General Clergy Relief Fund, superseded by the C.P.F., was able to make grants of but \$262 annually to retired clergymen, the C.P.F. is today paying an average of \$1,000, and this amount will be gradually increased no doubt, though it already far exceeds original expectations. Perhaps more important, widows and minor orphans of clergymen are provided for, with grants based on actuarial calculations, and with an extra grant of \$1,000 paid immediately.

Since the establishment of the Fund three important subsidiaries have been established, all today in a flourishing condition; the Church

Life Insurance Corporation, the Church Properties Fire Insurance Corporation, and the Church Hymnal Corporation. Bishop Lawrence, at present the retired Bishop of Massachusetts, was the first president of the Fund. Today that office is filled by Mr. William Fellows Morgan of New York. The vice-presidents are Bishop Davis of Western New York and the Honorable Frank L. Polk of New York. The executive vice-president is Mr. Bradford B. Locke, the treasurer is Mr. J. P. Morgan, and the trustees are distinguished Churchmen from various parts of the country.

* * *

Two Things of Which to Be Proud

When the Rev. James DeWolf Perry, Jr., son of the Presiding Bishop, is a bit older he will be able to look back with pride on two events. One was the time in Cincinnati two years ago when he was arrested and spent some time in jail for helping a group of clothing workers win a strike. The other will be his visit to England this spring to assist in the coronation of George VI as King of England. It will be interesting ten years hence to learn which of these events he then considers the more significant.

* * *

Auxiliary Board Meets in New York

The executive board of the Woman's Auxiliary met in New York, February 12-15, prior to the meeting of the National Council. There were addresses by important people, plans were discussed for the triennial meeting this fall in Cincinnati and Mrs. T. K. Wade, supply secretary, presented figures to show that in 1936 parishes and missions throughout the country have sent boxes of supplies valued at \$168,000 to missionary outposts.

* * *

Mission at Girls' School

The Rev. Alfred Newbery, rector of the Atonement, Chicago, conducted a two-day mission for the girls and teachers at Kemper Hall, Kenosha, Wisconsin, just before Lent. Bishop Ivins was there for confirmation on February 2nd, with the Rev. Harold Holt of Oak Park, Illinois, preaching. On March 13 the Rev. George W. Ridgway of Rockford, Illinois, is to conduct a quiet day.

* * *

Round Table Fellowship in Michigan

Each year for sixteen years the people of the diocese of Michigan have had a Round Table Fellowship meeting each Monday during Lent. It opened on February 15th with sup-

THE BOX SCORE

IN THE EFFORT now being made to double the circulation of THE WITNESS and to raise a fund of \$5,000 to take care of a deficit accumulated over twenty years, the figures on February 17 stood as follows: New Subscriptions received since February 1st, 869; total amount received for the Witness Fund, \$1,065. Have you done your part? Send in a gift subscription for a friend, for a member of your family away from home, for your public library, for a missionary. Donate something to the Fund. Everything received is net gain; no high-pressure campaign managers, nothing further spent on circulars. The matter is left in your hands. Please help.

per, and so many showed up that the committee had to go without food. Each week there is an address by Professor Preston W. Slosson of the University of Michigan, and ten classes on varying subjects, with the several hundred enrolled taking their pick. It is all sponsored by the department of religious education of which Miss Elizabeth S. Thomas is director.

* * *

Bishop McCormick Has Anniversary

Bishop McCormick of Western Michigan celebrated the anniversary of his consecration on February 14th. He was consecrated in 1906. He entertained the clergy and lay officers of the diocese while Mrs. L. B. Whittemore, wife of the coadjutor, entertained the clergy wives with Mrs. McCormick as guest of honor.

* * *

Bishop Paul Jones in Michigan

Bishop Paul Jones, chaplain at Antioch College, Ohio, is assisting Bishop Page of Michigan with confirmations for the next month.

* * *

Getting Started Toward War

Downtown New York is flirting with the proposition of making a loan of \$500,000,000 to Hitler's Germany. English agents are said to be here advocating it and if the newspapers are to be trusted a lot of his Majesty's high-pressure boys are running about the country with their top coats and spats addressing groups on the subject. Not that England is particularly anxious to save Hitler. But she does want to prevent Hitler from launching the big bust-up until England can catch up in the terrific armament race that is now going on. The argument is that

Germany under Hitler is on the verge of economic collapse, with starvation widespread. Hitler, to save his face, is therefore about to plunge Europe into a war, thus getting the minds of his subjects off their immediate troubles by intensifying them. So England is saying in effect: "Feed the Germans until we have a chance to arm." America is being asked to supply a large part of the cash in spite of the fact that both Germany and England have already repudiated the loans that we made them during and following the last bust-up. Of course it is against the law of the land to make loans to nations that have repudiated their debts but this difficulty can be gotten around quite handily by making the loans to individuals in Germany rather than directly to the government. Bankers, 'tis said, seeing a chance to make a bit and possibly to collect some of the old debts by throwing some good money after the bad, are favorably disposed but are a bit fearful of the reaction of the public. So it all may be done quietly with each one of the big financial institutions kicking in with its share. "Where your treasure is there will your heart be also"—hundreds of millions of dollars in Europe and it will be pretty hard to keep the big-boys from sending over the marines to protect it when the pay-off comes. Better do your howling now—a little while and a peep out of you will mean the firing squad or prison.

* * *

North Carolina Studies the Negro

The diocese of North Carolina has sent out material to all Sunday schools for study of the Negro, and a Lenten reading contest is being sponsored. . . . Special preachers at Christ Church, Raleigh, for Lent are Bishops Penick, Finlay and Darst, the Rev. W. W. Way, the Rev. Albert Stuart, the Rev. V. C. Franks, and Dean Rollins of the Alexandria Seminary. . . . The little mission at Ashboro, begun two years ago by the Rev. R. G. Shannonhouse, is planning to build a church this fall.

* * *

Issue a Statement About Spain

A number of American clergymen, including Dean Weigle of Yale Divinity School, Methodist Bishop Burns of Boston, Professor Luccock of Yale, the Rev. Edgar DeWitt Jones, president of the Federal Council of Churches, Professor Reinhold Niebuhr of Union, Episcopal Bishop Paddock and others have issued a statement on the Spanish situation. Declaring that their findings are based on an exhaustive and objective survey, they declare that the Loyalists have established complete religious toleration, extending not

only to the dominant Catholic Church but to Protestants and Jews as well. The Rebels, in contrast, have carried on a systematic persecution of Jews and Protestants and of Catholics as well in the Basque provinces where the Catholic clergy as well as the laity are loyal to the government. The statement also declares that the Loyalist government "is not a communist government but a democratic and constitutional government, freely chosen by the majority of the Spanish people." The rebels, on the other hand, "are a group of disaffected military adventurers who in the hope of personal gain and prestige have betrayed their country and violated their own oaths of honor."

* * *

Twenty Years Ago in The Witness

Frank Hale Touret was consecrated bishop of Western Colorado. . . . The Rev. George Craig Stewart of Chicago declined call to be dean of the Baltimore cathedral. . . . The Rev. H. A. Ablewhite (now Bishop of Marquette) was elected rector of the Good Shepherd, Columbus, Ohio. . . . "Great Books as Interpreters of Truth" is the subject of a series of Lenten addresses being given by the rector of St. Marks, Minneapolis, the Rev. James E. Freeman. . . . Bishop C. K. Nelson of Atlanta died on February 13th. . . . Dean Bernard Iddings Bell of Fond du Lac was the preacher this week at the noonday Lenten services in Chicago. . . . The missionary district of Asheville, North Carolina, announced its intention of becoming a diocese. . . . The rector of St. Paul's, Minneapolis, the Rev. W. P. Remington, is delivering a series of lectures at Northrop Collegiate School. . . . Plans were announced to celebrate the establishment of the Church Pension Fund in churches throughout the country on the first Sunday in March, with the hope confidently expressed by Bishop Lawrence that he would be able to announce before that date the completion of the five million dollar fund necessary to start operations.

* * *

New Director for Boy's Order

The Rev. Arthur O. Phinney, rector of St. Stephen's, Lynn, Mass., was elected director of the Order of Sir Galahad on February 8th to succeed the late Ernest J. Dennen, founder and director for many years.

* * *

Notable Preachers in Cincinnati

Among those to preach at the noonday services held during Lent at Christ Church, Cincinnati, are the Rev. Malcolm Peabody of Philadelphia, the Rev. R. Page of Dayton, the Rev. J. Howard Melish of Brook-



BISHOP REINHIMER
To Address Columbus Convention

lyn, the Rev. Frederic Atkinson of Sharon, Pa., Bishop Hobson and the rector of the parish, the Rev. Frank Nelson.

* * *

Buffalo Parish Has Anniversary

Trinity, Buffalo, N. Y., brought to a close the celebration of its 100th anniversary on February 7th with a service at which Bishop Davis preached. He was the rector from 1901 to 1929. Another high spot was a parish dinner on the 5th at which Mr. Charles P. Taft 2nd of Cincinnati was one of the speakers. Others on the program were Bishop Davis, the Rev. Elmore McKee, rector until he went to New York recently to be rector of St. George's, and the present rector, the Rev. William T. Heath.

* * *

A Tribute to Resigned Rector

A mass meeting to protest against the resignation of the Rev. Ernest Tuthill as rector at Tucson, Arizona, was held in a high school of the community on January 22nd. Largely attended by people of all denominations, a resolution was passed unanimously declaring that Mr. Tuthill was compelled to resign solely because of the sincerity of his Christian convictions. His ministry, the resolution states, "has been based upon the actual teachings of the Lowly Nazarene" and he has always refused to be "an ecclesiastical butler serving the interests of the powers that be." Therefore since "in this critical hour of social upheaval and change, the Christian Church cannot afford to dispense with his services," a committee of five was

created by the resolution "to devise ways and means to retain him in our city."

* * *

North Adams Parish Has Lenten Bible Class

An average of 100 men gather each Sunday for a Bible class at St. John's Church, North Adams, Mass., where the Rev. Arthur Murray is rector. This is the sixteenth Lent that such a class has been held. There are three leaders this year, each serving twice. Roger F. Holmes, well known educator of North Adams, spoke on "A Reasonable Approach to Religion"; Donald W. Fowler, high school principle, spoke on "Religion in Modern History" and the Rev. William R. Bennett of Williamstown on "Religious Convictions." Robert J. Carpenter, physician and junior warden, is the chairman with Mr. Murray serving as chaplain.

* * *

English Clergymen Report on Spain

Six English clergymen, just returned from a tour of Spain, have issued a statement in which they declare that they found no evidences of "Godless" propaganda in that country. "Our impression is that if the leaders of the Catholic Church in Spain, like the leaders of the Basque Catholics, could frankly and sincerely adopt a policy of separating the practice of religion from improper political activity, the toleration of religion would be assured." Among those to visit Spain and sign the statement were the Deans of Rochester and Chichester Cathedrals.

* * *

Student Conference in Alabama

A conference of college students was held at the university of Alabama, Tuscaloosa, January 29-31. The leaders were the Rev. Theodore O. Wedel, national student secretary, Bishop McDowell and the Rev. Kenneth Morris of Japan. . . . Steps are being taken to buy land next to the Episcopal residence in Birmingham in order that a new house may not be crowded up against it. . . . A conference for the clergy of Alabama was held at Montgomery, January 26-28, with the same men leading that attended the student conference.

* * *

Artists and Craftsmen Go to Church

A service was held recently at St. Mark's, Oakley, Cincinnati, that was attended by the artists and craftsmen responsible for the redecoration of the church. Most of them were members of the congregation who did their work as a labor of love. The sermon was preached by Canon Gilbert Symons. Canon Symons is a man of many gifts, I am

discovering. He is a writer of good poetry, he edits the Forward Movement Manuals, he can write excellent articles for the papers though it is a tough job to get him to do so. But I did not know that he was also an artist. However, he did design the lamps for St. Mark's Church so that it was most fitting that he should be the preacher at this service.

* * *

Noonday Preachers in Buffalo

Among those to preach at the noonday services being held during Lent at St. Paul's Cathedral, Buffalo, are Bishop Hobson of Southern Ohio, Bishop Stewart of Chicago, the Rev. Justin W. Nixon of the Presbyterian Church, Rochester, Bishop Oldham of Albany, Bishop Abbott of Lexington, Bishop Davis of Western New York and Dean Whitney Hale of the Cathedral.

* * *

An Institute for Western New York

The department of religious education of the diocese of Western New York is holding an institute from February 15 to March 15 at the Good Shepherd, Buffalo. Among the topics to be discussed are "Responsibility to the Negro", "Hymns for Worship," "Objectives for Teaching

Work" and "The Easter Message." The leaders are all from within the diocese.

* * *

Using the Witness in Topeka

At Grace Cathedral, Topeka, Kansas, where the Rev. John Day is dean, THE WITNESS is being used as material for panel discussions each week. This week the leader is the Rev. W. Ernest Collins, local Congregational pastor. Other leaders are to be Archdeacon L. W. Smith; Miss Hazel Butterfield of the Y. W. C. A.; Dean A. G. Sellen and Dean W. A. Irwin, both of Washburn College and finally the Rev. Charles M. Sheldon, famous author of "In His Steps."

* * *

Bishop Mitchell Cracks Down on War

Bishop Mitchell of Arizona cracked down hard on war and the war system in the address before his convention, held February 6-8 at Trinity Cathedral, Phoenix. "Governments make wars. An aroused public opinion can prevent them. I have solemnly agreed never to have any part in any war, anywhere, for any purpose". There was a mass meeting addressed by the Rev. D. T. Williams of Jerome and Bishop Quin of Texas, and a testimonial dinner to honor the Rev. Bertrand R. Cocks who is retiring from

work in the diocese after thirty years of service. Dean E. S. Lane was elected clerical deputy to General Convention and Mr. Ralph Motz of Bisbee the lay deputy. The convention closed on February 8th with a mass meeting at which addresses were given by Bruce ("The Man Nobody Knows") Barton; Los Angeles Attorney C. F. Ridland, formerly a British army captain and Major General E. D. Luce of Minneapolis.

* * *

Heidelberg Professor At Seabury-Western

Professor Martin Dibelius of the University of Heidelberg is to lecture today, February 25, at Seabury-Western Seminary, Evanston, Illinois, on "Recent Developments in New Testament Criticism". The Rev. W. H. P. Hatch of the Cambridge Seminary is to lecture on the same subject on March 4 and 9. Professor Dibelius is well known for his outspoken criticisms of the Hitler set-up.

* * *

Social Workers Meet in Albany

The Rev. W. E. Sprenger, chairman of the social service department of the diocese of Albany, is sponsoring a series of luncheons each Thursday during Lent to which secular and Church social workers are being brought together. Social Security is

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the general theme, with the speakers Bishop Oldham, Dean Emerson of Cleveland, State Assemblyman Laurens Hamilton and Manfred Lilliefors, head of Protestant Welfare.

* * *

Adult Leadership Is Lacking

Young people have lost their veneration for the Church largely because of the lack of adult leadership, was the keynote of addresses given before 100 men and boys of the diocese of Chicago, meeting February 11th at St. Paul's, Kenwood.

* * *

New Plant for Eddington

Bishop Taft of Pennsylvania recently dedicated a new parish house and chapel in the basement of the church at Christ Church, Eddington, Pa., where the Rev. Arthur F. Gibson is rector.

* * *

Lenten Meetings in Different Parishes

The Auxiliary of Fairfield Archdeaconry, Connecticut, is holding a meeting each Monday during Lent in a different parish, with the women making pilgrimages to various parishes. The speakers are the Rev. M. R. F. Barton on "The Christian Idea of God"; the Rev. James H. Jacob-

son on "Baptism and Confirmation"; the Rev. Malcolm J. Van Zandt on "The Problem of Christian Living"; the Rev. Sewall Emerson on "Prayer"; the Rev. Kenneth R. Forbes on "The Bible"; the Rev. J. A. Racioppi on "The Holy Communion" and the Rev. J. J. Hawkins on "The Fellowship of the Faithful".

* * *

Conference on Ministry at Bexley

A conference on the ministry was staged at Bexley Hall, Gambier, Ohio, on February 5-7, with a number of the younger men of the diocese of Ohio sitting in with Bexley students to listen to the experts. The Rev. B. Z. Stambaugh of Akron explained

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the job of the Town Parson; the Rev. Kenneth R. Waldron of the Lake Shore mission field was the spokesman for the Country Parson, and the Rev. Elwood Haines of Glendale spoke

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on the Minister as a Missionary. Charles M. Coffin, Kenyon professor, talked on "A Layman Looks at the Ministry" and Dean Byrer of Bexley on "Preparations for the Ministry." Dean High Moor of Pittsburgh preached.

* * *

Maude Royden Says Stay Out

Maude Royden, when asked at a recent meeting in the Pacific Northwest, whether America would best serve by entering or staying out of a European war, replied: "Let America stay out. I think if the two America's keep peace it might possibly bring Europe to its senses." Later, in a rising vote of some 5,000 people present, a resolution was passed demanding a complete embargo upon American exporting any war materials.

* * *

No More Fire Worshipping

Members of the Armenian Apostolic Churches in Philadelphia and of the Armenian Congregational Churches united in public services last Sunday to commemorate the conversion of the Armenian people from a nation of fire worshippers and to celebrate the defeat of the Persians in 491. The service was held at the Episcopal Pro-cathedral.

* * *

Bishop Reinheimer to Visit Cincinnati

The convention of the diocese of Southern Ohio, postponed from January because of the flood, is to be held in Columbus, April 6-7. The preacher at the missionary service is to be Bishop Reinheimer, once the executive secretary of the diocese, not the bishop of Rochester.

* * *

All Life Is Not Soft

Next time you fill your tea-kettle at the faucet or turn on your shower bath, perhaps you will give a thought to the water supply of the mission at Randlett, Utah. The Church of the Holy Spirit is out in the open, six miles from a highway, 175 miles from a railroad, with only one other home within half a mile. It is an Indian mission, the oldest center of Indian work in Utah. When there is any water at all, it comes in a ditch for six miles through Indian farms. It is strongly alkali and too contaminated to use for cooking. All

winter the water in the ditch is frozen solid, and for a good part of the summer the supply is shut off and rotated elsewhere for irrigation. The nearest supply of drinking water is six miles away. In view of all this it was sad but not surprising to learn that the rectory burned down during a blizzard in January, the Rev. W. J. Howes saving only a few blankets and his typewriter.

* * *

How to Meet Communism

When E. Stanley Jones was in Cincinnati recently he had things to say on the subject of Christianity and communism. "An attempt is being made to ally big business, fascism and the Christian church against communism. If we accept this we are doomed. God alone is absolute. . . . There are four demands the church must meet if it is to survive: (1) it

must welcome change, intellectual inquiry, and scientific testing; (2) it must create a better social order; (3) it must regenerate individuals; (4) it must universalize its message far more than it has. Christianity is at the judgment bar everywhere. Our desperately sick world can no longer be roused by the old shibboleths."

* * *

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Johns Hopkins Hospital in Baltimore, a nurse asked for a five o'clock service last Easter morning. The rector provided it and sixty-five nurses attended.

* * *

An Alphabet for Lent

- A—Abstinence.
 B—Be, as well as do.
 C—Cross of Christ.
 D—Duty,—toward God and our neighbor as well as toward ourselves.
 E—Evangelize, during Lent.
 F—Follow Him faithfully.
 G—Grow in grace and stature.
 H—Hope is our anchor.
 I—Immortality begins here.
 J—Jesus saves.
 K—Knowledge removes prejudice.
 L—"Love casteth out fear."
 M—Make opportunities to do good.
 N—"Not everyone that saith, Lord, Lord..."
 O—Obedience is a plain duty.
 P—Penitence.
 Q—Quietness in God's House.
 R—Resolve now to—
 S—Seek salvation, and to—
 T—Turn to Christ.
 U—Union with the Father, Son and Holy Ghost.
 V—Violate no Commandment.
 W—Wait on the Lord.
 X—Christ, first Greek letter.
 Y—Yearn for more faith.
 Z—Zealously serve.

MR. RECTOR!!

THE WITNESS wants your vestrymen, parish officers and Church School teachers to be regular readers. We believe if the paper goes into their homes each week for a year they will be regular readers, to the benefit of your parish and the Church generally. THE WITNESS is \$2 a year, a price which does not enable us to break even. However, a generous layman has written us that he will put up dollar for dollar, up to a point, to pay for the subscriptions of parish leaders not at present subscribers. It is his way of aiding in the effort now being made to double the circulation of THE WITNESS this year. This offer is therefore made to Rectors: Send us the list of vestrymen, parish officers and Church School teachers, with one dollar enclosed for each one. We will then enter their subscriptions for one year, billing our layman for the balance. Please send these subscriptions to the New York office at 135 Liberty Street.

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 Sundays: 8 and 11 A. M. and 8 P. M.
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 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, 11 A. M., 4 P. M.
 Wednesdays and Holy Days, Holy Communion at 10 A. M., Fridays at 12:15 P. M.
 Noonday Service Daily (except Saturdays) 12:15.

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.
 11 A.M.—Morning Prayer and Sermon.
 7:30 P.M.—Organ Recital.
 8 P.M.—Evening Prayer and Sermon.
 Daily—Holy Communion, 8 A.M. (except Saturdays) also Thursdays and Holy Days, 12 M.

St. Thomas Church

Fifth Avenue and 53rd Street
 New York
 Rev. Roelif 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

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 Arthur B. Kinsolving, 2nd, Dean
 Rev. Frederic F. Bush, Dean's Assistant
 Sunday Services: 7:30 A.M. Holy Communion. 9:30 A.M. Junior Congregation. 9:30 A.M. Church School. 11:30 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 5 P.M.
 Weekdays: 8, 12:05.
 Thursday (Quiet Hour at 11) and Holy Days: 10:30 A.M.

Christ Church Cathedral

Main and Church Sts., Hartford, Conn.
 The Very Rev. Walter H. Gray, Dean
 Sundays: 8:00, 9:30, 10:05, 11:00 a.m.; 7:30 p.m.
 Daily: 12:30 and 5:00 p.m.
 Holy Communion: Mon. Wed. Fri., 7:00 a.m.; Tues. Thurs. Sat., 8:00 a.m.; Wed. and Holy Days, 11:00 a.m.

St. Mark's

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

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 Rev. Don Frank Fenn, D.D.
 Rev. H. P. Knudsen, B.D.
 Sundays: 7:30, 9:30, 11:00 A.M. 8:00 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); 7:30 p.m., Evening Prayer and Address.
 Tuesday, Fridays, and Holy Days, 10:00 a.m.

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 Services, Sundays, Holy Communion, 8 a.m. and 11 a.m. First Sunday in month.
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 Holy Communion Wednesday and Holy Days, 10 a.m.

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Rev. Austin Pardue
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 Sundays: 8, 9:30, 11 and 7:45.
 Wed., Thurs., and Holy Days.

**RESTORATION OF SALARIES AT
THE MISSION HOUSE**

(Continued from page 8)

the cash so that he is not to receive his pay from "281" while away. Oh, yes, there was another important thing; a committee was appointed to find out from the dioceses that took the rap during the flood if they need cash with which to rebuild. If they say yes (make your own guess) then a special fund will be raised for this purpose under the direction of a National Council committee headed by Bishop Stewart of Chicago.

SECOND THOUGHTS

(Continued from page 2)

of the Trial Lectionary now in use throughout the Church.

The compiler, the Rev. Charles E. Hill, Christ Church Rectory, Ballston Spa, New York, would be grateful for any suggestions sent to him for improving the Lectionary, so that the Church may have the best Lectionary possible.

In particular he would like to know if any found useful the second set of lessons for Morning Prayer beginning on the First Sunday after Trinity: in these lessons the attempt is made to enforce part at least of the teaching of each particular Sunday. Is this attempt successful? The compiler would also like to know if the "starred" lessons should remain: there may be no use made of them, as few churches may use Morning Prayer in connection with the Holy Communion.

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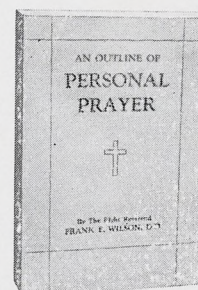
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