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CLERGY NOTES

ANDERSON, J. F., formerly director of education at St. Philip's, New York, is now the rector of St. Philip's, Grand Rapids, Mich.

CLEVELAND, JOHN M., formerly rector of Grace Church, Hartland, Wis., has accepted the rectorship of St. Andrew's, Farm Ridge, Ill.

ELSTON, HARRY E., rector at Mahanoy City and Tamaqua, Pa., died suddenly of a heart attack on May 3rd.

FOLEY, FRANCIS J., assistant at the Epiphany, Chicago, has been appointed in charge of the Good Samaritan, Oak Park, Ill.

GREEN, MANSEL B., retired, is temporarily in charge of Holy Cross-Immanuel, Chicago.

MARKS, HARVEY B., rector at West Warwick, R. I., was recently made a member of the Hymn Society of America.

MARSHALL, ARTHUR H., Southport, N. C., has been placed in charge of work along 300 miles of the North Carolina coast.

JUDD, ORRIN F., rector of St. Mary's, Haddon Heights, N. J., has accepted the rectorship of St. James', Upper Montclair, N. J., effective July 1st.

PEOPLES, DAVID N., formerly senior priest of the associate mission, Eutawville, S. C., has accepted the rectorship of St. Paul's, Savannah. Address: 1909 Bull Street.

SALMON, E. FRANK, dean of Christ Church Cathedral, Ottawa, Canada, has accepted the rectorship of Holy Trinity, Philadelphia, effective October 1st.

STRACHAN, JOHN, has been granted a leave of absence from Holy Cross-Immanuel, Chicago, due to illness.

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THE WITNESS

A National Paper of the Episcopal Church

Associate Editors
FRANK E. WILSON
H. ROSS GREER
A. MANBY LLOYD

Vol. XXII. No. 29.

MAY 26, 1938

Five Cents a Copy

THE WITNESS is published weekly from September through June, inclusive, and semi-monthly during July and August, by the Episcopal Church Publishing Company, 6140 Cottage Grove Avenue, Chicago, Illinois. The subscription price is \$2.00 a year; in Bundles for sale at the church the paper sells for five cents a copy, we bill quarterly at three cents a copy. Entered as Second Class Matter, June 29, 1937, at the Post Office at Chicago, Illinois, under act of March 3, 1879.

Circulation Office: 6140 Cottage Grove Avenue, Chicago. Editorial and Advertising Office: 135 Liberty Street, New York City.

PLANS OF A GROWING PARISH

By

THOMAS N. CARRUTHERS

Rector, Trinity Church, Houston

IT IS easily possible for a parish to become larger without becoming stronger. Whether a parish of two thousand communicants shall be a more powerful instrument for Christ than that same church with one thousand depends on how well the larger membership is woven into a single fabric of fellowship and activity. As membership increases there comes the danger that the individual may feel that he is not needed, that he will not be missed if he lapses into indifference. A few days ago a young woman who had moved to Houston from a splendid little parish in a smaller Texas city said to me, "There I was needed, but here I am not." It took some time to explain to her that because of its relative size Trinity is expected to do more than ten times as much in religious education, community service, and missionary work as her former parish, and that, therefore, Trinity needs for her task the devotion of more than ten times as many people. If the larger parish is to justify itself, its individual members must feel as personally responsible as do the members of the smaller Church where the rector can name the absentees after each Sunday service.

To preserve that sense of personal responsibility, however, in the larger parish, and especially in one that has grown large rapidly, is not easy, and it requires definite planning. This is one of Trinity's most important problems. How to assimilate and consolidate our growth so that each member will have a place in the parish life—that is one of the major challenges at Trinity.

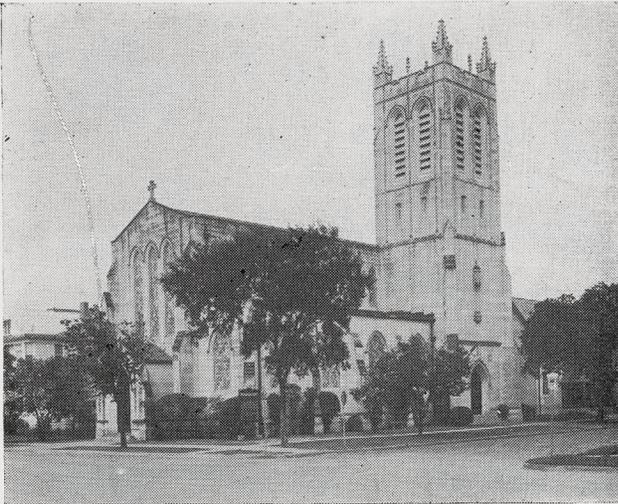
We are attempting to solve this problem in a number of ways. To begin with, we try to keep the parish alert to the problem. In its varying aspects it is brought repeatedly to the attention of the vestry, the women's executive board, the church school faculty, the men's club group leaders, the cabinet of the Young People's Service League. They are constantly reminded that there is a frontier in the parish where there are still unclaimed individuals who should be enjoying Trinity's fellowship, and contributing their strength to the church's task. How to claim these unexplored parish areas for the Master's service is the subject of much

discussion, generally followed by definite plans. For example, the vestry arranges a supplementary canvass, the church school teachers take names of children to call on, the Service League appoints an afternoon to visit a number of young people, the women's association sets up a new chapter to further the plan of enlisting the interest of the entire womanhood of the parish. We despair of no man and refuse to label any member "dead wood."

MANY of our organizations are steadily pushing back the frontier. The work of the Trinity women's association is outlined with this challenge in the foreground. The association which includes all the women of the parish, is divided into chapters whose memberships are redistributed in an "annual drawing." These repeated "shake-ups" are themselves a large factor in the creation of friendliness, making it possible for each woman in the course of a few years to become acquainted with every other woman engaged in the work. The general committees of the association appointed to promote educational, social service, missionary, and other work, consist of members drawn from every chapter, and thus serve as a further means of building solidarity. One of these committees, the one operating Trinity's tea room, employs three workers, and one hundred fifty women of the parish, at stated intervals, render volunteer service in various capacities.

The association has an efficient visiting committee whose members go forth on Wednesday afternoons and see newcomers, sick persons and shut-ins, and others who have not found places in the parish life. Reports are made the same afternoon so that any needs discovered may be promptly and properly met. For the past three years the visiting committee has averaged more than eleven hundred calls annually. Fruits of this Wednesday afternoon planting often appear in tangible form the following Sunday.

The men's club, like the association, has its groups which are annually redistributed, and its calling committee which visits the sick and invites newcomers to the monthly meetings. Probably a hundred men are appointed some time during the year as ushers. The



TRINITY CHURCH, HOUSTON, TEXAS

every member canvass is always organized to employ as many workers as possible, and has been an effective force in welding Trinity's manpower into a strong unit.

The young people also assist in unifying their parish. Several years ago we divided the Young People's Service League and made the Trinity round table for those of the college age group. The division has resulted in larger membership and attendance in both organizations. They now use the group system similar to that in the organizations for the adults.

Someone has said, "More friendships are made over a cup of tea than in any other way." We at Trinity believe that the cup of tea should have its place in the plans of a parish. At the men's club suppers, the social hour following the chapter meeting, the reception for those recently confirmed or transferred, the breakfast following the corporate communion of the round table, and the entertainment of various groups at the Rectory, a splendid atmosphere of democracy and fellowship is created, and many a stranger within our gates is made to feel at home.

Trinity is making headway in the solution of her problem. We will give but one illustration: For the past four years the annual increase in the number of pledges both to parish support and to missions has more than kept pace with the increase in membership.

We do not of course devote all our thought and energy to this one problem of assimilating our growing membership. We have a program of religious education which finds expression in the forty classes of our church school and in the study groups in each chapter. Community service is undertaken both in special parish projects and in cooperation with the city agencies. The devotional life is emphasized in each organization. Some of our organizations like the Daughters of the King, the acolyte guild, and the Church Periodical Club have special fields of service. Above all we are studying the relation of the Church to society. But we believe that we can achieve more for these goals in an atmosphere of friendliness and love. And unless a parish have friendliness and love within its own body it will scarcely succeed in bringing them to the world outside.

Death and Burial of an Alibi

By

MARION HUBBELL MONTGOMERY

Communicant of Trinity Church, Houston

"A CHURCH in debt is a healthy church" is a familiar generalization, but "All generalizations are lies, including this one," is stock-in-trade of the cal-lowest logician. That this excellent alibi for our uncomfortable financial state was, therefore, by the simplest of syllogisms, a lie, had not really struck home at Trinity Church, Houston, until it grew increasingly difficult to feel thus healthy, with the constant headache of past due payments, and the chronic backache of the consciousness of debt. Our ascending membership, both by demands of its local prestige, and by its own increasing sense of responsibility, had calls in a dozen directions for expansion and progress . . . a wider social program, a higher missionary quota, vital repairs and improvements in the physical church properties. And in answer to these challenges, we had for years retreated behind the undeniably solid bulwark of "our debt." We spoke of "our church," "our native land," and "our debt," in precisely the same tone. They were the eternal verities. But in spite of venerable precept for our respectful timidity, an impulse to freedom did arise, passed rapidly into specific executive action in the vestry, and emerged as a blazing crusade in the congregation.

Trinity's debt retirement campaign was so successful, in both its material and intangible results, that its methods will bear repeating. A professional campaign manager was employed, and an efficient soliciting structure created. In mid-November, 1937, about three hundred twenty-five workers were pledged to active participation in soliciting, and a series of six dinners brought these workers each night to rest and eat together, to compare notes and ideas, to exchange amusing and thrilling experiences, to applaud and encourage one another. Under God's guidance, these brave souls, with a courage that must have astonished themselves, undertook to raise sixty-five thousand dollars, at the darkest



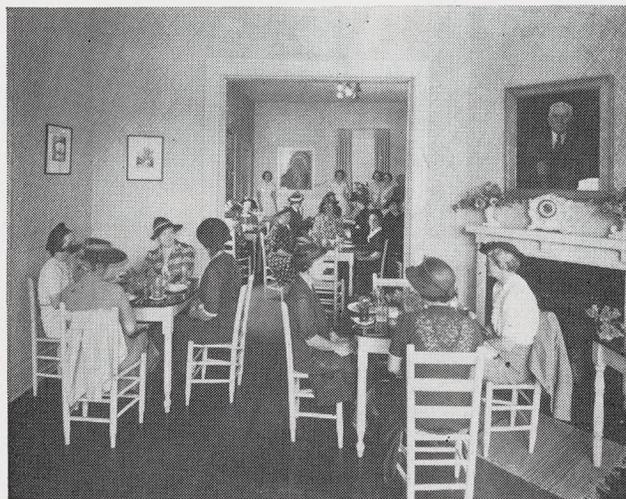
THE RECTORY OF TRINITY CHURCH

point of the recession, in spite of a funereal chorus of well-intentioned Jeremiahs, in a parish whose roster is curiously devoid of the very rich and the very poor. It was hard work, but it was also joyful, thrilling and successful work; for the campaign, with a profoundly satisfying total of more than eleven hundred individual subscriptions, reached a climax of over seventy-six thousand dollars, sailing past our original goal with an ease that made God's loving care seem very simple, real and near.

But, with financial freedom gallantly won, we turn to count the blessings that have followed us home. First, in our spiritual treasury we count the achievements of creative giving. Within those significant meetings developed an electric sympathy, composed of genuine brotherhood, appreciation of others, the benison of sacrifice, and a glorying in the achievement of a goal. All these, yet more than all these: the spiritual plus, that proves over and over again, to those who work for and with God, that the whole is sometimes greater than its parts.

Then, count those forgotten men and women who, for one reason or another, had drifted away from Trinity. Literally scores of them were touched, interested and brought back to their home. Count next the startling fact that almost ten thousand dollars came from outside the parish, a significant tribute to Trinity's place in her community, and the love that community bears to her.

Our final blessing is the exciting reawakening of the parish. No longer in debt, we cheerfully doubt that we are moribund. Eager, crowded congregations, brimming alms basins, willing workers and executives in every branch of parish organization, giving the culminating proof that our church is a living one. The campaign's greatest gift to Trinity is the sense of ownership each gift created, as it was given. "I give to this church, therefore it is my church—and I will care for mine," runs the unspoken thought. And the reason is so simple—where gifts go, love follows after, as the best gift of all.



A VIEW OF TRINITY'S TEA ROOM

Habits

BEING tired has become a habit with me. I hate habits; the good ones make you tired, and the bad ones get you into trouble.

Church-going can be a habit. For some it is a regular and a blessed habit; for others it is a Lenten habit only; but for a large number it is an annual habit.

I attend missionary meetings and services, and time after time, I see them take up a collection after talking about sacrifice and service, and the average is ten cents. I know it is not an offering—merely a collection—and *that* a habit. The correction of this sort of thing, they tell me, is to omit the collection. Perhaps it might work, because later on you could resume it and if the habit was broken, people might contribute as much to the Church as they must for the picture show.

There is another matter; that of taking a solemn vow before the altar, which may become a habit, and I wish we could all agree to stop it before it reaches that stage. The Prayer Book with the Confirmation, Ordination and Marriage vows, to my mind, furnishes the limit of such solemn pledges, and I believe it would be a good idea for all other pledges, organization loyalties, and such like, to be taken in another setting and not endanger the solemnity of altar vows by habit.

Of course, all habits are not bad; we owe a lot to our good habits. Not only do we have habits as individuals, but as groups we have corporate habits. If you could stand in the chancel and face a congregation you would recognize some of these corporate habits. For instance, there are few congregations where the majority do not seat themselves in rear seats. I know one congregation where this is not true, but they have well established themselves in another habit which can be seen elsewhere also: they have a habit of occupying the end of each pew, so that, since there are only two ends to the pew, and they *will* sit on the end, they spread well over the church. Both these habits have a redeeming feature. They work a hardship on the late comers.

There now, is a habit for you! Of course, one might be late occasionally by force of circumstance, but lateness is a regular habit. I believe I could write a list of those who never hear the First Lesson and some who never hear the Second one, to say nothing of those who regularly contest the aisle with the choir in the processional.

There is another—the squatting habit. Either to stand or kneel can be a posture of reverence. Squatting, however, is neither reverent, graceful nor comfortable. Its prevalence is not due to age or infirmity, because the older people are less often offenders. It is generally a careless habit, and the result of forgetting that we are worshipping God, before Whom we kneel.

And still another—that of mumbling the responses and other parts spoken of the service. It is true that the Father "knoweth our necessities before we ask," but we *could* make the service ours by saying "Amen"

as if we meant "So be it" instead of creating the impression that it is our last breath before sleep overtakes us.

To these we might add the habit of criticizing, for it can only be a habit for one who does nothing about it. There is another; that of trying to apply the sermon to some one—some one other than one's self. Turning or looking around during service and talking in the

church are bad manners, and sad to say, they are also habits.

I am sure some one will say that this column is a habit; and perhaps you are right. I shall let you in on a little secret. I just looked up the word and here is part of what I found. "Habit is important because it relieves the part of the brain in which the thinking process takes place!"—THE POOR PARSON.

MORAL RESPONSIBILITY

By

GARDINER M. DAY

APPARENTLY in most people's minds the fact that one is a soldier relieves one of any responsibility or blame for one's own actions. A good example of the familiar traditional attitude on this subject is given us by the Rev. Roy Irving Murray in his book, *The Tree Bears Fruit* (Morehouse \$1.25) in which he writes of the crucifixion scene, "For, even at the moment they hammered in the nails, there came from Him no cry of protest or of pain. Only the prayer to God that those who were doing this thing to Him might be forgiven. Not, of course, the few Roman soldiers. At least, not for them immediately. For they had no responsibility whatever in the matter. They were merely parts of a machine, acting under orders as to which they had no discretion, just as the working parts of an engine function smoothly and without protest with the turning-on of the power. No need to ask forgiveness for them. And why? Because, in the strict sense of the words, they had done nothing—nothing, that is to say, for which they were in any slightest degree responsible."

Again I ask, "Why is it that because a man is a soldier he may divest himself of all moral responsibility?" Does this author, and he is representative of many people, think that the moment a man becomes a soldier he no longer bears any responsibility for his actions? Is not this point of view, which is all too common, really the sin of soldiery? When a man becomes a soldier, one four letter word takes on astounding significance; obey. He is taught from the moment that he dons the uniform that he must obey. It does not matter whether he thinks an action is for the best or for the worst, whether he thinks it is right or wrong; if it is given by a superior, he must obey. He is not responsible. The responsibility falls on the shoulders of his superior who gives the command. Consequently, not only the soldiers in the crucifixion story, but soldiers in general are frequently absolved from any blame for the most horrible actions because in becoming a soldier they divested themselves of any moral responsibility.

I should like to contend as strongly as I can that no man, or at any rate no Christian, can possibly enter into any profession or occupation in which he has to

divest himself of moral responsibility for his own actions. He is responsible. He may not be entirely responsible, but he is at least responsible for not having the courage to stand up and say "No". "But that", reply our military friends, "would mean court-martial." Yes, let us say it would mean court-martial, but it would mean something far more important than court-martial—it would mean a clear conscience. I wonder which our Lord would commend as the higher course; death with a clear conscience, or life divested of moral responsibility.

I personally do not see how possibly one can feel that the Roman soldiers who drove the nails into Christ's hands and feet "had done nothing for which they were in any slightest degree responsible".

Mr. Murray has written a very suggestive book in this little volume of 87 pages. I thought especially valuable was the meditation on the Fourth Word from the Cross in which the author's fine poetic imagination showed how Jesus realized the sins of mankind which He bore might cut Him off from God and resulted in the cry "My God, why hast Thou forsaken me". The passage relative to the soldiers, however, giving them such complete and unequivocal absolution hit me with special force. I do not recall having seen it in print recently, but I have heard so many people take the same attitude.

The Fight for Liberty

By

THEODORE R. LUDLOW

Suffragan Bishop of Newark

WE LIVE in a time of social tension when feelings are high as men try to adjust themselves to the new relationships which inevitably arise from new social and political methods. A conservative by inheritance and training, I, nevertheless, cannot but vigorously protest the arbitrary methods which are being used by some power-possessing groups and individuals whether they are Federal commissions, corporations, labor unions, or dictatorial public officials. I have two faiths which compel me to speak out against arbitrary power

wherever it appears. God is a God of continuing purpose and I know that He must work that purpose out through the stubborn, ignorant and selfish wills of men—my own included. Inevitably, therefore, human progress is achieved by the clash and counter clash of human wills as each strives to interpret life as he sees it. This method is sometimes unpleasant for some of us, but it is the very essence of life and of liberty, and if we keep God's purpose firmly in mind as our main objective, we gradually come to realize that life necessarily means growth and change and in this clash of wills our own characters grow and our lives are widened by new ideas and viewpoints which others contribute to our common enrichment.

The other tenet of faith arises out of the first. Since God has chosen to work His purpose out through men, all men are necessary to the accomplishment of that purpose. Therefore, every single individual must be free at all times to express his idea of the common good, otherwise we are limiting the channels through which God can work. If this is not true then Christ's Incarnation and Crucifixion have no meaning. If it is true, then I have a missionary responsibility to win all men to a knowledge and right use of their God given function, and also have a responsibility for seeing to it that every individual is left free to be used as a channel for God's purpose even when, in my judgment, he is a most unlikely channel.

As a Christian, therefore, I have a spiritual responsibility to see to it that every individual is protected in those fundamental rights which are guaranteed to him by our constitutional Bill of Rights. And, as recently decided by the United States Supreme Court in the Kansas City stockyards case, that duty persists even when the threatening action is cloaked in the forms of legality by duly constituted officials who overreach their authority merely because in one way or another they possess the power to do so.

Recently in New Jersey we have had several instances of the suppression of individual liberty under the cloak of legal form. Let us not express our disgust at the brutality of Nazism and Fascism and remain silent about Hagueism on our own doorstep. They are all of a piece and come from the same philosophy of life: might is right, even while it makes every effort to cloak that might with the form of right. It is true that dictators carry with them the seeds of their own destruction because their brutality arouses counter-dictators, but we do not want to see our country the battle ground for any such struggle for power. Mr. Hague by his high handed methods is hastening into power the very movements which he claims he wants to destroy,—by giving them a grievance and a cause. Cotton is a fluffy, harmless substance, but mixed with acid and subjected to pressure, it becomes a deadly explosive.

Some one may arise and say, "Keep the Church out of politics!" To which I reply, "Amen." But to be concerned with human rights is not politics, it is the very foundation of religion; it is the cause for which our Master gave His life for all men. I am proud to

be a fellow worker with a priest of this diocese who recognized that fact and had the courage to give it practical expression. Let us not say, "Peace, peace" when there is no peace. That way lies death for the Christian Church. The pages of past and present history should teach us that. Our danger lies in the insidiousness of the approach of this danger.

The incidents in Jersey City involve individual liberty. While liberty expresses itself in many forms of human life, it is basically one,—respect for the individual. If, therefore, one form is infringed, it is not long before other forms are infringed because one of the penalties of the use of force is that each succeeding application has to be wider and heavier than the last. After suppression of personal liberty will come suppression of political liberty, if it is not already suppressed in that community, and eventually the suppression of religious liberty. Keep the Church out of politics by all means, but also keep it free by keeping it alert to its responsibility for every individual.

The Call Was Weak

"WHEN I was about seventeen years old," confided Bert Norton, "I wanted to study for the Ministry and, naturally, I asked my Rector for his advice. 'Let us take it to the Lord in prayer,' said he. We, or rather he did, and with a vengeance. That man prayed my ambition to be a clergyman right out of me and set me to wondering whether I was fit even to go to Church and sit in the far corner of a rear pew. I shall always feel that I have missed my calling, and I shall always lay it to my old Rector, for praying so hard that he made me feel like a grovelling worm."

Churchmouse, who has known Bert all his life, does not agree with him. He is inclined to think that the Rector did a good thing for the Church. If the call had been genuine and the Rector's prayer had filled him with a sense of his utter unworthiness, the proper reaction would have been to try, with God's help, to make himself worthy—not to give up his ambition. When a man is truly called to the Ministry, it is impossible for him to give up the idea for a moment. It possesses him.

THE CHURCHMOUSE.

THE MEANING OF THE REAL PRESENCE

By

G. A. STUDDERT-KENNEDY

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THE WITNESS

6140 Cottage Grove Avenue
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TRINITY, HOUSTON HAS REMARKABLE AND RAPID GROWTH

By ROSALIE CANFIELD TOLMAN
*Former Member National Executive
Board of the Woman's Auxiliary*

From a Sunday School class of thirteen children to a parish of over two thousand Communicants in four and a half decades is the rather phenomenal growth of Trinity Church, Houston, in the Diocese of Texas. A home and a school were, in turn, used as places of worship. A simple, frame church built in 1896 served the struggling, little mission for a time. In 1910 a larger frame building was erected on the present property in one of the residential sections. This too was outgrown and the parish is now finding its beautiful, Gothic edifice of native limestone entirely inadequate for the steadily increasing number of worshipers who attend Sunday services.

Such achievement is not accidental. Trinity owes its substantial numerical and spiritual advancement, in large part, to the wise leadership of eight unusual rectors and, in no small part, to the quality of fellowship manifested, at first, in that small handful of pioneering lay-persons and, later, in the more cosmopolitan group within our rather rapidly growing southwestern town, now ranking as the largest city in Texas. Trinity's rectors have been, Henry D. Aves (late Bishop of Mexico, at one time rector of Christ Church of which Trinity was first a mission); Henry J. Brown; T. J. Windham (now retired and serving as associate rector of Trinity); Robert E. Lee Craig; Clinton S. Quin (now Bishop of Texas); Charles Clingman (now Bishop of Kentucky), and Claude W. Sprouse (now Dean of Western Missouri's Cathedral, and recently elected to the Bishopric of Arkansas). The present rector is the Rev. Thomas N. Carruthers, who has served the parish for seven years. The assistant rectors of Trinity have been, Gordon M. Reese, Lyle S. Barnett, Joseph B. Dobbins, Percy Bartlam, and Roscoe C. Hauser, Jr. The Rev. J. Lawrence Plumley is the present assistant.

Each rector and each assistant has, in turn, contributed a special and unique type of leadership toward the development of Christian personality within the parish family and a Christian statesmanship in the parish's relations to the community and the general Church.

"Where there is no vision, the people perish." It was the Rev. Robert E. Lee Craig who gave to Trinity the missionary vision which has distinguished the parish during the suc-

ceeding years. The present Bishop of Texas and the present Bishop of Kentucky were formerly rectors of Trinity and the parish has sent forth into the ministry five of her young men—Dargan Butt, Orin G. Helvey, Durrie B. Hardin, Wentworth A. Riemann, and Homer N. Tinker. John McKee of Trinity is now a student at the Virginia Seminary.

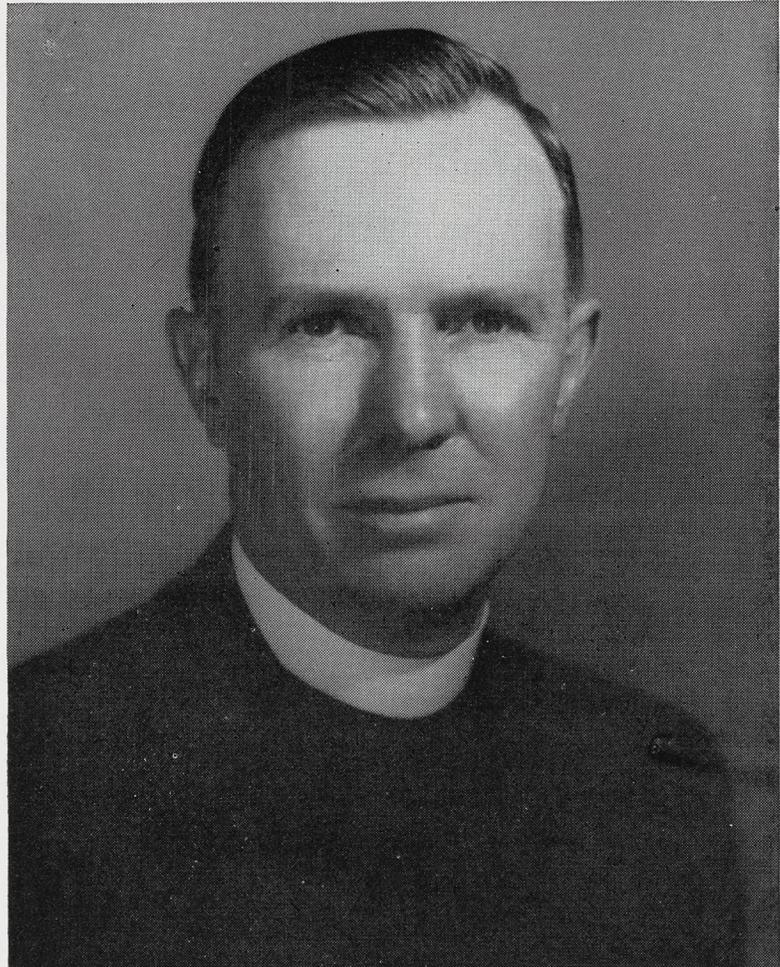
Trinity was a pioneer in the organization of work among young people. It has contributed its generous share toward creating and upholding the traditions of Camp Allen on the bay shore—a diocesan enterprise. Many of those first Camp Allen girls and boys are now leaders and valued workers in their parishes and communities.

The womanhood of Trinity is united in one organization with a well-balanced program including every field of the Church's endeavor. The Women's Association maintains a tea room, which is a large factor in enabling the organization to meet a rather large budget—besides eliminating out-moded ways of raising funds. Trinity's choir, largely vol-

unteer, has been one of the parish's greatest aids in creating that atmosphere so essential to true worship.

The superintendent of Jefferson Davis Hospital, Houston's newest and largest institution for its under-privileged, sick citizens of many races and creeds, has requested the Episcopal Churches of the city to take over all social service projects in connection with the institution. Trinity supplies a generous proportion of leadership and service in a program of activities ranging from the writing of love letters for the negro patients to arrangements for the baptism of very new infants and the burial of the stranger dead.

So much for a glimpse into Trinity's past and Trinity's present. After all, it is the planning for the days ahead which should be a parish's chief concern—not dwelling on the glories of past achievements. So Trinity faces the future, realizing the blessed security of a spiritual structure whose foundation is solid rock, and knowing that in quietness and in confidence shall be our strength.



THE REV. THOMAS N. CARRUTHERS
The Rector of Trinity Church, Houston

BISHOP STEWART REPORTS ON THE UTRECHT MEETING

Edited by W. B. SPOFFORD

Bishop Stewart of Chicago, arriving in New York on May 20th, reports as follows on the provisional conference held in Utrecht, Holland, May 9-13, called by the committee of fourteen appointed last summer at Edinburgh and Oxford. Forty-eight men assembled, representing the major communions of the world with the regrettable exception of Rome. They met to do two things, both of which were accomplished: first, to draw up a plan for a proposed World Council which is to be submitted to the Churches; second, to set up the organization to carry on the work of Faith and Order (Edinburgh) and of Life and Work (Oxford) until a World Assembly can be called. Representatives of Churches from every country in Europe, from Asia, England and America, worked with a spirit of candor and courtesy, free from contentiousness and suspicion, under the chairmanship of the Archbishop of York. There was no balloting, no lobbying, no maneuvering for advantages. All wanted a plan for a world fellowship which would give the Churches a united front without intruding upon the autonomy of the constituent members. Delegates were of one mind, that the base must be a doctrinal one; a confessional base, rooted to the heart of Christianity. They therefore adopted as a base the acceptance of Jesus Christ as God and Saviour, leaving it to each Church to determine whether it can conform to this Incarnational base and therefore seek membership in the Council. Bishop Stewart mentions two salient features of the plan as finally adopted: first, minority groups are insured of representation (one of the delegates was an American Negro Bishop who made an admirable speech); second, provision that the laity shall be well represented in the proposed Assembly, including laywomen as well as laymen.

The plan as adopted at Utrecht cannot even be recommended to the Churches until it has been scanned and approved by the continuation committee of Edinburgh, which meets in August in Switzerland. Meanwhile the work is to be carried on by a Provisional Committee (an enlargement of the Committee of fourteen) which is authorized to appoint a necessary administrative group to draw up a budget, with necessary regional allocations, for the prosecution of the work.

Convention of Long Island

Bishop Stires of Long Island, in his address before the convention of his diocese, meeting at Garden City, May 17th, dealt with the subject of lapsed communicants, stating that there were probably 30,000 Episcopalians in the diocese connected with no parish. Resolutions were passed commending the plan of the Church Life Insurance Corporation for security for lay employees; expressing admiration and sympathy for Pastor Martin Niemoller, imprisoned by the Nazis; condemning lotteries.

Clergy Address Jersey City Meeting

A public meeting has finally been held in Jersey City, dominated by Mayor Hague. On May 19th Fairmount Hall, near the famous Journal Square, was jammed, with twice as many outside who listened to the amplified addresses. The speakers were Arthur Garfield Hays, attorney; the Rev. Harry F. Ward, Union professor and chairman of the American League for Peace and Democracy under whose auspices the meeting was held, and the Rev. William Kernan, Bayonne rector who represented the Church League for Industrial Democracy. Other meetings are scheduled.

The Synod of the Pacific

Bishop Moulton of Utah was elected president of the Province of the Pacific for a six year term at the synod held in Nevada, May 11-12. Fine tributes were paid Bishop Sanford of San Joaquin, president for the past fourteen years.

Plan Memorial to Bishop Brewster

Bishop Budlong of Connecticut announced to the convention of his diocese that effort would be made to expand the facilities of the Berkeley Divinity School and to purchase the building now known as Sachem Hall from Yale as a memorial to Connecticut's retired bishop, Chauncey Bunce Brewster, who is also the oldest living alumnus of the school.

New York Diocese Has Celebration

Many bishops took part in the service at St. Paul's Cathedral, Buffalo, N. Y. on May 17th which marked the 100th anniversary of the establishment of the diocese of Central New York. In addition to Bishop Manning who preached and Bishop Davis of Western New York, the following Bishops were in the procession: Bishop Mann of Pittsburgh; Bishop Reinheimer of Rochester; Bishop Ward of

Erie; Bishop Gardner of New Jersey; and Bishop Ferris of Rochester. Bishop Manning in his sermon appealed for greater missionary effort, and Bishop Davis in an address to the diocesan convention, called upon Church people to make themselves felt in the field of social legislation. A feature of the celebration was a drama which presented the history of the diocese in ten episodes.

Youth Leaders Meet in New York

The council of representatives of youth organizations, representing several national organizations, met in New York on May 16. They decided that there were so many new and vital movements arising among the youngsters that it would be worth while to have a conference about them, so one is being planned for this fall. Two of the movements which received particular attention were the Christian Youth Conference that is to hold a convention in Columbus, Ohio, next month, and the World Youth Congress that meets in August at Vassar College.

Modern Marriage Clinic in Detroit

A three weeks' Modern Marriage Clinic got under way May 10th at St. Cyprian's, congregation of Colored people in Detroit, with 118 married couples present the opening night and 70 young people at the second session. Purposes: experts to tell the young people how to be happily married; child care and training for those with families; the enrichment of marriage for those who have already entered that relationship. The leader is the Rev. Gilbert Appelfhof, rector of St. Thomas', who recently held a similar affair in Detroit.

Young People Meet in Michigan

Young Churchmen of the diocese of Michigan met in convention at St. Paul's, Lansing, May 13-15 with about 150 attending. Various clergymen of the diocese gave addresses as well as Bishop Page and Bishop Creighton.

German Prior Visits Berkeley

Father Albert Hammenstede, prior of the Benedictine Abbey of Maria-Laach, Germany, was a lecturer last week at the Berkeley Divinity School, New Haven. Speaking on the liturgical movement before a public audience composed of Roman Catholics as well as Episcopalians, he lamented the fact that post-reformation Catholicism often placed emphasis on the less important aspects of Catho-

lic tradition and stressed piety apart from the business of every-day living. The result, he declared, was individualism and the loss of the idea of the corporate life of the Church.

* * *

Canadian Clergyman Called to Philadelphia

The Rev. E. Frank Salmon, dean of Christ Church Cathedral, Ottawa, Canada, has accepted the rectorship of Holy Trinity, Philadelphia, and is to take up his duties October first. The parish has been without a rector since September of last year.

* * *

Convention of East Carolina

The convention of East Carolina met at St. Paul's, Wilmington, on May 11th with an address by Bishop Darst and a mass meeting at which clergy of the diocese told of their work the features. Business was routine. The Rev. R. I. Johnson, Negro clergyman, received the highest number of votes as delegate to the synod.

* * *

Philadelphia Rector Elected Bishop

The Rev. Malcolm Peabody, rector of St. Paul's, Chestnut Hill, Philadelphia, was elected bishop of Central New York on May 11th on the seventh ballot.

* * *

Albany to Have Summer School

The Rev. Stanley Brown-Serman of Alexandria; the Rev. W. H. Dunphy of Philadelphia and the Rev. Percy L. Urban of Berkeley are to be the lecturers at the conference of Albany which meets June 27th through July 1st.

* * *

Convention of North Carolina

The diocese of North Carolina held its convention at Tarboro, May 10-11. Bishop Penick in his address dealt with old age security for employees of the Church and with how best to use property not now in use. The convention also voted to become a participating diocese in the Kanga Conference, and voted funds to help pay an assistant worker among students at the state university.

* * *

G.F.S. Meets in Bethlehem

Bishop Sterrett was the preacher at the convention of the Girls' Friendly Society of the diocese of Bethlehem, meeting May 13-14 at the Pro-cathedral Church of the Nativity. . . . The Lenten offering of the children of the diocese was more than \$6,000 this year. Two services were held for the presenting of the offerings, with the Rev. Robert Frazier, of Philadelphia, the speaker at both. He formerly was a

missionary in South Dakota and for a number of years was the head of the National Council's speakers bureau.

* * *

New Organ for Denver Cathedral

A new organ, said to be one of the largest in the country, was recently dedicated at St. John's Cathedral, Denver.

* * *

The Choir Has a Party

The St. Cecilia choir of Christ Church, South Amboy, New Jersey, composed of twenty girls, had a party in New York the other day. First they saw the movie, Robin Hood, at Radio City, then following luncheon they went to several churches, ending at the Cathedral of St. John the Divine where they went to Evensong. The choir is trained by Rector Harry Stansbury Weyrich and leads the singing each Sunday at the Church school service and also sings at the early service the first Sunday of the month.

* * *

Bishop Gravatt to Resign

Bishop Gravatt of West Virginia, who has served as diocesan for 38 years, announced at the council of the diocese, held at Wheeling on May 13th, that he will retire next January, subject of course to the approval of the House of Bishops.

* * *

Archdeacon Goodman Speaks in Seattle

Archdeacon Goodman of Arctic Alaska addressed a large congregation of children and adults at St. Mark's Cathedral, Seattle, Washington, on May 8th at the service for the presentation of the mite box offering. Bishop Huston announced that the church school enrollment of

the diocese is now 4454, a 13% increase over last year. The prize for the largest increase in enrollment went to St. Paul's, Seattle, while the award for the largest increase in the Lenten offering went to St. John's, Seattle.

* * *

Laymen Tell of Their Stuff

They tried something new at the convention of the diocese of Bethlehem, meeting at Pottsville, Pa. Laymen held forth on "What the laymen can do for the Church." Bishop Sterrett in his address stressed the encouraging results of the conferences at Edinburgh and Oxford last summer, praised the Forward Movement and had something to say about social issues now before the country. He said that in dealing with the problems of unemployment, war and peace, the tyranny of the strong, the Church must recognize always that human rights are paramount, but "we cannot build human well-being without character and that character cannot be preserved in a people without a sense of the need of God and the strengthening power of His presence."

* * *

Eau Claire Holds a Convention

It seemed but a short time ago that the diocese of Eau Claire was carved out of Wisconsin, but last week they celebrated their tenth anniversary. Bishop Wilson in his address warned against religious intolerance. "We view with dismay," he said, "a resurgence of intolerance, bigotry and violence which has recently gained a vicious momentum in certain countries other than our own . . . a warning to us that all tendencies toward dictatorship and the totalitarian state are a menace to religious liberty opening the way

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to violation of the spiritual freedom of the Kingdom of Christ." He spoke particularly of the situation in Germany and of the heroic stand of the Rev. Martin Niemoller "who has become the symbol of outspoken loyalty for all who love Christ and share in his gospel of redemption." Ground has been broken for Church unity as a result of the conferences in England last summer, he declared, but he warned against over-enthusiasms. "Already hasty experiments by enthusiastic souls have been attempted without adequate background of preparation and without the consent of constituted authority. Their appeal is made to religious toleration which savors too much of religious dissolution. Variant convictions are to be adjusted, not surrendered. In order to be tolerant it is not necessary to agree with everybody."

Miss Grace Lindley, executive secretary of the national Auxiliary, addressed the convention of women on her recent visit to China and the work of the Church there.

* * *

The Convention of Kansas

Presiding Bishop Tucker was the preacher at the service that opened the convention of Kansas, held in Topeka, May 8-9. Bishop Wise was absent because of illness . . . the first diocesan convention he has missed in 22 years. Bishop Coadjutor Fenner presided in his absence. Bishop Tucker led a quiet hour and later addressed the convention on the need of more Christian living. The affair closed with a dinner at which Bishop Spencer of Western Missouri was the speaker.

* * *

News of Workers in Religious Education

Miss Helen Weir McHenry, graduate of Philadelphia Divinity School, is now on the staff of the Good Shepherd, Germantown, Pa., as educational director. . . . Mrs. Mary M. Howe is now the director of education at St. James', West Hartford, Connecticut. . . . Miss Eunice Gales is the director of education at the Pro-cathedral, Baltimore.

* * *

Bishop Fenner in Philadelphia

Bishop Fenner of Kansas was the speaker last Sunday at the service in Philadelphia for the presentation of the children's Lenten offering. There was a children's choir of 400 voices.

* * *

Large Class Confirmed At Trinity, Toledo

A class of eighty-five was confirmed recently at Trinity, Toledo, Ohio. Then a few Sundays later another class of 27 was presented to

the bishop, making a total of 112 persons confirmed since the beginning of the year. The Rev. Cedric C. Bentley, the rector, announced that 881 had been confirmed during the ten years of his rectorship.

* * *

Conference On Ministry in Philadelphia

Bishop Taitt of Pennsylvania presided at a conference on the ministry, held May 14th at Episcopal Academy, Philadelphia. Principal Jonathan T. Rorer of a local high school spoke on the qualifications for the ministry from the point of view of a layman and the Rev. R. C. Hubbs of Philadelphia told the young fellows about a minister's job.

* * *

International Convention At Columbus

Religious educators from all over the world will gather in Columbus, Ohio, June 28-July 3rd for an international convention. Leaders will give addresses, there will be panel discussion, and exhibits of literature and periodicals dealing with all phases of educational work.

* * *

Festival Service in South Amboy

The local chapter of the Order of St. Vincent, acolytes guild, will hold

its annual festival at Christ Church, South Amboy, New Jersey, on May 31, with the Rev. Theodore P. Ferris, rector of Emmanuel, Baltimore as the preacher. The clergy and acolytes of the diocese have been invited.

* * *

Visiting Other Churches

Last September the members of a class of boys in the church school of St. Mark's Church, Minneapolis, decided that it would be smart to visit other churches whose services differ from our own. Since then they have visited the Jewish synagogue, the Greek Orthodox Church and the Roman Catholics. There are to be visits to a couple of Protestant Churches before they get together for their final discussion on the experiences.

* * *

Study Unity in Philadelphia

All the classes of the church school of Christ Church, Philadelphia, are now studying Church unity under the leadership of Miss Helen Washburn, director of religious education of the parish. The children are attending services in other churches . . . Jewish, Roman, Greek, Methodist, Presbyterian, Lutheran and are



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also meeting the leaders of these churches. Here are a few of the conclusions the group has so far worked out:

It does you good to visit other Churches.

It makes you more friendly with other kinds of people.

It makes you more broadminded. It would be nice if some of the things we've liked in other Churches could be done in our Church.

It always makes me glad to get back to my own Church—though I'm very glad we're visiting.

Going about to other Churches has made me decide I want to be confirmed this Easter.

Churches spend a lot of money that is just wasted in keeping up so many competing centers and headquarters.

If we all (the religious bodies) stood together and were more united, outsiders would listen, and we'd get further.

They have all been very friendly. They set us an example.

The Churches may use different languages and do things differently, but they are really all one family, and worship the same God.

Newark Announces Laymen's Meeting

Mr. Archie T'sen, one of the leading laymen of China, is to be the leader at a conference of laymen of the diocese of Newark, to be held September 17-18.

Bishop Ludlow Condemns Gambling

Bishop Ludlow of Newark, in his address before the diocesan convention last week, denounced the efforts being made in the state to legalize race track gambling. "The smelly experience of other states," he declared, "indicates that legalized race track gambling brings in its train the corruption of state officials, the fixing of horse races and the bribing of trainers and jockeys. Along with race track gambling comes dog racing, brothels and gambling dens to fatten the easy money. Meanwhile legitimate business is deprived of revenue that should go into the purchase of food, clothing and other goods." He urged Church people to make their protests felt by communicating with their state representatives.

Bishop Washburn Deals with Unity

Bishop Washburn of Newark, in addressing the convention of the diocese, proposed as a practical step toward Christian unity, that men's clubs of various denominations federate to "work unitedly to solve common problems of government and public welfare. In such a way as

this some who stand aloof from organized religion might come to see its effectiveness and value."

Presiding Bishop On the Coast

Presiding Bishop Tucker, following his visit to the synod of the Pacific which met in Nevada May 10-13, visited the dioceses of Arizona, Southern California, Washington and Oregon. He was the guest of honor at a dinner in Portland, Oregon, on May 24th, and spent the 25th and 26th in Eastern Oregon with Bishop Remington before going on to Utah.

Bishop Kroll Visits Maryland

Bishop Kroll of Liberia was a visitor in Baltimore on May 22nd, preaching at Grace and St. Peter's in the morning and at St. Michael and All Angels in the evening.

Church Institutions Receive Bequests

By the will of the late Mrs. Amanda D. Ingle, Raleigh, N. C., and widow of the late Rev. Julian E. Ingle, several Church institutions are made beneficiaries. The orphanage of the diocese of North Carolina receives \$3,000; the diocese received \$2,000; DuBose School, Monteagle, Tenn., \$3,000; Bishop Payne Divinity School, \$2,000 and \$3,000 has been set aside for a scholarship at a school in Liberia.

The Convention of Minnesota

The convention of Minnesota is meeting this week, May 24-25, at St. Paul's, Minneapolis, with the Rev. Thomas N. Carruthers, rector of Trinity, Houston, who is pictured in this paper, as the headliner at the convention dinner. One of the features of the convention is a social service conference, chaired by the Rev. Charles P. Deems, with the following speakers: Mr. Carruthers; the Rev. Perry M. Gilfillan, city

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missionary; Mrs. David West, Auxiliary president; the Rev. William F. Creighton of St. Paul; the Rev. Guy C. Menefee of Rochester and Mr. Charles A. Hall, the director of the children's bureau of the state board of control.

* * *

Women Hold Meetings in Southwestern Virginia

Ellis N. Tucker, on the faculty at St. John's University, Shanghai, and brother of the Presiding Bishop, was the leader at meetings of the Auxiliary of the diocese of Southwestern Virginia, May 10-13. The meetings were held at four different centers.

* * *

New Lights for Roanoke Parish

Two unusually beautiful lights, made by Rambusch of New York, were recently dedicated at St. Peter's, Roanoke, Va.

* * *

Bishop Wyatt Brown Receives Gift

Bishop Brown of Harrisburg was presented a pontificale by the clergy of the diocese at a service held at St. John's, York, Pa., to mark the 7th anniversary of his consecration.

* * *

New Church Is Consecrated

Bishop Oldham consecrated the new building of St. Andrew's Mission, Schroon Lake, N. Y., on May 8th.

* * *

Colored Churchmen Meet in Georgia

The convention of the Colored Churchmen of Georgia was held May 9th at St. Stephen's, Savannah. The high spot was a resolution addressed to the Presiding Bishop asking for a re-study of missionary appropriations with special reference to work among Negroes. The convention also

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organized a youth division for intensive work among students and also planned an evangelistic campaign among Negroes in rural areas.

* * *

Lenten Offering in Albany

There were 700 children at the Cathedral of All Saints, Albany, N. Y. on May 14th for a service at which the Lenten offering was presented. The preacher was the Rev. Daniel A. McGregor, executive secretary of religious education of the National Council. The offering exceeded that of last year.

* * *

The Rector Gets a New Car

The Rev. Paul Atkins received a master deluxe sedan the other day from members of St. John's, York, Pa., in recognition of his 20th year as rector.

* * *

Chicago Rector Has Anniversary

The 15th anniversary of the rectorship of the Rev. Herbert Prince at the Holy Spirit, Lake Forest, Illinois, was observed on May 8th. During that time the number of communicants has doubled, and in every way the parish has shown great progress.

* * *

Conference in Chicago

The big-wigs of the National Council are to visit Chicago next week for a pow-wow May 31-June 2, for the province of the midwest. Among those to give addresses: Dr. John W. Wood, secretary of foreign missions; Treasurer Lewis B. Franklin; Assistant Treasurer Jim Whitney; Mr. William L. Richards of the field department; the Rev. Almon R. Pepper, executive secretary of social service; the Rev. G. Warfield

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Hobbs and the Rev. John W. Irwin of the publicity department; the Rev. Robert W. Patton, top man of the American Church Institute for Negroes and the Rev. Vernon C. McMaster of the religious education department. In other words 281 is just about moving to Chicago, except for the Presiding Bishop.

* * *

Virginia Mountain Worker Addresses Auxiliary

Deaconess Edith A. Booth, United Thank Offering worker in the mountains of Virginia, was the speaker when 600 women of Minnesota met in Faribault May 11th for the an-

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nual meeting of the Auxiliary. Bishop McElwain was present and gave a brief address.

Missionary McNulty Speaks in Providence

The Rev. Henry A. McNulty, missionary to China who carried on heroic relief work until stopped by the Japanese, was a speaker at the convention of Rhode Island, meeting May 24th in Providence. Bishop Perry, recently returned from Europe, spoke on the moves toward greater Church unity mapped out at the recent conference in Holland where he was a delegate, and Auxiliary Bishop Bennett reported on diocesan affairs.

An Easter Message From Chang-Kai-Shek

The Chinese Press Bureau announces that Marshal Chang-Kai-Shek has addressed an Easter message to the Chinese people in which he urges his countrymen to imitate Christ's spirit of love and readiness for sacrifice. At the request of the National Christian Council the Marshal, who is a devout Methodist and honorary president of the Council, gave an address in which he specially emphasized the necessity of faith for China. Without a firm faith, he said, and a strong confidence in the ultimate result, the country could not be saved. If the Chinese people held fast to the principles of Sun Yat Sen, no enemy would ever be able to conquer China. Chang-Kai-Shek demanded of his supporters that they should follow the example of Christ.

News Notes of Rhode Island

Grace Church, Providence, was host recently to St. Barnabas Guild for Nurses and the Rhode Island Federation of Music Clubs. . . . Congregations to the number of 350 and

men's Bible classes from 245 churches held a rally on May 15th in a Providence theatre. There was a choir of 800 and a band of 40 pieces . . . some noise. . . . A service of admission to the Girls' Friendly Society was held the other day at St. Stephen's, Providence. Branches from throughout the diocese were represented. . . . Young people of the diocese held a conference recently and listened to a num-

ber of the clergy tell of their specialties. . . . Wives of Rhode Island rectors are organized into a Clerical meets regularly to talk over the work of rector's wives . . . among other things. The new president is Mrs. Arthur H. Beaty, wife of the canon of the cathedral and the secretary is the youthful wife of the Rev. Richard Lief, new head of the Church House, diocesan institution. . . . Children's Lenten offering was

Services in Leading Churches

The Cathedral of St. John the Divine

Amsterdam Avenue and 112th St. New York City

Sundays: Holy Communion, 8, 9 and 11. Morning Prayer, 10. Evening Prayer, 4. Weekdays: Holy Communion, 7:30. (Also 10, Wed. and Saints' Days). Morning Prayer, 9:30. Evening Prayer, 5. Organ Recital, Saturday at 4:30.

Chapel of the Intercession

Broadway at 155th New York City

Rev. S. Tagart Steele, Vicar
Sundays: Holy Communion: 8 and 9:30. Service and Sermon: 11; Evening Prayer and Sermon, 8 P.M.
Weekdays: Holy Communion daily: 7 and 10. Morning Prayer, daily, 9:40. Class in Religion Fridays at 8 P.M.

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, New York

Fifth Avenue at 90th Street Rev. Henry Darlington, D.D.

Sundays: Holy Communion 8 and 10 a.m. Sunday School 9:30 a.m.; Morning Service and Sermon 11 a. m.; Choral Evening Prayer 4 p.m.
Thursdays and Holy Days: Holy Communion, 11 a.m.

The Incarnation

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

Sundays: 8, 10, 11 A. M.
Wednesdays and Holy Days, Holy Communion, 10 A. M. Fridays, Holy Communion, 12:15 P. M.

St. Bartholomew's Church

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

8 A.M.—Holy Communion.
9:30 and 11 A.M.—Church School.
11 A.M.—Morning Service and Sermon.
Holy Communion, Thursdays 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.
7:30 P.M.—Organ Recital.
8 P.M.—Choral Evensong and Sermon.
Holy Communion: 8 A.M., Monday, Wednesday and Friday: 12 Noon, Thursdays and Holy Days.

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.

Cathedral of the Incarnation Garden City, N. Y.

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. 4:30 P.M. Evensong and Address.
Daily services in the Chapel.

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

Very Rev. Austin Pardue, Dean

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
Sunday Services, 8:00, 9:30, 10:05, 11:00 a. m.; 4:30, 5:30 p. m.
Week-days: 8:00 a.m. Holy Communion (7:00 on Wednesdays). 11:00 a.m. Holy Communion on Wednesdays and Holy Days. 12:30 p.m. Noonday Service.

St. Michael and All Angels

Baltimore, Maryland

St. Paul and 20th Streets
Rev. Don Frank Fenn, D.D.
Rev. Harvey 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.

Trinity Church

Main and Holman, Houston, Texas

The Reverend Thomas N. Carruthers, Rector
7:30 A.M.—Holy Communion.
9:30 A.M.—Church School.
11:00 A.M.—Morning Service and Sermon.
6:00 P.M.—Young People's Organizations.
10:30 A.M.—Holy Communion on Wednesdays and Holy Days.

Gethsemane, Minneapolis

4th Ave. South at 9th St.

Sundays: 8:00 and 11:00 A.M.
Wednesdays and Holy Days: 10:30 A.M.
Thursdays: 7:30 A.M.

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presented last Saturday at the Cathedral . . . \$8,000 which is \$600 more than last year. . . . Auxiliary met May 6th at St. Peter's, Narragansett, with 400 women listening to addresses by Miss Eva Corey, Boston's National Council member, the Rev. Richard Beasley of Massachusetts and Mrs. David Clark whose husband is a missionary among the Indians of South Dakota.

* * *

The Prayer of An Old Lady

The following prayer was found after her death at the bedside of an old lady who spent her last years in an old people's home in Muskegon, Michigan:

Most Merciful God, my Heavenly Father, cast me not off in the time of old age, and forsake me not when my strength faileth. Preserve my mind from dotage and my body from protracted disease or distressing pain. Deliver me from despondency in these my declining years, and enable me to bear in patience whatever may be Thy Holy Will. And when my spirit leaves this tenement of clay, oh God receive it! Send some of Thy blessed angels to convey my inexperienced soul to the mansions beyond: through Jesus Christ, the world's loving Lord and Saviour. Amen.

* * *

Oecumenical Meetings in France

During recent months two meetings have taken place in the temple of Montrouge, between representatives of French Protestantism and of Orthodoxy. The first meeting was held in January and was devoted to the question of the union of the churches. Orthodox and Protestant services with liturgical music proper to the two confessions were held. The second meeting was devoted to questions relating to the oecumenical movement. The Word of God was interpreted by an Orthodox priest and then by an Evangelical pastor, after which an Orthodox service was celebrated. These first steps towards closer relations between Orthodoxy and Protestantism, of which hardly anything is yet known, have already met with a good deal of sympathy.

* * *

Cathedral Consecrated At Cairo

All Saints Cathedral in Cairo was consecrated on St. Mark's Day by the Archbishop of York together with the Bishop of the diocese, Dr. Gwynne, the Anglican Bishop in Jerusalem, Dr. Graham Brown, and the Bishop of Ripon, formerly an archdeacon in Egypt. The Cathedral, said to be one of the most beautiful buildings in the East, is not large, no larger than an English parish

church, and serves a British community of 6,000 in Egypt, besides the British Army there. The Bishop makes it a rallying point for all Christian communions working in Egypt, "the great historic Churches of the East as well as the Christian denominations from the West."

* * *

Bishop's Wife Addresses Church Women

Mrs. G. Ashton Oldham, wife of the Bishop of Albany, told an inter-denominational group of 300 Churchwomen about the efforts toward unity at a luncheon held in Albany on May 17th.

* * *

The Church's Oldest Indian Mission

The Episcopal Church's oldest Indian mission is at Oneida, Wis., organized 116 years ago when the Rev. Eleazer Williams led a band of Indians from New York to what later became Wisconsin. The Church of the Holy Apostles was built in 1866 of native stone quarried by the Indians. To help earn money for some repairs to the church, the Indian choir is accepting invitations from parishes within reach, to give recitals. Their repertoire consists of hymns translated into their language a hundred years ago by Mr. Williams, sung unaccompanied, and a Te Deum for which the choir is

famous. The priest in charge is the Rev. W. F. Christian. Sisters of the Holy Nativity have had a branch house at Oneida for many years.

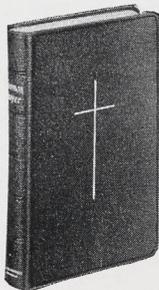
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Military Service for the Clergy

The War Minister at Barcelona recently issued a special law on the subject of military service for the clergy, containing the following points: "The Minister for War has received from Catholic priests and Evangelical pastors included in the recently called up year's recruits, and who are willing to carry out the duties which the law imposes on them, a petition in which they suggest that it may be possible to appoint them to military service of a kind in which,—although in the same danger of their lives as the rest of the soldiers,—they will still not be obliged to handle deadly weapons. In consideration of the circumstances of our war, and with the intention of not doing violence to the consciences of those who have devoted themselves to the ecclesiastical calling, of whatever religion, I decree the following decision: The recruiting, mobilization and instruction offices are to send all those who give proof of their ecclesiastical position, to whatever religion they may belong, to the sanitary service."

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A wide selection of tracts are offered at 5c a copy or 100 tracts (sorted if desired) for \$3. Have them on hand to give to those asking questions; place them in your tract case.

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The Christian and His Money
by *Bishop Washburn*

On Running a Parish
by *Bishop W. Appleton Lawrence*

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by *Leslie Glenn*

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by *Charles P. Taft*

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by *G. A. Studdert-Kennedy*

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