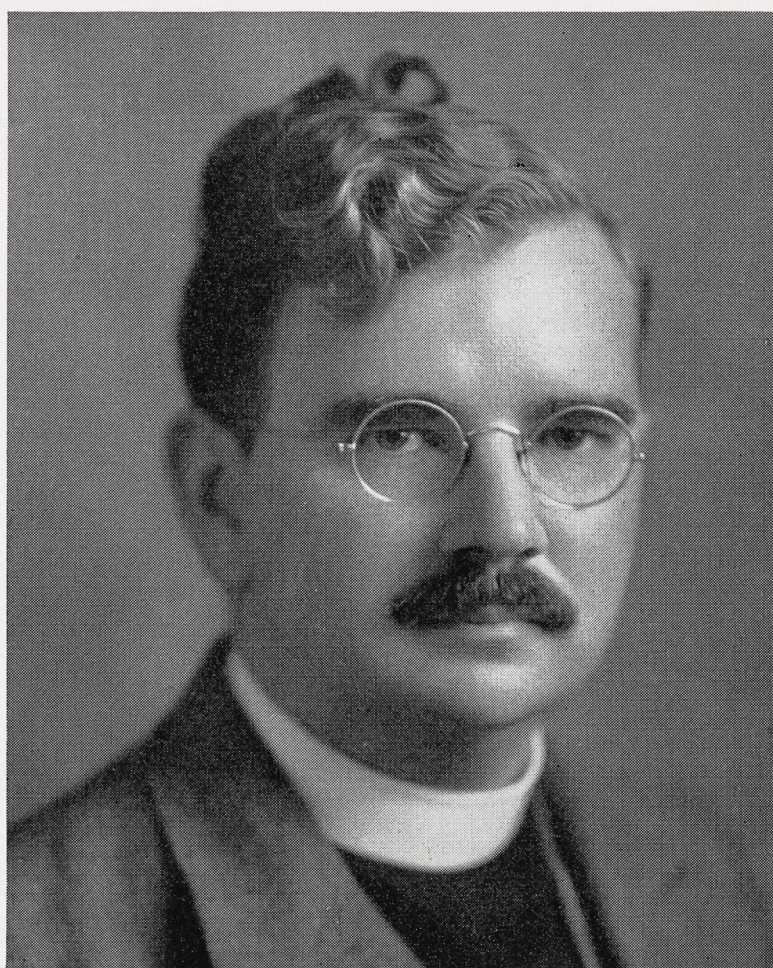


March 9, 1939  
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# THE WITNESS



**WILLIAM W. MANROSS**  
Who Writes About the Church

**WHILE MEN SLEPT by CLIFFORD STANLEY**



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## CLERGY NOTES

ACTON, NATHANIEL C., on the staff of St. John's, Washington, D. C., was ordained to the priesthood on February 24th by Bishop Freeman.

CHAPMAN, E. MARSTEN, formerly of Randolph, N. Y., has accepted the rectorship of St. John's, Canandaigua, New York.

CRENSHAW, CLAIRE T., formerly rector of the Nativity, Dothan, Alabama, has accepted the rectorship of St. Mary's, Jasper, Alabama.

CRITTENDEN, WILLIAM, formerly of Dalton, Mass., has accepted the rectorship of St. John's, North Adams, Massachusetts.

DAVIS, PHILIP D., formerly of the diocese of Long Island, is now the rector of St. John's, Portsmouth, Virginia.

KEHL, C. H., assistant at St. Paul's, Waco, Texas, has accepted a call to be the assistant at St. Michael's and St. George's, St. Louis.

MILLER, ALFRED J., celebrated the tenth anniversary of his rectorship at St. James, Oneonta, N. Y., on March 5th.

MOSES, WILLIAM F., rector of All Saints, Lakeland, Florida, is recovering from an appendectomy, followed by pneumonia. He hopes to resume services after Easter. Meanwhile the Rev. J. H. Herendeen is supplying.

SATTERLEE, CAPERS C., rector of St. Andrew's, Birmingham, Alabama, has accepted the rectorship of Christ Church, Mobile, Alabama, succeeding Richard A. Kirchhoffer, now Bishop of Indianapolis.

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*Associate Editors*

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## I BELIEVE IN THE CHURCH

*By*

WILLIAM WILSON MANROSS

*Of the General Theological Seminary Faculty*

THE PHRASE "I believe in" can be used in a variety of ways. In everyday speech it seems most commonly to mean simply that one believes that a thing exists. When the children in the Peter Pan audiences used to clap their hands as an indication that they "believed in fairies," they were affirming their faith in the existence of such creatures. When youngsters say that they "believe in Santa Claus" we are justified in inferring that they regard the genial saint as an extant being. It is even probable—if I may be permitted, without intending any irreverence, to proceed from the ridiculous to the sublime—that the thought of existence is usually at the forefront of our minds when we say that we believe in God. Certainly, belief in God implies much more than that, but the other things, such as goodness, creativeness, and infinity, have come, after centuries of Christian teaching, to form a part of the idea of God with which most of us start. The question upon which people divide is whether or not such a Being can be believed to exist.

When I say, "I believe in the Church," however, the thought of existence is not the dominant one in my mind. The existence of the Church is pretty generally taken for granted. People may dispute endlessly as to what it is, but no one seems to deny that it is. Its manifestations are too common. Do we not see its buildings—sometimes pretty dilapidated, to be sure—almost everywhere? Are we not constantly being annoyed by solicitations for its work? Do we not remember reading in our history books about all the wicked things it did in the Middle Ages? And what a big row there was about it at the Reformation? It exists, all right. We cannot get away from it.

What do I mean, then, by believing in it? Well, perhaps I can best explain by saying that I mean about what I would if I were to say that I believe in my friend, John Doe. I think that the idea is conveyed a little better in the Nicene Creed, where

we do not say that we believe in the Church, but that we believe the Church. For when I say that I believe in a man, in the best sense of the phrase, I mean that I believe him. I believe that what he says and what he does springs always from honest conviction; that it is founded upon a deep-rooted integrity. Such a man may have many and serious faults, but at least he has the bed-rock upon which all genuine virtue must be founded. The superstructure which he raises upon that foundation may be incomplete. It may be crude and ungainly. But it is solid. You can depend on it. It will not fall over when you push it.

When I say that I believe in the Church, or that I believe the Church, I mean pretty much the same thing. I am sorry if I am disappointing anybody, but I do not mean that I believe the Church to be infallible. I do not believe that certain incomprehensible metaphysical propositions were dictated to it by the Holy Spirit, and that everyone must accept them if he would be saved. Neither do I believe that God wrote its constitution, and that whoever deviates therefrom is an apostate. But I do believe in its fundamental honesty. I do believe that when it says something it means it. I believe that its teachings are the expression of convictions founded upon its deepest experience. And I believe that even the metaphysical language in which they are formally expressed, obscure and inadequate though it may be, deserves respect as an honest attempt to preserve those convictions from misconstruction.

BUT IF I believe that the Church's fundamental teachings are honest and true, it follows that when I hear any doctrine proclaimed which gives those teachings the lie, I cannot accept it as coming from the Church, no matter with what parade of authority it may be put forward. If, for instance, I believe that the Church is in earnest when it says that God is a God of love, I cannot



admit that I am hearing its voice when anyone says that God has devised a place of ingenious torment in which He proposes to confine innumerable souls throughout eternity. Even if such a doctrine were to be affirmed, as it once was, from every pulpit in Christendom, I could not believe that it was the Church that spoke.

If I believe that the Church is serious in teaching the brotherhood of man, I cannot think that it is the Church's voice I hear when a professed Christian preaches hatred of any nation, race or creed—of Jew or German, of Chinese or Japanese, of capitalist or socialist, of heretic, orthodox or infidel.

If I trust the Church when it proclaims that fundamental precept of human equality—that one should love one's neighbor as one's self—I cannot accept as its spokesman anyone who says that we should make our peace with oppression; that we should accept any social order that is "good enough"; that we should silence our testimony while injustice and cruelty yet exist in the world.

If I take the Church seriously when it claims to follow the Prince of Peace, I cannot hear its voice in the proclaimers of crusades, whether they be in behalf of the Holy Sepulchre, or democracy, or fascism, or the White Man's Burden. That is not the Church's way.

On the other hand, whenever anyone speaks out clearly and boldly against oppression, without malice but without fear; or quiets angry hearts with simple words of peace; or turns the sinner from his waywardness, not with threats, but with a message of love—then, however humble that person be, however low he may stand in the scale of ecclesiastical dignity, I know that the Church speaks through him.

Am I, then, asserting my belief in an invisible Church? Not altogether. I believe that the Church is visible in all of its many divisions to the extent that—and only to the extent that—they really give expression to the fundamental teachings of Christianity. But since those teachings can be adequately expressed only in fellowship and peace, the Church can never become as visible as it should be until all Christians are joined together in one harmonious body which, whatever differences it may tolerate in formal belief, will at least be united in working seriously at the task of practicing Christianity.

#### QUESTIONS FOR DISCUSSION

1. What other views of the Church are there besides that put forward in this paper?
2. What do we mean by Church unity?
3. How can it be obtained?
4. Who is guilty of schism?
5. Is doctrine important?
6. Has the Church any authority?

## Prayer Book Inter-Leaves

### MORE REVISION

NO MAN liveth to himself. He attains his highest development, and finds his chief joy, in living as a member of a family, a neighborhood, a nation, or a Church. Christianity is a corporate religion. How strongly the primitive Christians felt this may be illustrated by a recorded saying of Fructuosus, Bishop of Tarragona, who suffered martyrdom in A.D. 259. As he was about to die, a fellow Christian who shared the general belief of that time that a martyr's prayers had special efficacy, asked to be remembered. Fructuosus refused. "It is necessary," he said, "that I think of the whole Church stretching from the Orient to the Occident."

Corporate prayer is the highest form of prayer. Better to go into one's closet and pray in secret than to pray like the hypocrites. But, better still is it to join with others in saying "Our Father," or to partake along with them of the "one bread, one body." In the Eucharist we are united not only with those who kneel with us at the altar rail, but with the whole company of the faithful throughout the world, with the blessed dead, with apostles, saints, and martyrs, with the "innumerable company of angels," as well as with "God the judge of all, and Jesus the mediator of the new covenant." The more all this becomes real to us the more will we approach the altar with befitting humility, penitence, and self-dedication, and from the altar will carry the spirit of this "holy fellowship" into our daily life.

Such an ideal of worship characterizes many parts of our Eucharistic service, notably the dialogue beginning "Lift up your hearts," which, since the earliest times, has inaugurated the solemn oblation and communion. But other parts of the service have a definitely individualistic character. In the Middle Ages, that "period of unexampled liturgical decay," as Father Gregory Dix calls it, people began to go to mass to get something out of it for themselves, or for their relatives and friends in purgatory. Our Prayer Book inherited this individualism. Cranmer prided himself that with the new service it would be "every man for himself." The Confession is of that character; it is of individual, not corporate, sins. And when at the climax of the service the worshipper kneels at the altar to receive communion he is turned back upon himself with the words "given for *thee*," "preserve *thy* soul," "Christ died for *thee*."

Today this "save your soul" approach to religion is completely discredited. It should be eliminated from the Eucharist. There should be intercessions, as the rubric allows, on subjects



about which the whole congregation is, or ought to be, concerned, such as the parish and the community, missions and social justice. And in the political sphere we should supplement the antiquated petition that God may "direct and dispose the hearts of all Christian rulers"; the "rulers" today are mostly infidels, and even if our Christian President made himself a "ruler," with Almighty God to direct his heart, it would still leave many of our political problems unresolved. To omit the Confession, as was suggested last

week, would be a gain. And if in the rubric before the words of administration "shall" were changed to "may," we could forget ourselves and receive in silence. Or the priest could say simply: "The body of our Lord Jesus Christ." This would tell us, as St. Augustine says, that "we are what we receive," and would summon us to live sacrificially, as becomes "very members incorporate of his mystical body."

This column, which appears every other week, is written by Dean W. P. Ladd of Berkeley Divinity School, New Haven, Connecticut, to whom questions and communications can be sent.

## LIFE OF THE SPIRIT

By

BISHOP JOHNSON

IN SO FAR as science goes, it has nothing worthwhile to say about the origin of life. How life began on a globe that had cooled from a burning heat is a riddle that man's knowledge cannot solve. Man in his well equipped laboratories cannot create a grain of corn whereas an intelligence greater than man's produced life in a barren ocean. In the book of Genesis we are told that "the Spirit of God brooded over the face of the waters" and the processes of life began. As to the creation of man, the revelation says "And God said, 'Let us make man in our own image after our likeness.' And the Lord God formed man of the dust of the ground and breathed into his nostrils the breath of life; and man became a living soul." It is significant that the Hebrew word for breath and spirit are the same.

After all, the miracle is not a future life, but the one we now enjoy and there is no other reasonable explanation of its origin except that in the Book of Genesis. Either man is the creation of an intelligent Creator or he emerged miraculously from the jungle, which is absurd.

So when Christ came in order that we might have a more abundant life He was, as St. Paul says, "a second Adam," the first of a new creation. Consistently, "He was conceived by the Holy Ghost" and when He began His ministry "the Spirit of God descended like a dove and lighted upon Him," thus ordaining Him for His ministry. So when He established His Kingdom on earth He breathed on His apostles and said "Receive ye the Holy Ghost." It was the same process in the new creation as in the old.

So in the formation of His Church there appeared tongues of fire and the apostles were filled with the Holy Ghost. It was this gift which inspired them to change fear to courage and failure to success. In no other way can we explain the transformation which followed the crucifixion

when they were despondent and perplexed. If we are to accept our Lord's teaching, it was expedient for the apostles that He should leave them, for unless He did the Holy Spirit would not come.

His whole ministry came to its climax in the gift of the Spirit. According to Him there were three things that the coming of the Holy Ghost would accomplish: First, He would convince the world of sin and of righteousness and of judgement, for it has been the mission of His Church to produce this result and where Christ has been rejected, as in certain nations of Europe, sin has been justified, righteousness has departed and future judgement has been held in contempt. And yet man's conscience assures him that the soul that sinneth, it shall die and that God will vindicate the righteous in the final judgement.

Second, The Holy Spirit would guide them into all truth. "What is truth?" said the cynical Pilate. "I am the truth" is our Lord's reply. And for nineteen centuries each branch of the Catholic Church (whatever other differences may have arisen) teaches the same creed, reads the same Scriptures, administers the same sacraments and perpetuates by the laying on of hands the same ministry—so that any individual can be guided into the way of truth if he is seeking the Kingdom of God . . . regardless of the fitness of the minister or the excrescences which any branch of the historic Church may impose upon them.

THE CHURCH is like a compass with its four points: the Living word at the right hand of God, the written Word in Holy Scripture, the spoken Word in prophetic sermons and the mystical Word in the Sacraments. Within these four points the Holy Ghost, like the magnetic needle, points them to the north star, but a compass is not something that you can sit upon in order to get out of the wilderness; it merely points you



to the way and appeals to your intelligence to find it. By the proper use of the Church, we can find the way that leadeth to eternal life.

Third, The Holy Spirit will endue you with power from on high if you invoke Him to inspire and strengthen you. Some people say "I do not believe in God because I cannot see Him." Have you ever seen an electron? No one ever has, but only a fool would despise electricity because he could not see an electron. You use its power for light, heat and energy. So Christ has demonstrated His power through the centuries and in remote places; power to raise savages to a higher power and to inspire men to risk their lives in His service. No mere philosopher ever had such power.

Man did not create his own life. He does not control its destiny. The same Spirit of God who breathed into the dust of which man is made and man became a living Soul, has not finished His work until He has created a Kingdom in which love, joy and peace shall prevail over hate, fear and animal brutality.

The demonstration of the Christian religion is no more to be found in unworthy Christians than the proof of electric energy is to be found in a poorly constructed apparatus. It is only when all the conditions which satisfy the equation are met that the power of electricity is manifested. So the man who says religion is bunk because many Christians are failures is on a par with the man who says that electricity is bunk because some apparatus is ineffective.

I believe in the Holy Spirit because of some Christians I have met. When I contrast my mother with some women whom I knew in my youthful days I thank God that she believed in God and practiced her belief. It is childish to condemn electricity because some particular lighting system doesn't work or some bulbs are out of order. As well condemn education because of some of the stuff that our colleges turn out.

If the Christian religion produces light, heat and energy when all of its principles are observed, I should worry if it fails to work in some cases.

## While Men Slept

By

CLIFFORD L. STANLEY

RECENTLY the Securities and Exchange Commission has been investigating the Union Electric Company, large Missouri utilities concern. For the moment we are concerned with its findings upon the activities of the company in

the small city of St. Charles. For years there has been in that town a movement laboring for a municipal electric plant. The utilities company naturally opposed the plan. So did the local newspaper on what we may well believe to be conscientious grounds. The editor sincerely believed that such a municipal plant would make for higher taxes, waste and inefficiency. Many people have such a feeling and there is much to be said for it.

It may be said, parenthetically, that such an outcome does not always signalize municipal production of electricity. It was my privilege recently to live in the town of Penn Yan, N. Y., where the results of municipal ownership were splendid. The town claims the lowest electric rates in the United States. For those who require figures the rate for the first fifteen KWH is fifty cents; for the next 385 KWH the rate is .025 cents per KWH. In addition, the municipal plant last year saved the town \$11,000 in street-lighting costs, using Sloan, N. Y., as a yardstick for comparison. The water rates were similarly low and the water for fire hydrants and sewers cost the municipality nothing. The plants have been modernized. Each year one month's electricity was given free to all consumers. Yet all this has been done *without a penny of tax money*.

So there is room for difference of opinion about the question of municipal ownership. Nevertheless the editor of the St. Charles *Cosmos-Monitor* may oppose it if he likes. But some things should be beyond him. Apparently they were not, for the entire salary of one of his reporters was paid by the Union Electric Company. The man, Leslie B. Harrison, admitted freely to SEC investigators and to reporters that this was the case. He did general reporting, wrote special articles against municipal ownership, engaged in personal political solicitation and even persuaded candidates of like mind to run for city offices. On the approach of the investigation the company paid him six hundred dollars to leave town.

This episode calls forth several comments. The first one concerns the freedom and honor of the press. I am not talking about subsidies to the paper though they were there, for Harrison said the company paid an extravagantly high rate for advertising and paid half the cost of a teletype machine. The issue lies deeper. As long as the newspaper printed its own convictions sincerely it was free. But when it accepted a man, paid by outsiders, to write in terms of those convictions it was no longer free. A foreign element had entered the situation, corrupting freedom. Lest



anyone think this obscure editor in Missouri was a sinner above all others in Israel he had better look up the recent debate between Frank Gannett and Secretary Ickes. Ickes admitted that Gannett was a publisher of the better sort. Yet he showed that Gannett had borrowed large sums from the International Paper and Power Company to finance the purchase of several newspapers and had hastened to refinance when the Federal Trade Commission published the fact.

The second observation concerns moral discernment. I assume that the editor did what he thought was right. Yet he gave a paid propagandist the status of a bona fide reporter. As such he was accepted in the community. As such his articles were read in good faith by the people. You can call this plain prevarication, or suppression of the truth or stealing—*i. e.*, stealing a hearing from the unsuspecting public. Some one may say, "That is Missouri ethics." Such a person is referred to the recent resignation of President Hutchins of Chicago University from the New York Stock Exchange. Hutchins was one of the three members appointed by reforming Wall Street in the interests of the public. He discovered that others had known about the peculations of Richard Whitney long before his arrest, knew and said nothing. Hutchins demanded an investigation which was refused because some particularly prominent people were the ones who knew.

Many people are bemused with evolutionary optimism and keep insisting that men are getting better as time goes on. The moral obtuseness which we are confronting suggests that such claims are a bit premature. If we must glory, caution combines with modesty to suggest that we glory in the Lord.

## Talking It Over

By

WILLIAM B. SPOFFORD

SUCH A MESS yet what can I do about it. Ever feel that way? Most of us do at times. For your encouragement let me tell you of a Churchwoman who is the inmate of a county home who receives THE WITNESS each week, thanks to someone who sent us a subscription marked "For anyone you think would care to receive the paper." She wrote to get from us the address of a missionary in Alaska that was mentioned in the news, explaining that she now writes regularly to three missionaries in the Kentucky mountains; two in China; one in Africa and one in Arizona who works among the Indians. "God has supplied

the wherewith for stamps for the letters. And at holiday times I send them little things I make. Being a shut-in I have taken it as my share in God's work to write to these missionaries who are bringing God's word to those less fortunate than I."

THIS WIDOW and her mite did not make me forget our troubled world but it did make me a bit more cheerful about it. I do not suppose I can carry out the resolution but I think if I can cut out reading daily newspapers during Lent that I may have a more cheery disposition by Easter. The morning paper these days is enough to get anyone down. Big shot bankers in Jersey City closed the doors of their institutions because they had invested too heavily in the city's real estate. Hague's taxes ruined them. They cheerfully accept a handout of \$21,000,000 from the United States government. Unbalanced federal budgets do not concern them when they themselves are involved. Yet the same paper stated that Congress is to refuse the President's request for \$150,000,000 to keep some hundreds of thousands of unemployed from starving to death. . . . Japan demands the seizure of Shanghai. . . . The German press boasts that their government is "neutralizing" the United States through its propaganda here against Roosevelt and his foreign policies. . . . Franco, whom England and France broke their necks to recognize as the one legitimate government of Spain, reviews 80,000 troops in Barcelona, with the place of honor going to the Italians . . . the same Italians that the Big Man of Rome a year ago said were not in Spain at all, though he now says they must remain in spite of his agreement with Chamberlain to withdraw them in what is, interestingly enough, called a Friendship Pact. . . . Thirty Italian planes fly overhead, outlining the Fascist emblem in the clear sky. . . . Franco is escorted by a colorful guard of Moorish lancers. . . . Turbaned Moors, the traditional enemies of Christian Spain, with flowing white capes, the hooves of their Arabian mounts painted gold, silver and blue, guard the great Generalissimo who has saved the Church by using Mohammedans to massacre Spanish peasants and workers, most of whom are devout Catholics. . . . And if you think I am getting too far away from home, Governor Moore of New Jersey appoints the son of our own Number One Fascist, Mayor Hague, to a top judgeship because "it will make his dad happy." . . . But don't give up on me . . . I am out this Lent to follow the Prayer Book injunction to:

"Anoint and cheer our soiled face  
with the abundance of Thy grace."



## BISHOP STEVENS WRITES A FINE BOOK FOR LENT

By GARDINER M. DAY

Bishop Stevens of Los Angeles has given us a splendid volume to stimulate our devotional life during Lent in the Presiding Bishop's book for Lent, *Reality in Fellowship*. (Harper's \$1.25). Opening with a challenge to the individual to deepen his religious life and his allegiance to Jesus Christ, Bishop Stevens, in the following weeks of Lent, considers some of the implications of this challenge. The author himself says that he has based much of the thought of the book upon the Oxford and Edinburgh Conferences of last year. In consequence, the note that runs throughout the book almost as its theme is that of fellowship one with another in Christ Jesus.

There is no better way of giving our readers an idea of the spiritual reality that runs through this book than by a couple of quotations. Speaking on the meaning of Lent, Bishop Stevens says: "The modern world needs a new definition of goodness. Goodness has long been identified with abstinence from evil, especially from the grosser forms of appetite. Not to lie, not to steal, not to swear, always to have pure thoughts—that is the standard which most of us have had set before us. It is not an unworthy one by any means. But we may attain it and still be spiritually asleep. The Lenten call is to alertness, to watchfulness, to aliveness; it is a call to high adventure, a challenge to find the highest rewards of life by losing the values of the world. There must come a moment when we see ourselves as we are and in the recognition of failure find the resolution for new vision and purpose."

Then, in another section, speaking of religious responsibility as it is expressed in our Church organizations, the author writes: "All this suggests that our responsibility cannot be interpreted merely in terms of activity or members. 'Seek ye first the Kingdom of God and His righteousness.' Vestries, no less than clergy, must be concerned with matters of worship. They must endeavor to build up a consciousness of God in prayer and praise. It is difficult to imagine a vestry discussing with the rector the prayer life of the congregation. But why should it be? Vestries as well as clergy should be interested in questions of social righteousness in the community. Bishops, parish clergy and congregations should rise above the sphere of the glorified housekeeping that concerns us so much. Why should we not all be passionately interested in Church

## Front Page Churchwoman



Miss Maude Royden is a Front Page Churchwoman. Long associated with the late Rev. Percy Dearmer, she is famous in England as a preacher and as an uncompromising pacifist. For many years she has advocated the ordination of women in the Church of England, and invariably makes Page One whenever she speaks. Your nomination please, with a picture.

unity, in social morality and in the restoration of Christendom?"

While it is not a Lenten book, we should like to pay tribute to a little volume from the pen of Dr. Joseph Fort Newton, entitled, *We Here Highly Resolve* (Harper's \$1.25). This volume contains three addresses of Dr. Newton in praise of Abraham Lincoln. The first one, from which the book secures its title, was preached at the great United Service at the reunion of the men who wore the blue and the gray on July 3, 1938, at Gettysburg. The second, entitled "Some Memories of a Lincoln Student," was an address to the Union League in Philadelphia; and the third, entitled, "The Spiritual Life of Lincoln," was delivered at the District Court House in Springfield, Illinois, on February 13, 1933.

All three addresses are in Dr. Newton's beautiful and moving style; and for anyone who wishes to understand the religious life of Lincoln, the third address will bear careful study. Surely were a popular vote to be taken, Lincoln would be accorded the honor of ranking as the most Christ-like statesman in our country's history.

## NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

We can be encouraged about the type of men entering the ministry, according to Dr. Billy Keller, Cincinnati physician who founded the Graduate School of Applied Religion. He spoke on February 28th at Union Seminary in New York and said it was time the boys got over their inferiority complexes. "It is a kind of fashion," he said, "to criticize the kind of boys who enter theological seminaries. I am just ending a tour of all the Eastern seminaries of the Episcopal Church, and some of the interdenominational seminaries, and I have found enrolled in them a finer type of man than ever before in my eighteen years of contact with seminaries. Seminary students today have a deeper sense of social obligation combined with a deeper consecration. Once upon a time, seminary students were completely concerned with the doctrine of God. Now they have rediscovered man — human need — and are deeply conscious of the Christian doctrine of man."

Dr. Keller takes picked men from seminaries and gives them a strenuous year's training in pastoral techniques, based on "Religious Realism." They study social sciences, do field work in social agencies, gain parochial experience, and study the application of Christianity to problems of ordinary living. "Integrating religion in problems of life," Dr. Keller called it in his address today. "We are teaching the integration and synthesis of practical religion and social sciences, so that both may not be sterile," he said.

Pointing out failures in religion, Dr. Keller said, "Religion must be human before it is divine. Life is dynamic and evolving. It cannot be controlled by religious authority that is self-centered, static, unchanging. When religion becomes preservative instead of creative, when it rests in assumed finalities instead of new sallies of the spirit, when it retreats into nominal citadels, instead of taking the open road, it is not only false to the historic Christ and His disciples, who did the opposite, but by psychological necessity it dooms itself to stagnation and decay."

"To attempt to train adequate Christian leadership today, to learn to practice and to teach Christian sociology, Christian ethics, or moral theology in this twentieth century, without a full knowledge of economic and social sciences, is unthinkable," Dr. Keller declared.

"The great question today is whether Christianity can produce



once more a doctrinaire vitality comparable to others, such as Fascism and Communism," Dr. Keller added, "and remember that these new religions are not ashamed to be dogmatic nor to be committed to social objectives."

The meeting with Union Seminary students was arranged by Francis Sayre, Jr., son of the Assistant Secretary of State. He is studying at Union in preparation for ministry in the Episcopal Church.

Dr. Keller is a layman who "got into this thing, and can't get out of it. It is an avocation with me," he said, "but once you realize the necessity of this kind of teaching, conscience keeps you at it, and the results we see make us know that such teaching must go on, and its scope be extended."

\* \* \*

#### **Fraternity Honors Bishop Tucker**

Presiding Bishop Tucker received the distinguished achievement award for 1938 from the alumni chapter of the Pi Kappa Alpha fraternity, which goes annually to its most distinguished alumnus. It was presented in Chicago but the Presiding Bishop was not on hand, being in Cuba for the consecration of Bishop Blankingship.

\* \* \*

#### **Fire Destroys Brooklyn Church**

Christ Church, Brooklyn, N.Y., was totally destroyed by fire on February 26th. The loss is estimated at \$250,000.

\* \* \*

#### **European Tour to Study Cooperatives**

The industrial department of the Federal Council of Churches is sponsoring a tour this summer to England, Sweden, Norway, Finland and France to study the cooperatives. The leaders are to be J. Henry Carpenter, chairman of the committee on cooperatives, the Rev. James Myers, secretary of the department of industry and Monsignor Luigi Ligutti, Roman Catholic leader in the field of cooperatives.

\* \* \*

#### **Central China College Moves Again**

There is plenty of room for moving about in China, though to move a college is no easy task. But what with bombs and one thing and another Central China College, cut off from supplies and money, has moved again, this time to the province of Yunnan. Women and children by truck, men and boys on foot—a distance of several hundred miles. St. Hilda's School, also formerly located in Kwangsi (originally in Wuchang) likewise has been obliged to move again. They have a nice location now, several miles away, with build-

### **Off-Moment Department**



What do dignified Bishops and clergymen do when they are at play? Bishop Whittemore of Western Michigan relaxes by puckering up his mouth and blowing into a flute. The results, we are told, are satisfactory, which he demonstrated recently at a meeting of the Rotary Club (see the big badge) when three members were fined for calling him "Bishop" instead of "Lewis." Send in your nominations, with pictures.

ings that are "fine," though one teacher writes that they were rather hard to clean since the primary school was formerly a stable and the boys' dining room a pig sty.

\* \* \*

#### **Union Service in St. Paul**

Presbyterians and Episcopalians got together for worship last Sunday evening in St. Paul, Minnesota, the service being held at St. Clement's. Presbyterian Arthur Lee Odell was the preacher. Next Sunday, the 12th, a similar service is to be held at the Hope Presbyterian Church with Episcopalian Conrad Gesner, rector of St. John's, as the preacher.

\* \* \*

#### **Studying the Kansas Field**

The Rev. Thomas L. Harris, former Philadelphia rector and more recently in charge of Christ Church, Cranbrook, Michigan, is making a study of the Church in Kansas. He is doing the job for the National Council and is attempting to find out "the place and purpose of the Episcopal Church in a typical American state." Here are some of the questions he will attempt to answer: "What are the Church's activities?" "Are these

activities Christian?" "What are the effects of them on those directly involved and on the community?" "What are the needs of Church people in this field?" "What is the relationship of our Church to other churches, and with social service and other secular agencies?" Mr. Harris, I am told, was selected for the job because of his study of conditions in the Soviet Union, of all places, which were published in his book, *An Unholy Pilgrimage*.

\* \* \*

#### **Night in India in Philadelphia**

Members of the Girls' Friendly Society in and around Philadelphia gathered at Holy Trinity parish house on March 7th for a "Night in India"—supper, music, handicraft and a graphic presentation of the work done in the India Mission field. As the guests arrived pretty girls dressed in East Indian garb greeted them with a touch of sandalwood oil under the chin, a flower in the buttonhole and a sprinkling of rose water. And when Papa returned home Mother met him at the door, took one sniff and said, "Where have you been?"

\* \* \*

#### **We Must Listen to Youth**

The world is being made youth-centered and if the gray-beards are smart they will listen to what the youngsters have to say, Spencer Miller, Jr., told members of the Church Mission of Help at a tea held in New York on February 27th. "Christ, the Lord over all of life, must be our answer to the efforts on the part of the dictatorships to organize the world apart from both God and Christ."

\* \* \*

#### **Nave of Cathedral Opened for Services**

The nave of the Cathedral of St. John the Divine, New York, is to be opened for services next Sunday, with Bishop Manning as the preacher.

\* \* \*

#### **Young People Meet in Worcester**

Young people of Worcester, Massachusetts, are to hold a conference under the auspices of the YMCA and the YWCA on March 11th. The leader is to be the national executive secretary of the Church League for Industrial Democracy.

\* \* \*

#### **United Youth Group In Chicago**

The League of Young Churchmen, sponsored by the Youth Commission of Chicago, officially came into being last week when a group of young people representing several different organizations met and elected a governing council. This is the first time



in the history of the diocese that all young people's groups have joined in a united program. Members named to the council represent leaders of all the various groups including the Junior Brotherhood of St. Andrew, Gamma Kappa Delta, Girls' Friendly Society, Boy and Girl Scouts and university student groups. The League of Young Churchmen plans to provide a local program in which all young people of the church can participate, both as individuals and as parish units. It is designed to bring them in closer contact with their church and religion and to point the way for them to become of greater service through increased participation in lay activities.

\* \* \*

#### Churchman Writes

##### Labor Sunday Message

The Rev. John Gass, rector of the Incarnation, New York, is the chairman of the committee of the Federal Council of Churches to prepare the Labor Sunday Message for 1939. It was presented at a meeting on March 2nd, presided over by Bishop Gilbert.

\* \* \*

#### Sister Elisabeth

##### Dies in Albany

Sister Elisabeth, for fifty-six years in the Community of the Holy Child Jesus, died on February 26th in a hospital in Albany, N. Y., which is operated by the community.

\* \* \*

#### A Correspondence

##### Church School

A correspondence church school which is reaching 350 families in widely scattered areas of Chicago is being sponsored under the direction of the Department of Religious Education. The school sends out leaflets each month to some 263 children from 122 families which are enrolled, and to adults of these and other families it sends booklets and calendars.

\* \* \*

#### Committee On

##### Unemployed Clergy

The following communication has been received from Bishop Quin, chairman of the House of Bishops' committee for the unemployed clergy: "The House of Bishops' committee for the unemployed clergy appointed at the last meeting by the Presiding Bishop held a meeting in New York on February the thirteenth. We assume that any of the clergy in immediate need and also the Church at large well know that this Committee can only report to the House of Bishops. We simply now want to state that we are giving our very earnest consideration to the question. Some suggestions have come to us, one of which we feel sure is already being carried out,

### Ideas and Methods

AT THE Advent, Chicago, a different service is used each Sunday during the month for the Church School. First Sunday, Morning Prayer; Second Sunday, First Office of Instruction; Third Sunday, Second office of Instruction; Fourth Sunday, Holy Communion; if there is a Fifth Sunday a Baptism is arranged. The latter service is arranged as follows: After the usual opening proceed with torch-bearers, etc., to the font where parents, sponsors and friends are waiting. The children of the primary and kindergarten have the front places around the font. After the baptism the priest takes the child baptizied to the chancel steps and introduces him to the congregation as the newest member of the parish. Then he reviews the various things the child will do in the Church as he grows up. It impresses upon the children the importance of their baptismal vows and serves also to impress upon the adults the importance of the baptismal office. We solicit Ideas and Methods used in your parish to pass on to others. Send them to the editorial office, 135 Liberty Street, New York City.

namely that each Bishop provide for any unemployed clergy canonically attached to his respective diocese. The other suggestion has to do with a voluntary contribution by the clergy of each diocese, out of which common fund certain appropriations may be made each month to any clergy who are unemployed and in need. In the meantime, we will do the best we can to help any individual cases not otherwise taken care of."

\* \* \*

#### The Sixth In

##### A Hundred Years

Chancellor John H. Carter of the diocese of Florida was recently elected senior warden of St. Luke's, Marianna, Florida, a parish organized a hundred years ago by Bishop Jackson Kemper, who on March 8, 1838 appointed Dr. Simmons J. Baker as the first senior warden. A number of the descendants of the first warden are still communicants in the parish. Mr. Carter is but the sixth to hold the office in a hundred years. One man held the office for forty years and another for two decades.

\* \* \*

#### Kimper Den

##### In Hartford

The Rev. Kimper H. K. Den, Chinese missionary, has been speaking before Church groups in Hart-

ford for the past two weeks on behalf of the committee for China Relief. Mr. Den, founder of the first leper colony in Nanchang, came to this country last summer as an official delegate to the World's Youth Conference held last summer at Vassar. He has been speaking throughout the country before Church audiences since then.

\* \* \*

#### Wellesley Conference

##### Seeks Funds

The Wellesley Conference, most famous of our Church summer institutes, is faced with depleted bank accounts and mounting costs, and has appealed to its alumni and friends for contributions to a Continuance Fund. The communication, signed by the executive committee and seconded by Bishops Perry and Sherrill, asks for a minimum of \$1,500. The conference certainly will meet this June but they are anxious, though optimistic, about the years ahead. Those caring to donate are asked to send their gifts to Miss Marian DeC. Ward, 50 Commonwealth Avenue, Boston.

\* \* \*

#### Discussion Group

##### In Boston Parish

Can Christianity Be Applied? Is Christ Important Today? Can Christ Save the World? These are subjects being discussed this Lent by the members of the Church of the Good Shepherd, Boston, under the leadership of Ernest D. Thompson of the local chapter of the Church League for Industrial Democracy.

\* \* \*

#### Through Doubt

##### To Faith

The young people of Florida are dealing with the theme, "Through Doubt to Faith" during Lent. Here are some of the questions they are asking themselves in these Sunday discussion groups: Do we believe in God? What are we expected to believe about the Bible? Is Jesus Divine? What can the Church offer me? Can we be good Christians without the Church? Is the Church making progress?

\* \* \*

#### Ash Wednesday

##### In Boston

Lent began in Massachusetts with 3,000 laymen gathering at various churches for a corporate communion. Typical of the services was the one at Trinity, Boston, where Bishop Sherrill, at the breakfast which followed the service, reminded the men "that we shall not have democracy, freedom nor those things which we think most worthwhile, unless we have them on a basis of Christian worship of God." The Rev. Stanley Ross Fisher, rector at Hanover, Mass., spoke on the "Manly art of



making the Church go" and stated that the duty of a Churchman was best defined in the Prayer Book "to follow Christ, worship God in His Church every Sunday, to give and work and pray for the extension of His Kingdom." Bishop Heron was the speaker at a similar service and breakfast at Watertown and Bishop-Editor Johnson at New Bedford.

\* \* \*

#### Louisiana To Elect Bishop

A special convention of Louisiana is to be held at Alexandria on April 12th to elect a successor to Bishop Morris, resigned. The convention held in January, after many ballots, failed to elect.

\* \* \*

#### Exhibition Of Missionary Work

A missions handicraft center opened this week at St. Paul's Cathedral, Boston, and remains open until June first. The exhibit contains the handiwork of mission stations in seventeen centers scattered throughout the world. Cash from sales goes to support the missionary work.

\* \* \*

#### Minnesota Increases Its Pledge

Minnesota has increased its pledge to the National Council for 1939 from \$13,500 to \$15,000. Social service was made the special objective with each family in the diocese asked to give up a meal on Ash Wednesday and donate the cost of the meal to the fund.

\* \* \*

#### Exhibition Of Watercolors At Trinity Church

Watercolors by Richard Upjohn, architect of Trinity, New York, were exhibited last week in the parish hall. It was sponsored by Columbia University and in charge of Professor E. M. Upjohn, great-grandson of the famous architect.

\* \* \*

#### Women Of Churches To Have Luncheons

"Can Christians Bind the World Together?" The only answer to this is: we can try. As we face a choice between Christianity and chaos, and there seems to be no other alternative, it is important that we should think and work together. The national committee of church women brings this challenge to the Christian women of 77,000 communities in the United States, and asks that they unite in a nation-wide observance of the May luncheon on Thursday, May 4th. As the principal aim of the May luncheons, the national committee of church women hopes to bind closer together the Christian women of the country in the fellowship of a common Christian task. These luncheons may be held wher-

ever convenient—hotel, parish house, church gymnasium or private home—as long as all "come together with one mind." It is suggested that plans be started immediately by a local woman's interdenominational group, a church woman's group, or some one woman.

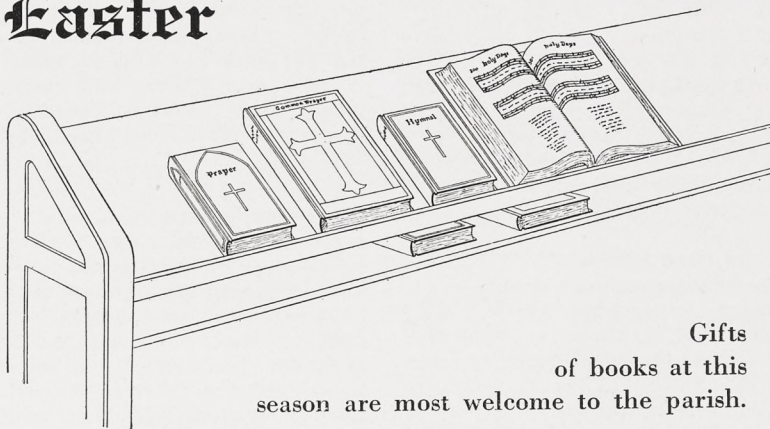
\* \* \*

#### Young People Meet In New York

The "standing room only" sign was in order at the Cathedral of St. John the Divine, New York, on Sunday, February 19, when the first annual service of Episcopal Youth United was held under the auspices

of the youth division. More than 1,300 young people, representing upwards of 50 parishes and missions, overflowed the seats in the crossing and had to stand in the chancel and ambulatory. There were also about 700 adults in the congregation. The occasion was the first in the diocese on which young people from 12 to 30 years of age worshipped and witnessed together at a diocesan-wide service in the cathedral. It was also the first co-operative venture of all the youth organizations of the diocese working under the youth division, started last spring by the diocesan board of religious education.

## Easter



Gifts of books at this season are most welcome to the parish.

Individuals and groups within the parish often choose in this way to contribute to the work of the Church.

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#### PRAYER BOOKS

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The sermon was preached by the Rev. Theodore Ferris of Baltimore with greeting to the young people expressed by Bishop Manning. Taking part in the service were the Rev. Charles D. Kean of the staff of St. George's, the Rev. James V. Knapp of Harrison, and the Rev. C. Avery Mason of Staten Island.

\* \* \*

#### Religion For The Home By Radio

Daily broadcasts of the Noonday Lenten services being held here under the direction of the Church Club of Chicago are carrying the spiritual messages of the prominent speakers appearing in this series into thousands of homes in the Chicago area this year. The services are being carried by a local radio station and have received enthusiastic response if results of a post card check of listeners is any criterion. Many persons who would be unable to attend the services otherwise are hearing the Lenten addresses through this medium, and according to comments received, many shut-ins and others who are ill due to the prevalence of flu locally are listening to the services regularly.

\* \* \*

#### Churchwoman Speaks

##### At Interdenominational Meeting

"Can Christians bind the world together—and if they can, do they want to bind the world together earnestly enough to make them willing to sacrifice," Mrs. Henry Hill Pierce of New York, asked women assembled at the Central Park Methodist Church, Buffalo, for the World Day of Prayer on February 24th. Mrs. Pierce, member of the National Council, was the only woman delegate to the Utrecht meeting last year, and is optimistic about the future of the World Council of Churches. At Buffalo she said: "There are marks of progress toward unity of Christian communions; great world conferences, Edinburgh, Utrecht, Madras; combinations of denominations, approaches between Episcopalians and Presbyterians. We can't come together through the

expression of a pious hope. In a world threatened with destruction we must no longer drift, but must put our religion to work. Christianity is the only constructive force. When we think of mounting armaments, wars, threats of war, we realize that 'The King's business requireth haste,' and we no longer have time to carry on our work in separate compartments. We must come together to proclaim to the world the Gospel of Jesus, knowing that a Christian world would be a peaceful and just world."

\* \* \*

#### How Would You Like to Be a Missionary?

The Chinese city of Zangzok was bombed five times and then occupied by the Japanese military, the three country chapels were looted, one of them destroyed and horses stabled in one, the mission residence in the city looted, the church damaged,—and still the work has gone on with hardly any interruption, and eighty-five people were confirmed recently, just before the Rev. Hollis Smith left on furlough.

\* \* \*

#### Discussion Groups for Men Only

The men of Barrington, Rhode Island, are meeting on Sunday afternoons under the auspices of St. John's Church to discuss various problems that agitate most of us these days. On February 26th Rector Richard Mortimer-Maddox took the bull by the horns (or tail . . . I haven't heard which yet) and had them discuss that highly explosive topic, "The profit motive." Other subjects to be discussed: Church against State; Jewish Problems; Rome or Geneva (to which someone

doubtless will say, "Why either?"); Propaganda, winding up on April 2nd with an address by Bishop Bennett on Liberty. At Christ Church, Middletown, New Jersey, where the managing editor of this paper is rector, men of the community likewise are holding discussion meetings once a week during Lent, with "How far

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should America go in allowing free speech?" the topic that was debated very calmly last week.

\* \* \*

### Putting Members to Work

Following a comprehensive parish survey, a program of parish needs and opportunities has been drawn up at St. George's, New York which hopes to focus into constructive activity the significant trends toward the formation of new interest groups, education about the life of the church in its practical application to social and world problems, volunteer service, personal relationships, broader social responsibility and unified appeal for wide support and unity through worship. The new committees besides a general one devoted to parish activities, include others to study and apply programs of education and problems of finance, a renewed sense of social responsibility which includes finding signers of affidavits for German refugees, social service, worship and a rector's visiting committee whose members may be called upon to visit strangers in the parish or unchurched people in their own neighborhood who may be in need of the services of the church. These are the hopes and plans at the heart of a working parish which will be translated into constructive action through the energizing dedication of Lent.

\* \* \*

### Champagne, Asparagus and Raspberries

Did you read the article in a recent weekly magazine, "King George Strives to Please." Americans, 'tis said, seldom get in on the King's parties, even the levees at which he entertains 2,500 at a time, though invitations are usually sent to Churchillman J. P. Morgan and the Lindberghs. Not much to a levee anyhow . . . enter, bow and get out . . . dressed in a monkey suit you rent from a costume company above the Strand. You get nothing to eat, let alone drink. The real affairs are the midnight suppers and the garden parties when the Queen serves little as-

paragus sandwiches, champagne and raspberries. "The food at the garden parties is placed on tables under marquees or on the lawn, but it is difficult to make your way to any of them because of the clergy of the Church of England. Invariably, they will have beaten you to it."

\* \* \*

### Choir Appears Suddenly in North Carolina

One Sunday there was no choir at all, even the "faithful three" not showing up that day. So Rector A. S. Lawrence Jr. of Saint Joseph's, Durham, N. C., prayed most fervently that something would happen. It did. The next Sunday when he stepped out of the vestry room to take the service he saw a choir of eighteen adults, ten of them men. They wore every vestment they could find, but still some were without. They have been at it every Sunday since, with increased congregations the result since Mama and the children come out to see Papa do his stuff—or vice versa.

\* \* \*

### There Is Danger Enough in Hankow

Excitement and a sufficient amount of danger continue to be the lot of the mission staff in Hankow, according to Bishop Gilman who writes from that city where he has remained throughout the approach, attack and occupation of the Japanese military. Many of the staff are still in the diocese, with others scattered from Hongkong to Chengtu, capital of the far northwestern province of Szechuan. The Rev. Robert E. Wood continues his work among thousands of refugees now sheltered on mission property in Hankow; the Rev. James J. Tsang is Chinese secretary for the whole Hankow relief enterprise, conducted jointly by the missions of all the churches and the government. Robert A. Kemp and John L. Coe are looking after 5,000 Refugees in

Wuchang. Winifred Steard, business manager of the Church General hospital, moved the institution, patients and all, from Wuchang to Hankow—and so one could go on telling of the heroism and self-sacrifice of our missionaries in China.

\* \* \*

### How About the Library in Your Town?

Even in the vaunted democracies, public libraries are not always free from suppression, censorship, and one-sided treatment of controversial issues. Not so the public library in



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\* \* \*

#### More on the Unemployed Clergy

The Rev. W. T. Townsend of Pawtucket, Rhode Island, has opinions on the subject of the unemployed clergy which he sets forth as follows: "The trouble with all plans for the relief of unemployed clergy is that they do not go to the root of the matter, namely ordination. I have seen cases of men rejected as unprepared by a very sympathetic board of examiners ordained elsewhere without further study, and I have always remarked with a shrug: 'There, except for the grace of God, goes another candidate for the ranks of the unemployed clergy.' If they do not become actually unemployed they will be ruining parishes and missions that could be filled by men adequately prepared.

"When Rhode Island tried to get something done at the last General Convention, I was told by those who were in charge of our memorials that they were blocked by Western Bishops, who did not want their hands tied in any way as to whom they should ordain. Those of us who originated the memorials felt that there were some who wanted a free hand to ordain men who were really unprepared for the ministry. If the Church

## Services in Leading Churches

### The Cathedral of St. John the Divine

Amsterdam Avenue and 112th St.  
New York City

Sundays: 8 and 9, Holy Communion.  
10, Morning Prayer, 11, Holy Communion  
and Sermon, 4, Evening Prayer and Sermon.

Weekdays: 7:30, Holy Communion (on  
Saints' Days, 7:30 and 10.) 9, Morning  
Prayer, 5, Evening Prayer. Saturdays:  
Organ Recital 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 Sat-  
urdays.

Holy Communion, 11:45 A. M. on Thurs-  
days and Holy Days.

### The Heavenly Rest, New York

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

Sundays: Holy Communion 8 and 10:15  
a.m.; Sunday School 9:30 a.m.; Morning  
Service and Sermon 11 a.m.; Choral Eve-  
ning Prayer 5 p.m.

Thursdays and Holy Days: Holy Com-  
munion, 11 a.m.

### The Incarnation

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

Sundays: 8, 10, 11 A.M., 4 P.M.  
Wednesdays and Holy Days: Holy Com-  
munion 10 A.M.  
Daily (except Saturdays).  
Noonday 12:15-12:40 P.M.

### St. Bartholomew's, New York

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, Sermon.  
4 P.M.—Evensong. Special Music.  
Holy Comm. Thurs. & 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 & Church  
School.  
11 A.M.—Morning Service and Sermon.  
8:00 P.M.—Choral Evensong & Sermon.  
Holy Communion, Wednesday, 8 A.M.;  
Thursdays and Saints' Days, 12 o'clock.

### St. Thomas Church

Fifth Avenue and 53rd Street  
New York

Rev. Roeliff H. Brooks, S.T.D., Rector  
Sunday Services: 8 A.M., 11 A.M., and  
4 P.M.

Daily Services: 8:30 A.M., Holy Com-  
munion.

Noonday Service: 12:05 to 12:35.

Thursday: 11 A.M., Holy Communion.

### 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.

Tuesday: 10:30 A.M. Holy Communion  
and 11:00 A.M. Quiet Hour.

### Christ Church Cathedral

Main and Church Sts., Hartford, Conn.  
The Very Rev. Walter H. Gray, Dean

Sunday Services, 8:00, 9:30, 10:00,  
11:00 a.m.; 4:30 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 Street

Sunday Services: 7:30, 9:30, 11 A.M.;  
8 P.M.

Weekdays: Monday, Wednesday and  
Saturday, 10 A.M.

Tuesday, Thursday and Friday, 7 A.M.  
Holy Days, 7 & 10 A.M. Morning Prayer  
at 9 A.M. Evening Prayer at 5:15 P.M.

### 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 Wednes-  
days and Holy Days.

### Gethsemane, Minneapolis

4th Ave. South at 9th St.

The Reverend John S. Higgins, Rector

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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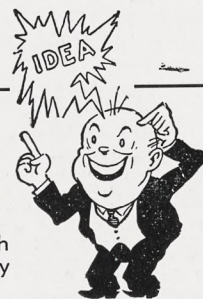
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as a whole is to be responsible for the support, then the Church must also have a larger share in setting the standards. Most of my immediate friends would give the shirts off their backs to help an unfortunate brother priest, but we hesitate in subscribing to any blanket scheme that would include those who did not enter by the door of honest preparation, but climbed up some other way.

"One does not like to speak personally, but when I first came to Pawtucket it was to a little mission of forty parishioners and a salary of \$75 per month. St. Martin's today has 484 active communicants and a church school of over 300, largely from unchurched people and their families. There are many like opportunities, but a young man must be willing to postpone his marriage until he is established. We talk a great deal about sacrifice, but a young priest is not willing to do what is a commonplace for the young doctor or lawyer, wait for his own home until he has made a place for himself in his profession."

\* \* \*

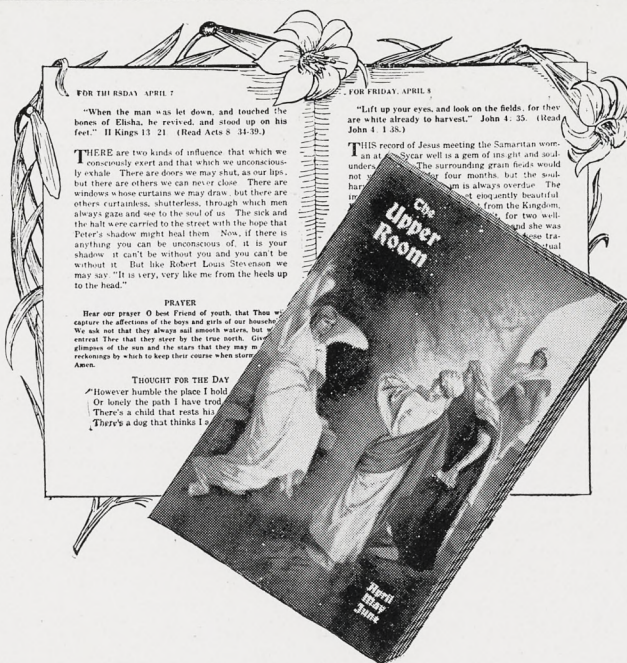
#### How Pacifists Aid Hitler

Everyone knows that Hitler has his eye on the rich wheat fields of the Ukraine, a republic of the Soviet Union. His tactics, in so far as he can get away with it with the Russian authorities who are impatient with "Henleins," is to propagate the idea that the Ukraine should be an independent country. French, English and American pacifists are now aiding Hitler by taking up the cry. Thus a French paper, issued by pacifists, asks, "When they were making Czechoslovakia out of different peoples in 1919, why didn't they consider the Ukrainian people, who formed a whole?" The question is now being repeated in publications issued by English and American pacifists, undoubtedly to Hitler's comfort.

\* \* \*

#### Loving Our Neighbors as Ourselves

Here is an editorial from an educational journal that offers a few facts: "For the years 1932-37 we Americans increased our expenditures for jewelry 24%; for theatres, 41%; for tobacco, 43%; for automobiles, 188%; for whiskey, 100%; for radio sets, 220%, and for beer, 600%. During the same period we decreased our giving to the churches 19%; to church benevolences, 28%, and to community chests, including hospitals, 22%. Without discussing the worth of some of the items for which our money went, this fact stands out with stark clarity that during the recent years we in America have been vastly increasing the amounts we spend on ourselves while at the same time tragically decreasing the gifts to others."



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