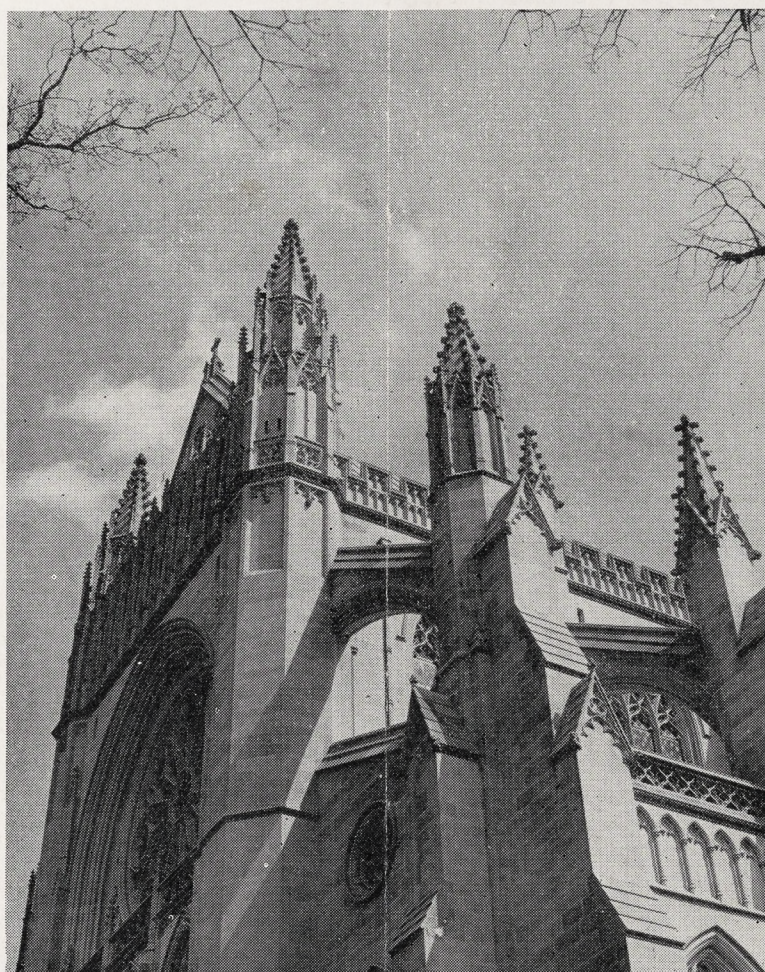


October 2, 1941

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THE **LIBRARY COPY** WITNESS



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ARTICLE BY M. H. SHEPHERD JR.

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CLERGY NOTES

BAXTER, WILLIAM C., of the Cathedral of St. Mary and St. John, Manila, P. I., has accepted a call to be locum tenens at St. John's, Youngstown, Ohio. He started work there September 28.

BELL, ROBERT W., former rector of St. Mark's, Marine City, Mich., has become missionary-in-charge of St. John's, Howell, Mich.

BOHAKER, ROBERT D., June graduate of E.T.S., is now assistant at the Advent, Cincinnati.

BROWN, RICHARD C., former assistant at St. John's, Detroit, has become rector of All Saints', Windsor, Ont., the second largest parish in the diocese of Huron.

COOLIDGE, JOHN K., former rector of St. Paul's, Muskegon, Mich., has accepted a call to be rector of St. James', Piqua, Ohio.

GASS, KENNETH H., second assistant at St. John's, Detroit, has resigned to become assistant at St. Joseph's, Detroit.

GREEN, EDWARD R. A., former rector of St. Peter's, Tecumseh, Mich., is now rector of St. James', Saulte Ste. Marie, Mich.

HAUN, EWALD, who retired in 1935 after long service as priest in Southern Ohio, died during the summer at the age of 76.

JENKINS, INNIS L., vicar of the Ascension, Twin Falls, and Trinity, Buhl, Idaho, has resigned to become rector of All Faith, Mechanicsville, Md., effective October 6.

KANAGA, MILTON S., rector of St. Alban's, Highland Park, Mich., has accepted a call to become rector of Trinity, Coshocton, Ohio, effective October 15.

LAKE, CLARENCE H., for 18 years priest in the diocese of Texas, died during the summer.

LEE, MARTIN D., June graduate of E.T.S., has become curate at Emmanuel, Norwich, N.Y.

LILE, B. B. COMER, has had his title changed by Bishop Tucker of Ohio from Canon Missioner to Archdeacon. The change means no change in position or duties.

MARSHALL, JAMES P., has assumed charge of the Good Shepherd, Norwood, Ohio.

MILLER, EDWARD O., June graduate of General, has joined the staff of Christ Church, Cincinnati.

PERKINS, KENNETH D., vicar of the church at Hilo, Hawaii, has been called to active service with the U. S. Navy. He has been an officer in the Naval Reserve for the past two years.

READ, RALPH D., formerly on the staff of Christ Church Cathedral, Hartford, Conn., became assistant to the executive secretary of the diocese of Connecticut on October 1.

REID, WILLIAM B., formerly in charge of a parish in Yankton, S. D., has become rector of St. Mark's, Fort Dodge, Iowa.

RICHARDSON, WILLIAM P., priest-in-charge at St. Matthew's, Rochester, N. Y., is now assistant-rector of All Saints', Pontiac, Mich.

(Continued on page 15)

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THE HOLY COMMUNION—A SACRIFICE

By

MASSEY H. SHEPHERD, Jr.

Of the Faculty of the Episcopal Theological Seminary

SACRIFICE is one of the great words of religion. In fact, there is hardly any religion which does not know it. Sacrifice belongs to the very essence of religion. As far back in history as our records go and as wide as the world is, one will find human beings offering sacrifices to the deities who watch over their lives and control their destinies. Sacrifice is the oldest and most universal—and some would add, the highest—form of worship.

Even people who care little for religion understand and use the word. It is a part of our everyday speech. We speak of parents who make sacrifices to give their children an education, of business men who by their own choice or by force of circumstances market goods at a sacrifice, of soldiers and sailors who sacrifice their very lives for their country. What we mean by this is that people will give up of their own free will much that they hold dear for the sake of a greater value. At times the motive may be selfish; but more often than not, it is done with good will and for unselfish reasons. Sometimes it is inspired by fear; but usually a sacrifice is made because of love for some person or some cause worthy of self-denial.

The Church offers sacrifices. What are they? One will find them in untold numbers of her communicants and ministers who give their time, talents, means, prayers and even their lives in works of mercy, in social service, in missionary labors, expecting nothing in return except the knowledge that they are doing God's will. But the Church has a greater sacrifice than these. It is the Sacrifice which God Himself made, when He took upon Himself our human nature in Jesus Christ, to die on the cross that we might know the true way of blessedness, and be cleansed from all our sins. This is the Sacrifice which the Church con-

tinually commemorates and offers before God in her worship. And it finds its most sublime expression in the Holy Communion. Why?

We said that sacrifice is a gift, an offering, presented by the worshipper of his own free will. Actually it is our response, our answer to God's love, to God's Sacrifice. We do not usually speak of God as offering sacrifice. Instead we call it grace. By grace we mean God's free gifts to us—our life, sustenance, health; His provident care for our needs; and particularly His redeeming of us through Christ. In worship we receive His grace, and in return offer our sacrifice. So that worship always has a double movement, so to speak; from God to men, i.e. the giving of His grace and favor to men; and from men to God, the presenting of men's offering and dedication to God. In the Holy Communion we receive from God the gift of Christ, the historic Christ who lived and died and rose again in Palestine in the time of Pontius Pilate, and the spiritual Christ who is ever living and present with His disciples. In response to this gift we offer in the Holy Communion a memorial of Christ, a thanksgiving for His redemption, and our self-dedication to the cause of Christ and the demands of our Christian fellowship.

THERE are three kinds of sacrifice which we offer to God. The first might be called the sacrifice of penitence. It is a gift offered to atone or make up for some offense which we have committed either by actual deed or by default through our negligence. For example, if I have wronged a neighbor or friend, I may not only confess my wrong and express my sorrow, but if I am really distressed about it, I may reinforce my confession with a gift. In this way I try to make up the loss which my offense has caused. We

Christians certainly have no need to be reminded that we are constantly causing sorrow to God by our disobedience or neglect of His commandments. Hence in worship we come to Him in penitence, with confession of our sins. "We have left undone those things which we ought to have done; and we have done those things which we ought not to have done," says our confession at Morning Prayer. In the Holy Communion the note of penitence runs through the entire service, from our opening petition, "Cleanse the thoughts of our hearts," to the refrain of the *Gloria*, "Lamb of God . . . that takest away the sins of the world, have mercy upon us."

But what is the gift or sacrifice over and above confession that we may offer God to atone for our offenses? To be quite frank with ourselves, we have none. Instead we ask God to accept the sacrifice which Christ made for us. This is what we mean by the Holy Communion as a memorial of Christ. It is not only a reminder of what He did on the cross for us. It is a *re-presenting* before God of Calvary. In this memorial re-presentation we plead before God to forgive us for Christ's sake. This thought surrounds the consecration prayer of the service. "All glory be to thee, Almighty God, our heavenly Father, for that thou, of thy tender mercy, didst give thine only Son Jesus Christ to suffer death upon the Cross for our redemption; who made there (by His one oblation of Himself once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world; and did institute, and in His holy Gospel command us to continue, a perpetual memory of that His precious death and sacrifice, until His coming again; . . . And although we are unworthy, through our manifold sins, to offer unto thee any sacrifice; yet we beseech thee to accept this our bounden duty and service; not weighing our merits, but pardoning our offenses, through Jesus Christ our Lord."

The second kind of sacrifice which we make in Holy Communion is the "sacrifice of praise and thanksgiving." There are times when the only gift we can offer to one whom we love is simply appreciation. Every child knows this. What can he give his parent except thanks? When sincerely and affectionately given that is all a parent desires. So it is with us and our heavenly Father. What can we give God? He does not need any material offering from us—He who has made the world and all that is in it. Whatever we might bring would only be a giving of what already belongs to God! What God desires is our gratitude and affection. But He wants it from hearts that are pure and lives which have not misspent or

abused the gifts which He has so richly bestowed upon us. The General Thanksgiving of our Prayer Book strikes the right note: "We bless thee for our creation, preservation, and all the blessings of this life; but above all, for thine inestimable love in the redemption of the world by our Lord Jesus Christ; for the means of grace and for the hope of glory. And, we beseech thee, give us that due sense of all thy mercies, that our hearts may be unfeignedly thankful; and that we show forth thy praise, not only with our lips, but in our lives."

SO JOYOUS and thankful were the early Christians that they called the Holy Communion a *Eucharist*, which means "Thanksgiving." When we lay upon the altar the bread and wine for God's blessing, we set there a thank-offering for God's provident care of us in the fruits of the earth given for our earthly sustenance. In turn they become symbols to us also of the Living Bread which came down from heaven, which, if a man eat, he shall live forever. So we begin the consecration prayer:

Lift up your hearts.

We lift them up unto the Lord.

Let us give thanks unto our Lord God.

It is meet and right so to do.

and end with the same note: "we most heartily thank thee, for that thou dost vouchsafe to feed us who have duly received these holy mysteries with the spiritual food of the most precious Body and Blood of thy Son our Saviour Jesus Christ; and dost assure us thereby of thy favour and goodness towards us."

Our confessions of penitence and hymns of thanksgiving will be but empty words unless they accompany a third sacrifice—the offering of ourselves in full commitment to the way of life which Jesus came to teach us. So St. Paul exhorted the Roman Christians: "I beseech you, therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." With these words we offer ourselves to God in the consecration prayer. It is our response to the complete giving of Himself which Christ made, and which we celebrate in the sacrament. It springs out of the love of God—His love of us, our love of Him. It is the way we express our faith that Christ and His Church mean more to us than anything else in this world.

"We are very members incorporate in the mystical Body of thy Son, which is the blessed company of all faithful people," says our final thanksgiving. Our sacrifice is part of the Church's sacrifice. We give ourselves to God in

company with a vast throng of faithful folk of all ages and races and nations, for the spread of Christ's kingdom, for the carrying of the good news of peace to all men and peoples. After a wonderful manner, God takes this offering of ourselves, of the Church, and unites it to Christ's own sacrifice. For the Church is His Body, extended into the world. In offering ourselves, we are still but offering Christ; for Christ dwells in us and we in Him. So again in another sense we re-present to God what is His very Own. This is "our bounden duty and service."

Let's Know

By

BISHOP WILSON

TEUTONIC ORDER

IT WAS the third Crusade. A great leader named Saladin had arisen among the Moslems who threatened all the Christian holdings in the Holy Land. Europe raised huge armies and sent them eastward again. One of the leaders was the German, Frederick Barbarossa. A large German contingent had followed him. For two years siege was laid to the coastal city of Acre and at last it was taken by the Christian knights in the year 1191.

During this siege a field hospital was placed in the care of a chaplain named Konrad and a chamberlain named Burkhard. They organized an Order similar to the Knights of St. John and the Templars which had already been in existence since the first Crusade. Membership in this new Order was restricted to Germans and it was known as the Teutonic Order. A few years later it received formal recognition by the Pope and warm support by German princes. The knights wore a mantel consisting of a white background surmounted by a black cross. They were governed by a Grand Master and closely paralleled the Knights Templar in their organization and their work.

Under their fourth Grand Master, in the early part of the thirteenth century, they undertook the conquest of Prussia. Up to that time Prussia had been fiercely resistant to Christian influence and had remained quite pagan until a Cistercian monk somehow gained residence among them and was made bishop. The Teutonic knights were invited in to conquer the country and were promised possession of whatever they could take. The invasion followed and in the course of time Prussia was owned by the Teutonic Order. Peasants were moved in from Saxony and Westphalia to till the land and build castles for the knights.

The Order reached its highest point in the second half of the fourteenth century. Its authority at that time had been extended practically all along the Baltic coast. It had a fleet as well as an army. Its discipline was rigid. Its membership was open only to Germans of legitimate birth showing arms of four ancestors, "Pure in morals and unstained in honor." The life was plain and unquestioning obedience was demanded.

When at its strongest the Order was attacked by decay from within. The old simplicities were relaxed. Too much prosperity led to luxury. At the same time a strong Poland on the east became dangerous and won a startling victory against the knights at Tannenberg in 1410. A civil war divided the Order and eventually it was split into fragments, its possessions being absorbed by the several principalities of late medieval Germany. A shadow of organization was preserved and as late as 1805 the presidency of the Order was vested in the house of Austria. It was reorganized in 1809 and confined itself to its original purpose of rendering aid to the sick and wounded. During the fourteenth and fifteenth centuries the Teutonic Order was one of the strongest powers in Europe—an order of Christian knights serving a useful purpose in those unruly days.

What has become of its modern remnant? Liquidated, no doubt, by Nazi totalitarianism.

Talking It Over

By

WILLIAM B. SPOFFORD

WE DON'T HAVE to go to Canada to find cases of injustice but one there has just been called to my attention which is interesting. John Rowe is the son of a minister of the United Church of Canada. He is a graduate of Alberta University from which he graduated last June "magna cum laude." He is now in prison. And he is in prison because he told a Canadian tribunal that was examining him for his conscientious objection to war on religious grounds that the economy under which we live is a predisposing cause of war. His statement was declared to be a "seditious utterance"; he was refused the standing of conscientious objector and sentenced to prison by a government that declares itself to be at war in order to maintain the rights of free men. The Council for social service of the Church of England in Canada has distributed the Malvern Manifesto from one end of that country to the other. Over 55,000 copies of the same document have been distributed in the United States by the Church League for Industrial Democracy.

As reported last week, a group of Episcopalians are to meet in November at the College of Preachers in Washington, on the invitation of the Presiding Bishop, to consider that Manifesto. Conferences are being held in dioceses everywhere on the Malvern Findings. And in England, very much at war, the Industrial Christian Fellowship, headed by the Archbishops of Canterbury and York, is sponsoring conferences on Malvern in every village and hamlet. That Malvern document says this: "The system under which we have lived has been a predisposing cause of war, even though those who direct and profit by it have desired peace." The Archbishop of York wrote those words, and they have been pretty generally approved by leading Churchmen of England, Canada and the United States. Yet John Rowe is charged with "sedition" for repeating them in a Canadian court and was immediately sentenced to a prison term at hard labor. Something is screwy somewhere—or maybe I ought to say, everything is screwy everywhere. Anyhow it is my conviction that if governmental authorities are going to clamp into prisons those who say that "the system under which we have lived has been a predisposing cause of war" they better start sweeping out a lot more cells, including one for the Archbishop of York in England and one for the Presiding Bishop over here.

Memorials

THERE just left my study a lady who wanted to give the parish a memorial. She was a highly indignant lady because I had assured her that the parish would not accept her gift as a memorial. The conversation ran something like this:

"It will be of fine material and workmanship, nicer than the one they have at St. X's."

"But you know we do not use one in this parish."

"I think we should."

"Perhaps," replied the rector, "but don't you see that if the present rector and vestry accept it as a memorial they will be committing future rectors and vestry to continue its use. I shall be glad to recommend that the vestry accept it as a gift, but not as a memorial."

"I want it as a memorial. I am not going to spend that much money unless I can be sure it is a permanent part of the Church furniture and in regular use."

I went on to suggest to my now somewhat ruffled visitor, that there were several very necessary things we did need, which would be quite

acceptable as memorials, and their usefulness would continue as long as the church building.

Her parting shot was—"I might get some consideration around here, especially as I am trying to give you something."

She closed the door, not too gently, as I was trying to rise from my chair; so I fell back in disgust murmuring to myself, "Yes, I think you are trying to give me something."

Then in the gloaming, I meditated on the subject of memorials. I recalled many beautiful churches, rich in memorials. I remembered many memorials of peculiar appropriateness, memorials which kept alive the memory of those who had worshipped there. I recalled, too, some terrible and atrocious memorials, inflicted on the next generation; cheap, gaudy, or in poor taste, but dedicated as memorials and no rector or vestry dared to do anything about it. As on the other hand, I knew several parishes disrupted because the rector and vestry dared to retire a memorial which was out of place, or which never should have been installed.

If I had moved to accept my visitor's gift as a memorial, I can easily imagine a parish crisis at some not distant date, when my judgment, back bone, and maybe even my character, would be definitely disparaged.

But I didn't, so I fear it won't take much imagination to see myself pictured as a chump or a dictator—"Why she offered to give it to the church and he wouldn't even take it."

Anyway, I may be misunderstood but I myself know what I am.—A POOR PARSON.

Are You One of Them?

By

GEORGE I. HILLER

WE HAVE written answers again and again on the ideal, or what the Church should mean, but we confess that in our contact with people we are mystified and continually ask ourselves, what does the Church mean to them?

We meet people who send their children to the Church school and yet who never darken the Church door, who do not, apparently, have the slightest interest in the Church, or make any contribution to its support. Can they want us to teach their children about the Church, and love for its sacraments, when all we could do in one hour a week is promptly broken down by their example?

We meet people who are willing to belong to organizations of the church who talk about church work and yet who never accept the sacraments or

seemingly do not care for its primary purpose.

We meet people who call on the church to bury them or their loved ones, who for years, at least in appearance, have not so much as thought of the church. Can the church's ministry at that time be anything but empty form?

We meet people who ask us to pray for and with them who have made no effort to pray for themselves, and who, when prayers are answered and clouds have passed, are not to be found at His altar expressing their thanks to God as Christ taught them and His church to do. Is it that they think only of God when in trouble? There is hardly a day that I go to the altar without remembering the text "were there not ten cleansed, where are the nine?"

We meet people who hold offices, diocesan and parochial, in the church, who are supposed to be leaders, and yet who seldom receive the sacrament of the altar. We wonder what the church can mean to them, when we remember that without qualification Jesus said, "This do in remembrance of Me."

We meet people who boast of their membership in the church; sign a census card as Episcopalians, who have never made a contact with the Church.

We meet people who never contribute to the support of the church, who belong to other organizations and have money for other things, and who protest that the church is seeking them for their money, or that they cannot afford to support the church. I wonder what the church means to them?

We meet a lot of folks whom we would like to ask "What does the Church mean to you?" Well, we have tried it and we were so surprised we could hardly believe our ears. We were overwhelmed with such expressions as "I love the church"; "I have always been in the church"; "I believe the church is a necessary institution"; "I want my children raised in the church"; and so on and so on. There was only one mild critic in all the people we asked (and that criticism was personal). There was not one person to whom we addressed the question who had given, by his or her actions, the slightest sign of interest in the fundamental purpose of the church. All seemed to resent the question as implying that they might not think well of the church.

I am not a judge, rather a priest, and I can only understand one answer to that question—What does the Church mean to you?

That answer is: *An opportunity to be present with Christ at God's altar, expressing my worship of God in Jesus' way.*

Hymns We Love

JOHN BUNYAN is the greatest Baptist saint, but few Baptists know him as a hymn writer. But almost every new hymnal contains this stirring hymn of his set to Canon Douglas' equally stirring music. When our music has been martial it has usually been in the military manner of mid-Victorians-surgery warfare. There has been no more challenge in it to Christians than in the syrupy and sleeping favorites of the musically underprivileged. But here is a hymn that will awake anyone. Youth likes it and ages grow alert at its summons.

*He who would valiant be
'Gainst all disaster,
Let him in constancy
Follow the Master.*

*There's no discouragement
Shall make him once relent
His first avowed intent
To be a pilgrim.*

—Charles Granville Hamilton.

Why Go to Church?

"WHY," demanded Arial Bents, "do I need to go to church, when I can get my religion direct, without having it passed out to me, second hand, by a minister. I can say my own prayers and I don't see where it would get me anything to be sitting in some church every Sunday."

"That may be all right, as far as you are concerned, but I look at it different," commented old Dicky Morris. "I could do all the wiring in my own house and have a private plant in the basement. Probably the light would be just as bright as if I had it put in by a professional and hitched up to the company line, but I would always have the feeling that I might have made some mistake. Besides, it is more sociable to get my light the way my neighbors do."

THE CHURCHMOUSE.

CONFIRMATION INSTRUCTIONS

by

BISHOP JOHNSON

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THE WITNESS

6140 Cottage Grove Ave.

Chicago

MONTHLY REVIEW OF THE NEWS OF ALL THE CHURCHES

A council of Christian churches has been set up as a rival to the Federal Council of Churches. Its sponsors, calling themselves fundamentalists and claiming to represent "the voice of evangelical Christians," feel that the Federal Council speaks for "a soul-destroying modernism" and in accents "sometimes hardly to be distinguished from outright Communist propaganda." The new organization has no use for such refinements as theories of social welfare: "America needs spiritual leadership. She needs Jesus Christ as never before, not theories of social welfare."

* * *

No Draft Dodgers Allowed at Union

Henry Sloane Coffin, president of Union Theological Seminary, has announced that applications for admission this fall have been carefully scrutinized to bar young men who might be seeking theological training to escape military service.

* * *

English Non-Conformists Seek Union

One hundred English Methodist, Baptist, Congregational, and Moravian clergymen and a number of prominent laymen have issued a call for a United Free Church of England similar to the United Church of Canada. They will support a resolution laying the basis for this at the next meeting of the Free Church Federal Council, which corresponds to the Federal Council of Churches in this country, and represents seven million non-Anglican Christians.

* * *

Summer School of Catholic Action

During the past summer the Summer School of Catholic Action conducted courses in New York, Chicago, Boston, Pittsburgh, and St. Louis for about 7000 people, the largest attendance yet in the eleven annual sessions of the School. The courses this year covered such topics as: credit unions, maternity guilds, vocational guidance, study clubs, free-lance writing, parish bulletin editing, political problems, parent problems, personality and leadership, consumer co-operatives, democracy, labor, student-government, parish and group recreation, parliamentary law.

* * *

World-Wide Communion Next Sunday

At the suggestion of the American Presbyterian Church, Sunday, October 5, has been designated world-wide communion Sunday. The Foreign Missions Conference, the World Council of Churches, which is in



ROGER N. BALDWIN
Offers a Big Reward

process of formation, and the Federal Council of Churches are making every effort to achieve as comprehensive a celebration of the Lord's Supper in churches of all denominations throughout the world. The purpose of the movement is not union communion services, but to secure the presence of every Christian at the Lord's Table in the sanctuary of his own congregation.

* * *

Presbyterian Statistics Show Increase

The annual statistical report of the Presbyterian Church shows an increase of \$337,591 over last year in the total contributions to the Church. The total for the year was \$42,200,443. Candidates for the ministry now in training number 1191, the largest number in five years.

* * *

Methodists Reject War Declaration

A meeting of the Indiana Methodist Conference, which comprises 300 churches in the southern half of the state, recently rejected a resolution that the United States was now at war. The conference approved the Roosevelt-Churchill eight points as a "partial basis" for a sound peace, declaring that "we must insist upon a peace which provides for the economic reorganization of the world and makes possible open access to raw materials and markets for all nations and peoples." The conference condemned any attempt to abrogate constitutional rights in the name of national emergency; called for government maintenance of conscientious objectors in work camps; upheld collective bargaining; voted

against a plea for the rights of minority parties like the Communists to places on the ballot; voted against endorsement of the Hoover plan to feed the small democracies; asserted that labor should have "a larger share in both the rewards and responsibilities of industry."

* * *

Alabama Catholics Must Attend Roman Schools

A pastoral letter of the Roman Catholic Bishop of Mobile, Alabama, warns parents in his jurisdiction that they will be denied the sacraments unless they send their children to Catholic schools. "Parents who do not obey this law are rebellious and are to be treated as such," the letter stated. "In this diocese we expect and order every Catholic child in a Catholic school. I am not responsible for what is done in other dioceses, but I am responsible for Mobile, and we are going to carry out the law of the Church here. Our country is not so much in danger, our homes are not so much in danger, from Hitler or Mussolini as from Godless education."

* * *

Civil Liberties Union Defends Religious Sect

Roger N. Baldwin, director of the American Civil Liberties Union, has announced that the organization will pay \$500 to the first person supplying information leading to the arrest, conviction and imprisonment of any person or persons who took part in the mob violence against the sect, Jehovah's Witnesses, at Winnsboro, Texas, in August. A mob of 200 persons, led by city and county officials and American Legionnaires severely beat a group of members of the sect, according to 23 sworn affidavits received by the Civil Liberties Union.

* * *

Pacifist Group Adopts Eight-Point Peace Program

"Let the churches call for an adventure of faith in the name of the Prince of Peace; let them repudiate war and call upon the masses to repudiate it," reads a manifesto recently adopted by the twenty-sixth annual conference of the Fellowship of Reconciliation. The conference outlined an eight-point peace program advocating immediate reduction of armaments, United States participation in a sound international plan for the economic rehabilitation of Europe, and effective world-wide repudiation of anti-Semitism and racial discrimination.

* * *

Southern Churchmen Face Many Problems

A recent conference of the Fellowship of Southern Churchmen, which is affiliated with the United Christian Council for Democracy, faced the problems of the South with an honesty and insight comparable to

last winter's Malvern conference in England. The manifold and deep-rooted obstacles to Christianity in the South were seen as complacent religion and abuse of natural resources. On the first score, the conference determined to make clear to religious people their ineffectiveness and to begin a training program which will combine religious zeal with technical equipment for work in politics, economics, labor organization, agriculture, and education. The program includes a "travelling seminar," which will conduct a series of study institutes during the summer of 1942; interseminary visits during the coming winter; and experiment in direct evangelism by use of tents and "brush arbors" to appeal directly to the people; clinics for ministerial internships, where theological and other professional students will live together for a year or more in a community where they can organize labor, build co-operatives, form community recreation programs, and so forth, as Christian functions. On the second score, the conference decided to extend the work of a committee set up in 1941 "to establish justice on the land and to struggle to give those who live on the soil an opportunity to possess the freedom and economic security which is their earth-right."

* * *

Quakers Send Ambulances to China

The American Friends Service Committee is sending a \$300,000 ambulance unit to China. It will consist of ten ambulances, two staff cars, and a repair truck. To cope with the shortage of gasoline in China, Diesel engines are provided. The personnel, mostly English Quakers, will be headed by Dr. Robert McClure, medical missionary of the United Church of Canada, and by a member of the International Red Cross.

* * *

New Heads for Defense Problems Body

The Rev. Harlan M. Frost, former executive secretary of the Toledo council of churches, has become director of the Christian Commission for Camp Communities. This is an interdenominational body, sponsored jointly by the Federal Council, the Home Missions Council, and the General Commission on Army and Navy Chaplains, which assists local churches in coping with community problems raised by the defense program. It co-operates with the USO and local agencies concerned with the welfare of soldiers and sailors outside camp and stations.

* * *

Universalists Seek Greater Unity

At their annual convention, the members of the Universalist Church emphasized the need for unity. They authorized the board of trustees to



Learning to work with the hands has an important place in education these days. This lad is hard at work at the Cranbrook School in Michigan.

join the Federal Council of Churches if it deems it advisable, and they set up a central planning council to coordinate work done by various national Universalist groups. It was also voted to accept the invitation of the Congregational Church to send two delegates to its next general council, and to invite two Congregational delegates to attend the next Universalist convention. Robert Cummins, general superintendent of the church, pleaded for closer relations between Universalists, Unitarians, Congregationalists, Jews, and other denominations.

* * *

Christians Must Fight Hitler, Says Karl Barth

Christians must fight Nazism, and Christianity is the principal justification for resisting Hitler, says Karl Barth, Swiss Calvinist and one of Europe's most eminent theologians, in his recent book, *A Letter to Great Britain from Switzerland*. Some of Barth's powerful affirmations are as follows: "We Christians do not accept this war as a necessary evil. We approve it as a righteous war, which God commands us to wage ardently." "The Christians who do not realize that they must take part unreservedly in this war must have slept over their Bibles as well as over their newspapers." "You may have been struck by the fact that the ultimate reason which I put forward for the necessity of resisting Hitler was simply the resurrection of Jesus Christ. I have been struck, on my side, by the fact that in your pronouncements various other conceptions have been put forward as primary and ultimate reasons—such as 'Western Civilization,' 'the liberty of the individual,' 'freedom of knowledge,' 'the infinite value of the human personality,' 'the

brotherhood of man,' 'social justice,' etc. . . . But do those conceptions sufficiently indicate the distance between us and Hitler? Our resistance to Hitler will be built on a really sure foundation only when we resist him unequivocally in the name of peculiarly Christian truth, unequivocally in the name of Jesus Christ." Because Britain is fighting in defense of a society that acknowledges Christian truth, Professor Barth is confident she will win.

* * *

Leaders of Many Faiths Agree on Common Basis

The essence of a civilized society is recognition of the dignity of human personality, in the view of a conference of eminent scientists, philosophers, theologians, artists, and critics which met recently at Columbia University. "No form of government which denies this basic principle," said a statement drawn up to represent the views held in common by one hundred and fourteen members of many different faiths and philosophies, "can contribute to the preservation of civilization, and indeed, no such form of government deserves to be called civilized." Even agnostics subscribed to the claim that "American democracy may accurately be described as having roots in the Jewish and Christian religious traditions, both of which have clearly and forcefully stressed the principle of human dignity and worth." "World reconstruction," the statement continued, "must take this principle as its basic postulate. Any theoretical derogation from the respect due to the human personality, like any political or economic use of one person as a tool in the hands of others, tends to break down the whole structure of civilized life." Meetings during the winter will continue the objective of the conference, which is to bring outstanding scholars together to consider both the ultimate goals of civilization and the immediate problems before mankind.

* * *

New York to Have Religious Education Conference

Today, October 2, a one-day conference on religious education is being held in New York's Fifth Avenue Presbyterian Church. During the morning there will be a discussion of how to use the time released for religious teaching by the state schools. In the afternoon family and parent education will be the principal topic, with different groups discussing ministering to homes through preaching, personality growth, the use of the Bible and prayer in family life, family fellowship as a means of Christian growth, and children's reading. The evening topic will be adult education. The conference will close with an address by Howard Thurman, president of Howard Uni-

versity, on "Christians in Society." A special feature of the conference is to be an exhibit of the visual aids that are available for religious education.

* * *

Religious and Government Leaders Celebrate Fordham Centenary

The high spot of the recent three-day celebration of the 100th anniversary of the founding of Fordham University, the largest Roman Catholic institution of higher learning in the United States, was a dinner given by the Rev. Robert Gannon, president of Fordham, to a group of scholars and other distinguished guests. Episcopalian Henry A. Wallace, who represented President Roosevelt at the banquet, was among the speakers, who included Governor Lehman of New York, Archbishop Amleto Coccognani, Apostolic Delegates to the United States, Archbishop Francis Spellman of New York, and Chancellor Harry Chase of New York University. Both Mr. Wallace and Governor Lehman denounced anti-Semitic and anti-religious propaganda of all kinds.

* * *

Bill of Rights Anniversary to Be Celebrated

December 15 will be specially celebrated this year as the 150th anniversary of the signing of the Bill of Rights, the first ten amendments to the Constitution which secure us the crucial liberties of free speech, press and assemblage. Because of the outstanding nature of this celebration, President Roosevelt has consented to act as honorary chairman of the sponsoring committee. Herbert Bayard Swope is national chairman and honorary vice-chairmen are Vice-President Wallace, Speaker Rayburn of the House of Representatives, Charles Evans Hughes, Herbert Hoover, and several former presidential candidates, including Alfred Landon, Alfred Smith, and Wendell Willkie. Many national organizations concerned with the maintenance of the principles of tolerance and equality, including the Federal Council of Churches, the YMCA, the YWCA, will co-operate in the program. Schools, fraternal, civic organizations, and churches will be asked to join in recognizing the day.

* * *

Roman Catholic Group Opposes War Trend

The eighty-sixth annual convention of the Catholic Central Verein of America, which met recently in New York, passed a resolution warning that the United States is in danger of armed participation in the war and urging that a peace with justice and charity, based on the principles outlined by Pope Pius XII, be sought. The resolution affirmed that the Pope's statement that the warring

nations had callously ignored the laws and morality of international warfare makes it impossible to look upon the war as a crusade or a holy war. Another resolution deplored the fact that in the statement of war aims issued by Roosevelt and Churchill "God was left completely out of account" and said it was significant that liberty of religion was omitted as a war aim only after Russia had joined the Allies. Statesmen of the warring nations, and also of the United States, said the resolutions have "failed to recognize the cardinal principles of morality and justice in disclosing their peace aims." The Verein urged American Catholics to unite on the sort of peace program outlined by the Pope—equitable distribution of raw materials, and living space among nations and the elimination of hatred and distrust. "It behooves them to win public opinion for such a peace program which will not again permit statesmen, no matter which side wins, to apply the pagan dictum, 'Woe to the vanquished.'" A resolution which condemned any society built on force and selfishness suggested the encyclical of Pope Pius XI, issued in 1931, entitled "The Condition of Labor," as a basis for agreement among those who opposed Communism, Fascism, and Nazism and who realized the serious shortcomings of the present capitalistic system. Other resolutions of the Verein opposed "the dangerous growth of state domination" and the efforts by the federal government to assume control of more and more phases of human relations, especially as exemplified by the plan to social-

ize medicine on a national scale.

The National Catholic Women's Union, which held its twenty-fifth annual convention in conjunction with the Verein, attacked Mrs. Franklin D. Roosevelt's proposal for compulsory government service for women. It described the suggestion as a "hideous example" of bureaucracy in government and "at best a very rash and needless sociological experiment, fraught with moral, social, and political dangers."

* * *

French Leader Opposes Anti-Semitism

Pastor Marc Boegner, president of the national council of the French Reformed Church, has recently made two pronouncements which suggest the current of religious thinking in unoccupied France. The first, a letter addressed to the Grand Rabbi of France, deplores anti-semitic legislation, and speaks, in the name of the council, of "the pain which we all feel at seeing racial legislation introduced into our country and at seeing the innumerable trials and injustices it imposes on French Jews. Those among us who think that a grave problem has been presented by the mass migration of foreigners, Jews or not, have always expressed the conviction that the solution of this problem must be inspired by the respect for human personality, by faithfulness to the commitments of the state, and by the demands of justice of which France has never ceased to be the champion. Our Church, which formerly knew all the sufferings of persecution, feels an ardent sympathy for your com-

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"Unique in the Church," says Adelaide T. Case. "Unmistakably based on the conviction that as baptized members of the Church, little children can practice the Christian life" . . . "Refreshing as the springtime," comments A. J. W. Myers, Professor of Religious Education, Hartford Seminary Foundation. He adds, "They seem to grow out of the life of the children . . . These very practical, usable units of study reveal something of the new world of religious education and it is indeed a Land of Promise."

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munity. It has already undertaken, and will not cease to pursue, negotiations with a view to the recasting of the law which is absolutely necessary." Boegner's second statement is an article in *Figaro* calling for collaboration of all Christian churches. Speaking of the movement toward Protestant reunion, he holds that true unity depends on the attitude taken by the Roman Catholic Church: "Will she shut herself rigidly within her doctrine of unity? Or will she lend herself to contacts between qualified representatives of the different confessions which are hoped for and desired, I feel sure, by a great number of non-Catholics? Upon the reply to this question depends the solution of the greatest of the problems of this century."

* * *

Church Leaders in Low Countries Speak Out

In Holland Protestants have had the courage to speak out against the anti-semitic regulations of the occupying power. The churches belonging to the National Convention of Churches addressed a letter to the department secretaries responsible for civil administration in Holland, which read as follows: "The Churches are deeply disturbed about the development of events. The proclamation of the Word of God, which has been entrusted to them, obliges them to take their stand for law and justice, for truth and love. They must raise their voice when in public life these great values are threatened or rejected. That these values are now in great danger cannot be denied by those who observe the situation of our national life. Thus there are in the picture which life on the streets shows more clearly, in the treatment to which Jews are increasingly subjected, in the growing uncertainty with regard to the administration of justice, in the continuing jeopardizing of such liberties as are indispensable conditions for the fulfilling of Christian duties, clear symptoms of a situation which not only lies like a burden on the consciences of our fellow-countrymen, but which also conflicts, according to our deepest convictions, with the claims of God's Word." The Roman Catholics of the Netherlands have been warned in a pastoral letter from their hierarchy against supporting the Nazi party on the pain of being denied the last sacrament at the time of death. "With reference to the National Socialist movement," said the letter, "we must emphasize with greater insistence what we have said previously, because since that time every one has been able to comprehend with increasing clarity that this movement not only threatens the Church in the free exercise of her essential mission but also constitutes a grave danger for those belonging to this

movement, in everything that pertains to the fulfillment of their duties as Christians. In general, we must therefore affirm that simply belonging to the party, with full support of conscience, is a thing that cannot be permitted. We hope that this pastoral may move hearts and induce those to whom it refers to abandon their equivocal path, reconciling themselves with God and His Church."

* * *

New Program Set Up By Youth Council

A new program emphasis was agreed upon at the fourth meeting of the Christian Youth Council when it met in Estes Park, Colorado, during the summer. The new program will use as its theme, "Build Today for a

Christian World," and will have four major areas of concentration. One, "Girding for the Task," will include such activities and projects as creative Bible study, the adoption of personal disciplines, and the building of circle groups; "Enlisting Others" will feature helping other young people to be Christian, strengthening the missionary work of the churches, and the enlisting of young people for service; "Healing the Wounds of the World" will include activities in relief, reconstruction and reconciliation, such as work camps, migrant work, race relations, and Brotherhood Week; and "Design for Tomorrow," which will include activities which will bring forth blueprints for a new society.

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EPISCOPAL CHURCH NEWS PRESENTED IN BRIEF NOTES

Women missionaries, about twenty-five of them, all recently evacuated from Japan and China, met on September 24-25 in New York to discuss how they could best adapt themselves to American life for the duration of the war. The meeting was sponsored by the Woman's Auxiliary and was presided over by Miss Margaret Marston, executive secretary, with Vice-President James Thayer Addison one of the leaders. Practically all of the women want to return to their posts in the Orient, particularly those whose husbands remain there, but they are prevented from doing so since the state department has deprived them of their passports. One of the speakers was Mrs. W. P. Roberts, wife of the Bishop of Shanghai, who stated that she last heard from her husband in August. He then stated that, in spite of general civilian unrest, missionary work continues unimpeded with the main difficulty arising from hazardous traveling conditions.

* * *

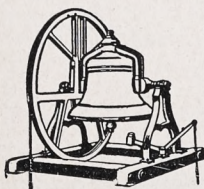
Clergy Conference In New York

The clergy of the diocese of New York are to hold a conference on October 14-15 at West Point with the following leaders: Bishop Sherrill of Massachusetts; Bishop Manning of New York; Bishop Archibald L. Fleming of the Arctic; Father Whittemore of the Order of the Holy Cross; the Rev. Theodore O. Wedel of the College of Preachers; President Baxter of Williams College. It is also hoped that Lord Halifax will be on hand to speak on the moral and spiritual issues of the war.

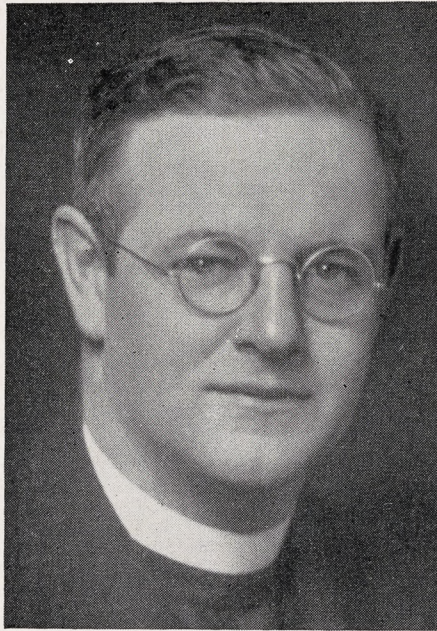
* * *

Sheerin Is Leader At Clergy Conferences

Vice-President Charles Sheerin of the National Council, along with the rest of the top men at headquarters, is running about these days leading conferences. He was the leader of a conference of the clergy of the diocese of West Virginia September 23-24; on the 25-29 he was at the conference for both clergy and laity in the diocese of Kentucky and then he went on to Oklahoma for a clergy conference yesterday and today. We didn't bother to find out where he was to go from there—didn't care really where he was any of the time,



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CHARLES SHEERIN
Leads at Clergy Conferences

but we had his picture and figured it was about time to use it. We like the Off-Moment pictures better. How about you folks sending in some—to the New York office at 135 Liberty Street.

* * *

Wants Single Women Returned to China

Chancellor Francis A. Cox of St. John's University, Shanghai, is in the United States seeking to persuade the state department to permit the return of single women to the mission staff. The need of women teachers is imperative, he declares, since a re-

cent notable development in China has been the rise of Chinese women to positions of responsibility and influence.

* * *

New Pennsylvania Church Consecrated

The consecration of St. John's Church, Donora, Pa., by Bishop Mann of Pittsburgh brought to a successful conclusion the devoted work of a committee of about twelve people who have striven since the establishment of a mission in 1924, to raise funds for a church. The procedure which they followed is considered so admirable by the bishop

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that it is to be used as a model for all new missions. The building was completed and dedicated in 1925; the mortgage was finally paid off and burned within the past year. In addition to this accomplishment the parish has contributed each year to charitable institutions within the diocese and has maintained a very active parochial life, including a boys' camp, youth organizations, a woman's auxiliary, a circulating library.

* * *

Conference to Educate Clergy

"There is a danger which confronts everyone: ceasing to be a learner," says Archdeacon Howard Bartow of Massachusetts, who sponsored a recent three-day school for clergy in his archdeaconry south of Boston. Courses were offered on preaching, by the Rev. Edward Sullivan; on the ministry of consolation, by the Rev. David Hunter of Bridgewater; and on how to read and study, by the Rev. Bradford Burnham of Beverly Farms.

* * *

Vestry Conferences In Southwestern Virginia

Teams of two, a clergyman and a layman, are visiting the larger parishes in Southwestern Virginia for conferences with vestries on diocesan plans for the coming fall and winter. They are telling them why \$34,500 is needed and how it is to be spent for national and diocesan work.

* * *

Bishop's Son Killed in Air Crash in Britain

Sergeant James M. Maxon, Jr., son of Bishop Maxon of Tennessee, of the Royal Canadian Air Force, was killed on September 18 in a test flight somewhere in Britain. He had made at least ten trips over Germany as bomber and rear-gunner in British air forays. Before enlisting in the Canadian air force last year, Maxon had been a newspaper reporter, a public relations officer for the bituminous coal commission, and a publicity agent for the Democratic Party.

* * *

St. George's, N. Y., Stresses Youth Program

The accent is on youth in the fall program of St. George's, New York. On Youth Sunday, September 28, all the youth organizations of the parish will march in procession, and the rector, the Rev. Elmore McKee will preach on "The Christian Goes in Training." Each Sunday evening the

Young People's Fellowship meets for worship, discussion, and social recreation. At Rainsford House, a project of St. George's, fifteen young business and professional men live together and study ways of Christian social service, each devoting one night a week to community work. On October 4 the Rev. Otis Rice, staff-member of St. Luke's Hospital, New York, will address a conference of parish leaders on "developing personal relationships."

* * *

Women of Western Massachusetts Hold Conference

"The Responsibility of Christian Women" was the main topic at a recent conference in Northampton, Mass., of 175 officers of the Woman's Auxiliary in the diocese of Western Massachusetts. Discussions at the conference, the first of its kind in the diocese, were led by the Rev. Cornelius Trowbridge, rector of the Church of the Redeemer, Chestnut Hill, Mass., the Rev. Stephen Bayne, rector of St. John's, Northampton, and Miss Frances Bussey of Milwaukee.

* * *

Christianity Will Revive in Germany and Russia

Suffragan Bishop J. I. Blair Larned of Long Island prophesied a rebirth of the Christian religion in Russia and Germany, speaking at a service in All Saints' Church, Bayside, L. I., where he laid the corner stone for a new parish house. The bishop reminded that persecution strengthens the Church: "Christ's Church always came forward rejuvenated, revived, and rededicated in a new and larger

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way. It won't be so long before in certain nations of the world which have rejected that corner stone, you will see it come back in glory and power in ways never dreamed of."

* * *

New Branch of CMH for Tennessee

A new branch of the Church Mission of Help is to be established in Middle Tennessee to supplement branches in Memphis and Knoxville which have been active since 1924. Plans for the new branch were laid at a recent conference in Nashville attended by Bishop Maxon, Bishop Coadjutor Dandridge, Mrs. Brinkley Snowden, diocesan president of the CMH, and Miss Edith Balmford, CMH secretary on the National Council.

* * *

Province of Sewanee Workers to Meet

A conference of church workers among the colored people in the province of Sewanee will be held at St. Michael and All Angels Church, Charlotte, North Carolina, October 14-16. Bishop Penick of North Carolina will deliver the opening address, and the Rev. R. J. Johnson of Warrenton, N. C., will preach the conference sermon on Forward in Service.

* * *

West Virginia Churchwoman Dies

Mrs. Clara Winogene Lawrence, active parishioner of St. Paul's, Williamson, West Virginia, died recently after a short illness.

* * *

Bishop Heads China Relief Body

Bishop W. P. Roberts of the American Church Mission in Shanghai has been elected chairman of the American advisory committee in Shanghai, a voluntary group of leading business men and missionary executives which has full charge of allocating funds sent from America by the Church Committee for China Relief, one of the eight agencies in the five million dollar United China Relief Campaign.

* * *

St. Alban's Burns Mortgage

On the twenty-fifth anniversary of the laying of the corner stone, the rector and executive committee of St. Alban's, Duquesne, Pa., burned the mortgage on the church. Bishop Alexander Mann of Pittsburgh presided at the special ceremony. St. Alban's has been a mission of St. Stephen's parish, McKeesport.

* * *

Seven "A's" for Parents of Students

The Rev. Almus Thorp, student chaplain at Ohio State, one of the twenty-four colleges and universities where the Church Society for College Work is making a grant, lists seven

ways in which the parents of students can help the college chaplain: 1. Advise your rector that your son or daughter is to attend college this fall; 2. Ask him to tell you the name

of the chaplain there; 3. Ask him to write the chaplain; 4. Ask him to give your son a personal letter of introduction to the chaplain; 5. Ask your son to go to the chaplain with

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Sundays: Holy Communion: 8 and 9:30; Service and Sermon at 11; Evening Service and Sermon, 8.

Weekdays: Holy Communion daily: 7 and 10. Morning Prayer, daily, 9:40.

Grace Church, New York Rev. Louis W. Pitt, D.D., Rector Broadway at 10th St.

Daily: 12:30 except Mondays and Saturdays.

Sundays: 8 and 11 A.M. and 8 P.M.
Thursday and Holy Days: Holy Communion 11:45 A.M.

The Heavenly Rest, New York Fifth Avenue at 90th Street Rev. Henry Darlington, D.D.

Sundays: Holy Communion 8 a.m.; Morning Service and Sermon 11 a.m.

Thursdays and Holy Days: Holy Communion, 11 a.m.

St. Bartholomew's Church Park Avenue and 51st Street Rev. G. P. T. Sargent, D.D., Rector

8 A.M.—Holy Communion
9:30 and 11 A.M.—Church School
11 A.M.—Morning Service and Sermon
4 P.M.—Evensong. Special Music
Weekday: Holy Communion at 10:30 A.M. on Thursdays and Saints' Days.
The Church is open daily for prayer.

St. James Church

Madison Avenue at 71st Street
New York City

The Rev. H. W. B. Donegan, D.D., Rector
8 A.M.—Holy Communion.
11 A.M.—Morning Service and Sermon.
Thursdays 12 noon—Holy Communion.

St. Paul's Chapel Trinity Parish Broadway and Vesey Street New York Sundays: 9:45 Weekdays: 8, 12 and 3

St. Thomas Church, New York Fifth Avenue and 53rd Street

Rev. Roeliff H. Brooks, S.T.D., Rector
Sunday Services: 8 and 11 a.m. and 4 p.m.
Daily Services: 8:30 a.m. Holy Communion; 12:10 p.m. Noonday Service (except Saturday)
Thursdays: 11 a.m. Holy Communion

Trinity Church Broadway and Wall Street New York

Rev. Frederic S. Fleming, D.D., Rector
Sundays: 8, 9, 11 A.M., 3:30 P.M.
Weekdays: 8, 12 (except Saturdays), 3 P.M. Holy Days additional, 11 A.M.

St. Paul's Cathedral Shelton Square Buffalo, New York

The Very Rev. Austin Pardue, D.D., Dean

Sunday Services: 8 and 11 A.M. and 5:00 P.M.

Daily Services: 8:00 A.M. Holy Communion; 12:05 P.M. Noonday Service.
Wednesday: 11 A.M. Holy Communion.

Christ Church Cathedral Main and Church Sts., Hartford, Conn.

The Very Rev. Arthur F. McKenny, Dean

Sunday Services, 8:00, 9:30, 10:05, 11 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. 12:35 p.m. Noonday Service.

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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Far Hills, New Jersey

this letter on the first day of school;
6. Ask the rector to keep your son
on his mailing list to keep him in
touch with the home parish; 7. Ac-
cept the chaplain's hospitality: he is
always glad to meet the parents of
students.

* * *

**Charles Hedrick Continues
As Berkeley's Acting-Dean**

The Rev. Charles Hedrick, pro-
fessor of New Testament at the Berk-
eley Divinity School, is to continue
as acting-dean, presumably for this
academic year. The action was tak-
en at a meeting of the trustees on
September 16th. A committee was
appointed to consider nominations
for the deanship but it is unlikely
that they will report for some months.

* * *

**School for Church School
Teachers**

The 1941 session of the Detroit
Normal School, which offers courses
to train church school teachers and
others interested in Christian edu-
cation, will meet every Tuesday eve-
ning from October 6 through No-
vember 10 in St. Paul's Cathedral,
Detroit. The meetings, which in past
years have been attended by about
350, begin at 5:30 with a service,
conducted each week by a different
clergyman. After six o'clock dinner
in the Cathedral House, there are
three class periods lasting until 9:30.

* * *

**Anniversary of Great Fire
Marked At Trinity**

A special service on September 21
commemorated the destruction of
Trinity Church, New York, by a fire
in 1776 which destroyed hundreds of
buildings in lower Manhattan. Trinity
was known as "the burnt church"
until the construction of a new build-
ing, which was consecrated in 1790.
Rev. Frederic Fleming, rector of
Trinity, preached at the service.

CLERGY NOTES

(Continued from page 2)

RODDA, E. THOMAS, for past five years
missionary-in-charge of St. John's, Sandusky,
and the Church of the Good Shepherd,
Lexington, Mich., has become rector of St.
Peter's, Tecumseh, Mich.

SHEPHERD, WILLIAM G., for past two years
in charge of All Saints', Brooklyn, Mich.,
and St. Michael's, Cambridge, Mich., has
resigned to take up work in New York state.

SIMPSON, HENRY J., for past six years mis-
sionary-in-charge at St. Andrew's, Flint,
St. John's, Otter Lake, and Grace, Lapeer,
Mich., has become rector of the newly com-
pleted church of St. Peter's parish, Detroit.

SOPER, BENJAMIN W., for 26 years in
charge of St. Stephen's, Coconut Grove, Fla.,
died August 27. During his ministry the
church grew from a small mission to a
thriving parish.

STOWELL, GEORGE L., for five years in
charge of congregations in Lake Village,
McGehee, and Arkansas City, Ark., has be-
come rector of St. George's, Belleville, Ill.

TURRILL, WILLIAM R. B., for over twenty
years in charge of parishes in the diocese
of Olympia (Washington), died on Septem-
ber 14.

WIDDIFIELD, CHARLES G., June graduate
of General, is assistant at St. Paul's, Colum-
bus, O.

ZEISLER, RICHARD S., June graduate of the
Alexandria seminary, is assistant at Trinity,
Columbus, O.

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